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VOL. LXXX

MILWAUKEE, WISCONSIN, DECEMBER 8, 1928

No. 6

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EDITORIALS & COMMENTS

Religion in Politics

THE election is over; over long enough so that the animosities of the unpleasant campaign are already being forgotten. One certainly does not wish to revive those animosities; but there are some things growing out of that campaign, that we did not care to discuss before the election, that ought to be challenged before it is wholly forgotten.

Especially do we refer to the difficult subject of the relation of a man's religion to his candidacy. In answer to the "whispering" campaigns that were sometimes nauseous in their unfairness and imbecility, it was commonly set forth that *any* discussion of a man's religion in that connection was improper; for does not the Constitution guarantee the complete separation between Church and State?

It is difficult to see what connection the latter principle has with the idea that a man's religion is not a proper matter for discussion in connection with his candidacy for office. Indeed we cannot think of *anything* connected with his personality that is not germane for voters to discuss. A president is more than merely the exponent of a party platform. He is a person. What he may do as such is an important question in any pre-election campaign. Every citizen wishes his president, especially, so to conduct himself in his private life that he may be proud of him. And a man's religion has a great deal to do with what he *is*. It also has something to do with his official acts.

It so happens that in our late election the religion of both the major candidates had some bearing upon their probable attitude toward public questions.

One is a Quaker. The Quaker position with respect to war and a military establishment is well known. Very many Quakers escaped the requirements of the draft during the late war by pleading conscientious objection, based on their religion. Here it was proposed to place a Quaker at the head of the Army and Navy, where it would be his official duty to maintain these in a condition of the highest efficiency, and to use and command them in the event of need, either domestic or foreign. Could a Quaker—could the Quaker candidate—conscientiously do this? We are not suggesting the reply; but we cannot see the slightest reason why the question should not be thoroughly discussed. It has a direct bearing upon the advisability of placing a

Quaker in a position where two loyalties might conceivably conflict.

Another candidate is a Roman Catholic. Now the Hildebrandine doctrine concerning the supremacy of the Pope over earthly monarchs is too well known to be treated as negligible. We do not forget that between the Papacy of the tenth century and the Papacy of the twentieth a great gulf is, in fact, fixed. But has the Roman Church officially abandoned the Hildebrandine doctrine? Or has it, rather, been reënnounced from generation to generation almost to the present day? Everybody will remember the questions that our own fellow-Churchman, Charles C. Marshall, addressed to Governor Smith more than a year ago, when the candidacy of the latter for the Presidency was being discussed, and the Governor's patriotic reply. But not everybody remembers Mr. Marshall's rejoinder in which he quoted the most explicit declarations of recognized Roman Catholic authorities directly contrary to the position that Governor Smith avowed for himself, yet the Governor claimed to be, and is recognized as being, a loyal Roman Catholic. To that rejoinder Mr. Smith did not reply. Since then Mr. Marshall has treated the subject very carefully and at length in his published volume, *The Roman Catholic Church in the Modern State*. Here, then, is a great discrepancy between two separate positions, both of which are represented as that which is required of Roman Catholics. Why is it improper for that discrepancy to be discussed, when, obviously, it has a direct bearing upon the attitude that a loyal Roman Catholic would take if he were elected President?

Of course the discussion of the question during the campaign was complicated by such absurd attacks as those of the Ku Klux, and others, so that to most of us it was distasteful to enter into the discussion at all. And it is a discussion that can be carried on very much better apart from a presidential campaign than in the midst of one. But for our part we should welcome a serious, courteous, intelligent discussion of the whole subject by Roman Catholic Americans. What, in their judgment, is the interpretation that should be placed upon their own recognized standards and authoritative text books that plainly teach the supremacy of the Pope in matters within and between nations? In

any event, we certainly cannot subscribe to the popular doctrine that the very discussion of the problem with reference to a presidential candidate is improper.

Of course George Bernard Shaw only complicated the matter when he observed that if a man opposed Prohibition and also opposed Transubstantiation he should consider which doctrine would be more immediately affected by his vote. And at best the remark comes with ill grace from one who, presumably, supports the requirement of his own nation that only a "Protestant" may be its King; albeit a Protestant such as is able to "receive this Ring, the ensign of Kingly Dignity and of Defence of the Catholic Faith." The King of England must legally be *more* than a mere Protestant, though he may not be a *Roman* Catholic. And Mr. Shaw was on rather delicate ground when he gave expression to his opinion.

SO, BEFORE the issues of the campaign are forgotten, we wish, as Christians and as Churchmen, to make our protest against the idea that a man's religion is a negligible quantity in determining his fitness for public office. That a political campaign based upon religious questions is deplorable we freely grant. But after all, the only way to escape such a campaign is for religious bodies themselves to make their position so clear as to prevent any question of divided loyalties from arising. Thus far we cannot feel that either Quakers or Roman Catholics have done this; and if they do not, nobody else can do it for them.

Yet we thoroughly indorse the policy that was so pronounced in our late General Convention of officially refraining from any action that could be construed as entry into partisan politics. It is not the function of General Convention to determine the relation between the loyalties of any candidate. Perhaps General Convention ran into the opposite extreme, in refusing to express an opinion in favor of a different treatment of Japanese immigration, for there, again, our religion may rightfully have something to say as to our national policy. But partisan politics were carefully excluded.

And we are delighted to find that that reticence is appreciated. In two prominent Roman Catholic papers, *America* and the *Catholic Standard and Times*, there are very appreciative editorials on those lines. Certainly the Roman Catholic candidate was placed under no handicap by official or unofficial pronouncements of Churchmen. "A General Convention held in the capital city a few weeks before one of the most keenly contested elections in the history of this country might easily have presented an occasion for the venting of political and religious prejudices and hatreds," says the *Catholic Standard*. "We have not the slightest doubt that it would, in the case of almost any other non-Catholic gathering" (well, they know not what they do in using that term), "have been used for the propagation of insolent bigotry. The Episcopal Church, however, stands almost alone in its dignified and charitable attitude toward the religious and political opinions of the various classes of citizens who belong to this vast country."

That is appreciation that is well merited.

And after all, the religion that is most needed in politics is a religion that inspires every voter rather than the criticism of a candidate's religion.

Yet the candidate's religion is a factor in making him what he is and in determining his policies. As such, it is not only within the right, but it may be the duty, of the voter to think carefully what will be the probable effect of the candidate's religion upon what he will be and what he will do in the event of his election to high office.

THE sudden death of Dr. Logan, dean of the DuBose Training School, is almost a nation-wide calamity. He was not the originator of the plan for training men of fairly mature age for the ministry in a distinct school for that purpose, but he early became an enthusiast for it, and his success in administering the difficult, specialized work made him one of the most useful of our clergy. Indeed the success of DuBose School has been far beyond the expectations of its founders.

Certainly the Church Militant is the richer for his activities, the poorer for his death. God grant him ever increasing light and peace.

ACKNOWLEDGMENTS

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THE LATEST

BISHOP OF TOHOKU CONSECRATED

[BY TELEGRAPH]

WASHINGTON—The Rev. Norman Spencer Binsted was consecrated as Bishop of Tohoku, Japan, on Monday, December 3d, in St. Alban's Church, Washington, D. C. The Most Rev. John Gardner Murray, D.D., Presiding Bishop, was the consecrator, and the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, and the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, co-consecrators. The candidate was attended by the Very Rev. G. F. C. Bratenahl, D.D., and the Rev. William W. Shearer, rector of St. Columba's Church, Tenleytown, D. C., and was presented by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto. The Bishop of Virginia preached the sermon.

THOUGHTS THAT PASS

POET, find me words for thoughts that come thronging
swiftly, swiftly,
in a thousand hues flashing,
glimmering, melting, gleaming;

or for tiny, tenuous thoughts
that come stealing
one by one,
softly, slowly, in whispers—

of color like webs on dark grass
in a grey dawn—
silken shreds of twilight—
thoughts too frail for speech of every day:

or can you catch them, painter,
with quick, light brush?

Shall all this beauty pass us—
and be lost?

CHARLES BALLARD.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

PATIENCE AND COMFORT

Sunday, December 9: The Second Sunday in Advent

READ Romans 15: 1-7.

THIS is "Bible Sunday," and it is largely observed and rightly so. The Bible as we have it today is a miracle. Preserved through the centuries when copies were made by pen or stylus upon parchment, after the invention of printing translations being bitterly opposed and translators imprisoned, this Book is now owned and read by millions, and practically we have it as it was given originally under God's guidance and authority. It gives us the preparation for Christianity and the revelation of God's love in the Incarnation, and next to the "Word" Himself it is the message of salvation. We are to read, mark, and inwardly digest the Holy Scriptures, and to thank God for this wonderful guide. It is the great missionary power to proclaim God's care for man. It is the Christian's companion, giving lessons of patience and comfort.

Hymn 58

Monday, December 10

READ St. John 5: 36-47.

JESUS CHRIST is the central Person in the Bible. The Old Testament testifies concerning Him. The New Testament gives us the divine story of His Incarnation, His holy words, His death and resurrection, and the growth of His Church. The Church herself has preserved for us this great gift. She follows closely its teachings, and her ministers proclaim the Gospel as therein revealed and observe the Sacraments as Christ commanded. We can only gain the blessings of this Word of God as we find Christ everywhere in its message. Many parts of the Holy Scriptures are difficult to understand, and so we would expect in a divine revelation given to a progressive Christianity. But there is also a wealth of beauty and comfort which even a little child can comprehend; and to make it the daily companion is to gain comfort, strength, guidance, and an ever-growing faith.

Hymn 518

Tuesday, December 11

READ Hebrews 4: 12-16.

QUICK and powerful" ("living and active" is the revised translation), the Bible tells us of God and His love, and of our lives as created and ruled by His holy will. We can almost hear Christ speaking as we read His words, and we know that His message is personal, a message given to each one of us. He is our Saviour, our High Priest, at once our Redeemer and our Example. "Follow Me," He calls. And to follow Him is to learn from His words and deeds what He would have us be and do. For the Bible is not merely the story of a Being who lived nineteen hundred years ago, a "historic Christ." Rather is it the assurance of an ever-present Friend and Saviour, speaking to us and listening while we speak to Him. Every creature is manifest in His sight, and He knows our thoughts, our hearts, and our desires. It is a loving and tender and compassionate Christ whom the Bible reveals to us.

Hymn 59

Wednesday, December 12

READ St. Luke 1: 1-4.

ST. LUKE, in the opening words of his Gospel and in the opening words of the Acts, gives us an interpretation of the New Testament which can apply also to the Old Testament—that we may know the certainty of those things wherein we have been instructed. There is a fine force in that word "certainty." "We have not followed cunningly devised fables," writes St. Peter (II Peter 1: 16). Christianity is not "a religion." It is *the* religion. We know whom we believe, and we

know what we believe. This certainty comes from assured evidence in the Bible. But it comes also to each one as he himself knows Christ and communes with Him, through prayer, worship, and the Lord's Supper. The Spirit beareth witness with our spirit that we are the children of God.

Hymn 212

Thursday, December 13

READ Psalm 119: 105-112.

IN THE unlighted and unpaved streets of ancient cities the traveler might easily stumble, and it seems to have been a custom to have in the toe of the sandal a little oil light. So the Psalmist speaks of God's Word as a lamp unto his feet and a light unto his path. The sincere Christian finds that truth to be very real. "What shall I do?" And the answer comes as he diligently studies God's Word. But there must be obedience when the message comes. The light must be kept burning by prayer and loving service. "Whatsoever He saith unto you, do it." Failure to obey clouds the understanding, but a loving following of His will causes the path to be as "a shining light that shineth more and more unto the perfect day" (Prov. 4: 18).

Hymn 60

Friday, December 14

READ St. John 1: 1-5, 14.

IT SEEMS at first to suggest confusion when the Bible is called "God's Word" and Christ Himself is called "The Word." Yet the double meaning becomes a unit of light when we realize, first, that the Bible is God's message, and then that we have the message given in a divine and human life. Jesus Christ, the Son of God on earth, is the holy expression of God's will. So the Master Himself declares again and again (St. John 8: 28 and 6: 38). "The Word was made flesh and dwelt among us." How real and precious that declaration becomes as we hold the Bible in our hands and read the Gospels! And as Christ constantly quoted from the Old Testament, even upon the Cross speaking those holy words, do we not find the Bible and Christ to be one in the revelation of God and His pardoning love? So in Hebrews we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." We find Christ everywhere in the Bible. We find God's message in Christ.

Hymn 109

Saturday, December 15

READ Revelation 19: 11-14.

ST. JOHN'S vision has much of mystery, but the mystery is lighted when we read how he sees the King of kings on the white horse, the "Faithful and True," crowned with many crowns, and hears the announcement made, "This is the Word of God." The glory of that great day when He shall come again will be the manifestation of Jesus Christ as the Saviour, the God-man, the holy expression of the Triune God, the Friend, the Conqueror, the Lord of lords! Again that great name—"The Word of God!" Again the revelation of divine love, coming with the multitude of adoring angels and with the following of multitudes whom He has redeemed and clothed in the white garments of His own righteousness! "Faithful and True." Aye, and making His promises through Prophet and Gospel the eternal message of God for all eternity! My Bible—my Christ—they are one!

Hymn 70

Dear Lord, I thank Thee for the Bible. I thank Thee for Thyself. Speak to me in all the messages of Thy Book. Speak to me through Thy holy life on earth. Speak to me through Thy Cross and Thy victory over death and the grave. And as I read of Thee and come to Thee grant me new faith and courage to serve Thee until Thy coming in glory. Amen.

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

BY ROWLAND M. CROSS

THE National Christian Council of China (interdenominational) held its sixth annual meeting in Shanghai, October 11th to 18th. Nearly 100 delegates, visitors, and secretaries coming from all over China, representing a membership of 300,000, composed this deliberative assembly.

Two-thirds of the Council members were Chinese and the part taken by the general secretary, Dr. Cheng Ching Yi; the chairman, Dr. David Yui; the chairman of the business committee, Dr. T. C. Bau; the chairman of one of the commissions, Dr. T. T. Lew; Dr. H. H. K'ung of Nanking; Dr. Wu I. Fang, the new head of Ginling College; Dr. Y. C. Yang, president of Soochow University; Mrs. C. C. Chen; Miss Ting Shu Ching, general secretary of the Y. W. C. A., and many others showed clearly that the Chinese Church is rapidly becoming indigenous in its leadership.

The tone of the conference was different from what it has been in recent years. There was no evidence of discouragement nor of willingness merely to mark time but instead an eagerness to go ahead on a new program with hope and enthusiasm. It was distinctly a forward-looking conference.

The Jerusalem Conference of April, 1928, furnished the background and much of the inspiration of this meeting. Eight members of the China group which had attended that world gathering of representatives of Protestant Christianity were present and took charge of the daily devotional periods. The findings of the Jerusalem Conference were discussed. These are being printed in both Chinese and English in order that they may be given careful study by the Chinese Church. No one interested in the future of the Christian movement in China should fail to read also another report entitled *The Relation Between the Younger and the Older Churches*. This statement was prepared by the China delegation during the month en route to Jerusalem.

Much of the work of the Council was done in the four commissions into which the whole membership of the Council was divided.

Commission I, under the leadership of Dr. C. Y. Cheng, discussed The Christian Life and Message and the Central Emphasis of the Church. Their findings outlined The Mission of the Christian, and called for emphasis upon retreats and the production and distribution of the right kind of Christian literature.

Commission II, on The Church and the Nation, was led by Dr. Timothy T. Lew of Yenching University.

Quoting Dr. Sun's statement, "The material side of life is transient, the moral side is permanent," this commission expressed its expectation that the leaders of the government would endeavor to uphold religious liberty, promote moral education, and eliminate military warfare. The Church, in addition to its distinctly religious activities, should give special attention to the creation of a healthy, constructive public opinion, to the assistance of the government in policies of social reform, and the preparation of men and women for public service.

The Council upon recommendation of this group sent the following telegram to President Chiang and the government in Nanking:

"The nation being now united, the era of political tutelage has begun, reconstruction is under way, and the nation is rejoicing. This humble organization at its annual meeting respectfully presents its congratulations.

"We look to the government to uphold religious liberty, promote moral education, reduce military establishments, suppress banditry, and work for permanent peace. This humble organization desires with its fellow Christians in the entire country actively to propagate the religious teaching of universal love according to Christ and thereby to try to complete the great work started by Dr. Sun, of building a new nation.

"In the work of the coming year we shall devote special effort in support of the government in such movements as the suppression of opium and prostitution, the improvement of family life, the amelioration of the conditions of agricultural and industrial workers."

Commission III, with Dr. Luella Miner as chairman, brought out much discussion from the Council when its findings on Leadership were presented. The need for a careful study of the whole problem of recruiting and training Church workers was emphasized. It was urged that this training

should be planned and supervised "under conditions similar to those which will be met in actual service."

Commission IV, H. C. Tsao, leader, spent two days in deliberation upon Coöperation and Unity. Their report expressed appreciation of the assurance, given by the International Missionary Council at Jerusalem, that the older Churches do not desire "to impose beliefs and practices" upon the younger Churches nor to bind up the Gospel with fixed ecclesiastical forms, but desire to leave the younger Churches free to "express the Gospel through their own genius and through forms suitable to their racial heritage." It expressed thankfulness that the Jerusalem Conference was the "urgent necessity to eliminate the complexity of the missionary enterprise due to the great number of denominations and the diversity and even competition of the missionary agencies." It urged that consideration be given to the possibility of removing hindrances to the mutual recognition by one Church of the members of the other Churches and that there be an interchange of delegates at meetings of Church bodies, etc. It expressed its gratification at the recognition by the International Missionary Council that "the relation of the Church and mission should be 'Church-centric,' and that this conception of foreign missions makes it necessary to revise the functions of the mission, where it is an administrative agency, so that the indigenous Church will become the center from which the whole missionary enterprise of the area will be directed." In coöperation with the I.M.C. a thorough scientific study of the whole problem of self-support is to be undertaken.

The Council passed important recommendations regarding the Christian program in rural districts.

The Council is, during the coming year, to investigate the question of the registration of the Churches with the government and the method of creating Chinese "holding" bodies for Church and other property. This is needed because a number of the missions are prepared now to lease their property to the Chinese Church.

It was decided to reorganize the Council; and the delegates to the meeting next spring, at which this subject will be considered, are to be elected by the Churches and not by missions.

Resolutions of appreciation of Dr. Z. T. Yui's efficient and devoted service as chairman of the National Christian Council during six difficult years were passed. Dr. T. C. Bau was chosen to succeed him. Announcement was made that Mr. C. I. Cio and Miss T. C. Kuan had been appointed to the secretarial staff during the past year.

After the regular sessions were over a retreat of some of the secretaries and members of the Council was held at which plans were discussed for the holding of meetings in different sections of China, at which the findings of the Jerusalem Conference and the recommendations of the Council could be brought to bear upon the problems of the local churches.

SO RUN THAT YE MAY OBTAIN

RUN the course before thee set
With Christ's Gospel shod:
Take in faith the toilsome road
That the Saints have trod.

Keep thy heart and conscience pure,
Beat the body down:
Cast all earthly joys aside
For the fadeless crown.

See God's Holy City set
In the distance clear:
Christ is with thee in the way
Halting steps to cheer.

Fix thine eyes upon the goal,
Hold the promise fast:
Thine shall be the victor's crown—
Claim thy prize at last.

ETHEL MILLER.

BUT THOU, O God, art gracious and true, longsuffering, and in mercy ordering all things. For if we sin, we are Thine, knowing Thy power; but we will not sin, knowing that we are counted Thine.

—Wisdom of Solomon 15:1-2.

Armistice Day and Permanent Principles*

By the Rt. Rev. Ernest Milmore Stires, D.D., LL.D.

Bishop of Long Island

"There is no discharge in that war".—ECCLESIASTES 8:8.

THE royal preacher had been speaking of the power of kings, dramatically limited by the greater power of death, which comes alike to king and subject. Then he suggests that equally inevitable is the warfare between the flesh and the spirit, and "there is no discharge in that war."

All human beings feel within them the divine urge of progress. Many climb the hills of hope; some have the courage to ascend the mountains of ambition; and all see, according to the measure of their ascent, "the kingdoms of the world and the glory of them." It is not a sin to desire to win these kingdoms, for the Creator planted the longing in the heart of His child. The only sin is in conquering for a wrong purpose, in a wrong way, and under the wrong leader.

When kings of the earth make the wrong choice and have power also to mislead their people, they walk in the way of death for themselves and countless others—death of the soul if the world shall revert to the law of the jungle, or death of the body if the children of light have the courage to make the supreme sacrifice to save the soul of civilization.

Fourteen years ago the nations were summoned to the valley of decision, and according to their vision they made their fateful choice. This parish did not require three years, nor three months, in which to see the clear duty of America—quickly to throw all her strength into the scale of freedom, justice, and humanity, that the incredible shame of the attack might be more quickly met, and the unspeakable horrors of modern warfare more promptly ended. Our hour was not yet come, but from the beginning you found ways to express your sympathy for the comrades of your souls, and you strove to help your country "to see and know what things we ought to do." Finally, most appropriately, while you were gathered here on Good Friday, April 6, 1917, the call came, and found you ready to experience something of the meaning of crucifixion that you might save your soul.

Quickly our lads took their places. As quickly our men and women sought ways of helping at whatever cost. Young soldiers and sailors in the city for a brief furlough found it difficult to find decent lodging for the small payment they could afford. You filled your guild hall with them night after night, and after a good sleep they breakfasted in the basement of the old rectory next door. Later, in a house across the street, you established a Soldiers' and Sailors' Club which for many months gave something of the protection and blessing of a home. Meanwhile more than three hundred and fifty of our very own had enlisted in the national service, had offered their lives to God and country. That offer was accepted again and again. The report of their faithfulness unto death filled our eyes with tears for a moment, but filled our hearts with a pride which will never die.

AT LAST came the breath-taking news of the Armistice, just ten years ago today; and all day long, while the organ played, throngs of people rushed through the open doors bringing their surcharged hearts to the Father's house, where they laughed and cried and prayed, and found for their souls some of the peace that now had come to a distracted world.

In the weeks that followed, men tried to reckon the cost. Ten million men had been killed in battle; ten million more had died from starvation, disease, or other effects of the war; more millions were desperately wounded, some to die, and some to be crippled or blind forever. The material loss was appalling, but the human loss was terrifying. We saw the accusing fingers of those dead millions. We heard them declare that they had died to end war, and they pleaded that we keep faith with them.

We deeply resolved that it should never happen again. We

determined that first of all we should maintain a loyal and generous relationship with our allies whose losses had been a hundred-fold greater than ours. America, we said, is in a fortunate position to lead the nations to higher and permanent levels of peace and good will. And because we knew that no high morality has ever been developed except when inspired by religious faith, we renewed our allegiance to the higher patriotism, and lifted hands of loyalty to the Saviour of mankind.

Do we believe today, ten years later, that we have done our best to keep those promises? Let us keep faith with the heroic dead by asking ourselves some searching questions.

HAVE we done our utmost to outlaw war? It is unnecessary to recall our hope and despair over the League of Nations. The intelligent conscience of the world still believes that a properly constituted international tribunal may effectively prevent great conflicts. We rejoice that we led the way in proposing a reduction of naval armaments. We are glad that in February of this very year, at a conference in Havana, a great American so explained the policy of his country as to win for us the confidence and a large degree of friendship of the other nations of this hemisphere.

It is vastly to our credit that we were responsible for the Peace Pact signed in Paris in September. All such efforts are steps in the right direction. But are we making a real advance? Is it possible that these steps of ours are like "marking time," motion without progress? A peace pact will be little more than a pious gesture until the people who sign it have such a desire for peace, such a passion for peace, that they will gladly make heroic sacrifices to maintain and protect it. Others must make sacrifices; we may safely and honorably set the example.

HAVE we done our utmost to cultivate good-will among the nations? You observe at once how fully this question is involved with the problem of peace. We have become a great nation. Our wealth and power are unsurpassed. We have known how to make money. Have we known how to make friends? The possession of great wealth without a high sense of responsibility for the unselfish use of it is certain to provoke envy, then hatred, and then war. Our vast national wealth must be carefully studied today, not only in the light of our own welfare, but for the welfare of all the nations. There can be little happiness or safety for the United States of America in a world where we are surrounded by nations who are our unhappy and, at times, almost desperate creditors.

Can nothing be done? Certainly, something can be done, and this is just the time to do it. Let us wipe out the actual war loans completely. Not the post-war loans which enabled our allies to engage in business again; but the war loans which were flung into the fight, were largely paid back to us for food and ammunition, making us richer while others were spending all they had and more. Later it was our fight. Let us call it ours from the beginning. Let those who felt that it should have been ours from the beginning realize that it is at least possible that we saved tens of thousands of our men by going in at a late hour. Do we insist that we save both our men and our millions, and think that we save our honor as well?

I am well aware of the clever and exact statement of our brilliant Secretary of the Treasury, that in a lower rate of interest and a longer time of payment the war-debts were "practically" wiped out. Practically, not actually. There is danger in being too practical, and there is shame in driving an almost impossibly hard bargain with a wounded comrade.

Thousands of pulpits today are reminding us that we fought for ideals of freedom, justice, and humanity. Freedom? With our allies in bondage to us for the supplies they needed in their dark hour? Justice? When all we could give in that hour was material things and these we sold at a good profit?

* A sermon preached in St. Thomas' Church, New York, on Armistice Day, 1928.

Humanity? When we see our comrades of ten years ago still war-worn, and staggering under crushing taxation in order to pay us for the help we gave?

Many will say that the best way to help people is to help them to help themselves. But recently we have been priding ourselves on the height of our tariff-wall. I do not suggest that we lower it, but I think that there is something unintelligent or cynical in the suggestion that we exact payment in full while we make it impossible for them to do business with the only people in the world who have much money.

O people of America, wipe out those war loans quickly! We can afford to do it. We cannot afford not to do it. It would be a contribution to peace more effective than new armies and navies. It would promote good will more than a score of peace pacts.

On Thanksgiving Day we will thank God for our vast wealth and power. Let Him rather see that we deserve it all by our just and generous use of it.

This is the hour for America to perform an act of sublime justice. It ought not to be difficult. It cannot at this time be made a political issue. The people have selected as their leader that man who knows the sufferings of the nations as no other man in America knows; a man who commands the respect and gratitude of other peoples as no other man in the world possesses them. Let us be glad that we have such a citizen; let us be proud to think of him as our president; but above all, let us strengthen his place and ours in the hearts of mankind by an act which would be as wise as it would be just. For our sakes, and in the name of the men who died, let us wipe out those war loans!

ARE we emphasizing the supremacy of God? The war taught us the necessity of a vital faith in divine fatherhood and human brotherhood. We discovered that the ideals which we were defending were the principles taught and lived by Christ our Lord. We believe that loyalty to Him, loyalty to His teaching and example, can alone solve the problems of the world. Believing this, are we content with our present devotion to Him? We are gratefully confident that our comrades who made the great sacrifice now follow the divine Captain. Are we equally certain that we are following Him? The home-life, the business-life, the community, the nation, the world, are waiting for Christians to be real Christians, waiting for the reflection of divine love and wisdom in the faces and in the lives of those who once enlisted to be His faithful soldiers. "There is no discharge in that war!" Apparently there are degrees of patriotism, but it is only the patriotism which is enthusiastic and sacrificial that ever wins real victories. Recently, in another connection, I heard some lines which seem to speak to us at this very moment:

I know of lands that are sunk in shame,
And hearts that faint and tire;
And I know of men who ask not fame
Who would give their lives for the fire.
I know of hearts that despair of help
And lives that could kindle to flame,
And I know a Name, a Name, a Name,
Can set these lives on fire.
Its soul is a brand, its letters flame;
I know a Name, a Name, a Name,
'Twill set these lives on fire.

It is the name of the divine Leader, their Captain and ours; and this the day for pledging that sacrificial loyalty which alone can bring peace and good-will, and enlarge the kingdom of God.

A little more than ten years ago a friend told me the story of a poor widow in France. She lived in La Rochelle, not far from Bordeaux. While she was yet quite young her husband died, leaving her five little sons from one year to six years of age. She was desperately poor, but somehow she managed to care for them. When the older ones reached man's estate, and even the youngest was sixteen, the war came. Instead of despair the neighbors saw a new glory shining in her eyes. She declared that though poor all her life, now she was rich; she could make a great gift to France. On the altar of God and country she placed that gift, and it was accepted; for from time to time telegrams from the War Office told of the promotion of her lads to the ranks of the spiritual army. At last came the message telling of the death of her fifth and last son, falling, strange to say, like his brothers, in the defense of Verdun.

Quietly closing the door of her little cottage, she began a

journey of over four hundred miles to Verdun; on foot, of course, as only those traveling on official business could use the railroad. Arriving at Verdun, her strange story brought her finally into the presence of the commander, who demanded the exact truth concerning her insistence upon passing through the lines and entering the city. Quickly she told her story and then exclaimed, "General, I was always poor until the war came; and then I was rich, for I had five sons to give to France. They all gave their lives here at Verdun, and I have traveled far that I may kneel here as at the altar where they made their sacrifice, and thank God for having given me such sons, and whisper in their ears that their mother is very proud of them."

So we thank God today for the inspiring example of our heroic comrades; so we whisper in their ears that we are very proud of them. And then we try to make them more proud of us as we pledge this day a sacrificial devotion to God, to our country, to humanity, in that sublime moral and spiritual war in which there is no discharge.

The torch of a flaming loyalty which the hands of heroes passed on to us burns more brightly today. Let us hold it high, that in its light men may go forward in peace and good-will upon the highway of a better world.

THIRTY MILLION CASUALTIES *

BY COLONEL ROY F. FARRAND, U. S. A.

COMMANDANT, ST. JOHN'S MILITARY ACADEMY, DELAFIELD, WIS.

AND now ten years have passed into the void of eternity. Waving grain has clothed the shell holes on the western front with a mantle of peace. Over the billowing mounds of the silent dead, the Flanders poppies grow. Squad mates, who learned to know each other's very souls in the searching inquisition of battle, are filled with a shy embarrassment when they meet in their regimental reunions. The youth who carried a message across the shell-torn fields of death, now approaches you to sell life insurance. The platoon leader, who led you through the hell of a hot advance, is now an attorney at law; the sergeant major, whose records were the pride of headquarters, is a clergyman of the Church.

Young girls ask idly what the button in your lapel means, and people turn to look curiously after the stray uniform in the street, and wonder whether it's a new livery for some motion picture theater.

The sacrifices of war? Oh, yes! That was a substitute for white flour, wasn't it? Or was it a single lump of sugar in your coffee?

Ah, no! My friends! Let me tell you of the sacrifices of the war. Ten millions of men killed. Twenty millions wounded. An army corps of young Americans lying on their backs, staring forever up at white hospital ceilings. A field army of other young Americans, lying in cold, narrow trenches to await the distant reveille of the angel Gabriel. *That* was the sacrifice, my friends. That was the price that was paid for victory.

Thirty million casualties. You can't visualize it, can you? Let me help you. Let us in fancy mobilize that great host. Let us form them in column of squads. Let us march them past the window yonder. The head of the column is approaching. You can hear the tramp of marching feet; you can hear the rattle of equipment; you can catch the sound of muttered commands. When you leave this room I bid you listen for their silent footfalls; they will be still passing. When you leave your homes in the morning to go to your work—listen again. They'll still be passing. Go about your affairs for a week. Listen again. You'll still hear them. Wake up in the night a month from now. Your ears will catch the sound of their ghostly footfalls.

Pause in the midst of your Christmas festivities. You'll hear them again. You'll start the new year to the sound of marching feet. Day and night; day and night; hour after hour that silent host will pass. Tear the month of January from your calendars. Still the column tramps along, and without pause, without slackening, silently, steadily, day after day, night after night, hour after hour, until the 7th day of February, you'll hear the constant tramping of that moving stream of men. *That*, my good friends, is what we mean when we speak of thirty million men—and do you wonder that I entered in my diary that the Armistice was the greatest event in the history of the world, since the birth of Jesus Christ?

* Excerpt from an address delivered at St. Paul's Church, Milwaukee, on Armistice Day.

Calendar Revision and the Churches

By Meredith N. Stiles

THE question of changing the calendar has reached a stage in which an organized international effort is being made to determine whether public sentiment of the different nations approves it.

Calendars have been changed in the past by autocrats, and our present calendar was once wisely adjusted by ecclesiastical authority, Pope Gregory, from whom it derives its name, Gregorian. In all cases the people affected easily adjusted themselves to the change, but in this modern day the authority of public opinion is sought for making such a change, before it is undertaken.

With the progress of civilization, certain shortcomings in our present time-measuring instrument, in use for nearly 2,000 years, have come to be felt more and more. Its inconveniences are endured by reason of custom and tradition, inherited from generations past, which have fixed its use habitually in our lives.

Custom and tradition have heretofore prevented discussion of calendar change from becoming effective. But recently the movement toward improving the calendar has gained sufficient strength, especially in the United States, to start a serious and official international undertaking to decide the question. What must be determined is whether public opinion, after having been as fully informed as possible of the advantages and disadvantages of calendar change, will be decided enough in favor of it to warrant calling an international conference for discussion and action on the question.

For the purpose of ascertaining public sentiment in the United States, there was organized in Washington, D. C., on July 9, 1928, at the suggestion of the Secretary of State, the National Committee on Calendar Simplification.

Thus the question of calendar change becomes a national issue. Shall it be done?

HOW are the Churches interested?

Two plans for such a change have been selected by a Special Committee of Inquiry of the League of Nations, which took up the question at the request of the International Chamber of Commerce and at the instance of the American section of the Chamber with a view to an international conference. Both plans provide for observing the 365th day of the year, also "Leap Day" separately from the weeks. This arrangement is known as the "Blank day principle" and allows the calendar to duplicate itself exactly each year, thus avoiding the present confusion due to the changing dates of the weekdays.

The plans differ in that one divides the year into equal quarters, with the months in each quarter containing 30, 30, and 31 days respectively; the other divides the year into 13 equal months of 28 days each.

The 13 month plan is so far the more favored in this country, having received the endorsement of various important business interests, labor bodies, and scientific authorities. It is known as the International Fixed Calendar, which inserts the extra month between June and July, transfers "Leap Day" to June 29th and makes the 365th day, named December 29th, an "Extra Sabbath." It would also fix the date of Easter.

Business interests favor this plan because equalization of the months will eliminate the trouble and expense in accounting and tabulation of statistics of monthly trends and progress in industry that they now endure. Each month will contain a complete number of weeks, thus doing away with the "split week" nuisance and the varying lengths of months, which require costly adjustments in keeping monthly records of business operations, if fair comparisons are to be made. The advantage to labor is chiefly that it provides for equal periods of earning and spending and to science that it provides uniform units of time on which to base scientific observations and records, such as health and vital statistics, and meteorological data. Benefits are also seen for agriculture, education, and in fact all human activities.

The special interest of religious bodies in the revision of the calendar centers in the supplementary proposal to stabilize the "moon-wandering" Easter and in the reconciliation of the blank day principle with the commandment "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath."

Taking up the latter question first, it has been answered. Eminent authorities who have in recent years conducted research into the history of the Mosaic calendar find precedent in Mosaic law for the observation of an 8th day Sabbath, such as the International Fixed Calendar proposes for the 365th day of the year and for "Leap Day." Moses, who adapted his calendar from the Egyptian, had 12 equal months of 30 days each with five supplemental days, three at the end of the sixth month, at Pentecost, and two at the end of the 12th. One of these supplemental days at the end of the sixth month was the extra Sabbath, the fiftieth day after the Passover.

Scriptural authority for this Mosaic observance of an eighth day Sabbath at Pentecost is cited from Leviticus 23:1-21 in the following references:

"And Jehovah spake unto the Moses, saying, Speak unto the children of Israel, and say unto them: The set feasts of Jehovah which ye shall proclaim to be holy convocations, even these are my set feasts.

"Six days shall work be done; but on the 7th day is a sabbath of solemn rest. . . . In the 1st month, on the 14th day of the month at even, is Jehovah's Passover. And on the 15th day of the same month is the feast of unleavened bread unto Jehovah. . . .

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvests thereof, then ye shall bring the sheaf of the first fruits of your harvests unto the priest; and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. . . .

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: 8 sabbaths shall there be complete; even unto the morrow after the 7th sabbath shall ye number 50 days; and ye shall offer a new meal offering unto Jehovah. . . .

"And ye shall make proclamation on the self same day; there shall be a holy convocation unto you: ye shall do no servile work: it is a statute forever in all your dwellings throughout your generations."

These commands make it unmistakably clear, the authorities hold, that the 49th and 50th days after the Passover were united into an annually extended Sabbath of two days' duration. The calendar effect of this was to cause all workdays and regular 7th day sabbaths each to fall upon its same calendar date year after year and make the Mosaic calendar a perpetual one.

THE proposal to stabilize Easter has met with no opposition from any religious sect. The League of Nations Committee of Inquiry included representatives of the Roman Catholic and Eastern Orthodox Churches and the Church of England. All of these stated that "from the point of view of dogma, strictly speaking, the idea of the reform of the calendar, both with regard to the fixing of Easter and the more general question of reform, did not meet with difficulties that could be considered insuperable." The committee, however, separated the question of Easter from that of general reform, agreeing that no decision in respect to the former was practical without an agreement among the various high religious authorities concerned. The procedure that has been suggested is that the religious authorities take up the subject of Easter at a conference held in connection with the proposed international conference to take up the general calendar question.

Already an important step has been taken toward the stabilizing of Easter by the British Parliament, which in August last (1928) enacted a bill fixing Easter on the first Sunday after the second Saturday in April, but not to become effective until "regard shall be had to any opinion officially expressed by any Church or other Christian bodies."

The disadvantages of the movable date of Easter were summarized by the Committee of Inquiry as follows:

"The date of Easter varies at present between March 22 and April 25, *i. e.*, over a period of 35 days, and involves a corresponding displacement of the movable festivals. Numerous disadvantages result, both from a civil and a religious point of view.

"In the civil sphere, school, university, and judicial work, and commercial interests, including those relating to transport, are particularly affected. The beginning of the scholastic year and some of its holidays are fixed, whereas others are movable. The same disadvantages apply to judicial or administrative holidays.

"Many commercial transactions and the transport services connected with them are severely prejudiced by the changing date of Easter: in particular, business dealing with textiles, articles of fashion, and the hotel-keeping industry, since Easter marks the beginning of the spring fashions and is an important date from the tourist point of view. If Easter is early, the weather of the Northern Hemisphere being unfavorable in the temperate zones at this time of the year, traveling and changes in dress are postponed. If, on the other hand, Easter is late, there is more tourist business, but the textile trade in spring wear is severely injured, because summer articles are purchased at once. In a general way the organization of traffic and transport is disturbed by the changing date of Easter.

"From the religious point of view, there are disadvantages due to the fact that the number of Sundays in the year being practically fixed, the services of the Roman Catholic liturgy which cannot take place before Easter when this festival is early have to be postponed until after Whitsuntide."

THE LIVING CHURCH said in an editorial on August 4, 1928:

"The new calendar is a matter of great concern to the Church and we hope that Churchmen, individually and collectively, will study it carefully and form intelligent opinions on the subject of its advisability. For our part, although we can see some objection to the plan, in general we believe that its merits outweigh its demerits and make it worthy of careful consideration. We can see no objection on the ground of doctrine and the desirability of a fixed Easter and a simplified ecclesiastical year seems beyond question."

THE ORTHODOX AND PRAYER

THE ORTHODOX CHURCH believes, as stated by the Seventh Ecumenical Council, "that it is given to the saints to intercede for the world." The Orthodox Church appeals constantly to the saints and expresses hereby her consciousness of ecumenicity, catholicity, and the belief in one universal Christian Church. Our Church on this earth believes in the incessant prayer of our saints and their constant intercession for us.

In prayer, the Church maintains her communion with the glorified servants of our Lord. She preserves the ancient custom of erecting churches on holy relics of saints, which are usually deposited under the altar and are stitched into a cloth used at the Holy Eucharist.

The ikons (images of saints) in the churches are in accordance with the words of St. John of Damascus: "We represent Christ our King and Lord with His Hosts, for the Hosts of the Lord are His Saints."

The Orthodox Church prays for her children who have passed away. Death separates soul and body, but it does not break the ties between the Church and Christ and a believing Christian; it does not cut him away from the "one body of Christ." The Blessed Virgin and the saints are invoked by the Church in prayers for the departed and are considered as heavenly members of the universal Church of Christ.

Prayers for the departed bear witness to faith in the unity of Christ's Church on earth and in heaven—one indivisible Body of Christ.

Faith in the omnipotence of prayer was always a fundamental characteristic of the Orthodox Church, and this faith is strong and sincere. Our Holy Fathers called us constantly to instant and confident prayer. A host of Russian saints were glorified in the all-conquering spirit of prayer that rose from the very depths of their soul. Many of us have seen and heard our Father John of Kronstadt. His whole life was constant prayer and we felt that his instant and assiduous prayers went straight up to the source of Grace. It was as if he invoked with strength the healing power of our Lord and received it.

Another characteristic of Orthodox prayer manifested itself also in the prayers of Father John, *i. e.*, joy in the Lord. Orthodox Christianity constantly rings with the joyful message "Christ has risen!" Christianity is a religion of joy. The first word our Lord uttered after His resurrection was: "Rejoice ye!"

—REV. N. BEHR, in the *Christian East*.

AND WAS MADE MAN

REVIEWED BY THE REV. STANLEY BROWN-SERMAN

THERE are indications in the books which have been published within the year that the preoccupation of New Testament scholarship with problems of literary and historical criticism is passing, and that a fresh essay is being made in New Testament theology. The time seems to have come for the assured results of criticism to be taken up into the statement of what the New Testament teaches.

Two conclusions have emerged as the result of the most sane and trustworthy scholarship of the past few years. First, the attempt to divorce the Jesus of the Gospels, and in particular of the earliest traditions in the Gospels, and the Christ of Christian faith and experience has broken down. There is no necessary antithesis. Second, Jesus was more completely identified with the thought and outlook of his people and age than we have sometimes been content to suppose. Even at vital points of His thinking He was in large measure controlled by His environment.

These two conclusions form the starting point of Professor Hodgson's *And Was Made Man*.* Professor Hodgson believes that when all the help which criticism affords has been honestly used, the faith that Jesus is God Incarnate best illuminates the facts of the Gospels. On the other hand he finds in the Gospels, and even in the fourth, evidence of such a limitation of knowledge on the part of Jesus as makes it doubtful whether He was conscious of being, much less claimed to be, God. The present day problem, then, is not the fact of the Incarnation, but its mode.

Bishop Gore raised the question whether, in view of our Lord's evident ignorance of facts which modern criticism and science have brought to light, we must not agree to a certain limitation of His knowledge, excluding from His immediate consciousness those matters which are properly the subject of human study. At least one fault with this theory of the Kenosis is its artificiality. It sets up a distinction which is arbitrary, and in practice difficult to apply. Professor Hodgson urges that it does not take account of the real implications of the Gospels. In them Jesus does not appear to be omniscient at any point. He does not claim to be God, or speak with the *ex cathedra* utterance of God. We find, rather, a sense of constant dependence upon God. We must conclude from the evidence that the self-limitation of the Son of God was at all times actual. He does not at one moment speak as God, and at another as man. He was God consistently manifest through the human.

The relationship of Jesus to God expresses the relationship in philosophy of the particular to the universal. Both are real, but the universal can only be revealed through the particular, and the particular depends for its validity upon the universal. For ordinary purposes the particular may be a true and satisfactory revelation of the nature of the universal, and yet, because of its very particularity, cannot be supposed to comprehend the element of infiniteness in the universal. Jesus may, and does, reveal God, without the awareness of being God. The Incarnation is the manifestation of God in and through the human, the human mind as well as the human flesh. The condition of the Incarnation being accepted, the human mind cannot be negated, or intermittently thrust aside while another mind holds the stage.

To assert that Jesus was thus limited in knowledge appears to convict Him of error. But it is only, Professor Hodgson well points out, when we make our lives the standard of what humanity is, or is capable of, that we need assume the necessary errancy of knowledge. We may not properly make ourselves the measure of our Lord's humanity. Only His manhood is perfect, and only through Him do we know what humanity can do. The authority of Jesus who speaks as perfect man is guaranteed by His perfection.

WHAT is there unique in Jesus that we should recognize God in Him? The writer finds this in His sense of immediate communion with God. Jesus looked out at life with the eyes of God. He lived as One at home "in the heavenly places." He dwelt naturally and with untroubled peace at the

* *And Was Made Man*. By the Rev. Leonard Hodgson, M.A., Professor of Christian Apologetics in the General Theological Seminary. New York: Longmans, Green & Co. \$3.50.

level we aspire to. He was conscious of His perfect fellowship with God, and saw that others did not possess it. He desired to share it. From that sprang His sense of Mission. He had the real thing to impart. Naturally, when He came to give His mission form, He took what lay best to hand, Jewish Messianism. At last analysis Messianism stood for the final victory of love, the love of God, and it therefore expressed the dream and purpose of His life. Jesus believed Himself to fulfill the role of the Messiah of the prophet and apocalypticist, and He looked upon Himself as acting in a drama of supernatural redemption. Apocalyptic was sufficient to account for Jesus' ideas of Himself as preëxistent and as the final Judge.

A difficulty arises in connection with Jesus' attitude to punishment, where He seems committed to views which the modern world finds it difficult to accept. Professor Hodgson, while repudiating the horrors of the old eschatological drama, still finds a value in punishment. Only through punishment can society protect its own integrity. Punishment is, after all, more just to the individual than disciplines of reformation, which are apt to be indifferent to the values of individual liberty. Moreover, forgiveness is tenable only if God is morally exacting. To the death of Jesus the writer gives an objective value. In the Cross God was seeking to absorb the consequences of sin. The Cross offers hope to the sinner who is not in conscious relation to Him.

The chapter on miracles offers, as the writer admits, little that is new. That on the outline of the Life is a suggestive attempt, though admittedly a highly subjective one, to order the events in accordance with the development of Jesus' self-consciousness. The final chapter seeks to show that the fourth Gospel reveals the same limitation of Jesus' consciousness as do the synoptic Gospels.

The outstanding value of Professor Hodgson's book lies in its reverence and its sincerity. It will not commend itself to all minds; in some quarters it will cause actual pain. Yet it faces fearlessly a problem which must be faced, the limitations of our Lord's mind, apparent, and even admitted in the Gospels, and the relations of those limitations to the manner of the Incarnation. It is being widely felt, as much by the average man as by the trained student, that the statement of the Incarnation is weakest at the point where the divine and human meet in the mind of Jesus. We are conscious of a certain unreality in our treatment of the problem. We claim for Jesus an absolutely thorough-going humanity, with all that that implies of reality of human mind as well as human flesh, and yet we think of Him as transcending His humanity to speak with the voice of omniscient God.

Mr. Hodgson draws a consistent picture. The fact may be that it is too consistent. The solution may not be so easy. We may question whether the element of "givenness" in the consciousness of Jesus was His unique communion with the Father only. It seems inadequate to justify His extraordinary sense of particular mission, or to account for His insistence upon His own significance. It is probable that we shall have to posit further "immediate consciousness" than enters into Mr. Hodgson's account to explain the facts of the Gospels. The value of the book will lie in the challenge it gives to further thinking upon an important subject. One suspects that the real purpose for which it was written at all was to issue that challenge.

It is a book which should be read. It is everywhere interesting, and irrespective of the question of the finality of its major contentions, forms a valuable introduction to the study of the Gospels.

A GENERAL CONVENTION INCIDENT

I WAS STANDING on the street corner in Washington one evening waiting for the change in the traffic, writes the dean of a middle western cathedral, when I was conscious of someone looking at me. As I glanced up I saw a young policeman staring at me.

"Father," he said, "how long are you folks going to be here?"

"About three weeks," I replied. "Good," he said, "I'm glad of it. I want to tell you that I never met a bunch of people who were more polite or kinder or more considerate."

"I am glad you like us," I said. "Yes, sir! I sure do! That's what I call real religion."

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Pathfinder* has just conducted a contest to determine the best definition of the difference "between a Democrat and a Republican." The judges were a Democratic and a Republican senator.

The winning description of a Republican was: "A Republican believes in a strong federal government, protection to industry, free speech, press, and religion; continued separation of Church and State, law enforcement, a high standard of living, and economy in government."

And the winning definition of a Democrat: "A Democrat believes in the doctrine of states' rights, a tariff on luxuries for revenue only, and equality in all laws enacted, while a Republican believes in a strong, centralized government, a high protective tariff on manufactured articles, and legislation favoring special or vested interests."

While the so-called neutral definition considered best was: "A Democrat seeks to find in the interpretation of principles as established by Jefferson, Cleveland, and Wilson, the ideal government, while a Republican seeks the same result in the interpretation of principles set out by Lincoln, Roosevelt, and Coolidge."

WHEN Governor Smith went into a booth to vote in New York on November 6th, he had some trouble closing the curtain. He amused the people waiting outside very much by calling out, after he got inside the booth, "What do you do now?"

ONE hundred and seven members of one family in Baltimore voted for Governor Smith. In the city where I live, a man who was told he only had a few days to live insisted upon being taken from the hospital in a stretcher to cast a vote for Smith.

A columnist in the New York *Sun* said that after the election Smith might be saying, "Thanks for the buggy ride," and Hoover might just as probably be saying, "So there is a Santa Claus, after all."

I THINK one of the most amusing stories of the election was that of the little Berkshire town of New Ashford, which managed to get in the first complete report of its vote for President before any other city or town in the whole country. It was just like a determined little crowd of New Englanders to agree to assemble its voters, to the total number of thirty-one, at the schoolhouse at 5:57 in the morning, so as to get in their returns before any other town could get ahead of them. Mount Washington, with thirty-three voters, a small town near New Ashford, nearly beat them to it, but the telephone connections were poor, and New Ashford had a couple of radio amateurs who sent the returns to a Pittsfield paper. The voters wrote their ballots on school desks.

IN DESCRIBING an interview with the inventor of television, a writer in the *Methodist Times* says:

"Another amazing fact has been proved, and that is that faces have sound. It is possible to recognize outstanding objects by sound. For example, a hand held in front of the transmitter gives a rattling sound, while a face gives a softer note. Each face has its own note, and each movement causes it to change. Thus you can hear a man nodding his head or opening his mouth.

"With practice it is possible to recognize the difference between two people sitting alternately before the transmitter. Thus what actually goes through the ether is simply sound. If the object being televised is white in color, its note is loud and clear; if red or brown, far less distinct; and if black, it is scarcely audible.

A MAN who recently left New York to hunt big game in Africa said he always felt much safer in the wilds of that country than he did crossing Fifth avenue.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"GRAFTED INTO THE BODY OF CHRIST'S CHURCH"

To the Editor of *The Living Church*:

I HOPE that I shall not be deemed guilty of an impertinence, if I venture to comment briefly upon the wording of one small paragraph in the interesting and illuminating report of "A Committee to the House of Bishops" on "The Cause and Prevention of Communicant Losses." The paragraph to which I refer runs as follows:

"Next, and far more serious, is the loss of those who for some reason have submitted to the Laying on of Hands, but have never by faith been grafted into the Body of Christ's Church."

One understands, I think, what was in the mind of the framers of that paragraph. They were thinking, no doubt, of that personal act of surrender to the Lord Jesus Christ, which ought to follow Baptism, and to which the teaching of the Prayer Book so plainly points. No one will question the necessity of that personal surrender to our Lord. It belongs to the very essence of the faith. Baptism must be followed by the converted life—that is, by a life in which the windows of the soul are consciously kept open toward God in Jesus Christ. It is hardly possible to insist upon that too strongly, for there is, unhappily, little room to doubt that thousands of confirmed members of the Church are lost to the Holy Communion for no other reason than that they are not living the converted life. There is in their lives no consciousness of a personal relationship to Jesus Christ. That must have been, one feels sure, what the framers of the paragraph had in mind.

That is very different, however, from suggesting—as the paragraph does undoubtedly suggest—that it is by such a surrender to the Lord that one who has been baptized is later on "grafted into the Body of Christ's Church." If that be indeed true, then there is no real meaning in the solemn statement of the Baptismal Office that the person who has just been baptized "is regenerate and grafted into the Body of Christ's Church," and to call upon the congregation present to "give thanks unto Almighty God for these benefits" would seem to become little better than a hollow mockery. If further witness to that end were needed, it might be found in the opening words of the pre-Confirmation collect: "Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins."

I feel sure, of course, that those responsible for the wording, to which I have ventured to take exception, did not intend to obscure the witness of the Book of Common Prayer, but it is well, I think, to guard against any misconception about a matter of such supreme importance.

Fredericton, N. B. (Rt. Rev.) JOHN RICHARDSON.
(Bishop of Fredericton.)

THE BISHOPS' PASTORAL

To the Editor of *The Living Church*:

SINCE the Pastoral Letter of the House of Bishops assures me that "it (loyalty) does not forbid freedom of criticism," I wish to avail myself of that privilege in regards to the letter itself. Without overlooking the admirable tone, the lofty idealism, and the practical treatment of the bishops' call to unity, there are several very questionable statements the truth of which as facts may well be challenged.

The lameness of those sections dealing with Churchmanship, loyalty, and "sweet comprehensiveness" may be passed over, but the statement which the bishops set down so emphatically, "that every baptized Christian is a member of the Catholic Church," is indefensible. It is but the reiteration of a similar statement in the Lambeth Appeal of 1920. And that statement was refuted in 1921 in a small booklet by Dr. Darwell Stone and Fr. Puller, S.S.J.E., entitled *Who are the Members of the Church?* (Longman's.) This refutation is not a mere affirmation of individual opinion, but a careful and scholarly collection of evidence from the New Testament, the fathers, and many later writers and authorities. It is a

bit interesting to note that the Articles of Religion, retained by the bishops in the new Prayer Book, seem to refute this sweeping statement. Article 19 lays down the requisites of "the visible Church of Christ" in no mistakable language.

Finally one wonders at the phrase that occurs at the very end of the letter, "the unity of the Sons of God." The capital S is a rather curious misprint for an official copy bearing the imprimatur of the secretary of the House of Bishops. And if not in error, what?

Stamford, N. Y. (Rev.) HAROLD H. R. THOMPSON.

"A CHRISTIAN DYNAMIC"

To the Editor of *The Living Church*:

THANK you for that splendid article by the Rev. J. Herbert Smith [L. C. November 24th] telling of the new power that has come into his ministry. Evidently the days of miracles are not past. It is a fitting climax to Mr. Shoemaker's article and the unanswerable proof that personal witness produces results.

If the inner story could be told of the men who have faced ordination day with despair because of lack of spiritual power and vital message, I am sure it would be almost too pathetic for words. It is fortunate that relief came for Mr. Smith before too late. Some unfortunately plod on, defeated and discouraged, and too often become satisfied with mechanical routine. To all conscious of need, this message ought to come as the solution of their problems.

What a promise this brings of a set of men so full of the dynamic of the Holy Spirit that a real spiritual revival may result! I cast my vote for more of the same stimulating material.

(Rev.) FRANK COX.

New York City.

To the Editor of *The Living Church*:

IT WOULD SEEM from the Rev. J. Herbert Smith's recent account of his religious experience and conversion that a public confession and testimony is a necessary act in the process of attaining the "victorious" life. No one can read his story without a measure of respect for his evident sincerity and courage. Such a witness carries conviction. But if this sort of disrobing in public is necessary to salvation I am afraid that many of us will remain unregenerate. It is too much like taking the Saturday tub in the Yale Bowl. The bather would be no cleaner for the display, nor the spectators edified.

One thing which amazes and puzzles me about this type of religious experience, particularly among members of the Episcopal Church, is the sprightly unconcern with which they ignore the Catholic religion. Unitarians have some excuse for seeking God at "house parties." But can it be possible that men can graduate from our seminaries without having heard of the Catholic religion? From recent experience I must admit that it is highly probable that they can and do.

There is nothing unique about the Rev. Mr. Smith's experiences. Who has not felt the need of spiritual dynamic, a sense of failure, of discouragement, and the desire for a fresh start? But whereas some seek these things in the excitement of strange surroundings others are calmly discovering them right at home. What a restless few are seeking in "house parties" many others are constantly finding in the Sacrament of Penance and in the Sacrament of the Altar. "Self-surrender," "confession," spiritual "re-birth," yes, all of these are steps up the King's Highway. But they are *false* steps unless they are taken under the wise guidance of Mother Church.

Boston, Mass. (Rev.) STEPHEN WEBSTER.

CORRECTION

To the Editor of *The Living Church*:

IN YOUR EDITORIAL comment in the issue of November 24th you have asked for forgiveness from those who have read into certain statements of yours an interpretation that was not intended. May I have the privilege of your columns to do

the same thing because of comments that have been made to me this past week?

In the several years in which it has been my great privilege to report the Church news from this diocese, I have aimed to present my items as free as possible from partisanship, and I know from an abundance of sources that I have, in a measure, succeeded. However, that any should feel I have reported news unfairly is something that I want to correct at once.

Some months ago I referred to Grace Church, New York, as a parish "where the altar service has been presented to the people but once a month." I had in mind the parochial custom of the late Eucharist on the first Sunday of each month. The service schedule at Grace Church is as well known to me as my own; I knew perfectly well that there is there a celebration each Sunday morning at 8:00, and on Thursdays and Saints' days. My reference was to the chief service of Sundays, from the point of attendance. At any rate, I regret that my statement was so worded.

The same item expressed the conjecture whether an observer of long experience in a parish where eucharistic worship prevails would have noted the decline in church attendance among young people that has been noted at Grace Church. My account had to do with the resignation of Mason H. Partridge, who has been sexton at Grace Church since the rectorship of Dr. Huntington, and who had commented for the press on the changes he has seen take place in that time. My own expression was a query and nothing more. There was no thought of claiming successes for any party in the Church in the matter of holding our young people. Would that one might do so, justifiably. Mr. Partridge's comment seemed to me important and I ventured the query absolutely without partisan thought.

Whatever my own reasons in writing the statement, it is evident from a friend of Grace Church, who also has been a friend of mine, that my comment has been interpreted so as to seem unfair. I hope that in this expression of real regret I may remove that charge not only, but may assure our readers that my chief wish as correspondent is always to report news items in fairness and justice to Churchmen of every school of thought.

(Rev.) HARRISON ROCKWELL.

New York City.

MODERN EVANGELICALISM

To the Editor of *The Living Church*:

YEARS ago, somewhere in the writings of the learned Dr. Dix, then rector of Trinity parish, New York, appeared an appreciative commendation of the little brochure mentioned below. I have never seen the book referred to by any one else, or quoted by any other writer, and it has been unknown to those to whom I have mentioned it. This booklet consists of eighty-two pages, paper covered, written by the Rev. J. Sydney Boucher, and published by Masters and Co., London, in 1879. I cannot imagine today any better companion to the Prayer Book, in simple historical detail. Title: *Modern Evangelicalism: Is it English, or UnEnglish? Loyal or Disloyal? In other words, Does it Embody and Represent the Principles of the Reformation or the Principles of the Rebellion? The Question Answered by Appeal to the Prayer Book and its Revisional Changes from 1549-1662.*

An old-fashioned title, indeed, but the contents of the book is a well-spring of accurate information, as helpful today as ever it was. Between the lines may be read that in those days, too, another "noble group sick at heart" fought with their backs to the wall against the intrusions of the "Principles of the Rebellion" into the Book of Common Prayer; and not with full success.

The contents of the booklet are so skilfully arranged as to be easily understood even in the place of the unlearned. Parallel columns is the method much used: one column arraying the items of the principles of the Reformation, faced by the opposite items of the Principles of the Rebellion. The book is worth while, because it is so easy to cherish certain accustomed attitudes of mind or body, thinking they are the "blessed fruits of the Reformation," when they really are mavericks wandering from the fold of the Rebellion.

Lexington, Ky.

(Rev.) F. H. T. HORSFIELD.

THE GREEK LITURGY

To the Editor of *The Living Church*:

MAY I, in answer to request of Fr. Clark as to "felicitous and idiomatic English" of the *Greek Liturgy* which may help further the work of Fr. Papastefanou direct attention to that most admirable rendering of THE DIVINE LITURGIES—St. John Chrysostom, Basil the Great, The Pre-sanctified—Greek and English on opposite pages; edited by J. N.

W. B. Robertson; and, as the writer can certify, having highest approval of the Greek Bishop Nicholas of San Francisco. The publisher is David Nutt, 270 Strand, W. C. London.

National City, Calif.

(Rev.) W. BOLLARD.

"ST. ELISABETH'S, PHILADELPHIA"

To the Editor of *The Living Church*:

IHAVE READ the article in your issue of December 1st on the future of this church with very great interest. I have not been able to place Mr. Cadwallader, but I presume that he was one of the many enquiring friends who used to visit the church in the first few weeks of my appointment.

I have no recollection of conducting a conversation with anyone upon the lines suggested in his concluding paragraphs, but the general tenor sounds very much like me. I should, however, like to qualify some of the statements. This is a Catholic parish in the sense that so far as the old parish is concerned we carry out the tradition of Father Ward and my predecessors; we endeavor to remember that it is our first duty to maintain the Anglican tradition in accordance with the principles of the Protestant Episcopal Church of America. So far as our English services are concerned we do not depart one iota from the Book of Common Prayer, and endeavor to remember that we are a community church and not here to minister to any particular party. With regard to the foreign-born work, we act in strict accordance with the Liturgy, canons, and discipline of the Church concerned, with the proviso that the children and the second generation are baptized and confirmed according to our rite and attend our Sunday schools.

With Mr. Cadwallader's remarks generally I am in hearty agreement. I do consider that the fact that St. Elisabeth was unable to carry on as an independent parish was due to the fact that it was ignored by the Catholic party until there appeared to be a chance that some other party in the church might be asked to take over the work. With the exception of certain material support from a few personal friends of my own, the interest of the party ceased immediately that it became known that Mass was still said at St. Elisabeth. When I was being urged by my Catholic friends to undertake the work, I was assured that sufficient support would be forthcoming to allow the parish to be pointed to as a definite Catholic missionary enterprise. As this support has failed to materialize, the party has forfeited all claim to any voice in the future of this mission. While I am here I shall carry out the work with the help of God, according to the Catholic principles which I believe are the common heritage of all branches of the Episcopal Church, in strict accordance with the instructions of the diocesan authority, and with the support, I hope, of all branches of the Church.

We hope that this will be one parish in which divisions will be forgotten in the attempt to unite Greek and Latin, High Church, Low Church, Broad Church, and Catholic as children of one common Father and members of the one Universal Church whose sons and daughters we all are and in whose sacraments we all share.

Philadelphia.

(Rev.) JOHN R. CROSBY,
Rector, St. Elisabeth's Church.

CHRISTMAS IN THE JAILS

To the Editor of *The Living Church*:

DO WE DO our duty to prisoners in our district and county jails? "I was in prison and ye came unto Me." There was a parish once that did a very lovely thing on Christmas afternoon, and I would like to pass it on hoping that other churches might take up work like this for this next Christmas. The rector of the church to which I refer and his choir went to the county jail and held a short service, consisting of the Creed, the Lord's Prayer, and the two Collects, and the choir sang a number of Christmas carols, then fruit and candy were passed around. The jail was dark and gloomy; the prisoners standing or sitting in their cells with nothing to do all Christmas Day but think, and how dreary their thoughts must have been—and then to have this service brought to them speaking of hope, love, and good-will to men. Who knows how much it may have meant to them?

I think the state prisons are provided with chaplains, but the district and county jails are not.

May I add that the priest who conducted this service at the jail had conducted the midnight service the night before and held one or two other services that morning. He is alive and well.

MAUD C. REID.

New York City.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CIVILIZATION REMADE BY CHRIST. By the Rev. F. A. M. Spencer, B.D. Milwaukee: Morehouse Publishing Co. \$3.00.

THE retiring Archbishop of Canterbury, in his last official cathedral sermon, is reported to have asked: "Are you satisfied about the forcefulness of the Church on plain moral questions—the problems of married life, the temptations of unmarried life, straightforwardness in industry, or in civic and social fields? Do we face them frankly and courageously?"

The attractive and commendable feature about *Civilization Remade by Christ* is that the author does endeavor to face some, if not all, of these problems with frankness and courage. His treatment represents a forthright attitude toward the facts, the theories about, and the feelings evoked by the problems of modern life as he views them. Ignoring the learned doctors of the past he goes for his authority directly to our Lord's life and teaching.

His preface contains a plea for a closer tie between the services of the Church and "progressive practical Christianity." "To pass from social service on week days to divine service on Sundays has sometimes appeared like going to a bygone age when men had more restricted views of God's working than they have since attained to." The gulf between prayer and practice can alone be bridged when the social and devotional urges find complementary enrichment about a common center and inspiration, so that whenever and wherever one is present the other is not far distant. To stimulate this process is the motive.

In demanding social reform in the name of Jesus Christ, the author rejects such theories as that of Weiss, which regards our Lord's moral teaching as applicable only to a short period preparatory to the end of the world, and which may be summarized as complete world renunciation. Yet he asserts that His teaching was the ethic of an interim in that sense only which insists that no two phases of human advance are alike, so that what is applicable to one period must be re-thought and re-adapted to another, as to our own today. For our times this is much easier than formerly, because Christianity has leavened the world, and applied science has provided equipment to facilitate the new evangel which aims to weld mankind together into a social fellowship, having had its conditions and activities morally cleansed and transformed by the application of the teaching and of the power of the Living Christ.

With these thoughts in mind Spencer proceeds to the problems of war and peace, government and politics, charity and service, crime and vice, stewardship of wealth, marriage, the family, the eugenic problem, fraternity, spiritual value of education, sociology, and prayer. He shows considerable skill in handling his material, and draws copiously upon current authors, and also upon modern psychology. While his background is largely English, his vision is world-wide. His treatment of war and peace is very suggestive, and his analysis of modern democracy incisive. Throughout, his insight, sympathy, and logic are evident. One is impressed by his burning desire to place each of these problems in the radiant sunshine of God's love in Christ, hoping to find in that Presence working solutions of a progressive character.

His discussion of the relationship of the sexes, birth control, childbirth, monogamy, divorce, crime, and vice, is marked with a tenderness that could well be emulated. While the chapter on the eugenic problems takes for granted the transmission of acquired characteristics and the tenability of the familiar superstructure raised on this assumption, the author's aim is to challenge both the race and the individual to produce the highest types as a Christian responsibility. Never once does he advocate the lower course when Christ's standards are clear. Never does he substitute the hardness of man's judgment for the Mind of Christ. Nor does he ever forget that if the world is to be improved it must be through prayer, social service, sacrifice, and education.

But he looks in vain for signs in the old English Book of Common Prayer that the Church has a mission to the State. Even the revised new Occasional Prayers and Thanksgivings have an aloofness, and give but little social inspiration, for intercession without action is apt to be futile. He wants the Church's prayers to be battle cries, so that after participating men might come from the sanctuary full of inspiration, creative power, and the will to be up and doing for God and His Kingdom. This dynamic spirit is expressed in the suggested prayers in the appendix.

A short but useful index of names and subjects completes the work. J. E. B.

THE QUALITY of the contents of Canon C. E. Raven's *The Quest of Religion* (Doubleday, Doran, \$1.50) may be shown by letting it speak for itself in the following quotations:

"For behind this talk of values lies an experience common to all normal folk, the experience commonly called mystic, the apprehension of 'something beyond,' something other than ourselves, before which we are humbled and awestruck, and yet with which we feel a kinship and a communion" (p. 17).

"That the comparison of the Church of today with the religion of Jesus denotes our failure only proves how much He surpasses His followers. No genuine student of Church history will doubt that the bulk of the developments, even if they were degradations of His teaching, were sincerely meant by men whose desire was to act in accordance with His Spirit. Where they fell, it was through misunderstanding, not malice: He was too great for them, great as many of them were. If the contrast fills us with shame that we have so caricatured our Master, it fills us also with joy that He so vastly transcends His disciples. It is His grandeur rather than the errors of His Church that impresses the historian" (p. 52).

"Although devotion to Jesus is wholly justified if He is worshipped as Son of God, the tendency to treat Him merely as 'one of ourselves' and yet to love Him as a Saviour while refusing to recognize His cosmic significance, is close to idolatry" (p. 62).

"Indeed at present the revolt against the intellectual element in religion is one of the most serious obstacles in the way of revival. For if doctrinal principles are neglected, the substitute for them is either blind submission to arbitrarily chosen authorities or else the satisfaction of a popular and usually sentimental demand" (p. 73).

"This is, of course, the whole secret of the art of living, that, having discovered the eternal, we have yet the endless joy and wonder of finding wider manifestations of it, of exploring contact with it in every sort of setting. Just as the innermost reality presents itself to us through an infinitely graded series of semblances which are each in their measure its sacramental expressions and instruments, so the eternal enters into our experience through a myriad happenings in time, by which we have a communion with the timeless. History, not less than nature, is the sacrament of God, the outward sign of His inward Spirit" (p. 97).

It is true that in one or two passages Canon Raven betrays an impatient lack of appreciation of positions he misunderstands. This is an old fault of his, and it recurs in this book in his treatment on page 9 of those who hesitate at intercommunion, and in his reference to the Confessional on page 93. With reference to this latter passage, I can only say that in my own experience of using the Confessional—an experience extending over many years in two continents—I have received such advice as Canon Raven commends, and never (or hardly ever) that which he regards as characteristic of the Confessional!

Canon Raven is a prophet who has had a scientific training, and we must not grumble because the claims of scientific accuracy cannot always tame his prophetic fervor. He has written a book which has power to kindle anew the flame of our devotion, one of those books which should bear the fruit of a quickened spiritual life in any parish whose clergy ponder over it and lend it around.

The appendix contains a brief but useful criticism of behaviorist psychology as expounded by Dr. George Dorsey.

L. T.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**
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Church Calendar



DECEMBER

- 9. Second Sunday in Advent.
- 16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
- 21. Friday. St. Thomas, Apostle.
- 23. Fourth Sunday in Advent.
- 25. Tuesday. Christmas Day.
- 26. Wednesday. St. Stephen, Martyr.
- 27. Thursday. St. John, Evangelist.
- 28. Friday. Holy Innocents.
- 30. First Sunday after Christmas.
- 31. Monday. New Year's Eve.

CALENDAR OF COMING EVENTS

DECEMBER

- 18. Special convention, diocese of Pennsylvania, to elect Bishop Coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

- December 10—Mt. Calvary, Baltimore, Md.
- " 11—St. Margaret's, Brighton, Mass.
- " 12—Trinity, Princeton, N. J.
- " 13—St. Mary's, West New Brighton, N. Y.
- " 14—St. Andrew's, Plainfield, N. J.
- " 15—Christ, Corning, N. Y.

APPOINTMENTS ACCEPTED

BIGLER, Rev. C. E., formerly rector of St. Andrew's Church, Kokomo, Ind. (N.I.); to be priest-in-charge of All Saints' Church, Western Springs, Ill. (C.) Address, Woodland Ave., Western Springs, Ill.

DAVIS, Rev. ALAN C., formerly priest-in-charge of St. Paul's Church, Millis, Mass.; to be rector of Christ Church, Pittsford, N. Y. (W.N.Y.) January 1st.

LILLYCROP, Rev. WILLIAM A., formerly priest-in-charge of All Saints' Church, Hamlet, N. C.; has become rector of St. Paul's Church, Greenville, N. C. (E.C.)

SMITH, Rev. BERTRAM L., formerly rector of St. Barnabas' Church, Omaha, Neb.; to be rector of St. John's Church, Fort Worth, Tex. (Dal.) Address, 1826 Fifth Ave., Fort Worth, Tex.

STABLER, Rev. W. BROOKE of the diocese of Virginia; has become a member of the staff of All Saints' Church, Worcester, Mass. (W. Ma.)

RESIGNATIONS

CONE, Rev. HERBERT D., as rector of St. Paul's Church, Clinton, N. C. (E.C.) New address, 610 North Broadway, Baltimore.

DAVIS, Rev. WILLIAM L., as rector of Christ Church, Pittsford, N. Y. (W.N.Y.) Effective January 1st.

NEW ADDRESS

PURCHASE, Rev. H. G., assistant at St. Matthew's Church, Worcester, Mass., formerly 5 Richards St.; 1159 Main St., Worcester, Mass.

ORDINATIONS

DEACON

MASSACHUSETTS—On Thanksgiving Day, November 29, 1928, **JOHN MCCOOK ROOTS** was ordained to the diaconate in St. John's Memorial Chapel, Cambridge, Mass., by his father, the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, Bishop Slattery assisting. The candidate was presented by the Rev. Edward S. Drown, D.D., the litany was read by the Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge, and the epistle by the Rev. W. Cleveland Hicks, assistant at St. Peter's. Bishop Roots preached the sermon. The chapel was thronged with friends, many of them connected with the China mission.

Mr. Roots was graduated from Harvard in 1925, with an A.B. *cum laude*. He then went to China and taught for a year before entering the Theological School. His address will be 99 Brattle St., Cambridge, Mass.

PRIESTS

LONG ISLAND—The Rev. **CHARLES PITTMAN** and the Rev. **RICHARD S. MARTIN** were advanced to the priesthood on Saturday, November 24th, in the Cathedral of the Incarnation, Garden City, by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island. The day of the ordination was also the third anniversary of Bishop Stires' consecration to the episcopate. The newly ordained priests will continue in charge of their present work, Mr. Pittman at St. Elizabeth's Church, Floral Park, and Mr. Martin at Trinity mission, Astoria.

SOUTHWESTERN VIRGINIA—On Friday, November 30th, in St. Peter's Church, Roanoke, the Rev. A. C. **BUSSINGHAM** was advanced to the priesthood by the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia. Assisting the Bishop in the laying on of hands were the Rev. C. T. Warner, rector of St. Alban's Church, Washington; the Rev. Alfred R. Berkeley, rector of St. John's Church, Roanoke; the Rev. G. Otis Mead, former rector of Christ Church, Roanoke, and now of Altavista; the Rev. H. H. Young, Bluefield; the Rev. J. A. Figgs, rector of St. Thomas' Church, Christiansburg; the Rev. Roland J. Moncure, rector of St. Paul's Church, Salem; and the Rev. J. C. Wagner, rector of Grace Church, Petersburg. The candidate was presented by the Rev. G. Otis Mead, the litany was read by the Rev. Alfred R. Berkeley, the prayers by the Rev. H. H. Young, the epistle by the Rev. J. A. Figgs, the gospel by the Rev. Roland J. Moncure, and the sermon was preached by the Rev. C. T. Warner.

Mr. Bussingham has been serving his diaconate as minister-in-charge of St. Peter's Church, Roanoke. He will continue in this work, St. Peter's being a small but thriving mission in the northwest part of the city.

CAUTION

CADY—The clergy, especially in the South, are asked to exercise caution in connection with a rather short, heavy set man, about 25 years and well informed, giving the name of CADY or an alias. Further information from the Rev. **DAVID CADY WRIGHT, D.D.**, Christ Church, Savannah, Ga.

BORN

MELVILLE—Born to Mr. and Mrs. **GEORGE W. MELVILLE**, on All Saints' Day, 1928, a son, **JOSEPH ANDREW**, and grandson to the Rev. and Mrs. George J. Sutherland of Black Mountain, N. C.

CORRECTION

BALL, Rev. FRANCIS H., priest-in-charge of Trinity Church, Bend, Ore. (E. Ore.), is to be associate rector of St. Luke's Church, Long Beach, Calif. (L.A.) instead of rector, as mentioned in the December 1st issue of THE LIVING CHURCH.

DIED

WINSER—**EDITH COX**, widow of Henry J. WINSER, and mother of Gerald C., Beatrice, and Deaconess Nathalie E. Winsler, died at her home, 666 Highland Ave., Newark, N. J., November 14, 1928. The funeral service was held at Trinity Cathedral, Newark, and interment was in Greenwood Cemetery, Brooklyn.

MEMORIALS

Mary Sutton Taylor

Entered into life December 8, 1918, **MARY SUTTON TAYLOR**, beloved daughter of Mary Abell Crane and the Rev. Andrew J. Sutton of Chestertown, Maryland.

A life of rare unselfishness and beauty. "Oh happy saints forever blest; At Jesus' feet how sweet your rest."

Karl Schwartz

In loving and grateful memory of **KARL SCHWARTZ**, priest and doctor, who departed this life in the peace of the Lord, December 8, 1924.

"Of your charity pray for the repose of his soul."

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THROUGH

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OF

THE LIVING CHURCH

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CLERICAL

WANTED—**CURATE** IN PARISH OF large mid-western city. Unmarried. Work among young people and Church school. A-272, **LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

WANTED—**SUPERVISORS FOR SEWING** room in institution for delinquent girls. Apply **SISTER SUPERIOR**, House of Mercy, Valhalla, New York.

POSITIONS WANTED

CLERICAL

EXPERIENCED ASSISTANT PRIEST being deprived of post because he was a Smith supporter desires a new field. B-277, **LIVING CHURCH, Milwaukee, Wis.**

POSITION WANTED—**BY A PRIEST, AGE 40.** Invites especially correspondence with missionary bishops. Address, **MISSIONARY PRIEST, T-273**, care **THE LIVING CHURCH, Milwaukee, Wis.**

PRIEST DESIRES CHANGE. **COLLEGE (B.A.)** and seminary (Th.M.) graduate. Good preacher. X-269, care **LIVING CHURCH, Milwaukee, Wis.**

RECTOR, BEST REFERENCES, FIFTY confirmations, salary over four thousand, wishes to serve as archdeacon or field executive in diocese with fairly cool climate. Would accept lower salary. Possibly parish if suitable. Address ARCHDEACON E-278, LIVING CHURCH, Milwaukee, Wis.

RECTOR, GOOD PREACHER, DESIROUS of making a change, would like to hear from missionary bishops, or vestries. Good reasons for leaving, excellent references. Apply W-279, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF PARISH DESIRES LARGER opportunity. Seven years in ministry. Has served as assistant in large parish. Business experience. Present salary \$2,400 and house. D-275, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

FINANCIAL SECRETARY, ACCOUNTANT, auditor, seeks permanent position, wide experience, excellent personal, business references, pleasing personality. Rectors, laymen, do you know of a vacancy in your office or community for a Christian young man. ADVISE W-274, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH EXCELLENT references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

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ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

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ALTA R AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

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CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens. Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic Vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

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CH RISTMAS CRIB SETS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. Telephone, Walker 0108. Small size set, 6½ in., kneeling figures at \$5.00 per group. Complete set of four groups, \$20.00. Medium size set, 14½ in., standing figures, \$10.00 per group. Complete set, \$40.00. Large set, 2 ft., kneeling figures, Holy Family Group, \$50.00. Other groups, \$75.00.

CH RISTMAS GREETING CARDS, ENGLISH imported folder-cards with verse, individual envelopes. 18 assorted for One Dollar. Postpaid. Address, H. ENGLE, 845 Hamilton Terrace, Baltimore, Md.

EPISCOPALIANS! SEND THE GAME "A Study of Shakespeare" to your friends. Interesting, entertaining. Price 60 cts. Postage 4 cts. THE SHAKESPEARE CLUB, Camden, Me.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

PLU M PUDDINGS—MADE BY LADIES' guild of St. Andrew's Episcopal Church. Weight 2 lbs. Price \$1.00, postage paid. Send order to Mrs. R. E. ROBINSON, 1005 McCormick St., Chifton Forge, Va.

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THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

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EPISCOPAL DEACONESS HOUSE—Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

NOTICE

THE QUEST OF THE SANGREAL. Containing the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Adventures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, N. Y.—A Retreat for Priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of January 28th, and ending on the morning of February 1st. Notify THE GUESTMASTER that you intend to come.

Church Services

California

Christ Church, Ontario Southern California

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉE, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Sung Mass and Sermon.
" 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.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference, 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to B. Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 8:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion 7:30 A.M.; Morning Prayer 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., LITT.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street "The Little Church Around the Corner" Rev. RANDOLPH RAY, D.D., Rector
Sundays 8:00 and 9:00 A.M. (Daily, 7:30).
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions Saturdays: 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00 and 8:00.
High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00, and 9:30.
Matsins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
Priest's House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S
Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILO-
cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

WEBB, BUFFALO, N. Y., 1310 KILO-
cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER
Journal, 820 kilocycles (365.6). Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
cycles (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
cycles (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS. 1330 KILO-
cycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.)
Cambridge University Press. Fetter Lane, London, England.
The Macmillan Co. 60 Fifth Ave., New York City. American agents.
The Real Presence: Or The Localization in Cultus of the Divine Presence. By A. C. Bouquet, D.D., Trinity College, Cambridge Hulsean Lecturer, 1924-5.
Gospel Publishing Co. 336 W. Pacific St., Springfield, Mo.
Praying to Change Things. Being a Presentation of Rules, Principles, and Warnings intended to teach lowly and commonplace men how to pray effectively. By Chas. E. Robinson, LL.B. Price \$1.00 net.

Harper & Brothers. 49 East 33rd St., New York City.

Four Ducks On a Pond. By Ruth Sawyer, author of *Seven Miles to Arden*, *The Primrose Ring*, *Doctor Danny*, etc. Price \$2.00.

A Quiet Room. A Book of Prayers and Offices Compiled by the Rev. R. Ambrose Reeves, B.A., with an Introduction by the Rt. Rev. Samuel Babcock Booth, D.D., Bishop Coadjutor of Vermont. Price \$1.25.

The Life and Writings of John Bunyan. By Harold E. B. Speight, professor of Philosophy, professor-elect of Biography, Dartmouth College. With an Introduction by Francis Greenwood Peabody, Plummer professor of Christian Morals, Emeritus, Harvard University. Price \$2.00. Selected for November by the Religious Book Club.

Horace Liveright. New York City.

Strange Bedfellows. By Silas Bent, author of *Ballyhoo*. Price \$3.00.

D. H. Pierpont & Co. Williamsburg, Mass.

The Complete Sayings of Jesus. A Glowing Short-Story. The King James Version of Christ's Own Words divested of the Context, excepting the Brief Portions of the Gospel Narrative retained to Establish the Itinerary or Place, the Time or Occasion, or a Question, the Reply to which is the Master's own Answer; or Otherwise to Facilitate Interpretation; and Without Interpolations. Assembled and Arranged in Sequence by Arthur Hinds. Prices: cloth, 60 cts.; fabrioid, \$1.10; leather, de luxe, \$1.60; morocco, de luxe, \$2.10.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

What We Can Surely Believe. A Christian Answer to Current Atheism. By Howard Agnew Johnston, Ph.D., D.D., minister of Immanuel Presbyterian Church, Milwaukee, Wis.; author of *The Son of Nicodemus*, etc. Price \$1.50.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

The Interpretation of Religion. An Introductory Study of Theological Principles. By John Baillie, M.A. (Edin.), D.Litt. (Edin.), professor of Systematic Theology in Emmanuel College, Toronto; sometime professor of Christian Theology in Auburn Theological Seminary; author of *The Roots of Religion in the Human Soul*. Price \$4.00.

University of Pennsylvania Press. Philadelphia, Pa.
American Diplomacy in the Modern World. By Arthur Bullard. With a Foreword by Roland S. Morris. The Henry LeBarre Jayne Foundation. Price \$1.50.

PAPER-COVERED BOOK

Longmans, Green & Co. 55 Fifth Ave., New York City.

The Pilgrim: and Other Poems. By the author of *In the House of My Pilgrimage*. With a Foreword by the Bishop of St. Albans. Price \$1.00.

BULLETIN

From the Rev. E. C. Chorley, D.D., Secretary. Garrison-on-Hudson, N. Y.

One Hundred and Fifty-ninth Annual Report, A. D., 1928. The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York.

PAMPHLETS

Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. 105 East 22nd St., New York City.

City Churches in Social Action. The Social Activities of the Los Angeles Federation of Churches. By James Myers. Price 2 cts. per copy.

Dodd, Mead & Co. Fourth Ave. and 30th Sts., New York City.

The Roman Catholic Church in the Modern State. By Charles C. Marshall. Preface to the Second Edition.

From the Author.

Problems of the Pacific and the International Mind. Two Lectures by Herbert H. Gowen, professor of Oriental Studies, University of Washington.

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

Children's Prayers. By the Rev. R. Royle, M.A., assistant priest of St. Oswald's, West Hartlepool.

KALENDAR

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

The Bishops Calendar, 1929. Publication No. 21. Quarterly, 25 cts. December, 1928.

INFORMATION BUREAU



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.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

225TH ANNIVERSARY OF ST. MICHAEL'S, TRENTON

TRENTON, N. J.—On Tuesday, November 25th, St. Michael's Church, the Rev. Samuel Steinmetz, rector, observed the 225th anniversary of its founding. The celebration began with the Holy Communion at 8 A.M. At 10:30 was the anniversary service with the Rt. Rev. Nathaniel S. Thomas, D.D., formerly Bishop of Wyoming, as the preacher. At the evening service the Rev. Hamilton Schuyler, Litt.D., rector of Trinity Church, delivered an address, giving an interesting account of the early history of the parish. Prof. William Starr Myers, Ph.D., of Princeton University, a vestryman of the parish, followed with some interesting views on the records of the parish. The Rt. Rev. Paul Matthews, D.D., Bishop of the diocese, gave the benediction. At this service the historical societies of Trenton were present, and the flags of the Sons of the American Revolution were placed in standards before the choir.

On Tuesday evening an anniversary dinner was given at the Hotel Sterling when addresses were made by the Hon. A. Harry Moore, Governor of New Jersey, the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of the diocese, and the Hon. Newton A. K. Bugbee, senior warden of the parish. The Rev. Samuel Steinmetz acted as toastmaster.

In 1801 the General Convention of the Church met at St. Michael's Church. It was at this meeting that the Thirty-nine Articles were "established."

BISHOP-ELECT OF NEVADA TO BE CONSECRATED JANUARY 25TH

PORTLAND, ORE.—The date has been set for the consecration of the Rev. Thomas Jenkins, D.D., Bishop-elect of Nevada. It will take place on St. Paul's Day, Friday, January 25th, following the diocesan convention which will be held on the two preceding days.

Former Primate of All England Now Baron Davidson of Lambeth

Enthronement of Dr. Lang Set for December 4th—Church Assembly Meets

The Living Church News Bureau
London, November 16, 1928}

DR. RANDALL DAVIDSON CEASED ON Monday last to be Archbishop of Canterbury. On Wednesday he took his seat in the House of Lords as Baron Davidson of Lambeth. His own wish is that he shall be addressed as Archbishop Davidson.

On the day of his retirement from the Primacy, the Archbishop and Mrs. Davidson celebrated their golden wedding. In the evening, the Prime Minister, on behalf on many thousands of subscribers, presented to Dr. Davidson an address and a cheque for £14,500 as a tribute of gratitude and respect. The total amount raised as the national tribute was £16,936, of which about £2,000 will be devoted to a memorial at Lambeth Palace of the association of Dr. and Mrs. Davidson with the Palace. There was also a presentation by Dr. Brent, Bishop of Western New York, and Dr. Ogilby, President of Trinity College, Hartford, Connecticut, in the name of the Church in America. The address was accompanied by a draft of \$10,000, in a gold casket. [A full account of the American presentation appeared on page 166 of THE LIVING CHURCH of December 1st.—Ed. L. C.]

The Archbishop and Mrs. Davidson began the day by attending Holy Communion in the private chapel at Lambeth Palace. They were accompanied by the Archbishop of York, who will shortly succeed Dr. Davidson at Lambeth, and the Bishop of Winchester was also present.

During the morning, several small deputations, including one from the parish of Lambeth and another from the city of Canterbury, called at the Palace to offer congratulations on a happy anniversary, and were received privately. Other callers left bouquets of flowers as tributes of affection for Mrs. Davidson. In the afternoon there was a quiet reception of intimate relations and close personal friends of the Primate and his wife. This was followed at 5 o'clock by service in the chapel.

The evening presentations, like the other events of a full day, were private in character, and the company was limited to the few who were directly concerned.

On Tuesday, the dean and chapter of Canterbury met in the chapter house of the cathedral and, after the see had been formally declared vacant, a petition was made to the King for the issue of a writ of *congé d'élire*. This necessary authority for an election, together with the letter mandating naming the choice of the Crown (the present Archbishop of York) was received at another meeting of the dean and chapter on Wednesday morning, and a further meeting will be held on Wednesday, November 21st, for the election. A certificate of the election will be conveyed to the King through the home secretary.

ENTHONEMENT OF DR. LANG

Dr. Lang will be enthroned on Tuesday, December 4th, in Canterbury Cathedral. When Dr. Davidson was enthroned twenty-five years ago accommodation was

provided for four thousand six hundred persons. The gathering included all the diocesan bishops of England, the Lord Lieutenant of Kent, the High Sheriff of Kent, the mayors of the Kentish boroughs, nearly 400 of the diocesan clergy, representatives of the navy and the army, and many members of both Houses of Parliament. It is expected that on this occasion the attendance will be as numerous, and that the Prime Minister and the Lord Chancellor will attend.

On this occasion the patriarchal chair is to be removed to a position on the steps just outside the choir overlooking the nave. Thus the Archbishop will be seated in the chair in full view of the large congregation in the nave. Afterwards he will be conducted to the chapter house, there to receive the promise of obedience from the dean, canons, bedesmen, and others.

MEETING OF THE CHURCH ASSEMBLY

The autumn session of the Church Assembly opened on Monday last at Westminster, under the presidency of the Archbishop of York, vice-chairman. There was a very good attendance of the three constituent Houses.

In opening the session, Dr. Lang said the assembly would, he knew, share with him the regret that its chairman was not able to be there to open their proceedings. It fell to him, until a new Archbishop of Canterbury had been duly elected, and the election had been duly confirmed, to preside over their deliberations as vice-chairman. (Dr. Lang's detached manner of reference to his forthcoming appointment caused a ripple of amusement.) The Archbishop added that they very cordially acknowledged the presence that afternoon of the Bishop of Skara, representing the Swedish Church and the Swedish government. His presence in London was connected with the anniversary celebrating the 200 years during which the Swedish Church had been established in their midst.

There was another matter, not on the agenda, in regard to which he wished, with the indulgence of the assembly, to make a short report. This was, he said, the first available opportunity of reporting to the assembly the steps the House of Bishops had taken with regard to the printing and publication of the Revised Prayer Book, mentioned in the Prayer Book measure, 1928. If that measure had been passed and received the royal assent, the question of copyright in the Book would have been determined by the measure. As the measure did not pass, it became the duty of the House of Bishops to consider the whole matter of copyright, and the possible printing and publication of the Book. The privileged presses had their own rights in regard to the portions of the Book of Common Prayer therein contained. With regard to the new portions, the House of Bishops had been advised that this was a case of composite authorship, and that, as the House of Bishops was responsible for the final form in which the Book was submitted to the assembly, the copyright was vested in the members of that House. As it was desirable that the copyright should be protected, and that there should be a convenient body to protect it, the members of the House of Bishops, acting under the advice of counsel, had executed an as-

signment of their rights in favor of the Central Board of Finance.

The presses who possessed their own rights in regard to the Book of Common Prayer, and who had already printed a limited number of copies of the Book of 1927, were naturally anxious to publish the Book of 1928. Other persons wished to publish the Book, or at least portions of it. The Central Board of Finance, regarding themselves as trustees in the matter for the House of Bishops, as owners of the copyright, therefore sought direction from that House. The House of Bishops decided first that it was on every ground desirable that the copyright should be protected, and secondly that there was no reason why the Book should not be published by the presses, provided that in a prefatory note the history and position of the Book were made clear, and especially that the prefatory note should explicitly state that the publication of the Book did not directly or indirectly imply that it could be regarded as authorized for use in churches. Accordingly, at their meeting on September 27th, the House of Bishops requested the Central Board of Finance to enter into arrangements with the privileged presses for the printing and publication of the Book with the prefatory note as to its history and position; and the Central Board of Finance at its meeting on November 8th decided to make the necessary arrangements with the presses. Editions of the Book would be issued, probably before Christmas, containing in a prominent place the prefatory note he had described. It was necessarily a matter of considerable perplexity and difficulty, but he hoped the assembly would consider it reasonable that with proper safeguards including this specific safeguard that its publication did not imply authorization for use in churches, the Book should be published. It was one which had excited, and was still exciting, general interest. The bishops were even now consulting the clergy and laity of their dioceses about it. It must always be of special interest to students of the history of the Church of England, and it ought to be accessible and available for all who wished to read it.

The following resolution was unanimously carried, following eulogistic speeches from Dr. Lang, Dr. Foxley Norris, and Lord Selborne:

"That on the retirement of the first chairman of the Church Assembly, the Most Rev. Randall Thomas Davidson, for twenty-five years Archbishop of Canterbury, the members of the Assembly place on record their sincere respect and affection for him, and their deep sense of the ability, fairness, patience, and kindness with which, since the earliest days of the Assembly, he has presided over its deliberations."

COMMENTS ON THE LETTER OF THE BISHOP OF LONDON

Few comments have been made in the press on the letter addressed by the Bishop of London to certain of the clergy in his diocese, and which I quoted in my last letter. The *Church Times*, in its current issue, says:

"We understand that the Bishop of London's letter has been very carefully considered by the incumbents to whom it was addressed, and that, while no formal assurances have yet been given to his lordship, the spirit and intention of the letter are fully appreciated, and there is a sincere and general desire for peace and obedience. The Bishop's letter has an extreme importance. If it indicates the mind of a considerable section of the episcopate—and it is hardly likely that

so important a pronouncement would have been written without the knowledge and approval of other high ecclesiastical dignitaries—it indicates a sympathy with Catholic practice which Catholics themselves cannot fail to appreciate, and a policy which must be warmly welcomed. On the other hand, many difficulties have

to be considered. The Bishop of London will certainly not fail to recognize that obedience involves serious sacrifice. The clergy are therefore well advised not to come to any hasty decision, and they have also been well advised to refrain from making any public comment on the Bishop's proposals." **GEORGE PARSONS.**

tery of religion. Religion without mystery has no power—it ceases to be religion. The attempt to rationalize religion down to the level of our small minds has always been a foolish attempt. It is best helped and its teachings best driven home by the presence of mystery."

NEWS ITEMS

On Thursday evening, December 6th, the congregation of St. Agnes' Chapel, Trinity parish, will observe the twentieth anniversary of its pastor, the Rev. Dr. W. W. Bellinger, as vicar.

On Thanksgiving Day the City Mission Society through its chaplains in sixty-three hospitals and correctional institutions carried an expression of good-will in small gifts to more than ten thousand people. That a like ministration may be rendered at Christmas the society is appealing for \$35,000, a sum which will care for the sick and needy during the winter season. Contributions should be sent to the City Mission Society, 38 Bleecker street.

The local press commenting on the approaching election in Pennsylvania of a bishop coadjutor gives the names of several New York priests as being considered for that office. Dean Robbins of the cathedral, the Rev. Dr. W. Russell Bowie of Grace Church, and the Rev. Dr. D. B. Aldrich of the Church of the Ascension are among those mentioned.

A surprise of the right sort occurred last Sunday evening at Holyrood Church, Fort Washington avenue. After the service it was reported to the rector, the Rev. A. P. S. Hyde, that an inconspicuous roll placed in the offering had been found to contain gold certificates amounting to \$5,200. As this is a multiple of the number of weeks in the year the anonymous gift is taken to be a response to the parish appeal for the annual budget.

Trinity Church Corporation has leased a block of its lower west side property to an investing company which will erect thereon a 15-story commercial building. The property is bounded by Varick, Canal and Watts streets and faces the plaza at the Holland Tube entrance.

HARRISON ROCKWELL.

CHURCH AT MONTPELIER, VA., DESTROYED BY FIRE

RICHMOND, VA.—The Church of Our Saviour at Montpelier, Hanover Co., in the diocese of Virginia, was burned to the ground on Sunday, November 25th. The fire, which was caused by sparks from the chimney falling upon the roof, was discovered while the Church school was in session, but owing to the high wind that prevailed nothing could be saved except the organ and the furniture in the chancel.

This church was one of the four churches of St. Martin's parish, the Rev. J. P. H. Mason, Jr., rector, and ministered to a large rural community. It was erected shortly before the Civil War by the Rev. Robert Nelson, D.D., a native of the parish and one of the early missionaries of the Church in China. Dr. Nelson, during a furlough at home, started holding services in what was then a neglected and needy field, and the church building was erected. An interesting fact in connection therewith is that the first gifts toward the erection of the church and also its name came from Dr. Nelson's mission congregation of the Church of Our Saviour in Hong Kew, Shanghai, China.

The parish plans to begin rebuilding at once.

British Journalists Guests at Cathedral Thanksgiving Service

New Memorial Organs at St. George's—"Meditation Chapel" Opened in Biltmore Hotel

The Living Church News Bureau
New York, December 1, 1928

AMONG THE MANY RELIGIOUS SERVICES on Thanksgiving Day that at the cathedral was of special interest. Guests of the cathedral were the British journalists who are on a tour of this country under the auspices of the Carnegie Foundation for International Peace. The lessons of the service were read by President Nicholas Murray Butler of Columbia University and a trustee of the cathedral. The preacher was Bishop Manning.

In his sermon the Bishop declared that we have at the present time one of the great opportunities of our history to show what is the spirit of America. "The whole world is watching to see what action is taken by our Senate in regard to the pact for the renunciation of war as an instrument of national policy. In view of this inexpressible importance of the pact, and of the part which we have played in presenting it to the nations of the world, our Senate, when it meets, should ratify it immediately and unanimously, without reservation, and in advance of all other business." Bishop Manning stated that there is no doubt about the sentiment of our people in this matter; all over our land on Thanksgiving Day were thanksgivings offered for this step on the road to peace.

FORMAL INAUGURATION OF ST. GEORGE'S THREE MEMORIAL ORGANS

Of interest to lovers of organ music will be the announcement of the inauguration of the three new memorial organs at St. George's Church, Stuyvesant Square, December 19th and 26th, at 8:30 o'clock.

The first two recitals will be played by Fernando Germani, organist of the Augusteo Orchestra in Rome, who is now in America on a transcontinental concert tour. Germani, who is 21 years old, made his debut in America at the New York Wanamaker's Auditorium in January, 1928, and was instantly acclaimed by the press and public as a virtuoso of the first rank. His education began at the age of three, at the St. Cecilia Academy in Rome and continued in the Pontifical School of Sacred Music, among his teachers being Bajardi, Manari, Respighi, and Bossi. There will be no charge for admission, but complimentary admittance cards will be issued up to the capacity of the church. These cards are now ready for distribution and may be obtained from the church office.

"MEDITATION CHAPEL" AT BILTMORE HOTEL

Here in the midst of worldly Manhattan one of the city's most fashionable hotels is to have a space set apart "as a sanctuary for the use of all worshippers." The Biltmore will open tomorrow after-

noon its "Meditation Chapel." Of this, Mr. Bowman, the president, says: "The presence of one spot in the hotel, disassociated with the worldly things of this life, and dedicated and consecrated to the God we profess to serve, is now recognized by this act as a spiritual necessity in any hotel with which I am connected, and as soon as practicable a meditation chapel will be installed in all our hotels."

PREACHERS AND SPECIAL SERVICES

The many friends of the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, will be glad to know that for the first time in two years his health permits him to return to New York and to officiate in his parish. On Saturday, December 8th, the feast of the Conception of the Blessed Virgin Mary, the sixtieth anniversary of St. Mary's parish, Dr. Barry is to be the preacher at High Mass at 10:45, and also on Sunday, December 9th. He expects soon thereafter to return to Mt. McGregor Sanitarium where he was a patient for some time.

Bishop McKim of Tokyo preaches tomorrow at the Church of the Transfiguration, and on December 9th at Trinity Church.

Bishop Binsted of Tohoku is to preach at Trinity Church, Sunday afternoon, December 9th, at the annual service of the Church Periodical Club.

The Rev. Dr. Randolph Ray of the Church of the Transfiguration is the noon-day preacher at Trinity this coming week.

The Advent noon-day preachers at St. Paul's Chapel, Broadway and Fulton street, are as follows: week of December 3d, the Rev. W. D. F. Hughes, precentor at the Cathedral; week of the 10th, the Rev. Professor Lauderburn of the General Seminary; and for the week of the 17th, Canon John Forbes Mitchell of St. Andrew's Cathedral, Aberdeen, Scotland. The hour of these services is 12:30 P.M.

On Sunday evenings in December and January at St. Mary's Church, 521 West 126th street, the rector, the Rev. Dr. C. B. Ackley, will present a series of travelogues on France, the British Isles, and the Holy Land. These, which will be illustrated, will be given in the undercroft of the church, following Evensong.

BISHOP MANNING STRESSES VALUE OF MYSTERY

At the dedication of several memorial windows at St. James' Church last Sunday morning, Bishop Manning praised the remarkable work that has been done there in producing one of the most beautiful of our parish churches.

"When people," he said, "undertake the trouble and the great expense to make beautiful God's house it is a potent outward manifestation of the falsity of the charge that religion is losing its power and an irrefutable proof that religion still has a mighty hold on the people. Perhaps the highest service that beauty in a church serves is that it creates the mys-

St. James' Church Inaugurated as Cathedral of Chicago Diocese

Rev. Dr. H. L. Cawthorne Completes Thirty Years as Rector of St. Luke's, Chicago

The Living Church News Bureau
Chicago, December 3, 1928

IN THE PRESENCE OF A LARGE CONGREGATION, members of the Cathedral Chapter, the diocesan council and deputies of General Convention, Bishop Anderson on the First Sunday in Advent inaugurated St. James' Church as the cathedral church of the diocese. He also instituted the Rev. Duncan Hodge Browne, S.T.D., as dean of the cathedral. Edward Larned Ryerson, warden of St. James', represented the parish in presenting the property to the Bishop. After the institution service, the new dean was the celebrant at Holy Communion.

Bishop Anderson outlined preliminary plans for a new cathedral. He made it plain that he did not have in mind "the largest cathedral" in the Church, but in architectural beauty he declared it must compare with the best. Among the features which the Bishop said the new cathedral plant would embrace were: a diocesan house, to accommodate diocesan departments and activities; a chapel in keeping with the present Houghteling memorial chapel; a cathedral library, to serve particularly rural and mission clergy; a choir school, for which he said \$100,000 already is available; and, in time, living quarters for the bishop, the dean, and four canons.

In the afternoon at 5 o'clock, Dean Browne inaugurated a special cathedral service which is to be broadcast each Sunday over Station WMAQ, the Chicago *Daily News* radio station.

THIRTY YEARS AS RECTOR OF ST. LUKE'S, CHICAGO

Completion of thirty years as rector of St. Luke's Church, Chicago, was the occasion for an unusual celebration in honor of the Rev. H. L. Cawthorne, on the First Sunday in Advent. The chief feature of the celebration was festival Evensong, followed by a reception and tea. Many former parishioners and choristers of the parish returned for the occasion. Unique and interesting events of the thirty years of his pastorate were recalled by Fr. Cawthorne. One of the most interesting is the fact that he has shunned the use of modern means of conveyance almost entirely and has relied upon his faithful bicycle to take him about Chicago.

When Fr. Cawthorne became rector of St. Luke's in 1898, a "For Sale" sign hung over the door of the church. The late Bishop McLaren had caused it to be placed there, he having decided to dispose of the property in order to pay off the parish debt and to discontinue the church because of changing conditions in the neighborhood. The debt amounted to more than \$6,000, but Fr. Cawthorne, then a comparatively young man, faced the difficulty squarely.

In a few years, as a result largely of excursions around the city on his bicycle, calling upon wealthy and prominent Churchmen, the church debt was paid off, and the parish has remained self-sustaining. Other churches have come and gone from the Western avenue section, but St. Luke's has remained and its pastor has

become a familiar character throughout the neighborhood.

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO, CAMPAIGN

The campaign for funds for the rebuilding of St. Luke's International Hospital, Tokyo, Japan, was carried into the Middle West this week by Dr. Rudolph Bolling Teusler, director of the institution, and his lieutenants. Dr. Teusler was the guest of a group of prominent Chicagoans at luncheon at the Union League Club, Wednesday, December 5th. George M. Reynolds, prominent banker, was chairman of the group. Others included were: B. A. Eckert, William Wrigley, Jr., Dr. Frank Billings, E. J. Buffington, and B. E. Sunny.

Wednesday afternoon Dr. Teusler was the speaker before a group of the North Shore Woman's Auxiliary at St. Luke's Church, Evanston; Thursday he addressed the diocesan Woman's Auxiliary at the State-Lake Building; and Friday he led a regional conference with representatives from the dioceses of Chicago, Springfield, Quincy, Iowa, Wisconsin, Indianapolis, and Northern Indiana.

Dr. Teusler's campaign is in line with the endorsement given his work at the General Convention in Washington, when resolutions pledging the Church to raise a fund for St. Luke's Hospital were adopted.

DR. DARLINGTON OF NEW YORK SPEAKS AT LAKE FOREST

"Religion and the Church are under greater fire today than ever before," declared the Rev. Henry Darlington, D.D., rector of the Church of the Heavenly Rest, New York, speaking at the Church of the Holy Spirit, Lake Forest, Tuesday evening, December 4th. He was the first of a series of special preachers being brought to Lake Forest during the next few weeks.

"All the great faiths are attacked, not only by their enemies from without, but by their friends from within," said Dr. Darlington. "Religion's foes claim they are the champions of human freedom and seek to overthrow all Churches and creeds as the enemies of humanity, as millstones about the neck of civilization, as the opiates of the people."

"The great demand upon the Church and religion today is that it return to its primitive purpose of helping people to get the most and the very best out of life. Religion should help us to avail ourselves of our almost unlimited opportunity for growth and development. The work for religion is to help us to live together in love."

MISCELLANEOUS

Dr. Edith H. Swift, of the American Society of Social Hygiene, will visit the diocese this week through the diocesan department of social service for a series of conferences. Friday night, December 7th, she will address the diocesan council of social workers, at St. James' Church, and on the following Sunday at 4 o'clock she will speak before a mass meeting of the diocesan Young People's Association, Girls' Friendly Society, Brotherhood of St. Andrew, and other organizations in the same church, Monday she will address the Clergy's Round Table.

The West Side choirs have formed a Choir Club, including all members of the parish choirs. The organization is intended

as a social association, supplementing the activities of the West Side Choir Directors' association.

The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, addressed the American Legion Sunday Evening Club of La Grange last Sunday on Visions and Adventure.

The Rt. Rev. Walter W. Webb, D.D., Bishop of Milwaukee, will be the guest of honor and speaker at the December meeting of the Catholic Club of Chicago, Inc., on December 11th.

A statue of St. Michael was unveiled recently at the Church of the Ascension in memory of the late Rev. E. A. Larrabee, D.D., by the National Guild of All Souls. Fr. Larrabee was superior of the order for many years. St. Michael is the patron saint of the guild and also of the Church of the Ascension.

BISHOP OF SOUTH CAROLINA CONSECRATED

CHARLESTON, S. C.—Seldom if ever have the bells of old St. Michael's Church, Charleston, which have pealed from its steeple since 1764, summoned a larger attendance within its walls than was gathered there on St. Andrew's Day to witness the consecration of the Rev. Albert Sidney Thomas, its former rector, as the ninth Bishop of South Carolina.

Foreseeing at this first consecration of a bishop of the Episcopal Church in the city of Charleston, a probable attendance far beyond the seating capacity of the church, the committee in charge of arrangements had issued some 600 tickets entitling their holders to admission if presented before 10:45 A.M. Long before that hour a throng of people, not fortunate enough to secure tickets, were patiently waiting for the doors to be thrown open. Most of them were able to see only the procession as it passed from the parish house to the church; for others, however, seats were found after the service had begun.

Seven bishops, a large number of visiting clergy, and most of the diocesan clergy were in the procession, as were also the lay members of the standing committee and various diocesan officials. The parish choir of St. Michael's was augmented by four voices from each of the other seven city parishes. At the head of the procession was the cross followed by the flags of the nation and of the state, the latter borne by a son of the Bishop-elect, Albert Sidney Thomas, Jr.

The service itself, while simple in ceremonial, in keeping with the customs of the parish and the diocese, was most reverent and all the more impressive perhaps because of its dignity and simplicity, well befitting the place where it was held. The sermon by Bishop Bratton made a profound impression upon his hearers, partly because of the deep personal note which came from the heart of one bound by "traditional family fellowship, tinted with the warm color of mutual kinships," and partly because of the masterly and constructive thought with which the whole of the sermon was filled.

At the request of the Bishop-elect, a Communion service had been held in each of the Charleston churches at an earlier hour. Comparatively few, therefore, of the congregation other than the clergy, the diocesan officials, and parochial representatives made their communions at the consecration service.

The Most Rev. John Gardner Murray, D.D., Presiding Bishop, was consecrator

and celebrant, and the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, and the Rt. Rev. William Theodotus Capers, D.D., Bishop of West Texas, were co-consecrators. The presenters were the Rt. Rev. Henry Judah Mikell, D.D., Bishop of Atlanta, and the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina. The Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi, preached the sermon. Bishop Capers read the epistle, and Bishop Cheshire the gospel, while the Rt. Rev. Thomas Campbell Darst, D.D., Bishop of East Carolina, read the Litany, using the new form of Litany and Suffrages for Ordinations. The Presiding Bishop was accompanied by his chaplain, the Rev. G. Warfield Hobbs.

The four attending presbyters were the Rev. Harold Thomas, brother of the Bishop-elect and rector of St. Luke's Church, Charleston; the Rev. F. W. Ambler, rector of St. Paul's Church, Summerville, the Rev. Claud M. Hobart, rector of St. David's Church, Cheraw, and the Rev. A. R. Mitchell, rector of St. Andrew's Church, Greenville, S. C. The Rev. S. Cary Beckwith, rector of St. Philip's Church, Charleston, acted as master of ceremonies.

A pleasant incident at the luncheon immediately following the service was the gift of a pectoral cross to Bishop Thomas from his clergy. His robes had been previously presented by St. Michael's vestry, and the episcopal ring by members of his congregation. Brief addresses were made at the luncheon by the Presiding Bishop and Bishop Cheshire. Bishop Thomas spoke with great feeling in his response to these addresses, and ended with a ringing challenge to both clergy and laity to go forward with him in a new effort for the advancement of God's Kingdom in this diocese in which the whole of his ministry has been spent.

REV. P. LINDEL T'SEN ELECTED BISHOP COADJUTOR OF HONAN

NEW YORK—A cable from Shanghai to the Department of Missions advises that at a special session of the diocesan synod the Rev. P. Lindel T'sen was elected Bishop Coadjutor of Honan. The Bishop of the diocese is the Rt. Rev. William Charles White, D.D. Honan is the one diocese in China for the development of which the Church of England in Canada has been responsible. It lies immediately north of the province of Hupeh, of which Hankow is the see city. During the past five years especially the province has been one of the battlefields of China. Moreover, its people have suffered enormously from brigands and fanatical societies, such as the Red Spears.

The Bishop-elect was converted to Christianity through the work and fatherly care of the Rev. Frans E. Lund of the American Church station at Wuhu. Mr. T'sen was graduated from St James' Middle School, Wuhu, and later from Boone College and Divinity School. His first independent work was as minister in charge of the important inland city of Nanling, one of the out-stations of Wuhu. Here Mr. T'sen did a work of far-reaching importance, winning many of the townspeople and the surrounding farmers to the Christian way of life. Upon the formation of the board of missions of the Church in China in 1915, Mr. T'sen was elected its first general secretary. In addition to rallying the forces of the Church in China for the support of the mission established by it in the city of Sian in the province

of Shensi, he personally visited the field on various occasions and greatly encouraged the workers by his energy and wise counsel. His last visit was made during the year 1928 at a time when the mission was suffering great distress. Mr. T'sen was also selected by his fellow-Christians as secretary of the interdenominational evangelistic effort known as the China for Christ movement.

In 1924, Mr. T'sen came to America for post-graduate study at the Virginia and Philadelphia theological seminaries. On his return to China in 1926, he became dean of the Cathedral of Our Saviour in Anking. In common with other Chinese leaders, he was compelled to leave the city by the anti-Christian movement which came to a head in Anking immediately after the Nanking incident of March 24, 1927. Later Mr. T'sen was able to return to Nanking, but it was a long time before the cathedral church, which had been occupied by the military forces, was restored to the congregation. Recently Mr. T'sen has been living in Wuhu.

DIOCESE OF MICHIGAN BEGINS BOYS' CONSULTATION SERVICE

DETROIT—On November 18th a new project in the boys' work department of the diocese of Michigan was opened by the commencement of a boys' consultation service under the direction of the director of boys' work, I. C. Johnson. Problems relating to behavior, poor coöperation in the home, lack of interest in school work and seeming inability to study, social adjustment, vocation, and a host of other difficulties to which youths of this generation are subject may be referred to this consultation service, either by parent or other interested party. The procedure includes a preliminary interview with the parent or representative of the agency referring the case prior to the first interview with the boy. Associated with the service as consultants are, Dr. Leo H. Bartemeier, of the staff of Harper Hospital and psychiatric consultant for a number of child welfare agencies in the Michigan area; Dr. C. J. Marinus, known particularly for his work in the field of endocrinology; and A. C. Crockett who is associated with the psychological clinic of the Detroit public schools.

BISHOP NELSON URGES HIGHER CONCEPTION OF CITIZENSHIP

ALBANY, N. Y.—In his sermon to the united congregations of the Church in the city of Albany, held in the Cathedral of All Saints on Thanksgiving Day, the Rt. Rev. Richard H. Nelson, D.D., Bishop of the diocese, urged the cultivation of a higher sense of responsibility for the public good, based upon the freedom of Christian morality against which there is no law. The Bishop directed his thought specifically to the matter of prohibition enforcement and the obligation of Christian citizens to establish high and unselfish standards of conduct. "Law," he said, "is the judgment of human society uttered against those who hinder its progress toward ideals of truth, justice, temperance, and peace." He stated that the great problem of intemperance "must be solved by a law which shall express the conscience of a people honestly desirous of promoting the lasting welfare of human society. Whatever difference of opinion may exist concerning the wisdom and effectiveness of laws which have been framed to give practical force to constitutional provisions, there can be no question that

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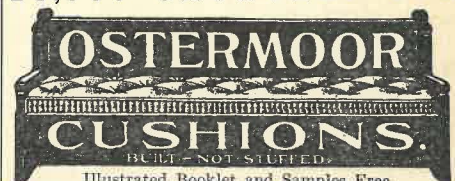
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those who seek to evade or to nullify them must be characterized as opposing the declared will of organized society."

Bishop Nelson urged the elevation of life to higher standards. "Imperfect laws and imperfect measures for their enforcement," he said, "point unerringly to the fact that our civilization has not yet won a complete victory in the struggle of the flesh against the spirit. . . . Better laws will be enacted and they will be better enforced when we become better than we are. May I, therefore, on this day of national aspiration, suggest that we take up the task of developing in ourselves a higher and a freer conscience as our contribution to our country's good, standing fast in the liberty wherewith Christ has made us free, refusing to be entangled again with the yoke of bondage to any claims of the flesh, and striving earnestly toward those heights of personal character which elevate the children of men above the restraints of law, because they provide the atmosphere in which those who are truly free render thanks to God for the victory of life."

COLORADO CHURCH OBSERVES DOUBLE ANNIVERSARY

CANON CITY, COLO.—By a series of special services and meetings Christ Church parish, Canon City, celebrated its fiftieth anniversary, and its twenty-fifth anniversary in the present church building. The Rt. Rev. Fred Ingle, Bishop Coadjutor of the diocese, was the preacher at the 11 o'clock service on Sunday, November 25th, and was also the principal speaker at the parish dinner served on the day following. Other speakers and guests were the rector, the Rev. L. A. Crittendon; the Rev. H. C. Benjamin, rector of the Church of the Ascension, Pueblo; the Rev. T. J. Haldeman, rector of Holy Trinity, Pueblo; the Rev. Philip Nelson, rector of the Church of the Ascension, of Salida; and the Rev. Frank Nickel, rector of St. Andrew's Church, of La Junta. Christ Church parish numbers about two hundred communicants and is one of the oldest churches in the diocese.

SOUTH FLORIDA CONVOCATION OF COLORED CHURCH WORKERS

TAMPA, FLA.—On Tuesday evening, November 13th, the convocation of colored Church workers opened at St. James' Church, Tampa, the Rev. John E. Culmer, priest-in-charge, with solemn Evensong. The address of welcome was made by Fr. Culmer, and addresses were also delivered by the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of the diocese, and the Rev. W. B. Crittendon, D.D., of the Field Department of the National Council.

The Wednesday morning session was opened with Holy Communion, the Rev. John R. Lewis, rector of St. Patrick's Church, West Palm Beach, celebrant. There was another service at 11 o'clock, at which Fr. Culmer celebrated. Some very interesting papers were read at the session, dealing with the Church in the diocese and its mission in the world. Dr. Crittendon was the moving figure of the convocation, appearing three times on the program and each time giving an inspiring message in his earnest presentation of the Church's program and calling Christians to duty. Bishop Mann was present at the evening service, addressed the convocation, and gave his blessing.

On Thursday morning Holy Communion was celebrated by the Rev. H. Randolph Moore, rector of St. Peter's Church, Key

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West. Among the things accomplished were: a proposal by the committee on missions that during the Lenten season preaching missions be held at all points, the clergy of the diocese making exchanges and conducting the missions for ten days; a proposal to organize a branch of the Woman's Auxiliary in every congregation, and at the next session of the convocation to organize in connection therewith; the appointment of a commission on Church schools to consider the advisability of organizing a Church school institute in connection with the next convocation.

Officers elected were: President, the Rev. H. Randolph Moore; vice-president, the Rev. J. R. Lewis, D.D.; secretary-treasurer, H. E. S. Reeves, editor of the *Miami Times*.

The convocation adjourned at noon on Thursday and will meet next at St. Peter's Church, Key West.

CONFERENCE ON MINISTRY POSTPONED

RACINE, WIS.—A conference on the ministry for young men which was to have been held at Taylor Hall from November 30th to December 2d, had to be cancelled because of the lack of registrations. This conference was planned under the direction of the Rev. Herbert Miller, rector of Emmanuel Memorial Church, Champaign, Ill., and Mrs. Edna Biller. Feeling that the number of registrations on file would not warrant the holding of a conference, Fr. Miller sent out notices that the conference would be postponed. On the opening date several young men, who had failed to register formally, appeared at the hall and were disappointed to learn that the conference was not in session. Plans are now being formulated for another conference to be held in the near future, and it is to be hoped that all those desiring to attend will send in their registrations in due time so that preparations may be made.

ANNUAL EXHIBIT OF ST. HILDA GUILD

NEW YORK—The St. Hilda Guild, at 131 East 47th Street, will hold its annual exhibit January 16-19, from 10 o'clock in the morning until 6 o'clock in the evening. Many interesting pieces of work done in the past year will be shown as well as pieces that are very old and have been lent to the guild, some of them by museums. Tea will be served from four until six each day.

The past few years have seen a rapid growth in the work of the guild whose object is primarily to raise the standard of Church art and not for profit, and it has been in its services as catholic as such an institution should be. The guild has made many and varied articles for use in all churches, such as sets of vestments, altar hangings, and banners for use in Roman Catholic and Anglican churches; altar frontlets for Lutheran churches, expressing by color the many seasons of the Church; linen for the Communion table of Presbyterian churches; embroidered bookmarkers for the pulpit Bible used in Methodist and Baptist churches. The work is executed entirely by hand and the workers express in the fineness of their handwork all the love and desire for perfection that the artisan of old attained and in our time is so rare, for life is hurried. Associated with the guild are architects and artists available for conference concerning the building and adorning of

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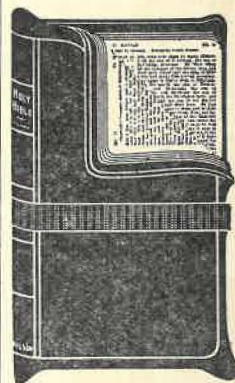
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The directors of the St. Hilda Guild are: Ralph Adams Cram, president; the Rev. Joseph Patton McComas, D.D., and the Rev. T. Laurason Riggs, vice-presidents; Mrs. A. G. Connett, assistant treasurer; Wilfrid E. Anthony, secretary; John G. Agar, and Miss Harriet Philippis Bronson.

PROTESTANT LEADERS RESPOND TO ANGLICAN OVERTURES

NEW YORK—In companion articles published in the current issue of the *Review of Reviews*, leaders of both the Presbyterian and Methodist Churches warmly welcome the proposal made by the recent General Convention of the Episcopal Church for a conference of the three Churches "looking toward organic union."

Dr. Henry Sloane Coffin, president of Union Theological Seminary, and a recognized Presbyterian spokesman, views the discussion of unity as "opportune and hopeful," while Bishop William Fraser McDowell of the Methodist Church declares the "reasons for union are compelling and urgent."

"It would be most wise," declares Dr. Coffin, "for representatives of these three great bodies to meet and seek to explore their existing oneness, their dissimilarities, and the possibility of an inclusive organization which might embrace them all without sacrificing any part of their distinctive inheritance or impairing their freedom in Christ."

YOUNGER G. F. S. MEMBERS PLAN OWN CONFERENCE

NEW YORK—The Girls' Friendly Society is sponsoring a conference for younger members (girls 13 to 16 years old) next June at the G.F.S. Holiday House in Delaware, N. J.

This is a new undertaking for the national society, although several dioceses have heretofore held similar conferences. Before working out this project, the G.F.S. obtained the backing of the department of religious education of the national Church, which believes that a conference for young girls would be a unique contribution to the Church's program. In the past, the Church has sponsored conferences for adults, for young boys and girls together, and conferences and camps for boys alone.

The plans for conference have been thought out sufficiently in advance to make possible an experiment in educational procedure. Every organized diocese in the G.F.S. was asked to send a younger member delegate to a preliminary setting-up conference at the G.F.S. Holiday House, "Interlochen," Monroe, N. Y., from November 9th to 11th. Seventeen girls from many parts of the eastern states, from Missouri to Maine, and from southern Virginia to northern New York, met to discuss what they would like to have included in the program of the national younger members' conference next June. That girls are interested in the study of missions, the Bible, and prayer, was brought out by the discussions. Starting with a consideration of their local branch problems, the kinds of programs they would like to have, and their own every-

day perplexities, the girls, of their own accord—and somewhat to the surprise of their leaders—expressed a desire to study not only the Old and New Testaments, but prayer as well. Through these discussions the girls discovered what subjects they would like to consider at the June conference and planned its program accordingly.

In addition they sang together around an open fireplace, played games out-of-doors, and finally closed their conference with a ceremonial which they wrote themselves to express their thankfulness for the fellowship of the week-end and their desire to make the June conference a real opportunity for spiritual growth for those who attend. These activities, as well as the discussions, are typical of what the forthcoming conference will be like, an opportunity for democratic participation in a project to develop character through thinking, playing, and worshipping together.

NO. INDIANA WOMEN'S COUNCIL ELECTS DISTRICT OFFICERS

MISHAWAKA, IND.—District meetings of the Council of Women of the diocese of Northern Indiana were held at St. John's Church, Bristol; St. Paul's, Hammond; and St. Mary's, Delphi, on November 7th, 8th, and 9th with the Rev. F. G. Deis, general secretary of the Field Department of the National Council, as the chief speaker. The Rev. Fr. Deis' topic was The Program of the Church.

The following district officers were elected: South Bend—Chairman, Mrs. A. P. F. Gammack of South Bend; vice-chairman, Mrs. D. J. Campbell of Mishawaka; secretary, Mrs. Chas. H. Young of Howe. Gary district—Chairman, Mrs. E. Hart of Hammond; vice-chairman, Mrs. Bert Wheeler of Gary; secretary, Mrs. L. B. Faust of East Chicago. Logansport district—Chairman, Mrs. Hazel Gardner of Fort Wayne; secretary, Mrs. Catherine S. Brackenbridge of Delphi.

The Ven. Joseph Wm. Gubbins, archdeacon, discussed the rural work in Northern Indiana, upon which he recently entered.

A report of the triennial was given by the diocesan Auxiliary president, Mrs. George Hitchcock.

The offerings at each of these three meetings was voted by the women toward a bishop's cassock for the Rt. Rev. Theophilus Momolu Gardiner, D.D., Suffragan Bishop of Liberia.

WIFE OF NORTH CAROLINA RECTOR WRITES HYMN

BURLINGTON, N. C.—An original Communion Hymn, by Mary Pickens Opie, wife of the Rev. Thos. F. Opie, D.D., rector of the Church of the Holy Comforter, recently has been accepted for publication by G. Schirmer, well known music-publishing firm of New York City, and will be available some time in 1929. It will be published both in solo and quartette form.

The hymn has been sung in several churches in Washington and New York, in connection with the regular service of Communion. Both text and musical setting are the work of Mrs. Opie.

BISHOP FABER RETURNS HOME MUCH IMPROVED IN HEALTH

HELENA, MONT.—After a month of convalescing among old friends in lower altitudes in the state of Washington, the Rt. Rev. Wm. F. Faber, D.D., Bishop of Montana, has returned to Helena greatly improved in health.

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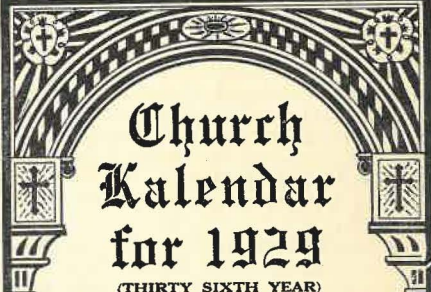
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TO HOLD CONFERENCE OF FRIENDS OF THE INDIANS

NEW YORK—A conference of friends of the Indians will be held on Friday and Saturday, December 14th and 15th, at Chalfonte-Haddon Hall, Atlantic City, N. J., and all interested in Indian affairs are invited to be present. The Hon. John W. Davis is to act as chairman of one or more of the sessions, and it is hoped that Dr. Hubert Work, former secretary of the Interior, will take part in the proceedings. Among those who have promised to be present and make addresses are: the Rt. Rev. H. L. Burleson, D.D., Bishop of South Dakota; Dr. Haven Emerson, an expert on health matters and president of the American Indian Defense Association; Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation; the Hon. Roy O. West, secretary of the Interior; Dr. John A. Ryan, of the Catholic University, and Lewis Meriam, technical director of the Indian Survey.

"The purpose of the conference," says the bulletin of the Indian Rights Association, "is to discuss the findings and recommendations in the report of the survey of the Indian Service recently made by the Institute for Government Research. That report, in our judgment, is the most thorough and authoritative study of the needs of the Indian Service that has ever been made, and its publication is an event of immense importance to the Indian. It is couched in calm and dispassionate language, but it reveals a deplorable condition of affairs, due in great measure to insufficient appropriations on the part of Congress. The survey was made at the request of Secretary Work, and the conclusions and recommendations of the report are accepted, with little or no reservation, by the various groups interested in Indian welfare, and the Government does not dispute the facts therein set forth.

"A unique opportunity is thus presented for the friends of the Indian to take the report as a basis for concerted action that will lead to a real forward move to modernize completely the Indian Service and so to develop a strong public sentiment in favor of right action that Congress should not hesitate to grant the necessary appropriations."

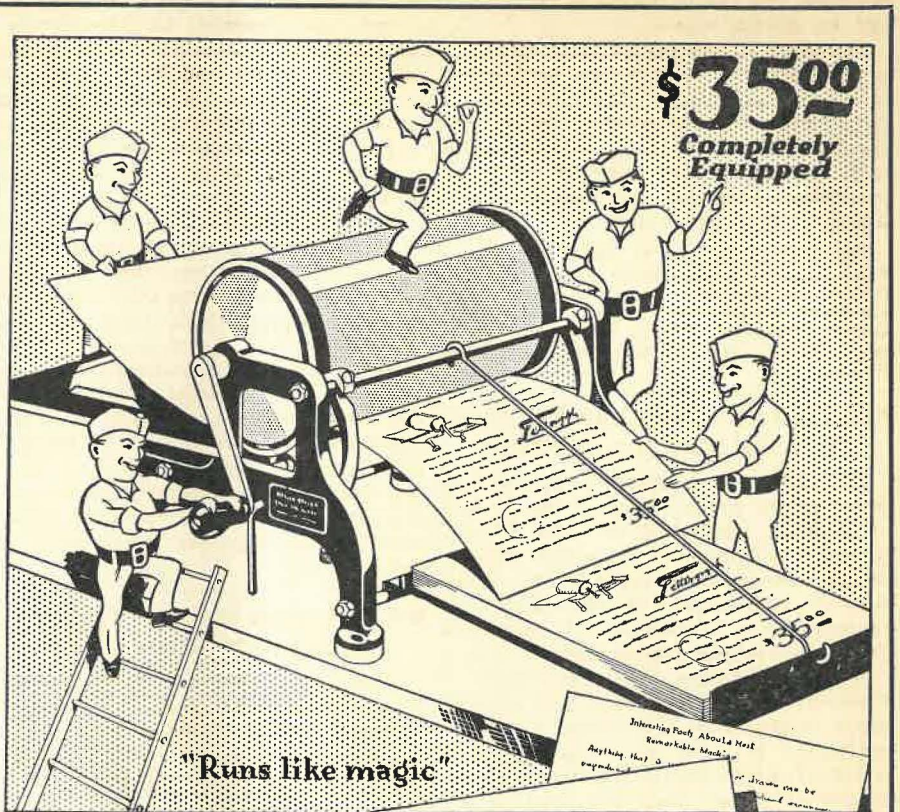
NEW YORK CATHOLIC CLUB HOLDS ANNUAL REQUIEM

NEW YORK—The annual requiem for departed members of the New York Catholic Club was sung at Holy Innocents' Church, Hoboken, N. J., the Rev. Edward P. Hooper, rector, on November 27th. The celebrant was the Rev. J. P. McCune, D.D. Four were elected to membership. Much interest was shown in the club's varied activities.

Maurice Reckitt, distinguished English Churchman, who has been lecturing in the United States, under the auspices of the Church League for Industrial Democracy, delivered an address upon the subject of Catholicism and Property.

CORNERSTONE LAID FOR MARYLAND CHURCH

DUNDALK, Md.—The cornerstone for the new St. George's Church, Dundalk, was laid on Saturday, November 24th, by Bishop Murray. St. George's Church was formerly known as the Chapel of the Incarnation, but with the building of the new church and rectory the name has been changed. The Rev. J. McNeal Wheatley is in charge of this growing work and much is expected of it as it is in the heart of the industrial section.



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BISHOP REMINGTON TO ATTEND STUDENT CONFERENCE

ASILOMAR, CALIF.—The Pacific Southwest is to hold a Student Christian conference from December 26th to January 1st under the auspices of the Pacific Southwest Student Field Council, which is composed of representatives of all of the organized student associations in that region. It will be a valuable thing for our Church to cooperate, as it is doing, by sending Bishop Remington of Eastern Oregon, the Rev. Penrose Hirst, student chaplain at the University of California in Berkeley, and the Rev. Perry G. M. Austin of Long Beach to be among the leaders.

The conference will have a perfect setting in the pines by the ocean at Asilomar, on Monterey Bay, and in attendance will be college men who are prominent in student government, campus journalism, athletics, and Christian work, representing thirty colleges and universities of Arizona, California, Hawaii, Nevada, New Mexico, and West Texas. These students will have an opportunity to discuss campus problems, relating these to the larger world activities, and to reshape these activities and problems from the point of view of what is most valuable, creative, and Christian.

YOUNG PEOPLE'S SERVICE LEAGUE MEETS IN AUGUSTA, GA.

AUGUSTA, GA.—An enthusiastic district conference of the Young People's Service League from the first district of the diocese of Georgia was held recently in Augusta, Miss Anne Jones of that city presiding. The conference opened with a banquet in the parish house of the Church of the Good Shepherd, when talks were made by Deaconess Byllesby, of Christ Church, and Bernard Williams, of Savannah. Following the banquet a business session was held when plans were discussed for raising funds for the \$1,000 pledge for Camp Tomochichi. After the business session a preparation service, led by the Rev. J. A. Schaad, was held for the corporate Communion the next morning in St. Paul's Church. A second conference of this district will be held in January, and the leagues in the districts of Waycross and Savannah will hold theirs within the next two months. Miss Gene Burroughs, the diocesan president, has announced that leaflets containing suggestive programs for the Y.P.S.L. of the diocese are being printed and will be distributed shortly.

The League at the Good Shepherd visited the Y.P.S.L. at Christ Church Mission soon after the district meeting and presented a model program, the subject being "Fellowship." The league at Christ Church entertained the visitors at supper before the program.

MILWAUKEE CAMPAIGN REACHES \$152,000

MILWAUKEE.—With several parishes still to report and from incomplete returns in the city of Milwaukee, the campaign for \$250,000 for the work at the university and the endowment of the diocese has reached \$152,000. Of this amount \$100,000 will be devoted to the building of an adequate plant at Madison at an estimated cost of \$60,000; the balance of \$40,000 will partially endow the work. The diocesan endowment fund will be increased by \$50,000. It is hoped that an additional \$50,000 may be realized from the unreported pledge cards.

DEAN AVERILL RECOVERING FROM INJURY

FOND DU LAC, WIS.—The Very Rev. E. W. Averill, dean of St. Paul's Cathedral, was seriously injured during the early part of November while attending a meeting at St. Thomas' Church, Neenah-Menasha. Entering the church to vest for Evensong the dean, confusing a cellar door for the door of the sacristy, fell headlong down a long flight of stairs, sustaining painful injuries to the spine. Unconscious when friends reached his side it was thought for a time that the injuries might prove fatal, but fortunately he is making a slow but satisfactory recovery.

ROANOKE CLERGY CONDUCT SERVICES AT SANATORIUM

ROANOKE, VA.—Communion services for patients of the Catawba sanatorium for tubercular patients, eighteen miles from here, were conducted, November 20th, by clergymen of Roanoke's three Episcopal churches. They were the Rev. Alfred R. Berkeley of St. John's; the Rev. W. Taylor Willis of Christ, and the Rev. Alfred O. Bussingham of St. Peter's. A regular evening service closed the day.

A pleasing feature of the occasion was the beautiful music, rendered by the vested choir of St. John's, led by its organist, George W. Grant. In addition to hymns, the choir rendered some special numbers.

HOLD MEMORIAL SERVICE FOR MISS EMILY C. TILLOTSON

NEW YORK—Bishop Murray was the celebrant, assisted by the Rev. Dr. Carroll M. Davis, at a service held as a memorial to Miss Emily C. Tillotson in the Missions House chapel on Tuesday morning, November 27th. Altar vases given in her memory were dedicated.

A JAPANESE LIGHTHOUSE KEEPER

ONE OF the men who tends a lighthouse on the coast of Japan wrote to the secretary who has charge of "newspaper evangelism" in the Japanese Church: "For many years all my family have been Buddhist believers and we have looked to Buddha and Buddha alone for help to enter into future bliss. But we have had nobody to give us living strength. Indeed on the contrary the very strength we have had has died. Yet we lighthouse men, who move from one point to another on the mainland or on islands, simply cannot live a single day without some thought for religion. But the Buddhist priests here, when I have been to see them, have not seen me, and when I have invited them they have not come. It was just when in this way, I did not know what to do, that I saw your article in the newspaper and applied, and as a result joined the New Life Society. At the same time the pastor came to call on me, and through his kind and earnest leading, I, who come of a family which for generations believed in a religion it did not understand but took simply as a superstition, have entered and become a member of the Holy Catholic Church. I know of no experience more joyful."

ST. PAUL'S PARISH, New Haven, reports a special United Thank Offering service held in November at which blue boxes were distributed for the triennium now beginning. The rector preached a missionary sermon.

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MERCER PATTON LOGAN, PRIEST

MONTEAGLE, TENN.—The Very Rev. Mercer Patton Logan, D.D., dean and chaplain of the DuBose Memorial Church Training School, Monteagle, died suddenly on Saturday, December 1st, while enroute from Nashville to his home here.

Dr. Logan was born at "Dungeness," Goochland Co., Va., on October 16, 1856, the son of James W. and Sarah A. (Strother) Logan. He received his education at Roanoke College, Va., and at the Virginia Theological Seminary, graduating from the latter in 1880, and received the degree of Doctor of Divinity from Washington and Lee University in 1893. He was ordained deacon in 1880 and priest in 1881, and was assistant at St. Paul's Church, Petersburg, Va., 1880-1882. He was also successively rector at Wytheville, Va., of St. Ann's, Nashville, Tenn., and of St. Paul's, Charleston, S. C. In 1921 he became dean of DuBose Training School, which position he held at the time of his death. He had also been dean of convocation in each diocese in which he was rector, and was interested in humane and sociological subjects, having been a member of the committee appointed by the Governor of Tennessee to organize the Southern Sociological Congress, a delegate to the Ecumenical Council in 1900, to the National Conference of Charities and Correction, 1910, and to the Peace Conference in St. Louis in 1913.

Dr. Logan was a member of the General Board of Religious Education of the Church, a deputy to several General Conventions, and organizer and president of the Sewanee Summer Training School.

Dr. Logan was twice married, his first wife being Miss Elizabeth Kent of Wytheville, Va., and his second, Miss Eliza Huger Dunkin.

DANIEL S. KNOWLTON

BOSTON—Daniel S. Knowlton, clerk and member of the vestry of St. Paul's Church, Brookline, died on November 26th. He was born in Alfred, Maine, September 19th, 1861, the son of George H. and Mary A. (Pillsbury) Knowlton. His father was judge of the probate court of Alfred, and part owner of the Portland Press.

Mr. Knowlton was a graduate of Phillips Academy, Andover (1879), and of Yale (1883). While taking a post graduate course he was connected with the New Haven Register. Making his home in Boston in 1885, Mr. Knowlton purchased the Boston Times and was active in the Boston Press Club. He later served as secretary to the collector for the government in the Boston Custom House. Resigning from government service, Mr. Knowlton became associated with the United Shoe Machinery Corporation under the late treasurer, Louis A. Coolidge. In this connection he spent much time in research work for the shoe and allied industries and created the yearly historical calendars issued by the corporation.

The funeral services conducted by the Rev. William L. Clark were held on November 28th. Delegations were present from the Newspaper Club, Yale Club, and the Dickens Fellowship of which the de-

ceased was a member. Vestrymen of St. Paul's Church were the pallbearers. Interment was in Biddeford, Maine. Mr. Knowlton is survived by his wife, Alice Joyce (Zinsser) Knowlton and his son, Hugh Knowlton, now of Great Neck, N. Y.

CHARLES HENRY SPRING

NEWTON, MASS.—Charles Henry Spring, officer of St. Mary's Church, Newton Lower Falls, for over forty-five years, and senior warden for the past fourteen years of that period, died on November 25th in the house where he was born, seventy-four years ago.

Mr. Spring was president of a company dealing in building materials and treasurer of the Spring Realty Company.

The funeral services on November 27th were conducted by the rector, the Rev. Guy Wilbur Miner. Vestrymen of the parish served as pallbearers. Burial was in the family lot in St. Mary's Church cemetery.

Mr. Spring is survived by four sons, Chester C., Marshall C., George B., and C. Fred Spring; and by two daughters, Mrs. O. L. Schofield and Mrs. Robert K. Shattuck. There are also twenty grandchildren and one great-grandchild.

MRS. WILLIAMETTE SCHOOLER PAGE

RICHMOND, VA.—Mrs. Williamette Schooler Page, daughter of the late Samuel Schooler and Mary Elizabeth (Fleming) Schooler, of Edgewood, Caroline Co., Va., and second wife of the late Rev. Frank Page, D.D., of Fairfax Co., Va., died in Richmond on November 8, 1928, after an illness of several months.

Mrs. Page was a descendant of Patrick Henry's mother through her first husband,

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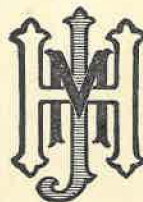
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The funeral service, which was held at Zion Church, Fairfax, was conducted by the Rev. Messrs. Marshall, Mason, and Zachary, and burial was in the cemetery there by the side of her husband, the former rector of the church.

MRS. EDITH COX WINSER

NEWARK, N. J.—Mrs. Edith Cox Winsler, widow of Henry J. Winsler and mother of Gerald C., Beatrice, and Deaconess Nathalie E. Winsler, died at her home in Newark on November 14, 1928.

Mrs. Winsler was for years president of the Girls' Friendly Society of the diocese of Newark, and honorary president at the time of her death.

The funeral service at Trinity Cathedral was conducted by the Very Rev. Arthur Dumper, D.D., assisted by the Rev. R. Townsend Henshaw, the Rev. Louis W. Pitt, the Rev. Harry L. Hadley, and the Rev. Karl E. Warmeling. Interment was in Greenwood Cemetery, Brooklyn.

NEWS IN BRIEF

CONNECTICUT—The annual dinner and meeting of the New Haven archdeaconry was held in St. John's parish house, Waterbury, on Wednesday evening, November 21st. Addresses on the recent General Convention were made by the Hon. Dr. Burton Mansfield, Dean Colladay of Christ Church Cathedral, Harry Hemingway of Watertown, the Rev. Samuel Sutcliffe, rector of St. Mark's Church, New Britain, and the Rev. John N. Lewis, D.D., rector of St. John's Church, Waterbury, who also gave the benediction. Bishop Acheson was unable to be present, but a letter from him was read by Archdeacon Kenyon, who acted as toastmaster.—Under the educational secretary of the Woman's Auxiliary for New Haven archdeaconry, Miss Frances B. Barney, a real impetus was given to that work at a meeting of the committee and other interested women, held in St. Paul's parish house, New Haven, on November 17th. Miss Barney conducted an all day session and nothing could have been more encouraging to those interested in mission study and religious education work in general, than the fact that at the session on a Saturday in busy mid-November, twenty-five women were present, representing thirteen parishes in many different towns of the archdeaconry.

GEORGIA—The diocesan department of religious education has announced that in the Birthday Thank Offering presented at the General Convention, the check from the diocese of Georgia amounted to \$565.75. This is said to be the third largest offering presented from the dioceses in the province of Sewanee.

LOS ANGELES—On Armistice Day a new silk American flag was dedicated at the Church of St. Augustine-by-the-Sea, Santa Monica. It was given "in memory of the men of the 107th and 6th Engineer regiments who gave up their lives for their country in the World War."—The November meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral house, Los Angeles, November 13th. Bishop Stevens, Dean Beal, and Auxiliary delegates told of the General Convention.—Sunday afternoon, November 18th, Bishop Stevens laid the cornerstone of the new St. Philip's Church for the colored Churchmen of Los Angeles. It is being built of reinforced concrete and will seat 350 worshippers. The Rev. Walter T. Cleghorn is vicar.—A three-day institute in Religious Education for the convocation of San Diego was held at All Saints' Church, San Diego, November 20th to 22d. Principal speakers were Bishop W. Bertrand Stevens, the Very Rev. Herbert H. Powell, D.D., of San Francisco, and Mrs. Thomas W. Kydd, provincial president of the Woman's Auxiliary.—Seven hundred delegates and visitors gathered at all Saints' Church, Pasadena, November 22d, for the fall meeting of the

convocation of Los Angeles. The morning session was devoted to the general Church program, while in the afternoon the returned clerical deputies to the General Convention told of its work.—A handsome altar cross has been presented to St. Mark's Church, Pasadena, by Mrs. John B. MacDougall, sister of the Bishop of Oklahoma, in memory of their mother, Mrs. Sarah Casady.

LOS ANGELES—An institute of religious education was held in All Saints' Church, San Diego, the Rev. Charles T. Murphy, rector, on November 20th, 21st, and 22d. Bishop Stevens was present, making an address to the Young People's Fellowship at the convocational dinner, which was attended by about 150 clergy and laity. The Bishop celebrated at the Holy Communion Wednesday morning and later held a conference for the clergy. Dean Powell, of the Church Divinity School of the Pacific, was also one of the leaders and made three addresses on The Bible in Modern Religious Thought. Among others present were Deaconess Newell, newly appointed head of St. Margaret's Deaconess Training School at Berkeley, the Rev. Dr. George Davidson, rector of St. John's Church, Los Angeles, Dean Harry Beal of the cathedral, and his assistant, the Rev. John Doty, and the Rev. Perry G. M. Austin, rector of St. Luke's Church, Long Beach.

MARYLAND—In loving memory of the Rev. Alexander K. Barton, his friends propose to present Christ Church, Baltimore, a litany desk of carved oak. The desk is a simple prayer desk flanked by kneeling figures, on one side a mail-clad crusader leaning on his long sword, on the other a priest in full eucharistic vestments holding in his hand the chalice. The front is pierced by an illuminated inscription in gothic lettering, which reads "In Memoriam Alexander Kirkland Barton: Crusader, Priest, Inspirer of Youth." During the year 1921, the Rev. Mr. Barton served as assistant at Christ Church. He became student chaplain at the University of California in September, 1922, and died at Berkeley on June 7, 1924, at the age of thirty-one, after three full and successful years in the ministry.

MILWAUKEE—The Rev. Norman Kimball, student chaplain at the University of Wisconsin, who recently underwent a serious operation, is making a good recovery. Fr. Kimball will not be able to resume his work at St. Francis' House until the next academic year.

MINNESOTA—The Rev. Rodney F. Cobb, rector of Christ Church, Austin, Minn., conducted a preaching mission in Gethsemane Church, Appleton, beginning Monday evening, November 19th, and continuing through Sunday evening, November 25th.

MONTANA—Monday, November 26th, was missionary day in St. Peter's Church, Helena. At an early service there was a corporate Communion for the Young People's Fellowship, followed by breakfast in the guild room, with a talk by the Rev. Victor H. Gowen of the Philippine Islands. In the early afternoon there was a children's service, and in the evening there was a general missionary meeting with a talk on the Church's work in the Philippines by Mr. Gowen. After the service there was a social hour in the guild room. The following day Mr. Gowen made a missionary address in St. James' Church, Deer Lodge.

NEW HAMPSHIRE—At the morning service on Armistice Day at All Saints' Church, Peterborough, two beautiful *Te Deum* windows were formally dedicated by the rector, the Rev. Reginald H. H. Bulteel, after which the national anthem was played on the organ and taps and reveille sounded from the minstrels' gallery by Arthur Diamond, a member of the American Legion, who served during the war as a bugler. The windows, which are installed in the chancel, were given by Mrs. William H. Schofield as a thank offering for the safe return from the Great War of those belonging to the parish and village. The William H. Cheney Post No. 5 of the American Legion and the local auxiliary of the Legion attended the service in full force.

NORTHERN INDIANA—November 21st marked the fifth anniversary of the Rev. Louis N. Rocca as rector of Trinity Church, Fort Wayne, and on the Wednesday following there was a banquet, at which more than two hundred persons were present, including the Bishop of the diocese and Mrs. Gray. After the banquet there was a musical entertainment in the parish hall and speeches were made by the Hon. William C. Geake, mayor of Fort Wayne, the Rev. Paul H. Kraus, pastor of Trinity English Lutheran Church, and Charles N. Niezer, a prominent Roman Catholic layman.

OREGON—A city-wide preaching mission held under the auspices of the diocesan field department, has just been concluded at Trinity Church, Portland. The missioner was the Rt.

Rev. Irving P. Johnson, D.D., Bishop of Colorado, who gave every night a splendid instruction and sermon on some phase of the Christian faith. The church was filled on the two Sunday nights of the mission, there being from 1,000 to 1,200 people present, and on week nights from 500 to 600. All the parishes and missions of the city cooperated in making the enterprise a success. The field department plans to hold such a mission about once every two years for the purpose of giving the people of the city an opportunity of hearing the Church's outstanding teachers and preachers.

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churches in Providence, will return to become organist and choirmaster of St. John's Pro-Cathedral on Sunday, December 23d.—Miss Florence S. Platt, who has been diocesan rural worker since June of 1921, and is now in charge of Austin Priory, has resigned. On January 1st she will take up missionary work in Boston under the direction of Dean Philemon Sturges of St. Paul's Cathedral.—Miss Platt's resignation is deplored by all friends of rural missions, but it serves to call attention to what can be done even in what has always been regarded as an urban-minded diocese, and it may serve to attract other and perhaps equally devoted and efficient workers to the field.—A mission was held in St. Philip's Church, West Warwick, the Rev. Harvey B. Marks, rector, from November 11th to 18th, conducted by the Rev. Dr. L. N. Tucker, rector of St. James' Church, Pittsburgh, Pa., and Captain Jarvis of the English Church Army and leader of the American Church Army training center in Providence.

SOUTHERN VIRGINIA—St. Paul's Church, Petersburg, the Rev. J. M. B. Gill, rector, has just completed a most successful preaching mission, conducted by the Rev. John Gass of St. John's Church, Charleston, W. Va., and splendid congregations were in attendance each night from Sunday, November 18th, to Friday, the 23d. The interest manifested in these services by members of other Christian bodies was marked, as was the cooperation of all the Episcopal churches of the city. The Rev. Mr. Gass made a profound impression upon all who heard him, and his visit was a blessing to the whole community.

WESTERN MICHIGAN—A parish dinner was served by the ladies of Emmanuel Church, Petoskey, the Rev. E. S. Doan, rector, on the evening of November 26th. The speaker of the evening was the Very Rev. Charles E. Jackson, D.D., dean of St. Mark's Pro-Cathedral, Grand Rapids, who told of the work of the recent General Convention and of the great task which falls upon the Church in this day of world-wide opportunities.

WEST MISSOURI—On November 15th, St. John's Chapter of the Brotherhood of St. Andrew, Kansas City, the Rev. H. L. Chowins, rector, held a banquet for its members and men of the parish. The object of the banquet was to increase the evangelistic and missionary spirit of the men of the parish. The speakers of the evening were the Rt. Rev. Sidney C. Partridge, D.D., the Rev. Henry N. Hyde, secretary of the diocese, and George S. H. Sharratt, director of the chapter. Thirty men attended the banquet. The Girls' Friendly Society decorated the parish room in the colors of the Brotherhood. The banquet was served by the ladies' guild.

WESTERN NEW YORK—The Rev. William L. Davis, who has been rector of Christ Church, Pittsford, for the past eight years is resigning the parish as of the first of January, and will be succeeded by his son as rector. Mr. Davis was for many years archdeacon of the diocese of Western New York and did a very splendid work in building up the mission work of the diocese. He will be remembered well in many of these rural places where he visited and in whom he took a real interest. Many of the men who are now in the parishes of the diocese remember Archdeacon Davis visiting their missions when they were students at Hobart College and he came to give the people Holy Communion. In presenting his resignation to the congregation Fr. Davis spoke of the many pleasant associations of the past eight years, which he found so difficult to sever, and of his happiness at the thought that his own son was to succeed him as rector of the parish. He said that he expected to remain a member of the parish and a regular contributor as heretofore, and that while he might be called to do supply work in other places from time to time, he would not perform any offices in the parish as long as his successor was in charge.

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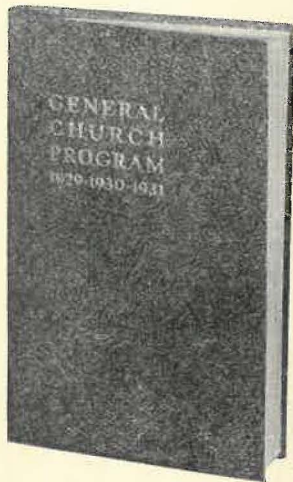
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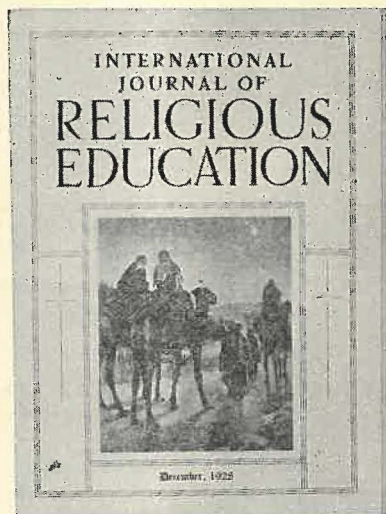
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