

The Living Church

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No. 12



HOLY TRINITY CHURCH, PHILADELPHIA

[See Philadelphia letter, page 390]

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EDITORIALS & COMMENTS

Article Twenty-Six

SEVERAL of the Thirty-nine Articles furnish such excellent ideas for plots of tales of clerical life that we wonder why they have so rarely been used. Dr. Oliver has lately written a story suggested by Article 32, to which we have already referred in these columns; but there are at least three or four other "Article novels" that might be written. For example, there is Article 7: "Of the Old Testament." A splendid book, with a crusading priest for its hero, could be based on this Article—particularly its final phrase. Then there is Article 37: "Of the Power of Civil Magistrates." A fine story on what constitutes patriotism, with a clergyman as the central figure, might be inspired by this Article.

It is strange that novelists have not made use of such good material! More surprising still is it that Article 26 has never been made the theme of a tale of clerical life. This is the Article "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments." So far as we are aware, no one has touched it. We hasten to say that we have not forgotten *Elmer Gantry*. But that book does not take up at all the problem we have in mind. We mean the problem presented by those men who enter the ministry by mistake, and stay in. A book on this subject, in story form, would be of great value—especially to young people.

Sometimes a man who is in the ministry by mistake will recognize the fact. He may even admit it. One such ordained man frankly told a business man of his parish that he was out of place in the ministry, but that he could not leave it for the reason that he was certain that he could not earn a living in any other field. That business man repeated this remark at home. The result was that his young son refused to attend the parish church again. Indeed, from that time he went to no church at all until he happened to meet the college pastor during his freshman year at college. He told the college pastor about the rector at home; moreover, he asked this question point blank: "Is this just a job to you?" That young freshman returned to the Church. But what of the other young people in that home parish? It would be interesting to know what each and every one of them thinks about the rector. It was not surprising to learn that few of them have any connection with the church beyond occasional dances in the parish house. The more thoughtful parents are

troubled; but they can do little or nothing. No canon covers the case of this man. The chances are that he will "earn his living" in that parish indefinitely. Most of the people are indifferent. The few who keep the work going may be divided into two groups—those who regard the rector solely as a "Mass priest," and those who "do not wish to make any trouble for him because they are sorry for his wife."

We can only hope that there are not many men like that man in the ministry; but we cannot escape from the fact that there are a few and that Article 26 does not neutralize the harm they do to the Church. Many Church people have not read the Article; a good many more do not believe what it says. There was at least one dying man who refused to receive the Sacrament from an ordained man of this sort, because he could not consider the man a priest and his ministrations valid.

Yet that rector perceived and admitted that he was out of place in the ministry. A mistake had actually been made as to his vocation. There are others. We have all known one or two of them. Perhaps we have wondered how best to keep the young people for whom we may be concerned away from them. Or we may have been hard put to it to persuade the young people to go near them, except for amusement. The worst of it is that the amusement is often cynical. One young man said to his father, in reference to their rector: "He has made a good living out of the Church, hasn't he? His social position is better, too, than he would naturally have had." When the horrified father protested, the young son replied: "But Dad, I found all this out from *him*. He gave himself away to me by what he said when I told him I was thinking of entering the ministry." Article 26 covers this case, of course. But few young men read it, and fewer still would believe it if they did.

PARENTS are frequently startled by the attitude of their sons and daughters toward the clergy. One father strenuously opposed his only daughter's selection of a college. "I don't want you to go there," he said. "But *why*, Father? Tell me *what* you have against it," the girl insisted. "It is as good a college as there is on the globe." The father hesitated a little longer, and then he took the plunge. "Your mother and I have tried to bring you up to respect the clergy,"

he finally explained; "and I hate to say a word to weaken that respect." He went on to say that he had nothing whatever against the college in question; but that there was a clergyman in the vicinity who had somewhat to do with the college Church girls in his capacity as one of the local rectors. "I object to him. I consider him unfit to be in the ministry. Nothing scandalous, of course, and nothing uncanonical; but—" To his amazement, this careful father's daughter burst out laughing. "But his parish is a circus, and he is the clown! Did you think I didn't know all that?" And then she added the significant statement: "I respect the clergy as thoroughly as you could desire or Mother could teach me. But you do not imagine, do you, that I don't know how to tell the real thing from the imitation?" The father was unable to resist saying that he did not like to have a child of his making fun even of an imitation; to which his daughter replied, "Isn't it really the best plan?"

Whether it is the best plan or not, some of the young people follow it. The serious feature of the matter is that young people may not have the real thing at hand when they need it. We are doing a great deal to increase the sense of responsibility in the Church for the Church students in our colleges and universities. The number of student pastors is considerable; and more and more are rectors in college communities awakening to the call to work among students. Some of the best of our younger clergy are student pastors. Among the rectors of parishes in or near colleges are some of our finest priests. But, even here, is found an occasional "imitation." And this is always a very serious matter. No parish anywhere, even the parish in the city slum, is in a more strategic position than the parish in the college town; no pastor can do so much good or ill as the college pastor. These young people are the Church of the future, both clerical and lay. The home has done its best for them; but it is only a part of what must needs be done. The parish church must nurture them. Of prime importance is it that the college community minister to their Church life. No harm will be done by seeing and laughing at the "imitation" if the "real" may also be observed and respected. Needless to say, the "unworthiness of the ministers" is always a loss to the Church, even if that "unworthiness" means only that the misfit has nothing to contribute to the spiritual growth of youth.

It is no new phenomenon. There have always been unfit persons in the ministry; no amount of precaution has been able to prevent it. In every era of the Church's history, there have been ordained men who "made a good living out of the Church" or "improved their social position by ordination." Some of them went into the ministry as into a profession; some of them discovered too late that they were misplaced. Not for the first time today are men found in the ministry whose purpose is a worldly career. The ambitious man who would gain power has been one of the deadweights of the Church in every age of her history. The poor man who would become rich is another historic deadweight. At the present time, there is probably no "unworthy" ordained man who so arouses the scornful laughter of youth as the man who "cultivates" the rich laity. We have them all; our forefathers had them all.

THE most serious misfit we have, however, is the priest who has lost his faith but holds his canonical standing. Such a man will keep on the windy side of canon law by being very cautious in his speech in public. In private, he will deny and even make sport of the faith of the Church. Asked why he remains in the Church and the ministry, he will cite the sad stories

of those who "got out." This man, also, is no new figure in Church life.

What can be done? These "unworthy ministers" are few; but there they are. They may not be doing much harm, for as a rule they are men of small power. But they are occupying the places of what our college girl called the "real thing." We should be thankful that these places are never in the mission field, nor in the slums, nor anywhere where discomfort and hardship must be endured. For the hard places our best are needed; and our best seek the hard places. However, even in the softest places, genuine priests are needed.

Perhaps nothing can be done—directly. Or almost nothing. One thing can and should be done. That is: frankness in dealing with young people. Parents and others should not fail to bring the boys and girls in touch with the "real thing." Do that directly. They will make their own comparisons. Indirectly, perhaps a little more can be done. Teach them that only the best are called to the ministry, and not all of them. Do not urge young men to enter the ministry. Tell them, rather, that only absolute certainty of vocation can justify them in even so much as having their fitness tested.

How about the "unworthy ministers" who, from their point of view, are so safely and securely inside? Perhaps our Article 26 story might help, if some one who knew the problem and had strong convictions about it should write it. It might lead to reform from within: who knows?

THE patriarch of the Anglo-Catholic movement is dead. The passing of Bishop Gore, briefly reported in dispatches to Monday newspapers, brings to an end a career of unusual distinction in many fields, and is a great loss not only to the Catholic movement or the Church of England, nor even alone to the Anglican communion, but to the entire Christian world—and not least of all to our own country.

Bishop
Gore

As a theologian Bishop Gore had few, if any, equals among his contemporaries. It was largely due to his leadership that the Oxford movement grew from its early stage of traditionalism and ritualism to a vision of a broad and liberal Catholicism, while his extensive scholarship was instrumental in clarifying the standards of Anglicanism to the theologians of the Eastern and Old Catholic Churches. As a biblical scholar, Bishop Gore was widely recognized as an authority of the first rank, *The New Commentary on Holy Scripture* standing as a monument to this phase of his learning. As an exponent of social justice Dr. Gore is remembered, not only through his written works but because of his practical labors in the slums of Birmingham. As a philosopher and a historian of philosophy, he is entitled by his Gifford Lectures, *The Philosophy of the Good Life*, to high rank. As a Catholic priest and bishop, he will have his work perpetuated for many years, perhaps for centuries, by the Community of the Resurrection which he instituted, and which reflects in the multiplicity of its labors the versatility of its founder.

Bishop Gore's leadership was keenly felt in America, chiefly through his published works, and American Churchmen, particularly those of us who call ourselves Catholic Churchmen, share with our English brethren a sense of bereavement; but beyond that a feeling of gratitude to Almighty God for sending his Church the leadership of such a man as Bishop Gore, at a time when leadership was greatly needed.

May he rest in peace, and may light perpetual shine upon him.

TOMORROW, Septuagesima Sunday, is the day on which the Church asks us to pay especial attention to questions of social service. Our national Department of Christian Social Service states a twofold aim in the observance of the day: to increase

Increasing
Social Vision

the social vision of the parish, and to provide a clear opportunity for the people of the parish and com-

munity to pray for the establishment of the Kingdom of God on earth.

The same ideals may well be adapted to the family and personal prayer life of the individual Churchman, not only for this particular day but for the entire year. The revised Prayer Book is rich in suitable devotional material along these lines, both in the forms for Family Prayer and in the special prayers beginning on page 35. Notable among these are the prayer for Christian service, page 43, those for social justice, for every man in his work, and for the family of nations, on page 44, and for prisoners, page 46; as well as the ones for a blessing on the families of the land, for all poor, homeless, and neglected folk, and for faithfulness in the use of this world's goods, in the Family Prayer section. Other suggested prayers, suitable alike for individual, family, and parish use, are published elsewhere in this issue.

A STRIKING illustration of the way newspaper headlines may give different and even conflicting impressions of the same item is revealed by the ways in which two New York dailies captioned their reports of Bishop Perry's reply to the recent papal encyclical. Incidentally, they also

Headlines

show one reason why it is better to rely upon your Church weekly for

Church news, rather than upon any secular daily paper.

Said the *Herald-Tribune*:

Papal Encyclical On Unity Hailed By Bishop Perry

Churchman Says Christian World Looks With Longing to Return to One Fold

Lauds 'Gracious Appeal'

Cites St. Paul's Promise on Union of Christendom

The *Times* headlined its story:

DR. PERRY REJECTS POPE'S UNITY PLEA

Presiding Protestant Episcopal Bishop Says Jesus Alone Is Head of Church.

HE DENIES "INFALLIBILITY"

Declares His Communion Must Cling to the Right of Private Judgment.

WEARS HIS SCARLET ROBE

At Cathedral of St. John the Divine He Praises "Gracious" Appeal In Pius's Encyclical.

Parenthetically, we may say that the *Times* gives the following novel explanation of the "scarlet robe":

"Dr. Perry wore his scarlet convocation robe instead of his ordinary black vestment. He dons the former only when performing some authoritative function."

We leave it to our readers to decide for themselves which headline gave the more accurate interpretation of the Presiding Bishop's sermon, which was published in full in last week's *LIVING CHURCH*.

DECLARATION OF AN AMERICAN CITIZEN

I, A CITIZEN of the United States, hereby subscribe to and affirm the "Declaration of an American Citizen," as published on page 338 of *THE LIVING CHURCH* of January 16, 1932.

(Signature)

(City and State).....

(Occupation)

Send to **THE LIVING CHURCH, 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.**

AS MANY of our readers have asked how they can effectively sign the "Declaration of an American Citizen," published in last week's *LIVING CHURCH*, we publish on this page a brief form which may be signed and mailed to our office of publication,

Signing
the Declaration

and which will be duly forwarded for collation with other signatures sent by readers of other religious papers circulating this Declaration. Readers who do not wish to mutilate the paper by cutting out the Declaration may copy the form and send it in with their signatures and any others that they may be moved to secure.

We have also reprinted the "Declaration" in petition form, with space for twelve signatures, and are prepared to supply them on request. Where only one or two copies of the petition are desired there will be no charge, but on orders for six or more we ask that payment be made at the rate of one cent a copy in order to defray the expense.

ANSWERS TO CORRESPONDENTS

A. D. M.—(1) and (4) There are a number of monastic and semi-monastic orders for both men and women in the Anglican communion. Most of them are listed and described in Cameron's *Religious Communities of the Church of England* (Morehouse, \$3.00). The American ones are also listed on pages 221-226 of the 1932 *Living Church Annual* (Morehouse, \$1.85). (2) The only Anglican order ruled by an abbot, so far as we are aware, is that of the Benedictines, whose mother house is Pershore Abbey, in England. (3) The canonical hours are generally observed in Anglican Religious communities.

J. W. L.—(1) Anglican orders have been recognized by several Eastern Orthodox patriarchates, including the important ones of Constantinople and Alexandria. Full intercommunion awaits action by the Orthodox pro-synod, which will meet at Mount Athos next May, and the several Anglican national and provincial synods. A joint commission of the two communions has been appointed, and will report to these synods. (2) Information on Old Catholic and Liberal Catholic bodies in the United States may be obtained from the Commission on Ecclesiastical Relations, 281 Fourth avenue, New York City. (3) We do not know—probably five or six.

(4) Lutherans in this country have no bishops, but the Scandinavian bishops claim to be in the apostolic succession. The Anglican Church has not officially ruled upon this claim. In colonial times clergymen in Scandinavian orders were sometimes licensed to American parishes. (5) Your question is not clear. The English bishops under Henry VIII and Queen Mary were "Roman bishops," if by that term you mean bishops in communion with the papacy. Many of them performed ordinations after the breach with Rome. In more recent times we know of no Anglican ordination in which a bishop in Roman episcopal orders has participated. (6) For an account of conversions from the Jacobite to the Roman Church, see the article by Dr. C. T. Eapen in *THE LIVING CHURCH* of September 12, 1931, page 649.

ACKNOWLEDGMENTS

[Checks should be made payable to **THE LIVING CHURCH RELIEF FUND** and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

CHURCH RELIEF FUND FOR CHINA

Anonymous\$ 10.00
Cadets of DeVeaux School 7.21
Mrs. Arthur C. Norton, Middletown Springs, Vt. 2.00

\$ 19.21

FLOOD RELIEF IN CHINA

St. Andrew's Sunday School Primary Class, Bridgeton, N. J. . . \$ 1.00

"HONOR CAN ONLY BE ATTAINED by one who is indifferent to it," says John Ayscough. Men who labor long and constantly in one line, wake up some day to find people referring to them as authorities or masters. That such deference was unsought makes it all the more gratifying.—*Catholic Citizen*.

The Living Church Pulpit

A Sermonette for Septuagesima

LOVE

BY THE REV. GILBERT E. PEMBER

RECTOR OF ST. MICHAEL'S CHURCH, GERMANTOWN, PHILADELPHIA, PA.

"If ye love me, keep my commandments."—St. John 14:15.

WE LIVE in confused and confusing times. In nothing are we more muddled than in our ideas as to the right motives for conduct. Such motives as the fear of consequences, respect for constituted authority, the categorical imperative of right just because it is right, the sense of duty, the recognition of obligation, all are in general neglect in practice and considerable disrepute in theory.

We are quite gravely told by certain theologians that the whole idea of law is shattered by the New Testament, that St. Paul and even our Lord long ago abandoned such motives as having any value as motive in Christianity. Love, they tell us, is the only motive recognized or wanted by God.

One would want a careful definition of what they mean by love in these days when the ugliest caricature and the tawdriest sentimentalism is made to do duty for love.

Love is not simple. It is complex. Here is a rough prescription of the ingredients which make up the medicine, love: Emotion or feeling 20%, intelligence or understanding 20%, will or determination 25%, service or obedience 35%. All of these enter into love and all of them have their place in the motive for conduct. Not always do all of them actually function for the particular individual. And in all of us the combinations vary. The complete and perfect motive includes them all. Of course the perfect is the ideal the Church must hold before her people, discontented with anything less and unsatisfied until the ideal is attained. But the Church does not despise beginnings, however humble. It recognizes them and their value and uses them as encouragements and helps to the ultimate goal.

One of her sons says to her, "I am going to do this thing which I do not like or want or understand, because I am afraid of the consequences if I do not." The Wise Mother would be sad enough over the poverty of the motive, though She knows well enough that there are consequences of conduct which cannot be escaped. But still She would be thankful even for that poor motive, because it would at least leave the hope that the boy might, through the experience of right doing, acquire a worthier motive, and in any case the rest of the household would be saved from the ill effects of one of its members having done a wrong thing.

Another son says to Her, "I do not like this thing, I do want to do it. I do not understand it, but I am going to do it out of respect for authority which I recognize has a place in life." The Wise Mother would still feel that it was not the highest motive but She would know it to be better than fear, and that it did stand for something important in his life and vital to the Household. Mere obedience may not be the finest thing in life but it has a place and a value.

If the son said to the Wise Mother, "I do not like this; I do not want to do it, I am not sure that I understand it altogether, but I am sure that it is right, and I am going to do it because I bow to the categorical imperative of right just because it is right," She might still feel there was something yet to be desired, but She would be justly proud of that sort of moral heroism and of the fine progress made from the emotion of fear through the sense of respect for authority to the consent of the boy's intelligence to right as right. "I ought and therefore I will" is a motive that has a fine record in human history. It has brought into our vocabulary some splendid words—duty, obligation, responsibility—and mingled in human character rugged virtues which make for the stability and increase of life. Society scorns those words and neglects those virtues at great peril to itself.

If he says, "I understand this thing, I want to do it, I love it, and I will do it at any cost," then the Wise Mother knows that he has at last achieved the ideal. He still feels, he still respects authority, he still obeys, he still wills, but now he also understands and cares. At last he has mixed all the ingredients and has attained love, the mightiest force and most enduring motive in life, love which describes God as He really is, and man as God wills him to become, a compound of emotion, intelligence, will, and obedience.

FLOOD RELIEF IN CHINA

THE RELIEF of refugees in the Chinese flood areas around the Wuhan district is a matter requiring the undivided attention of spiritual and medical advisers, according to a report from the Rev. E. L. Souder, in the *Hankow Newsletter*.

Various concentration camps have been set up within the inundated sections, and the Heh Sen or "Black Hill" area is maintaining most of the squatters. Though conditions were at first deplorable, persistent effort on the part of the sanitation commission has brought fair order out of chaos, and Heh Sen is now hailed as the best-cared-for refugee center in Wuhan. Where once cholera, dysentery, and other diseases common to floods and famines took a heavy toll, now two hospitals staffed by mission doctors and nurses, many serving without remuneration, care for the destitute and ill.

Not only is the Anglican communion well represented in this important relief work, but all Churches are making a united effort to care for the physical needs. A central organization dispenses food and clothing by ticket, a method necessitated in order to give attention to all seeking aid.

At Wuchang, Mother Ursula Mary, O.S.A., reports conditions much improved. Though this city seems not to have suffered as did the Wuhan district, refugees are still confined at the concentration camp to segregate those suffering from the resultant diseases. Here, too, the rice kitchens and clothing dispensaries are doing a wonderful work.

Throughout the rural divisions an effort is being made to reestablish the farms by restocking the barns and replacing the farm implements. An investigation is now in progress for the amount of seed needed to furnish the flooded districts, and for the installation of irrigating devices.

Attendant on the desolation wrought comes the "Red" terror and war menace. In the Shasi country, houses are reported burned and murders reported committed. The Rev. T. S. Tsang, a deacon at Heokang, Chingkow, who for a time was reported as missing, has since been heard from and reports that so far the church at Shasi is unmolested, but that all furniture and removable pieces have been taken. Someone has sent Mr. Tsang \$50 but much more is needed to tide the Tsang family over even for a short time.

Though the flood waters are gradually receding throughout the country, immediate relief measures must be taken to succor the hungry and homeless. This is the present task of the Church, for spiritual work suffers much where body and mind are ill.

(Contributions may be sent to THE LIVING CHURCH RELIEF FUND, marked "Church Relief Fund for China.")

PERSEVERANCE HAS ITS REWARD

SIX YEARS AGO Canon Graves of the California missionary district of San Joaquin held a Sunday night service in the schoolhouse at Mendota, Calif., attended by forty or fifty persons, only one of whom had ever seen or heard of the Episcopal Church service.

That one person, Mrs. John Tuft, had asked the Bishop to have services held. At first they were intermittent. Gradually a Church school developed, managed by a layman who was not a Churchman, who never missed a Sunday, driving a long distance to attend. The older people were not much interested, but thirty or forty young people were, and the need of a chapel became evident. Mrs. Tuft, still persisting, secured a site, and the people of the community were interested enough to pay for the land.

Then the Bishop and Archdeacon Hawken found an unused church at another point from which it could be moved to Mendota except for the impossibility of moving it across a small bridge. So they wrecked the church, took it across the bridge in pieces, and set it up again at Mendota.

At one point in the proceedings, it became necessary for the building contractor to have a load of lumber on hand early in the morning, and the men who were to have delivered the lumber were unable to do so. The archdeacon found a truck and, assisted only by the driver, loaded 5,000 feet of lumber between 10 P.M. and 2 A.M.

Contributions have been received toward the cost of all this, and half a dozen other missions have given furnishings. The Church school superintendent and his family have all been confirmed, along with several others. The church is the only one in the community—so they call it All Saints'.

What Is Gandhi's Religion?

By the Rev. William Robert Moody

Chairman, the Department of Religious Education of the Diocese of Washington

MAHATMA GANDHI is one of the most important persons in the world today. A very great deal has been said about him and written about him. He has himself written books. Just at present, because he has been in England dictating to the British government the terms on which alone he will allow peace in India—and because, since his return there, he has been jailed again—he is very much in the public eye. His famous policy of so-called “passive resistance,” although it cannot just yet be called an unqualified success, has at the very least gained the profound attention of the world. In every country men sing his praises. From Egypt comes this fulsome praise, which could be approximated in the current literature of almost any part of the world today:

“Gandhi is not only the living incarnation of the purest patriotism, but of the profoundest humanity as well. To the brilliant graces of an intellectual he joins the virtues of a saint. His life, his acts, accord so perfectly with his principles that he seems to us rather as a prophet of old than as a man of our time.”¹

This saintly patriot is said to be thinking of a visit to America. At least, unless all signs fail, he and the doings of his party in India will fill much space in American newspapers and periodicals in the near future. What do Americans generally think of him?

In the first place, they look at him without understanding him. They poke a little good-natured fun at his lack of attire, and at his diet of goat's milk. A recent number of a popular magazine shows Mr. Gandhi passing the check-room of a London hotel, and the attendant says, “Check your wrap, sir?” Now, smiles like that at the Mahatma's expense are harmless, and we would get fun out of them, perhaps, even if we understood the man thoroughly, but the truth is that we do not understand him at all, and the way we laugh at him shows it. I dare say that the average American looks at Gandhi as a smart man who has gotten a little “off” on the subject of religion—a foreigner who, because it was new to him, has taken the New Testament a little too seriously, and is actually trying to live in accordance with Christ's teaching, or at least with a part of it. I cannot tell the number of times I have heard and read the statement—and from educated, thinking people—that Gandhi is “essentially a Christian,” and that (although he would not admit it) he owes more to Christ's teaching than to anything else at all. Eminent preachers have said so from their pulpits, and eminent writers in their books. E. Stanley Jones, writing in 1925, spoke of Gandhi's part in bringing Christianity to the attention of India. He said:

“Mahatma Gandhi does not call himself a Christian. In fact he calls himself a Hindu. But by his life and outlook and methods he has been the medium through which a great deal of interest in Christ has come (to India).”²

Now that is doubtless true, and Mr. Jones himself may not make the mistake of thinking of Gandhi as in a sense a Christian, but it cannot be denied that his books have left

quite the opposite impression on their American readers, and it is quite a false impression. John Haynes Holmes, writing in the *Christian Century* in November of the year just past, is very much bolder, and says:

“How little the distinctive name or attributes of the Christian Church may count is impressively demonstrated by the living example of Gandhi of India. This saint of our own day is instinctively characterized by all Westerners, who find themselves baffled by his utter and unique exaltation of spiritual life, as the Christ of modern times.”³

Now, as a matter of plain fact, Mr. Gandhi is not a

Christian, makes no pretense of being so, and owes very little if anything to the teaching of Christ. This can be proved from his own words. There is, really, and has been, a great deal of sloppy sentimentalism on the part of many Christian and near-Christian leaders in this country in regard to Gandhi and his movement in India. A study of the Index to the Periodical List for the past ten years will show beyond all doubt that the movement in praise of Gandhi in this country during that time has been fostered and carried on by a certain element in the religious press, and for a purpose—not because Gandhi

really approximates Christianity in his living and thinking, but because in two things he is the embodiment of what that element thinks Christianity ought to stand for—namely, pacifism, and the rising tide of Asiatic protest against “white” dominance. That is the truth of the matter. After reading a vast deal of this published matter, and after studying the type of periodical in which it has usually appeared, both in this country and abroad, I am forced to the conclusion that much, very much, of it is being fostered by that certain type of radical, and rather communistic, Protestantism which seems to be rapidly growing in strength today, especially in America. It is rather a matter for regret that so many of our very sane leaders have taken for granted the perfervid statements of those who are a bit less sane in regard to Gandhi and his religion.

IT IS not to be wondered at that the ordinary man in America today is confused about Gandhi. He very rightly senses something alien, something very foreign to a healthy American outlook, in the Mahatma, and shys away. And yet his religious leaders tell him in no uncertain tones that Gandhi is a “Christ-like” man. Is it unnatural, then, that the average man, who isn't a Christian (if he thinks about it at all), links Christianity and Gandhi-ism up together and decides that he wants nothing to do with either of them? These kind leaders of ours who have tried to steal Gandhi for themselves, and use him as a prize example of what they think the Christian faith ought to be, have actually done Christianity an ill service in this country. In plain truth Mr. Gandhi is no Christian at all. I believe that it is something less than strictly honest to speak of the “Christian characteristics” of a professed Hindu. I have no quarrel with Mr. Gandhi—who honestly states what he believes—but I can have little in common, at least in this particular, with those among us who are trying to persuade America that Gandhi, a Hindu to the core, is really “unconsciously Christian.” Gandhi's ideas, ideals, and aims are very far indeed from those of Christ, and that Christian leaders could make the mistake of confusing the two

³ John Haynes Holmes, “Is America a Christian Nation?” in the *Christian Century*, November 25, 1931.

¹ *Les Apôtres de la non-violence*. Céza Nabaraoui, L'Égyptienne, Le Caire, Septembre, 1931—“C'est que Gandhi n'est pas seulement l'incarnation vivante du patriotisme le plus pur, mais aussi celle de l'humanité la plus profonde. Aux brillantes aptitudes d'un intellectuel il joint les vertus d'un saint. Sa vie, ses actes s'accordent si parfaitement avec ses principes, qu'il nous apparaît davantage comme un prophète antique que comme un homme de notre époque.”

² *The Christ of the Indian Road*—Ch. IV.

is an ominous index of their understanding of Christianity. We need to get away from "sloppy sentimentality," and do some clear thinking about this thing. The sad truth is that America is about as pagan as India, and that the average American knows so little about Christianity that he can't tell it from Hinduism when he meets them both together in the road. When he thinks of Hinduism, he thinks of it as a low kind of idol worship. When, therefore, a man like Gandhi shows signs of a higher kind of faith, the average American jumps to the conclusion that his faith must be derived from Christianity.

There are some superficial likenesses between Christ's teaching and Gandhi's faith, since all highly developed modern religions resemble each other in some respects. The sort of wide-eyed and innocent ignorance which expects all religions other than Christianity to be utterly graceless and vile is really very foolish—just as much nonsense as it would be for an educated Hindu to visit a Holy Roller meeting here in America, decide that Holy Rollerism expresses the highest and best in Christianity, and then announces that St. Francis of Assisi was a Hindu because his life showed more perfectly than is possible in Holy Rollerism that "bhakti," or personal and spiritual devotion to God, that is advised in the Bhagavdgita. From my point of view it is perfectly silly to say that Mr. Gandhi is "an unconscious Christian" because he believes in the principle of "non-violence," and because he has read the New Testament where Christ said to His followers, "Do good to them that hate you." Gandhi believed in "non-violence" to any creature long before he ever heard of Christianity. It was part of his childhood faith. His mother taught it to him. The principle of Ahimsa (non-violence) whereon he lays so much stress today is distinctly and beyond controversy a part of his Hindu heritage.

LET us be done with the idea that Christianity is the only religion that can produce good men. The question is, when other religions have done their best, can Christianity, at its best, surpass them? We believe so. Mr. Gandhi is quite certainly a better Hindu than I am a Christian—that is, he practises his religion in a much better fashion than I do mine. He is probably as high a type as his religion can produce, while I am a very poor advertisement for mine. But that is not the question. It is not at all fair to judge the relative worth of Christianity and Hinduism by comparing Christians like me with Mr. Gandhi. The real question is, *Can* Christianity, at its best, produce a higher type of man than Hinduism? If not, then we ought all to become Hindus. And if Hinduism can produce a type worthy to be compared with Christ Himself, then why strive to make the Hindus Christian? And yet Christian leaders like Mr. Holmes tell us that Gandhi is "instinctively characterized . . . as the Christ of modern times"!

Other comparisons of Gandhi and Christ have been made quite recently. C. F. Andrews, a Christian missionary to India, and long closely identified with the element of revolt against Britain there,⁴ wrote an editorial for the periodical, *Young India*, at the time of Gandhi's Great Fast, and republished it in 1929 in his book on *Gandhi's Ideas*, in which this statement occurs. Mr. Andrews had been describing how he watched at Gandhi's side during the long fast which the Mahatma undertook in order to bring his rebellious followers back into line after there had been quarrels within their ranks. Toward the end of the fast, when Gandhi was in an extremely weakened condition, Andrews was seated near him.

"Instinctively my gaze turned back," said he, "to the frail, wasted, tortured spirit on the terrace by my side, bearing the sins and sorrows of his people. With a rush of emotion there came to memory the passage from the Book of Lamentations: 'Is it nothing to you, all ye that pass by? Behold and see, is there any sorrow like unto My sorrow?' And in that hour of vision I knew more deeply, in my own personal life, the meaning of the cross."⁵

Now that, quite definitely, is to compare Gandhi with Christ, and such comparisons, from the fully Christian point of view, are both wrong and misleading. I have read Mr. Andrews' books about Gandhi very carefully, and I am sure that Mr. Andrews is a sincere man. He quite freely states

that Gandhi is not a Christian. But so intense is his admiration of the Mahatma that often and again he freely compares him to our Lord. In this connection I am reminded of a remark made recently by the Rev. Cyril Hudson, of St. Albans, England: "Idolatry consists in giving to any person or to any thing the place which belongs to our Lord."

I would by no means seek to deny that Gandhi is a "great soul" (Mahatma). I believe that he is so. But from what knowledge I can get from my reading I most certainly say that I do not think him as great a soul as very many of the Christian saints have been. I also fully believe that we have many better men in the Christian Church today, although their virtues have not been so highly publicized. The battles they are fighting are not of such a spectacular character, but demand a courage and a devotion not inferior to that which Gandhi exhibits in his political contest with the British Empire.

In order to understand Gandhi, we must understand his background. Because the limits of this paper demand brevity I cannot bring forward the evidence to substantiate all my statements on this point, but I am forwarding to the editor a list of books and magazine articles covering the last eight years, in the form of an appendix to this paper, which I believe will thoroughly substantiate the statements I am about to make. Let this be our beginning—Gandhi owes so little to Christianity that it is almost absurd to believe that he owes anything at all. If he does owe anything at all, he owes it indirectly, through Tolstoy. Being, like all Hindus, a thorough-going eclectic, he has appropriated certain superficial Christian beliefs as have appealed to him, but he has not the slightest idea what it means to be an orthodox Christian. The Catholic religion as we hold it is not really within the realm of his comprehension.

"In my religion," he once said, "there is room for Krishna, for Buddha, for Christ, for Mohammed. I cannot set Christ on a solitary throne, because I believe that God has been incarnate again and again."⁶

The reporter of that remark, a Baptist minister, said:

"Mr. Gandhi is not a Christian in any Orthodox sense."⁷

C. F. Andrews quotes him as saying,

"For many years I have regarded Jesus of Nazareth as one among the mighty teachers that the world has had. . . . Of course Christians claim a higher place for Jesus of Nazareth than I, as a non-Christian, and a Hindu, am able to feel."⁸

Mr. Andrews says of him:

"The more we study Mahatma Gandhi's own life and teaching, the more certain it becomes that the Hindu religion has been the greatest of all influences in shaping his ideas and actions."⁹

Again he says of him:

"His contact with Islam has made an immense difference in his life. . . . In his own way he has found the teaching of the Prophet of Islam fully compatible with the principle of Ahimsa (non-violence) whereon he lays such stress."¹⁰

In another place,

"Mahondas Gandhi has left a place for idolatry in his own religious scheme of things."¹¹

In another:

"Gandhi does not belong to any of the new reforming sects in Hinduism. He is a conservative in religion.¹² To him marriage is a 'fall,' even as birth is a 'fall.' Salvation is freedom from birth and hence from death also."¹³

A study of these statements is very revealing, especially to one who wants to know just how close Gandhi's ideas are to Christianity. They show Gandhi's religion to be of the very essence of Hinduism, with hardly a trace of Christian influence. Here is another statement, quoted by Mr. Andrews:

"I consider the four divisions of the Hindu caste system to be fundamental, natural, and essential to the human race. Prohibition of intermarriage and inter-dining is essential for the rapid evolution of the soul."¹⁴

A statement like that is very interesting, especially when we take it in conjunction with the statement that he finds

⁶ J. J. Doke, *An Indian Patriot in South Africa*.

⁷ *Ibid.*

⁸ Andrews, *Gandhi's Ideas*, p. 92.

⁹ *Ibid.*, p. 60.

¹⁰ *Ibid.*, pp. 62-64.

¹¹ *Ibid.*, p. 15.

¹² *Ibid.*, p. 34.

¹³ *Ibid.*, pp. 30-40.

⁴ See "Mahatma Gandhi and Tolstoy," in *The Near East and India*, November 29, 1929.

⁵ C. F. Andrews, *Mahatma Gandhi's Ideas*, p. 314.

the teaching of Mohammed "fully compatible with the principle of Ahimsa." Gandhi believes that each caste should "stick to its trade." He is of the "merchant" caste—therefore shedding of blood is forbidden to him. But not so to the soldier class, whose "trade" is the protection of the State. Gandhi is not a pacifist in any sense in which we understand the word. That is why his statements have sometimes thrown consternation into the ranks of his pacifist supporters in this country. That is why Dr. Kenneth Saunders wonders how Gandhi can place such confidence in the Bhagavadgita which opens with a vivid apologia for war, and yet be such an adherent of the Ahimsa doctrine.¹⁴ That is why Dr. Rufus Jones, upon reading Gandhi's letter explaining his position on the subject of war, said in disgust.

"I am not greatly surprised at the position he has taken. It very well illustrates the inadequacy of his fundamental position toward life."¹⁵

THEREFORE when Gandhi makes a pronouncement about loving one's neighbors, and practising Ahimsa ("refraining from killing" is the proper translation of this word) toward those who despitely use one, *it must be understood that all these statements are strictly qualified by Gandhi's acceptance of the caste system.* What may be forbidden to one caste may well become the duty of another. This is a point which seems to have escaped Mr. Steenkiste, who, in a recent article in the *Commonweal*,¹⁶ says of Gandhi:

"He hates no one, as the following statements testify, "Though . . . a Mussulman or a Christian or a Hindu may despise me . . . I want to love him and serve him. For me the road to salvation lies through incessant toil in the service of my country and of humanity."

In that last sentence lies the point—"for me the road of salvation is thus and so—I follow it; but for a man of another caste the road to salvation may be something else."

For Gandhi, the orthodox Hindu, the road to salvation is to follow the rules laid down for his caste. One of them is "cow protection," which is for him the embodiment of the Ahimsa, or "non-killing" principle.

"Cow protection," said he, "is an article of faith in Hinduism. Apart from its religious sanctity, it is an ennobling creed. I would not kill a human being in order to protect a cow and neither would I kill a cow to save a human life, be it ever so precious. Cow protection is the dearest possession of the Hindu heart. It is the one concrete belief common to all Hindus. No one who does not believe in cow protection can possibly be a Hindu. That which distinguishes Hinduism from every other religion is its cow protection. Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. The way to protect her is to die for her."¹⁷

In that passage you can find the well-spring of Mr. Gandhi's Ahimsa, or "non-killing" doctrine. You will not find the roots of that doctrine going back to the New Testament. The doctrine as Mr. Gandhi preaches it is pure Hinduism.

When you go to define Mr. Gandhi's religion you find yourself baffled. There are so many desperate contradictions in it. Why? Because Mr. Gandhi is a Hindu, and the Hindu religion simply can't be defined; it is one huge mass of contradictions. Dr. Sidney Cave says,

"What Hinduism is it is impossible to say. It is not so much one religion as a conglomeration of religions. It has no historic founder, and lacks authoritative standards either of belief or of conduct."¹⁸

A modern Hindu writer and statesman, Srinivasa Iyengar, says:

"The Muhammadans are one because they have a common religion and a common law; the Christians because they have

at least one point of faith in common; but the Hindus have neither faith, nor practice, nor law to distinguish them from any others."¹⁹

That is true because of the caste system, of which Gandhi so heartily approves. It is true that Gandhi repudiates "outcasting" and "untouchability," and advocates a return to the primitive law of four castes only. That is not so much on the ground of "modern enlightenment," as it is that Gandhi is as much a Medievalist in his fashion as Gilbert Chesterton is in his.

There is another reason for the "confusion" which exists in Hindu belief. Hinduism has always been a religion of two faces—one for the poor man to look upon, and the other for the educated and the rich. Gandhi, in following an age-old custom of his people, has, in becoming a holy man, renounced riches. In the East a man who is poor from choice, but doesn't have to be, is respected, but not so the man who is poor because he can't help it. The religion for the poor and ignorant is all outward show, in which the rich and educated acquiesce but do not believe. That is why Gandhi is so tolerant about idol-worship. What difference does it make? To Gandhi the ignorant Hindu worshipping an image of Krishna is no worse off than the Christian worshipping Christ. That is why Gandhi can say that he believes equally in all the gods—because he really does not believe in any of them. He believes in the "world soul," about which nothing at all can be said but "*Niti, niti!*"—"Not so, not so!" He believes that the greatest boon he could receive from that "world soul" is relief from the tragedy of being born. That is what he is working for.

Where, then, does he get his idea of "passive resistance"? Certainly not from the gospels. Christ taught non-resistance, not passive resistance. Whatever one may say, there is a difference. "Passive resistance" is still resistance. In spite of all the statements to the contrary which are to be found in Mr. Gandhi's writings, I am convinced that his "civil disobedience" creed is not founded on the law of love, but on the law of hate. "Civil disobedience" is a perversion of Christ's teaching, and not the practice of the Gospel of Love. Christ said, "Do not resist the evil man, because you must love him and win him." Gandhi says, "Do not resist the evil man, because then his ill treatment of you will make you a martyr in the eyes of the world, and so you will do him more harm than you could in any other way."

I have studied Gandhi's life very carefully, in those sources which have been available to me. I am sure that I see in his fight against Britain today the culmination of a long process during which a mighty force of resentment against Europeans has been built up. I know the careless way in which Englishmen—even among the best of them—speak of men of Gandhi's type as "niggers." I once heard a saintly British bishop speak of Kipling in an off-handed way: "Oh, he's a nigger, you know," because Kipling has some East Indian blood. I know the resentment which that would cause in minds like Gandhi's.

Then there are other things, clearly traceable in Gandhi's writings. Take this, for instance:

"When I wander about throughout the length and breadth of India, I see many Christian Indians almost ashamed of their birth, certainly ashamed of their ancestral dress, their ancestral religion. The aping of Europeans on the part of Anglo-Indians is bad enough; but the aping of them by Indian converts to Christianity is a violence done to their country, and, shall I say, even to their religion."²⁰

I can understand his feeling in this. It is very human. I can also understand how, having been taught from childhood the principle of Ahimsa, and greatly affected by Tolstoy's books, he might think himself acting purely on the motive of love for India's "voiceless millions" in his battle against England.



Acme Photo.

MAHATMA GANDHI

On steps of Lord Irwin's home in London.

¹⁴ Dr. Kenneth Saunders, *The Gospel for Asia*, p. 123.

¹⁵ Dr. Rufus Jones, "Is Gandhi a Pacifist?" in the *World Tomorrow*, December, 1928.

¹⁶ "Gandhi and the Catholic Church," J. Steenkiste, *Commonweal*, November 25, 1931.

¹⁷ Andrews, *Gandhi's Ideas*, p. 35ff.

¹⁸ Sidney Cave, *Living Religions of the East*, p. 13.

¹⁹ Srinivasa Iyengar, "Essentials of Hinduism."

²⁰ Andrews, *Gandhi's Ideas*, p. 90.

As a matter of plain fact, and a reading of his own writings will show it, many other motives have entered into the making of Gandhi's struggle with England, and the motive of deep resentment, and even hate, is not foreign to it. When Christ suffered upon the cross, the Romans were oppressing his people Israel—but it was not for opposing Rome that He was crucified. When He had stood upon the Mount of Temptation, the Devil had said to Him, "See how foreign Rome is treating your people. With your power you could end all this arrogant exploitation!" But our Lord answered in no uncertain terms, "Get thee behind Me, Satan!" But when Gandhi stands upon that same Mount, and sees India in Britain's grasp, his cry is, "Up and at them! Passively, of course, but after all, that is much the more effective way to fight them!" Christ gave to the world a sublime moral religion; Gandhi gives to the world a new way to get your enemy down—and as his spiritual contribution recommends the especial veneration of the cow.

Let me end as I began, with a plea for clear thinking. Gandhi is, I do not doubt, a great man, leading, in his own fashion, a great nationalistic revolution, just as George Washington, on these shores, led much the same kind of a revolution, but in quite another fashion. Gandhi is an exponent of liberty, an honest, sincere man, with great pluck and courage, a man with a kind heart deeply touched by the sorrows of the poor and oppressed in his own land, a man deeply religious after the manner of his ancestors, the Hindu people; but he cannot be compared with our Lord Jesus, nor even with the Christian saints. He would not make that comparison himself, and I do not think that leaders of certain schools of Christian thought in our own land, and elsewhere, ought to make such claims for him. Many of them (but not all) do it to further designs of their own. Do not allow yourself to be deceived.

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A LENTEN OFFERING MESSAGE

From the Presiding Bishop

To our Church Schools:

¶ AS EVER, the boys and girls, the young men and women of the Church, are marching with the van in the conquest of the world for Christ. In the past three years you have contributed a larger sum for missions than in any former triennium. The bishops and deputies in General Convention at Denver, last September, received with thanksgiving the report of \$1,567,838 given in that period through the Lenten offerings. This splendid achievement, reinforcing other contributions from all sources, enabled the Church to maintain its work without a deficit.

¶ By vote of the Convention, the Presiding Bishop sends to the juniors of the Church a word of hearty congratulation, "well done"!

¶ I give you godspeed as well. The approach of Lent opens again the doors of opportunity for a new advance. There will be no slackening of effort. Never has your help been more urgently needed than now. A host of young people in all our schools will press forward with courage and with high resolve. It is our Lord who sends you on your way: it is a world in need which is calling for your help: may the joy of victory be yours.

(Most Rev.) JAMES DEWOLF PERRY,
 Presiding Bishop.

SOME SUGGESTED PRAYERS

RECOMMENDED BY THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

FOR COURAGEOUS DISCIPLESHIP

○ INVINCIBLE CHRIST, who hast taught us that he who seeks to save his own life shall lose it, but that he who is willing to lose his life for thy sake and thy Gospel's shall save it; Teach us to scorn a way of safety which is merely a way of sloth, and inspire us to make our lives an adventure with thee; that so we may become worthy comrades of those courageous souls who in every age have left all to follow thee, and following, have found in thy service their exceeding great reward. We ask it in thy Name. Amen.

FOR THE UNEMPLOYED

○ ALMIGHTY GOD, who hast blessed the earth with all that is needful for the life of man, give thy help and comfort to all who are in need and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labor, none may want, but each according to his need may share in thy bountiful provision. We ask this in the Name of him who came into this world to show us the way of justice and brotherhood and love, thy Son, Christ our Lord. Amen.

FOR THOSE IN INDUSTRY

○ LORD, who in the gift of thine only Son hast encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice, and that the way of those in industry may lead to that Kingdom toward which thou hast pointed us; through Jesus Christ our Lord. Amen.

FOR THE PEACE OF THE WORLD

○ GOD, who through thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace; Hasten, we beseech thee, the fulfillment of this thy most sure promise. Quell the haughty cries of the nations. Scatter the peoples that delight in war. Let counsels of peace and unity mightily prevail, that we may be speedily delivered from our present confusion into the order and righteousness of thy Kingdom. Through Jesus Christ our Lord. Amen.

The Church and Unemployment

An address at the Social Service Conference of the Synod of New York and New Jersey at Christ Church, Bronxville, N. Y., January 12, 1932

By the Rev. Floyd Van Keuren, D.D.

Executive Secretary, Social Service Commission, Diocese of New York

THE subject refers, I judge, to what the Church itself can do about unemployment; and not to what someone else should be doing about it. I shall try, therefore, to confine myself to the beam in our own eye rather than to the mote in the eye of industry and government. For I am increasingly convinced that the major responsibility for social reconstruction lies upon the Church. I will not take the time to discuss academic themes, fascinating as some of them are, but shall stress only those things which seem to be immediately practical and possible.

Social problems are generally approached by the social worker and the sociologist with a threefold objective of relief, rehabilitation, and prevention. The first is concerned usually with more immediate physical needs, and strives to bridge the gap until rehabilitative forces are sufficiently strong. The process of rehabilitation is often personal, and fundamentally a matter of character building or rebuilding. It is closely connected with the spiritual side of a man. Prevention is social in its scope and has a great deal to do with the community and society. Fundamentally these three are fairly inseparable and are parts of the same general process. But by taking them separately it is easier to work out practical methods of treatment. Now what can the Church do about the problem of unemployment in these three respects?

Unemployment itself is, of course, no unusual problem. Even in the most prosperous years of the past decade there have been in the United States at least a million and a half out of work, due to sickness, occupational shifts, and seasonable unemployment. But when unemployment rises from about 4% in periods of prosperity probably to 20% at the present time, with a total loss in annual wages to full time unemployed workers of approximately nine billion dollars, not to mention the loss to part-time workers, we face a problem not only greater in degree but different in kind because of its appalling magnitude. It constitutes an emergency. And, as in a war, certain constructive social work methods for giving relief have to be modified to meet emergency conditions.

But that does not justify panicky and indiscriminate giving by either Churches or Church members, either in bread lines or to beggars on the street. The people who most need our money and will be most helped by it are not reached in that way. Besides, when we give blindly and without the contact of personal helpfulness and social skill we encourage the recipient to keep away from people who can help him in a better way. Most cities have adequate facilities for better helpfulness to the homeless than is represented by a coin or a breadline. In communities without such facilities it would seem to be the duty of the Churches to unite in the organization of proper and intelligent care for such homeless as they may have.

Long experience has shown that even in an emergency it is unwise to give relief to either homeless or residents without a clearing of names through a central registration office, like a social service exchange or central index. Where no such convenience exists, it could be simply organized through a joint effort of the Churches. And it should be borne in mind that home relief injures more than it helps, without first some real knowledge of home conditions, through at least a visit in the home, and if possible an interview with someone who knows the family well.

Quack doctors and patent medicines flourish in every epidemic, and serve to increase ill health and to prolong the epidemic. Similarly social emergencies produce in our more individualistic and parochial parishes quacks who, refusing to cooperate with or consult the professional social worker,

launch individualistic social schemes which waste their people's money and actually prolong human misery.

I cannot stress too strongly the importance of guidance by social specialists and of team work with whatsoever social agencies or public welfare officers there are, and with other Churches. This is true in providing both direct relief and emergency employment. In many communities our clergy are doing excellent cooperative work of this kind.

For the relief of its own people the Church has a first responsibility. William H. Matthews of the New York Association for Improving the Condition of the Poor, and the director of the Emergency Work Bureau, has said that everyone must contribute to relief in three ways: to his immediate family and friends, to his Church, and to the community. Essential as is community support by the Church member, the need in his own family and the need in the family of his Church must be a major responsibility. It is incredible that the Church should desert its loyal men and women who have long been giving time and money that the Church might live. Does the fellowship of Christ's communion mean nothing? And where parishes are themselves unable to relieve their own needy, it is incredible that the Church in the diocese should forget its corporate responsibility. Christ's injunction to His disciples "Give ye them to eat", "How many loaves have ye?", "Go and see!" seems a reminder that the Church must in this emergency search out and use its resources, even its credit if necessary, rather than desert its loyal people in their hour of need.

Specifically this calls for the Church's corporate and enthusiastic support of her own existing welfare and relief agencies, as for example the Church Mission of Help, the Seamen's Church Institute, and the New York and Philadelphia City Mission Societies. Money administered through their trained workers will go farther and do more good than if put into individualistic patent medicine methods. Such organizations represent the Church in a corporate capacity and deserve the sympathetic cooperation and support of every parish within their reach.

⁽²⁾ IN REHABILITATION and spiritual relief the Church is in its own element. The rector can be a real father in God to the troubled ones in his congregation. He can enter into their anxieties and put his shoulder under their burdens. He can use all his influence to get them jobs, all his faith to give them faith. There can be corporate Communion in behalf of the unemployed and their families, and sermons on faith and courage. Especially does it seem to be the Church's duty to interest herself in the leisure time of the unemployed. Discouraged, anxious, isolated from their customary contacts, slipping into helplessness and despair—surely the Church can strive to build in them a strength which overcometh all things. Parish organizations, such as the Church school, the Girls' Friendly Society, the Brotherhood of St. Andrew, and others, can powerfully assist. All available morale building community agencies, like the scouts, the settlements, the Y. M. C. A., and the Y. W. C. A., should be utilized and supported.

It is probable that during the next few years much will have to be done in vocational redirection and retraining in order to rescue the workers from dead and dying industries. Continuation schools, certain colleges and universities, and a few large industries are beginning to accomplish something. The Friends are, I understand, planning to make this their major interest among soft-coal miners, as soon as the graver relief problems are met. Research workers are studying the question. Everything points to the probability that large scale planning for vocational education and re-education will be

an important factor in stabilizing occupational welfare. In this work the Church can give valuable and forceful coöperation, using public training facilities, and especially studying, awakening, and guiding its people toward wider usefulness.

I have spoken of some of the opportunities and responsibilities of the Church in the work of relief and rehabilitation. What can the Church practically do toward the prevention of unemployment? Immediately one thinks of legislation. There are four principal objectives to which advocates of legislation concerning unemployment usually address themselves: shorter hours, increased public works, a wider system of public employment offices, and compulsory unemployment reserves, commonly called unemployment insurance. Other panaceas suggested are budgeted production through national industrial associations, federal aid to states and cities, and the revision of tariffs, of war debts and of reparations, of banking laws, and so on. It is impossible in this paper to discuss these plans in detail. Personally I favor the first four, although I realize that there are good arguments against them. They are social experiments, and as such should be undertaken cautiously, so that unforeseen but possible repercussions might not be disastrous. For this reason I rejoice that Wisconsin has, after a ten years' struggle, taken the lead in passing a tentative and very mild unemployment insurance bill. It is so mild that it cannot do either much good or much harm, but it will help to test the policy.

In any case I do not look for great accomplishments from any of these movements. How effective will a wider program of public works be in furnishing employment, when politics, governmental red tape, and political favoritism are already holding up so many undertakings where money has been appropriated and made available? Take, for example, two post-offices where construction has been held up for months, due in the first case to the fact that local real estate men were fighting over alternate sites three blocks apart; and in the second case to the inability of politicians to decide whether they should use Massachusetts or Indiana limestone. The latter case, was actually taken up to the President of the United States. There are over thirty subdivisions of the federal government dealing with construction. There needs to be a centralizing of authority. But what can you do when you cannot trust people?

The Church certainly has a responsibility to lead her people to a better understanding of these important social questions, to the end that there may be a more informed, interested, and active public opinion. I believe in corporate discussion and education on these matters, but I do not believe in corporate action by the Church. I do not agree with those who would commit the Church to some specific economic, governmental, or social methods. During my first years in the ministry I wanted the Church to turn socialist. I suppose many young men, vitally interested in social justice, are socialists for a while. It is like learning a business by beginning at the bottom. But it is sad when an older man remains at the bottom. It reminds one of retarded adolescence.

I cannot seem to get myself terribly worried about "great concentrations of wealth" or "more equitable distribution of wealth." When I remember how certain "*nouveau riche*," both laborers and others, spent their suddenly acquired riches in the days of boom prosperity, I realize that the majority of us are yet unable to administer intelligently more than a minority of the wealth. I would rather be governed by international bankers, bad as some of them may be, than by the internationalists of Union square; and by intelligent and responsible men of wealth, even though they may be selfish, rather than by selfish men without much intelligence or sense of responsibility.

I agree there is something very wrong with the whole economic and social system, but I do not believe it is primarily the method, imperfect as that may be. Governments of many kinds have been effective for human welfare so long as wise and good men were in control. But even the best of modern governments are unable to insure themselves against ignorant and corrupt government officials. We have endeavored to do so by complicated regulations and a system of checks and counter-checks, until the cost of government has become staggering, and service has often been lost in red tape. A very great part of the cost of government is not so much for service, nor even for military protection. A major cost in modern government

is for crookedness and inefficiency, either through the direct loss of the public monies in graft and mismanagement, or through a cumbersome and ineffectual attempt to insure against such loss. The statement of the committee of New York bankers, in explaining their hesitancy to lending more money to New York City, pointed out a "need for public confidence in the prudent administration of city affairs."

It is not so much our lack of good governmental methods as of good governmental men. It is not so much capitalism which concerns us as capitalists—men with millions and men with only a few dollars. One cries with Tennyson:

+ "Ah God for a man,
With heart, head, and hand,
Like some of the simple great men
Gone for ever and ever by.
One still strong man in a blatant land:
Whatever they call him, what care I—
Aristocrat, autocrat, democrat—
One who can rule and dare not lie."

And this is the Church's business—the making of men. The business has failed, or at least been running on part time. But, please God, it shall boom again. Here is a social opportunity more potent for future prosperity and happiness than anything government or industry can do—the making of men and women of character, of intelligence and integrity, "who can rule and dare not lie."

By all means let us inform ourselves about, and give our support to, good social measures; let us fight for human welfare and brotherhood; let us help as well as we can in removing the mote from the eye of industry and government. But, above all, let us stop confessing the sins of others, and begin to confess our own. Let us see what can be done with the beam in our own eye. As the Church of the Living God, let us face our failure to make God-like men and women among our people. Failure of government and industry is a reminder that the Church has failed to furnish "men who can rule and dare not lie." We are being punished for our sins.

✓ If the Church will make the men—men of intelligence, men of integrity, men of God—the men will make the methods.

THE POWER OF A LITTLE SPARK

THINK of the horse-power that is being developed daily from the tiny spark in the gasoline motor.

We can well liken a rumor to a spark. We are witnessing today the damage that can happen to our social and economic life through the careless use of a little spark in the form of a rumor. When the state of mind of the masses is properly set, it takes but one word expressing suspicion or fear against any institution and, the first thing you know, you have a tremendous conflagration on your hands. A spark of gossip against another's good name produces like results. One careless, thoughtless word, under the proper conditions, will ruin, or at least greatly damage, a most worthwhile cause. How careful we should be! How responsible we are in handling these dangerous and seemingly trifling things! All through the forests warnings have been set up in strategic places, urging campers to be sure their fires are out before leaving. A little carelessness in this line and untold destruction is wrought.

If a little spark can work untold damage it can also bring about much good. Now I am thinking especially of the Church and our religion. What great good can happen from a little spark of enthusiasm! We have all been at meetings which were as flat and as dead as they could be until someone came to the front who had a spark of enthusiasm, and in a few moments the whole atmosphere was changed. Optimism prevails, enthusiasm begins to grow, things get done, and the meeting ends as a great success. The man or woman who doesn't have a spark of enthusiasm about his work will never be a success. This is even more true in the realm of religion. True religion of any sort is basically a great enthusiasm; an enthusiasm for a person, for a certain prescribed code or faith, or for a certain way of life. When the enthusiasm has gone the power of the thing has largely been removed.

It seems to me what the Church needs today, as much as anything else, is men and women who are filled with enthusiasm for it, so that by contagion it will take hold of the lives of others. Ten men and women filled with enthusiasm for this Church and its mission could revolutionize and transform that whole section which may be classified as "lukewarm." You cannot start a fire without a spark of some sort. You cannot get a great religious movement going without men and women who are really enthusiastic about it.

The success or the failure of this Church depends on the enthusiasm that can be stirred up by a few and spread to the outer fringes of our parochial life.—*Rev. Granville Taylor.*

CHRISTMAS AND EPIPHANY IN A CUBAN VILLAGE

BY THE REV. FRANK S. PERSONS

RECTOR OF THE CHURCH OF THE MOST HOLY TRINITY,
LA GLORIA, CUBA

THE MIDNIGHT EUCHARIST, naturally, began it. In that beautiful service in the little white church the religious life of our people for the whole year reaches its culmination. And each year finds a quieter congregation, a more reverent spirit, a sincerer interest.

Preparations for this service—how our Northern friends must envy our easy means of decoration!—began Christmas Eve when the padre and three of last year's confirmation class went down into the savannas near the coast and brought in enough palms to make the church a veritable bower of green. A strong young fellow with a bit of rope about his feet would pull himself up the smooth body of one of the tall royal palms, perch precariously in the very top, and with a machete cut the huge leaves, a dangerous but practical method of demonstrating his devotion to our Lord. Masses of asparagus fern and palmetto palms were also used. Our altar is furnished with beautiful brasses, so with its plain white dossal as a background for rich greens and poinsettias it was a thing of gracious beauty in the soft light of many candles.

An ugly barn of a hall was rented and on the night of the 28th it had been transformed into a veritable fairyland for the children of the Sunday school, their parents and friends. The large "tree" beside the platform may have been sadly lacking in ornament—our decorations are so old and torn—nevertheless, it stirred the hearts of children to eager expectation. Soon there were more than 300 folk packed into the room: breathing became difficult, and a dead man could have stood in that supporting crowd of Cubans, Spaniards, Jamaican and American Negroes, English folk and German, Canary Islanders, and plain United States citizens. One hundred and fifty-three children had attended regularly enough to receive presents—nice ones, too, for our friends enabled the parson's wife to purchase them in the States while on furlough—180-odd had boxes of candy, and quite a bit of loose candy was distributed to our visitors. No child lacked a gift this Christmastide.

The older girls and the school teachers and the parson's wife had been busy for weeks. It was marvelous to see what Latin-American taste in costume and decoration and innate histrionic ability can achieve. The stage was well set and a lad of 12, now an acolyte in the church, gave an entire one-act comedy alone and almost without prompting. Several Jamaican Negro children put on a school-room scene, the American school gave some folk dances, and seven Cuban girls a rather elaborate farce in Spanish. A simple Christmas pageant centered around the Manger Cradle of Bethlehem. Santa then appeared and distributed his rewards for a year's faithful service in the Sunday school.

All during the Christmas season the daily Communion services were well attended, the lads most painstaking in their duty of serving the altar. Even the parson's 8-year-old son has his regular morning.

Epiphany (*El Dia de los Tres Reyes* or Three Kings' Day) began, as was fitting, with a small group of the faithful kneeling around the altar throne of the King. Near the church is a palm-roofed, whitewashed house. It is a house of poverty and ten children, but it is always clean and the yard is filled with flowers. A bower of palm leaves had been erected behind it to shelter workers from the sun, and under this sat three little boys busily turning mysterious handles that penetrated a fence of brush. Other youngsters hovered near, chatting, awaiting their turns at the handles, for this was a job of many hours. On the other side of the barrier three huge pigs were roasting on poles over as many fires, and as they browned their golden fat dropped into basins beneath. By afternoon rough board tables were set in the open and the air was sweet with the scent of jasmine. Fords began to gather and from all the country around came cakes and gifts of oranges. This annual feast for all the children of the village, regardless of race, color, or creed, is the gift of Philadelphia friends, but the sweets are provided by the community.

Finally the magic hour came and 151 youngsters sat at the long tables. Their merry chatter was hushed a moment as the padre asked God's blessing on this gift to little children.

And the next hour was a sight to gladden the hardest human heart.

Farewell and quiet came over the village: A few came and went through the church's door. Night fell. Lights came on and suddenly the tiny vestry was busy with costuming and preparation. The church was crowded an hour before the time. More than 200 were inside and more than fifty men and women stood around the doors and windows.

On the altar, vessels of shining brass overflowed with pink roses and against masses of deep green, pink coral vine glowed amid a blaze of candles. High above was a cross and on that cross the figure of the Crucified, caught by a beam of hidden light. This exquisite figure, the gift of a Habana friend, is the work of a master woodcarver in the Black Forest of Germany. So lovely is the workmanship that it almost seems alive. A reminder of Sacrifice, it calls all who see it into the service of the King.

Evening Prayer was said and the lights went out one by one. "Three wise men" with their attendants came up the darkened aisle as the congregation chanted "*Nosotros Tres Reyes del Oriente Son*" (We Three Kings of the Orient Are). There was a hush as all that crowd knelt for the solemn collects and the blessing of the candles. Three of these were lighted from the altar and handed to the "wise men" with the words of the great command, "*Id por todo el mundo*" (Go ye into all the world).

Nunc Dimittis was sung and another hymn attended the distribution of the candles to the congregation. Soon the church and the churchyard were alight. Standing for the benediction the people filed out, and the roads in all directions became beautiful. The high winds of the past three days had died down, seemingly for this moment when the Light from God's altar was being taken into the darkened homes of His people. The stars smiled down as folk who had lost their light received it again from their neighbors and thus learned another lesson. And those who gave found their own light momentarily the brighter as their neighbor's candle was kindled.

All is again quiet in our little Cuban village. Save for the clinic for the poor on Saturday and a picnic for the acolytes there in nothing of great importance until our Bishop makes his visitation on the 17th. The Church goes marching on!

Increased Romanist opposition has for the time hurt our confirmation class and has greatly decreased the number of baptisms, but it has increased the loyalty of our people. God's work brings God's results in God's own time.

AN OLD-TIME SAILORMAN

NORAH, Irene, Ellen, Magdalene, and Marian are the subjects of praise and the inspiration for an old-time sailor-man, Patrick Dunn O'Neill. Since rheumatism rendered the valiant old salt helpless he has made a living selling songs which he composed in memory of the aforementioned damsels.

Patrick's memory is beginning to fail and he confuses the incidents of the World War with the Civil War in which he fought. One of his songs is entitled: "The Battle of Chateau Thierry" and when he sings it in a quavering, melodious Irish voice his dim eyes light up with the memory of battles fought on this side of the Atlantic when he wore a blue uniform and served under General Grant.

Eighty-eight years of interesting experiences at sea and ashore has Patrick lived and now he comes to the Institute to seek help in getting into Snug Harbor. But his ship's discharge papers are lost, and although he has traveled twice around Cape Horn his chances for qualifying at the Harbor are very slim. Our relief secretary purchased a return train ticket for him to Elkton, Md., where a job with a contracting company awaits him. The work is strenuous but Patrick insists that his constitution is rugged enough and he says that the warm climate there agrees with his rheumatism.

"She Passed Him By, She Knew Him Not" is the title of one of his love songs; "We Parted As the Sun Went Down," is another; and "Norah, Old Pal, We Shall Meet Again." The words are quaint but the rhythm and rhyme are meaningless and confused—that it, until Patrick sings them. Then they come to crackling life and one sees the old-fashioned sweetheart in her silken gown, 'neath the pale moon, speaking in accents sweet and true to her sailor lover. Or, in his war songs such as "The Advance of the Marines Through Belleau Grove," one reads the words and is confused.

There are not many of this old tribe of sailormen left and their memories of bygone days are clearer than their recollections of a few months ago.—*The Lookout*.

THE LATE BISHOP OF JERUSALEM

BY THE REV. CHARLES T. BRIDGEMAN

CANON OF ST. GEORGE'S CATHEDRAL, JERUSALEM

THE CAPTURE OF JERUSALEM, the Holy City to three world religions, by British troops under General Allenby on December 9, 1917, introduced profound changes which mark the beginning of a distinctive epoch in the city's long and much varied history.

For the Christian the post-war period has been particularly significant since it has meant the restoration of the Holy City to Christian rule after so many centuries under the Moslem. Each of the great Christian Churches there has been passing through critical formative years. A singularly interesting group of ecclesiastical leaders has been at the helm of the several communities: Damianos, Barlassina, and Turian, patriarchs respectively of the Greek, Latin, and Armenian Churches in Jerusalem; MacInnes, Cyrillos, and Anastasy, Bishops of the Anglican, Syrian, and Russian Churches. The tenth anniversary of the capture of Jerusalem, celebrated in 1927 with a great service in St. George's Cathedral at which practically all these heads of religion were present, proved the end of the initial period of reconstruction; since then most of these well known leaders have either died or resigned.

The death on Christmas Eve, 1931, of the Rt. Rev. Rennie MacInnes, D.D., fifth Bishop of the Anglican Church in Jerusalem, has removed one of the most influential of the Bishops of the Holy City. His death followed within a few months those of his old friends and fellow workers, the Patriarchs of the Greek and Armenian Churches.

Persistent attacks of asthma had been undermining his health for some years and had prevented his return from his annual visit to England this autumn. Just when news was more encouraging and his early return to Jerusalem was expected came the telegram announcing his death on December 24th, at Dykesfield, Burgh-by-Sands, his home in England. The funeral was held on Holy Innocents' Day, December 28th, and a memorial service was conducted in his Cathedral in Jerusalem at the same time.

Dr. MacInnes was consecrated Bishop of Jerusalem at a most critical time. His predecessor, Dr. George Popham Blyth, had died just before the outbreak of the Great War. The new Bishop was consecrated in Westminster Abbey by the late Archbishop Davidson on SS. Simon and Jude's Day, October 28, 1914, at a time when the see city was in the hands of the Turkish enemy and no Englishmen were left there. Egypt, which at that time was still part of the Jerusalem diocese, was of course in Allied hands. Bishop MacInnes's first three years were devoted to the Egyptian part of the diocese until the capture of Jerusalem in 1917 opened the way for his going to his see city. There he was enthroned on March 17, 1918, in the presence of religious heads and the military authorities.

A difficult task of reconstruction awaited the newly enthroned Bishop. War still raged over most of the diocese. The most rudimentary relief measures needed to be undertaken to succor the starving population. Church life was at a standstill and needed to be completely reorganized to remedy difficulties inherent in the pre-war arrangement whereby the work of the Anglican Church in the diocese was divided among three separate bodies all representing the Church of England.

For his new duties Dr. MacInnes was not without a rich preparation of experience. After his priesting in 1897 and a brief curacy in England he volunteered for the Church Missionary Society in Egypt and came out in 1899. There he made a third with Gairdner and Thornton, names famous in the statesmanlike missionary work of Egypt. Like them he devoted himself to the study of Arabic of which he became a master, able to read services and preach in that vernacular common to Egypt and Palestine. His gifts of organization were soon utilized in his post as secretary of the C. M. S. in Egypt. Bishop Blyth had recognized his work by making him a canon of St. George's Cathedral in 1909. His capacity for sympathetic friendship brought him into close relations with the heads of the Eastern Churches in Egypt.

Thus equipped, Dr. MacInnes came to Jerusalem. His immediate task was that of material relief. This under way, he had to address himself to the reorganization of Church life in Palestine, Syria, and Cyprus, and the reopening of institutions. The task was only slightly lessened by the erection of a sepa-

rate diocese in Egypt under Bishop Gwynne. Through presenting the ideal of a unified diocese he was able to bring into intimate association the splendid work of the Church Missionary Society, the Church Mission to Jews (L. J. S.), and the Jerusalem and the East Mission of which he himself was the head, and thus prepared for the ultimate organic unification of the Anglican work, a goal yet in the future.

THE spiritual shepherding of five thousand Arabic-speaking Anglican natives of the country and of the now much increased British community, composed mainly of government officials, the police, and their families, was made difficult by the distances separating the groups and by language differences.

Three special types of work distinguish the diocese: those among Jews, Moslems, and the ancient Eastern Churches. Through securing as his staff priests especially interested in each of these subjects the Bishop sought to improve the opportunities which the new day brought to the Holy City. In the case of non-Christians his policy was to cultivate first a deeper and more sympathetic knowledge of their viewpoints and so prepare the way for that special contribution which the Gospel has to make to each.

The relations of the late Bishop with his brethren of the Eastern Churches were especially happy. He enthusiastically accepted as his own the policy of his predecessor, Bishop Blyth, and of the Archbishop of Canterbury who saw in Jerusalem a place where through friendship and practical service a genuine forward step might be made toward the reunion of Christendom. Dr. MacInnes steadily adhered to the policy that the Anglican Church should not seek to recruit members from the other Churches of the land. In all school work the majority of the students were those of the Orthodox or Armenian Churches, and were entrusted to the care of the Anglican Church with no fear of their being weaned away from their mother Churches. Through the schools a valuable aid has thus been given to the Churches of the country. As opportunity offered Dr. MacInnes was ready to go on to yet more constructive and intimate service. After his visit to the United States and Canada in 1922 the Bishop welcomed the coöperation of the American Church in sending a priest to teach in the theological seminary of the Armenian Church in Jerusalem, assistance earnestly desired by the late Patriarch Elisee Turian. The Bishop was considering the steps needed to respond to a similar request of the Orthodox Church when he died.

This mention of the American Church suggests the representative character which the two late Bishops sought to give the Jerusalem work, which they felt was being done in the name of as well as with the financial assistance of all parts of the Anglican communion. The many visitors from all parts of the world who on coming to Jerusalem sought out St. George's Cathedral and asked to see the Bishop suggest that in truth it was a work of world-wide interest in which he was engaged. Unique among the Cathedrals of the world, that of St. George the Martyr, Jerusalem, has as honorary canons Metropolitan or Bishops from each of the great provinces of the Anglican communion, including India, South Africa, the United States, and Canada.

With Christian missionary effort of other Churches in the Near East the late Bishop had intimate contact, and took an important part in promoting inter-mission conferences and co-operation. The United Missionary Conference of Palestine and Syria and the Near East Christian Council owed much to his leadership. It is a singular tribute to his broad sympathies and capacity of friendship that he was able to hold the confidence of both the Eastern Churches and of Protestant bodies which have been active in drawing people from the ancient Churches of the East. And yet more significant is the fact that he succeeded in so far healing these old sores as to secure the coöperation of the two in a number of educational projects. One of his last public addresses was to plead with the Protestant bodies for greater understanding of and sympathy with the Eastern Churches which owe their foundation to the apostolic band.

The late Bishop was educated at Harrow and at Trinity College, Cambridge, from which he received a B.A. degree in 1892, an M.A. in 1896, and an honorary D.D. in 1914. He is survived by his wife and four children of whom the eldest is the Rev. Campbell MacInnes, headmaster of Bishop Gobat School for Boys in Jerusalem.

BISHOP GORE DIES

Won Distinction as Theologian, Biblical Scholar,
Philosopher, and Churchman

THE RT. REV. CHARLES GORE, D.D., retired Bishop of Oxford and one of the leading scholars and theologians of the Church of England, died Sunday, January 17th, of pneumonia at the age of 78.

Charles Gore was born in 1853, the third son of the Hon. Charles Alexander Gore, brother of the 4th Earl of Arran, and a descendant of the Gore who was Lord Mayor of London in Queen Elizabeth's reign. His mother was a daughter of the 4th Earl of Bessborough and a cousin of Lord Lansdowne. He was educated at Harrow and at Balliol College, Oxford, and was elected fellow of Trinity College in 1875. From 1880 to 1883 he was vice principal of the Theological College at Cuddesdon, and thereafter, until 1893, librarian of Pusey Library.

During this early period Dr. Gore exercised a wide influence over undergraduates and the younger clergy. He was from the outset an exponent of the Oxford Movement which, under his influence, underwent a change that to the survivors of the old school of Tractarians seemed to involve a break with its basic principles. "Puseyism" had based itself on authority and tradition, repudiating any compromise with the modern critical and liberalizing spirit. Gore, starting from the same basis of faith and authority, set himself the task of reconciling the principle of authority in religion with that of scientific authority by attempting to define their respective spheres of influence. In 1889 he published two important works, *The Church and the Ministry*, a vindication of the principle of apostolic succession against Presbyterianism and Congregationalism, and *Roman Catholic Claims*, a defense of the Anglican Church against Roman Catholic attacks.

So far his published views had been in accordance with those of the older Tractarians. But in 1890 there appeared under his editorship *Lux Mundi*, a series of essays by different writers, being an attempt "to succor a distressed faith by endeavoring to bring the Christian Creed into its right relation to the modern growth of knowledge, scientific, historic, critical; and to modern problems of politics and ethics." Gore himself contributed an essay on The Holy Spirit and Inspiration. The book produced a profound effect far beyond the borders of the English Church, and led the Oxford Movement into a new phase of liberal Catholicism.

In 1891 Gore delivered the Bampton Lectures before the university. He chose for his subject the Incarnation, developing the doctrine, the enunciation of which in *Lux Mundi* had caused so much heart-searching. This is an attempt to explain how it came that Christ, though incarnate God, could be in error, e.g., in His citations from the Old Testament. He interpreted St. Paul's saying (II Philippians 2:7) that Christ "emptied Himself and took upon Him the form of a servant" as meaning that Christ, on His incarnation, became subject to all human limitations, and had, so far as His life on earth was concerned, stripped Himself of all the attributes of the Godhead, including the divine omniscience, the Divine nature being, as it were, hidden under the human. On this subject he came into controversy with various Catholics of England and America, notable among whom was Dr. Francis J. Hall, American theologian, who contested his view in a volume published in this country entitled *The Kenotic Theory*.

In 1893 Dr. Gore resigned his principalship and became vicar of Radley, a small parish near Oxford. In 1894 he became canon of Westminster. Here he gained commanding influence as a preacher and in 1898 was appointed one of the court chaplains.

In 1902 Dr. Gore was appointed and consecrated as Bishop of Worcester. He decided, however, that his real work lay not

in the stately old cathedral city of Worcester, but in the center of the modern industrial city of Birmingham, where he took unattractive lodgings in the section best suited to his purpose. He urged the formation of a separate diocese of Birmingham, and in 1905 had the satisfaction of being transferred there as its first Bishop on the nomination of Premier Arthur Balfour. He continued as Bishop of Birmingham until 1911 when he was translated to the diocese of Oxford. In 1919 the Bishop resigned in order to devote himself to writing. Shortly before his resignation, in the fall of 1918, Bishop Gore spent six weeks in the United States, addressing gatherings of laymen and clergy throughout the country under the auspices of the National Committee on the Churches and the Moral Aims of the War.

IN HIS later years Dr. Gore was widely recognized as one of the outstanding leaders of the Catholic Movement in the Church of England. At the same time he cultivated friendly relations with denominational ministers and advocated co-operation with them in all matters when agreement was possible. In social questions he became one of the leaders of the group of Catholic Churchmen known somewhat loosely as Christian Socialists. He worked actively against the sweating system, pleaded for European intervention in Macedonia, and was a keen supporter of the Licensing Bill of 1908.

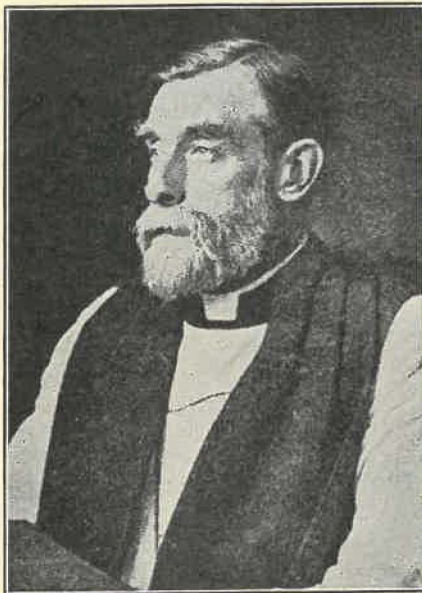
In 1892, while librarian of Pusey Library, Dr. Gore founded the Community of the Resurrection, now one of the most scholarly and influential Religious orders in the Anglican communion. Its members are priests bound by the threefold monastic rule, whose work is pastoral, evangelistic, literary, educational, and missionary. In 1898 the House of the Resurrection at Mirfield, near Huddersfield, became the center of the community; in 1903 a college for training candidates for orders was established there, and in the same year a branch house for missionary work was set up in Johannesburg, South Africa.

Dr. Gore was a prolific writer, the author of more than thirty books, some of which mark important strides in theological learning. His earlier works include *The Incarnation* (Bampton Lectures, 1891); *The Creed of the Christian* (1895); *The Body of Christ* (1901); *The New Theology and the Old Religion* (1908); *Orders and Unity* (1910); *The Question of Divorce* (1911); *The Religion of the Church* (1916); *Belief in God* (1921); *The Holy Spirit and the Church* (1924); *Can We Then Believe?* (1906); and expositions of *The Sermon on the Mount* (1896), *Ephesians* (1898), *Romans* (1899); and *The Epistles of St. John* (1920).

In 1928 Bishop Gore, with the assistance of Drs. H. L. Goudge and Alfred Guillaume, published the *New Commentary on Holy Scripture*, which was rapidly accepted as perhaps the most up to date and scholarly work on the achievement of modern biblical scholarship. The tone of the whole book is that of a Catholic Liberalism and while some Protestant biblical scholars have refused to accept a number of its New Testament conclusions all are agreed in their admiration for it as a treasury of exegetical material.

Bishop Gore's latest monumental work, *The Philosophy of the Good Life*, reveals the author as a master of philosophy as well as a theologian of the first rank. This work, originally given as the Gifford Lectures before the University of St. Andrews during the winter of 1929-30, is an attempt to meet the two notable rebellions today against all the moral standards which invoke ancient authority in different lands.

Following out this thesis Bishop Gore traced the history of philosophy from the teachings of Zarathustra and the ancient metrical hymns, the Gāthās, dating around 1000 B. C., until modern times, concluding with an argument that Christianity supersedes other religions not by excluding but by including the elements of truth which they all contain.



RT. REV. CHARLES GORE, D.D.
Late Bishop of Oxford

(Photo by courtesy of Charles Scribner's Sons.)

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

I AM ASKED to give a method for Bible Study that would be suitable for a group of women who have never undertaken study in a class before. The group is one attached to a country mission. This makes the problem of leadership a little more difficult, for there are not many persons to choose from and a great deal depends upon the leader, of course. So many women do not discriminate between Bible Reading and Bible Study—two entirely different things—this must be made clear. It is good for us to read the Bible and meditate upon its sacred truths, but it is better for us to study it and meditate.

The Bible is its own text book. Select one of the books of the Bible, possibly one of the gospels. The leader could then prepare the historic and geographic background. I have found an excellent method is to read several times the passages for the lesson, then record the impression in writing; the first time a brief condensation of the whole, then the great truths taught, and the most compelling verses selected. It is well to give each portion studied a title, one that will enable you to recall the content of a particular portion of Scripture.

Another method that has been found helpful is to answer questions, such as: What is? Why is? Where is? How is? Make a comparison and come to a logical conclusion. Free discussion is always helpful. If a small group will open their hearts and talk freely they will be surprised to find how helpful such discussions can be.

A COMMISSION of the Laymen's Missionary Enquiry is making a survey of mission stations. Mrs. Harper Sibley, who has given so great a contribution to the women of the Church, is now in India. Mr. and Mrs. Harper Sibley report many interesting experiences.

AUXILIARY WOMEN throughout the South will be glad to know that the gift of fire protection which they gave to equip the Emerald-Hodgson Hospital at Sewanee, as a memorial to the late Presiding Bishop, Dr. John Gardner Murray, not only proved its worth in the late disastrous fire but is saved for future use.

Dr. W. Haskell DuBose writes: "When I think of what might have happened had the Emerald-Hodgson Hospital burned a year ago, before the installation of fire escapes and fire plugs, together with the bringing of abundant water through stout pipes, my heart almost stops beating. Never has a gift proven of greater timeliness and service than the Bishop Murray Memorial. In that one brief hour, the generous women who provided it by their sacrifice may feel that it justified their faith, and also they may be relieved to know that it still survives the conflagration almost intact, ready for future service in the rebuilt hospital." Benedict Hall has been converted into an emergency hospital.

THE DIRECTORS of Religious Education in the Fourth Province; with the Rev. Gardiner Tucker, D.D., as executive secretary, are publishing a monthly News Letter, devoted to their work. Seven of the dioceses in the province employ directors of religious education, four parishes have individual directors and two parishes have associate directors. Nine directors, trained in the province, are working in the dioceses of Chicago, Connecticut, Texas, and West Virginia.

With the exception of the executive secretary, one field worker, and one associate director, all those employed in the direction of religious education in this field are young women.

They recommend three new books as being very helpful in this especial work: *The New Religious Education*, by Leon C. Palmer (Morehouse); *The Director of Religious Education*, by Harry C. Munro (Westminster Press); *Objectives in Religious Education*, by Paul H. Vieth (Harper and Bros.).

ONE OF MY CORRESPONDENTS writes to me:

"I hope you can introduce some note on personal work, evangelism for the laity. Unless we can witness for our Lord we are unfaithful followers. Promotion of evangelism is the need of the Church and should be emphasized by all our Church papers."

Evangelism

Yes, we hope to emphasize evangelism. As our Christianity is a real, vital thing, or should be, we shall certainly wish to carry it to others, to bring other women into the life of the Church. This will be accomplished more readily if we so live that others, seeing our example and mode of life, shall be attracted to us and the Church. Often women have an opportunity that a man, even though he be a clergyman, cannot have. A woman in sorrow and difficulty will open her heart to another woman, tell her of her perplexities and troubles, and give her full confidence. This is brought about when the perplexed one realizes our love for the sorrowful and suffering. "Give me a greater love for all humanity" should be our constant prayer.

MRS. JAMES R. CAIN, of the national executive board of the Woman's Auxiliary, sends me the recommendation of her program committee, Mrs. W. P. Cornell, chairman, for a triennial program under the several departmental headings.

Missions and Church Extension

For *Missions and Church Extension* it is recommended first that a study be made of the meaning and power of prayer, as found in God's Holy Word: that classes be held on prayer and in the practice of prayer, through prayer groups, retreats, and services of intercession as a regular expression of Christian living. "Now, more than perhaps at any other time, Christians need to go apart to think and rest in the presence of God." The whole program is very suggestive and I shall give extracts from it next week.

ATTEND WORSHIP at least once on Sunday. Attend Holy Communion at least once each month, every Sunday, if possible.

Make an earnest effort to take part in some activity of your parish.

Suggestions for 1932

Be loyal to your parish unit at all times. Your presence and work always encourages someone else.

Give liberally to the support of your parish and the mission of the Church. Witness cheerfully and courageously to the Way of our Lord Jesus Christ.

THE CHURCH, in the diocese of Chicago, made Christmas happy for many hundreds of underprivileged children at five important centers. Short talks on the meaning of Christmas were given at each center by different clergymen. What joy the Church brought to these little ones! How splendid it would be if the Church in all large cities would follow this fine example of expressing its faith in practice.

The Church's Care for the Needy

AMONG my Christmas mail came these helpful words. I give them to you. I do not know who wrote them.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for another's name;
A broader view and a saner mind;
A little more love for all mankind;
A little more charity in all our views;
A little less thirst for the daily news;
A little more leisure to sit and dream;
A little more real the things unseen—
And so we are faring a-down the way
That leads to the gates of the better day.
And wish you a merry Christmas!

The Progress of Life

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.

"THE PREACHER AND MODERN THOUGHT"

To the Editor of *The Living Church*:

MANY OF THE clergy and laity will thank you and the College of Preachers for publishing in *THE LIVING CHURCH* of January 9th [page 314] the findings of a recent conference led by the warden of St. Stephen's College, Columbia University.

Section III, Clause 1, says the chief enemy of religion is "a careless uncritical assumption that science has definitely undermined religion." The fact is too true and is not denied by saying also that religion's worst foes are within its fold, a fact the pastor soon learns and is sometimes party to.

The findings omit reference to another undermining attitude found within the Church and bearing on the Preacher and Modern Thought, namely, the careless uncritical assumption of a few that religion and science have made up, kissed, and are living together under one roof. There is, to be sure, a new entente for us to be thankful for who believe in the unity of things. And in consequence there is an important current temptation of the pulpit to minimize differences and magnify the importance of science to religion; in other words to work science as a ground of faith. Section IV, Clause 3, almost touches on this weakness.

Clergy who read a Sunday supplement and occasionally a popular book about science are prone to leap at unjustifiable agreements. I have heard a well known preacher do this pulpit trick, leaving an intelligent congregation to conclude he believed there was no conflict between science and religion, which is shallow thinking and silly. Because some of our outstanding scientists are using in classroom terms such as spirit, mystery, and infinity, is no proof they or their findings support Christian faith in a personal God. Science is always impersonal and deals only with physical phenomena. Two men, for instance a bootlegger and the leader of Thursday night prayer meeting, can use the word spirit and not speak the same language. Some preachers are too eager to bolster faith with scientific parallels that are not parallel. The anchorages of science are too shifty at present to tie up with things spiritual and eternal. Within ten years physics has upset every department of science.

Of course openness to new truth is a lesson to the faithful and we ought to learn all we can about the physical universe. In many ways religion lags behind science and in other ways is too ready to borrow, to rationalize, codify, formularize, and reduce faith to a symbol. This was not the technique of our Lord's teachings. The actuality of God will never be proved by anything science discovers, nor will the grace of our Lord Jesus Christ and the efficacy of the devotional life.

Chicago. (Rev.) GEORGE H. THOMAS.

"THE LIVING CHURCH PULPIT"

To the Editor of *The Living Church*:

I WANT TO congratulate you on your new department, *THE LIVING CHURCH PULPIT*, which I find most helpful and stimulating, and to offer at the same time a suggestion.

Your publication reaches me Saturdays or Mondays. Very often, therefore, I do not see the sermonette for the current Sunday until Saturday or even Monday. Believing that there must be a number of others who find the same difficulty, I suggest that you advance the date of the sermonettes one week. Thus instead of publishing the sermonette for the Second Sunday after Christmas in the January 2d issue, it would appear in the December 26th issue and so on. Very often there will be valuable ideas in these sermonettes which should be incorporated into the rector's sermon and so passed on to the congregation. With the present arrangement, for many that would be impossible, unless perchance one should wait until Saturday night to write the sermon.

Therefore I hope it will be possible to make the change suggested, in the interest of a more helpful *LIVING CHURCH*.

Elmira, N. Y. (Rev.) FENIMORE E. COOPER.

[Do other readers feel that the weekly sermonette would be more valuable if published a week in advance?—EDITOR, L. C.]

SPREADING THE GOSPEL

To the Editor of *The Living Church*:

IT SEEMS IN this modern age when all the world is going through a seemingly period of chaos, we forget the words of the subject. I think this is too often the case with many of our men who have been chosen for this high and noble work.

I have in mind mission churches in particular, those missions located in our own country, some within just a mile or two of a city and less than that to the offices of the diocese. I have in mind a certain mission that just struggles along, most of the time without a rector, and for many months has just had seminary students. This may be all right, but a priest is needed occasionally.

In most parishes in the diocese, of which the greater part is the city, the churches have a rector and at least one assistant and in some instances two and three assistants, also a Cathedral with many men on the staff. It seems as though it is a breach of one's calling when in some places there is permitted an oversupply, and in a poor struggling half starved mission, where people are dying for the want of spiritual food, that one man could be spared from one of these other places for a celebration of the Holy Communion on one of the greatest feast days of the Church.

Is it a wonder that we have a hard time raising funds in missions to further the work, when there is no apparent interest shown by the head?

A mission should have even more attention than the rich and large city parish. If this attention was given I am sure that in a very short while the mission would be self supporting and be willing to help out some other unfortunate place. Why, may I ask, does the mission always have to suffer? When a cut comes in the budget the missions and missionaries are the first to be cut. The man who is really making the sacrifice, the man who is giving up many times friends, society, and position, large salary, etc., is the one that has to be punished (I hope I have used the right word) for making this sacrifice.

If a way could be provided I would be willing to give the rest of my time just serving these hungry souls who are dying for the want of spiritual bread.

We find funds for conventions, Cathedrals, and beautiful buildings but from what I see and hear, when it is needed for "Go ye into all the world and preach the Gospel," it is not so forthcoming.

A. W. HORSTMAN.

Mt. Ranier, Md.

"CHRISTMAS CHEER"

To the Editor of *The Living Church*:

WE WISH to let you know how we spent the contribution which was given through you to our Christmas work.

It was spent for a Christmas dinner for a family who would have had nothing without this help. They are English people who will not ask for county aid. There are four in the family with only one man working part time. They were so pleased that the Church could remember them in this way.

I hope you will be able to thank your contributor for us.

Milwaukee, Wis. (Rev.) WALTER K. MORLEY, JR.,
Director, Episcopal City Mission.

[The contribution was that of "C. M. G.," acknowledged in our issue of December 19, 1931.—EDITOR, L. C.]

CLERICAL SALARIES

To the Editor of *The Living Church*:

PROPOS YOUR survey of clerical salaries:

My tendencies are in no way socialistic and my people have, and God willing will continue to do so, paid me a salary sufficient for my needs.

The thought, however, comes to me what a splendid opportunity for Christian example there is for bishops and priests receiving in excess of \$4,000 a year to turn that excess into a General Church Fund for the supplementation of the salaries of numerous priests whose unpaid grocery bills are weighting their hearts and tying their tongues.

Port Deposit, Md. (Rev.) J. WARREN ALBINSON.

DAILY BIBLE STUDIES

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

MASTERY

Sunday, January 24: Septuagesima Sunday

READ I Corinthians 9:24-27.

DEAR OLD CHURCH YEAR—how we grow to love it as it leads us from one message concerning Christ to another! Wordsworth caught the idea when he wrote:

"I could wish my days to be
Bound each to each by natural piety."

From the joy of Christmas and the enthusiastic call of Epiphany, we are gently led to the twilight of self-examination and personal control which brings us very near to God and by which He interprets for us the message of the Incarnation and the call to world-wide service. Today we have the necessity of mastery urged upon us so that we may be worthy laborers in the Master's vineyard. It is a big thing to live if we live rightly. We are called to share in a world-wide, age-long campaign in which Christ leads.

Hymn 85

Monday, January 25: The Conversion of St. Paul

READ Acts 9:1-22.

IT WAS a wonderful conversion and established the missionary work of the Church upon a sure foundation. But think what a mastery it demanded of St. Paul—a turning away from his old associates, an acknowledgment of his error in persecuting Christians, an acceptance of a life of poverty, and an espousing of that which seemed at the time a lost cause. But he heard the voice of Jesus Christ, and that was enough. He could not be "disobedient unto the heavenly vision" (Acts 26:19). Persecutions, sufferings, prison, and death faced him and he chose them because the Lord called him. So he wrote to the Corinthian Christians: "I run, not as uncertainly; I keep under my body and bring it into subjection." And the power which sustained and inspired him was the love of Christ for him and his love for Christ. That is the sustaining power today.

Hymn 236

Tuesday, January 26

READ II Timothy 2:1-5

MASTERY comes not through the individual will, though the will must act. It is rather a wild and faulty enthusiasm which cries:

"I am the master of my fate,
I am the captain of my soul!"

We must strive "lawfully," and that means in the spiritual realm that we are to use the gifts of God whereby mastery is made possible. Prayer, Bible, Church, Sacraments—these are the blessings which help us conquer, for through them all flows the loving strength of our Leader, without which no man can attain. Heaven thus comes to our sustenance in grace as in nature. God sees our need and there are "showers of blessing."

Hymn 217

Wednesday, January 27.

READ St. Matthew 10:37-42.

IS THERE NO DISCIPLINE of self called for in this striving for mastery? Surely our Lord set us an example—the glory of His reign is His eternal sacrifice. Therefore He calls upon us to give up much that we may spiritually gain the more. It seems difficult at first—father and mother second and Christ first? A Cross brought by denial? Yet even in our imperfect human life we find deeper joy through denial—the things given up that others may have. It is not the crushing of the spirit but rather its exaltation through a higher interpretation. Loving God first and then loving Mother reveals precious graces in the Mother which the light of divine love makes clear. So with all discipline which places God first, and then lives as

guided by His holy will and wisdom. Denials are positive rather than negative. They bring new treasures and grant new emotions for which before there lacked space. Christ comes so near when we have tried to follow Him and have been hurt and scorned. To be hungry because we have fed another is to learn the secret of spiritual freedom.

Hymn 222

Thursday, January 28

READ Ephesians 6:10-18.

MASTERY is not attained immediately—indeed, it is a long contest and the foes are many. We will not march into the Celestial City with banners waving and bodies free from wounds, but as those weary with the extended conflict and ready to rest from their labors. An old hymn written 830 A.D. beautifully describes the end of life's voyage for one who has persisted in seeking mastery:

"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But oh! the joy upon the shore
To tell our voyage-perils o'er!"

Nor need we feel the victory too dearly bought when we remember how the dear Christ has helped us, and how our little victories will be celebrated in the New Song. The severity of the struggle will add luster to the crown which we will lay at the Lord's feet.

Hymn 118

Friday, January 29

READ Galatians 6:14-17.

THE VICTORY OF JESUS CHRIST, the Son of God, over sin and death assures the victory of those who trust in Him. Hence the Cross is the Christian's glory. "Conquer by this," was the message given to the first Christian Emperor, Constantine, as he saw the Cross in the sky, and it is the message today. We hide our littleness in His greatness, our sins in His purity, our fickleness in His unchanging love, and in Him we are "more than conquerors" because He loves us. Lent, and the approaches to its blessed abstinence, becomes thus the battleground upon which we see the conflict of the ages between good and evil, and we join in the battle, seeing the Christ before us, and know that we cannot fail if we keep our eyes fixed upon Him.

Hymn 126

Saturday, January 30

READ Revelation 1:4-8.

THE REVELATION OF ST. JOHN brings us great cheer as we see through his vision the final mastery. It is a mastery first of the Christ as He is recognized and worshipped as the "Prince of the kings of the earth." Then it is His victory over sin and death into which we enter as His children, and finally it is our attained mastery—wonder of wonders!—as we are made kings and priests unto God and His Father! With such an anticipation how eagerly we step into the ranks, how gladly we hail the approach of Lent which enlists us afresh, and how determined we are to make good! God is always encouraging us. He knows how readily we lose heart. He does not minimize the bigness of the struggle, but He tells us we can conquer through His strength and He opens our ears to hear already the triumph-songs of Heaven.

Hymn 541

Dear Master, I hear Thy call and I will follow Thee as Thou bearest the Cross for the world's redemption. Keep me near to Thyself and speak to me that I lose not heart of courage. Grant me a vision of victory even as I battle, and give me grace to persevere. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MEETING THE CHALLENGE OF MODERN DOUBT. By James Gordon Gilkey. New York: The Macmillan Co. \$2.00.

DR. GILKEY, formerly professor of biblical literature at Amherst, now pastor of one of the largest and most important Congregational churches in New England, has a clear understanding of modern difficulties of faith as distinct from the religious doubts of other days. Thoughtful young men and women in college today, and educated people everywhere who have a hunger of the heart for faith and yet are troubled in adjusting their beliefs to a new intellectual environment, are not concerned with many of the problems of a controversial nature with which doubters of past generations have wrestled. They are troubled about the very foundations of belief: the possibility of belief in a personal God, the deity of Jesus, the practicality of His "way of life," the adjustment of His teaching to the complex conditions of modern life, the application of this teaching to social, economic, industrial, commercial, national, and international life, the efficacy of prayer, the reality of communion with the divine.

Dr. Gilkey discusses such problems with real sympathy and understanding; he is eagerly anxious to support and strengthen belief; but actually he weakens and waters down the faith in an effort to find a middle path between the intransigent beliefs of those who cling to the old religion by closing their eyes to modern knowledge and the blunt denials of those who make Christianity hardly more than a collection of beautiful thoughts about God and religion uttered by a mystic of perfect character and interpreted by men who are content to accept Him as a human teacher with more of "the divine" spirit than human nature has exhibited in any other great teacher.

There are many exquisitely moving passages in these addresses; but they really miss the mark in failing to give emphasis to the standing marvel of the gospels. A few years ago the Rev. D. A. Edwards, of St. Stephen's House, Oxford, wrote a book based upon the best critical knowledge, relying mainly on the synoptical gospels, using the Fourth Gospel only for occasional interpretation, and showing what the title of his book calls *The Shining Mystery of Jesus* (Longmans, Green & Co. \$2.00).

The difference between the two books is fundamental. Dr. Gilkey shirks the whole problem of the unique claims of Jesus. It is not because Jesus had a new notion of God that men have found in Him their joy and their hope; it is because in Him they have seen God Himself. Apologists like Dr. Gilkey, in revolt against mistaken ideas of biblical inspiration, seem to forget that these claims of Christ rest upon the testimony of the earliest witnesses supported by a stream of tradition running back to the very beginnings of the apostolic witness. See, e.g., Dr. Sidney Berry's book, *Revealing Light* (Revell. \$1.00), a book too little known, which is reverently orthodox, yet thoroughly modern in spirit.

What is more, most Protestant apologists do not face frankly the vivid fact of the unity of the synoptic story in its presentation of the unique Jesus. The work most needed today is a study of these gospels in a real effort to see them as they are, to read them "as something fresh, their keen edge unblunted by familiarity," and (may we say) to read them with honest determination to give full consideration to sayings of Jesus recorded in these gospels which are no less an exhibition of "the shining mystery of Jesus" than the interpretative story of the Fourth Gospel—such passages, for example, as St. Matthew 11:27. There are difficulties, of course, in giving full force to passages where our Lord's human knowledge seems accommodated to the thought of His generation; but the real problem is that of seeing in Him anything less than the "unique Son of God," so proclaimed by Himself and so accepted by His disciples.

✠CHARLES FISKE.

IMPRESSIONS AND OPINIONS, AN AUTOBIOGRAPHY. By the Rev. J. G. H. Barry, D.D. Gorham, vi, 302 pp. \$2.50.

THIS is in some respects a disappointing book. In intellectual and spiritual quality, and in literary style, it is distinctly below the level of Dr. Barry's other works. It is, however, enlivened throughout by anecdotes, always interesting and frequently amusing, which render it very readable. The writer's own impressions and opinions are always thought-provoking (some perhaps would emphasize the gerundive here, and they especially need to read the book), although some of the personal allusions are unfortunate.

One impression has particularly imprinted itself on the mind of this reviewer—the utter fallacy of identifying Catholicism with ritualism, which has been so common for the past three or four decades. Dr. Barry's keen insight and observation led him vividly to realize—and portray—the danger of confusing the two. Whole parishes, and in some cases whole dioceses, converted to the pretty things of the Catholic religion, candles, vestments, incense, etc.—but neglecting repentance, confession, and the stern spiritual demands of that religion—refute the tendency to treat ritualism and Catholicism as synonymous. Some of our best Catholics say Mass (without calling it that) in surplice and stole, and hear confessions in churches whose external appearance is bare; others—ritualistic Protestants [and we might add, ritualistic Modernists]—say Mass with the "latest shriek from Naples," and neglect or deny fundamental articles of Catholic faith and morals. The futility of this latter type of religion is convincingly shown in Fr. Barry's work, and the warning is one which we urgently need.

W. H. D.

THE MAKING OF THE CHRISTIAN MIND. By Gaius Glenn Atkins. New York: Richard N. Smith, Inc. 1931. Pp. 352. \$1.00.

THE REV. DR. ATKINS is professor of homiletics in Auburn Theological Seminary, and is a well known Congregational clergyman. He has written an unusual book, summarizing the entire history of the Christian centuries with a masterly analysis. He commands a vivid and flowing style. Every one of these thirteen chapters glows with interest. Specification is difficult, but one of the most luminous sections pictures the general background against which the early Church wrote the great creeds. The author has a surprising grasp of sacramental truth. Were he as sure that the undivided Church of primitive ages was guided by God, the Holy Spirit, into its Catholic agreements, his volume would be well nigh flawless. Despite his honest uncertainty on this tremendously credentialed point, which is the chief weakness of this otherwise remarkable work, he has irradiated Christian history with a richness of data in such beautiful language that the reader's gratitude is real and lasting. Many thanks are also due to the publishers who issue the attractive book at so reasonable a price. The sale should be large and prompt.

JOHN HENRY HOPKINS.

GOD'S PLAN. By the Rt. Rev. Michael Furse, D.D. Milwaukee: Morehouse. \$1.75.

BISHOP FURSE, the General Convention preacher last year, has written this book with the hope of assisting leaders and teachers who are pressed for answers to the favorite questions of pupils who have attained that age which looks out upon the world. It is a rapid summary, done in a clear and happy frame, of what we know of the nature of God, of the nature of man, and of the existing inter-relationship. A particularly good attribute of the book is its lucid explanation of our Christian duty to the world, to the community, and to our own family—the reasons for it and its place in God's Plan.

W. S. H.

The Living Church

Established 1878

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

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Church Calendar



JANUARY

24. Septuagesima.
25. Monday. Conversion of St. Paul.
31. Sexagesima.

FEBRUARY

1. Monday.
2. Tuesday. Purification B. V. M.
7. Quinquagesima Sunday.
10. Ash Wednesday.
14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
21. Second Sunday in Lent.
24. Wednesday. St. Matthias.
28. Third Sunday in Lent.
29. Monday.

KALENDAR OF COMING EVENTS

JANUARY

24. Convention of Kansas, Convocation of North Texas.
25. Convention of Colorado.
26. Conventions of Duluth, Harrisburg, Lexington, Missouri, Pittsburgh, Southern Ohio, and Southern Virginia.
27. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Kentucky, Los Angeles, Louisiana, Maryland, Michigan, Milwaukee, and Oregon.
28. Convention of Florida.

FEBRUARY

2. Conventions of California, Chicago, Iowa, Olympia, Sacramento.
- Provincial Clergy Retreat at Du Bose Memorial Training School, Montegale, Tenn.
3. National Council meeting. Convocation of Oklahoma.
4. Convention of Western North Carolina.
23. Bishops Provincial Retreat at College of Preachers, Washington.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

25. St. Luke's, Easthampton, N. Y.
- Holy Cross, Jersey City, N. J.
26. Grace Church, Jersey City, N. J.
27. All Saints', Bergenfield, N. J.
28. Christ Church, Elizabeth, N. J.
29. Holy Trinity, Tiverton, R. I.
30. St. Margaret's, Brighton, Mass.

FEBRUARY

- 1-6. St. Peter's, Springfield, Mass.

APPOINTMENTS ACCEPTED

ALMFELDT, Rev. JOHN E., Ph.D., vicar of St. John's Church, Galesburg, Ill. (C); to be also vicar of Grace Church, Galesburg, Ill. Address, 912 E. Arnold St., Galesburg.

SCULLY, Rev. ERNEST W. S., formerly priest-in-charge of St. James' Church, West Bend, Wis. (Mil.); has become priest-in-charge of St. Mark's Church, Beaver Dam, and St. Paul's Church, Columbus, Wis. (Mil.) Address, 213 Park Ave., Beaver Dam.

TAYLOR, Rev. GEORGE F., S.T.D., formerly on the staff of St. James' Church, New York City; to be associate rector of Church of the Ascension, Fifth Ave. and Tenth St., New York City. Address, 12 W. 11th St., New York City.

NEW ADDRESS

FREEBORN, Rev. GEORGE L., retired priest of diocese of Nebraska, formerly 3809 S. St. Andrew's Place; 828 Laguna Ave., Los Angeles.

ORDINATION

PRIEST

SHANGHAI—On December 16th, last past, the Rt. Rev. F. R. Graves, D.D., assisted by four teen priests, advanced to the priesthood the Rev. MAU KUH-TSOONG at Grace Church, Soochow. The sermon was preached by the Rev. J. W. Nichols, D.D.

Mr. Mau is to continue as assistant to the Rev. H. A. McNulty at the Soochow Academy.

CORRESPONDENTS OF THE LIVING CHURCH

COLORADO—Omit, Mrs. A. L. Carnahan. Add, Miss Anne Woodward, 1313 Clarkson St., Denver, Colo.

MARQUETTE—Omit, Rev. George S. Walton. Add, Very Rev. Maurice Clarke, St. Paul's Cathedral, Marquette, Mich.

MICHIGAN—Add, Miss W. Hutson, 63 E. Hancock Ave., Detroit, Mich.

DIED

BANNISTER—The Rev. AMOS BANNISTER, rector of St. Mary's Church, Beaver Falls, Pa., entered into rest at the rectory, December 30, 1931 in his 73d year. Services were held at St. Mary's Church, January 1, 1932. Interment January 2d at St. Mark's Church, Antitam parish, Washington County, Md. He was rector of St. Mary's for thirty-eight years.

BECKWITH—Died, at Montgomery, Ala., January 5, 1932, Mrs. MARY CAMERON BECKWITH, widow of the late Bishop Beckwith. She was born in Memphis, Tenn., June 12, 1869, the daughter of John Cameron, captain in the Confederate Army, and Mary Myers Cameron; and was married at Galveston, Tex., May 11, 1897, while her husband was rector of Trinity Church there. She is survived by relatives in Alabama, Tennessee, and Virginia, and by her stepson, Edmund R. Beckwith of New York City.

ENSGN—Suddenly at his home in Oak Park, Ill., January 9th, CHARLES B. ENSGN, youngest son of the late Emily Blakslee and Benjamin P. Ensign.

"Father, in Thy gracious keeping, leave we now Thy servant sleeping."

MICKLE-SALTONSTALL—ANDREW H. MICKLE-SALTONSTALL died suddenly December 19th at the home of his daughter, Mrs. A. J. Grymes, Jr., East Orange, N. J. He was born October 5, 1856, at Bayside, Long Island, being the eldest son of George B. Mickle and Isabella Beare and the grandson of the Hon. A. H. Mickle, one-time mayor of New York. Mr. Saltonstall was a lineal descendant of John Winthrop and Gordon Saltonstall, colonial governors, and a collateral descendant of Samuel Seabury, first American Bishop of the Episcopal Church. A great student and scholar, he spent many years of his life in the compilation of valuable data in the field of heraldry and genealogy.

A devout Churchman and a Christian gentleman, his rare integrity of character made him an inspiration to all those with whom he came in contact. He is survived by a widow, Susan Hunter Saltonstall, formerly of Berkeley Springs, W. Va., and a daughter, Mrs. A. J. Grymes, Jr., of East Orange, N. J.

MEMORIALS

Thomas Weston Hearne

The vestry of Christ Church, Winnetka, Ill., deeply grieves with the parish as a whole at the untimely death of Thomas Weston Hearne who was a member of the vestry and also clerk of the parish.

His absolute loyalty to Christian ideals, his kindly attitude towards all with whom he came into contact, his whole-hearted willingness to give untriflingly of himself for service in every good cause whether in or out of the parish, and his cheerful attitude in carrying the cross which had burdened him for so long a period prior to his passing, have endeared him to all who have had the blessed privilege of knowing him.

We as a parish shall miss Thomas W. Hearne but we are comforted in knowing that he has gone to his just reward.

JOHN N. VAN DER VRIES,
For the Vestry.

Elizabeth McCaa Joyner

"Some of the world's greatest saints and martyrs are unheralded and unsung. But when their sanctity and martyrdom is identified in an external way with the life and work of the Church, it behooves the Church as an institution to take some cognizance of it, even if it has to do so in some such obscure corner as this. For twenty-three years, ELIZABETH MCCAA JOYNER, a southern lady of culture, refinement, and social charm, gave unremittingly of her time and strength in building up the life of the Church among the Ogallala Sioux on the Pine Ridge Indian Reservation of South Dakota. In far away isolation from her own kind, and in an environment which still carries many of the rigors and hardships of the western frontier, she exemplified the life of a Christian Home among those who a generation ago were head hunters. I have met hardened cow men on Wyoming ranches whose one virtue seemed to be that their lives had been touched by the influence of this family. And if there is such a thing as a modern martyr to the work of Jesus Christ, this valiant soul has won the crown of martyrdom. Her passing was directly traceable to her years of service in the climate and altitude of western Dakota. Many ties bind this parish and its rector to the South Dakota Mission field. Fr. Joyner came to give me and my people the Blessed Sacrament when I was only in deacon's orders. He endeared himself to you last summer when he came to minister in this parish. The old windows which the present Kemp Glass replaced are in that Indian Chapel of the Holy Cross which the Joyners worked so hard to build, and a pair of brass candlesticks the gift of our altar guild. And your rector deems it an honor of which he was not worthy to have the body of that heroic woman brought into this parish church, and to be the priest chosen to give the last ministrations."—Taken from the address of the Rev. Fr. Crawford at recent annual parish meeting at St. Barnabas' Church, Omaha, Neb.

NEVILLE JOYNER,
Pine Ridge Agency, South Dakota.

George J. D. Peters

In loving memory of GEORGE J. D. PETERS who went home on January 31, 1927.

"O grant us life that shall not end
 In our true native land with Thee."

"TOO MANY PEOPLE are on rocking-horses,
 making great commotion but no progress."

—Rev. Sidney K. Evans.

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Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEMlock 0454
 REV. K. A. VIALI, S.S.J.E., Rector
 Sundays: 8, 9:30, 11 A.M., 8 P.M.
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

46 Q Street, N. W.
 Sundays: 7:00 A.M. Mass for Communion.
 " 11:00 A.M. Solemn Mass and Sermon.
 " 8:00 P.M. Solemn Evensong, Sermon.
 Daily Mass, 7:00 A.M., also Thursday, 9:30.
 Fridays, Evensong and Intercession at 8:00.
 Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
 REV. WILLIAM BREWSTER STOSKOPF, Rector
 Sunday Masses: 8:00, 9:15, 11:00 A.M.,
 and Benediction 7:30 P.M. Week Day Mass,
 7:00 A.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
 Sundays: Holy Communion, 7:30 and 8:15
 A.M.; Young People's Mass, 9 A.M.; Church
 school, 9:30 A.M.; Matins, 10 A.M.; High Mass
 and Sermon, 10:30 A.M.; Solemn Evensong and
 Sermon, 7:30 P.M.
 Week-days: Matins, 7:15 A.M.; Mass, 7:30
 A.M.; Evensong, 5 P.M. Thursdays and Holy
 Days additional Mass, 9:30 A.M. Confessions:
 Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Benedic-
 tion, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7
 to 9 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
 Sundays: Holy Communion, 8, 9, 9 (French):
 Children's Service, 9:30 A.M.; Morning Prayer
 or Litany, 10 A.M.; Morning Prayer, Holy Com-
 munion and Sermon, 11 A.M.; Evening Prayer,
 4 P.M.
 Weekdays: Holy Communion, 7:30 A.M.
 (Saints' Days, 10:15); Morning Prayer, 10
 A.M.; Evening Prayer, 5 P.M. (Choral).

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
 REV. A. APPLETON PACKARD, JR., Rector
 Sundays: Low Mass, 7:30 A.M.
 Church school, 9:30 A.M.
 Solemn Mass and Sermon, 10:30 A.M.
 Vespers and Benediction, 4:00 P.M.
 Week-days: Daily Mass, 7:00 A.M.
 Friday Mass: 9:00 A.M.
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.
 Telephone: Kingston 1265.

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
 (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers and Benediction (Rector), 8.
 Week-day Masses, 7, 8 and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7
 to 8; Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

New York

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.

The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Communion, 8 and 9 (Daily 7:30).
 11—Missa Cantata—Sermon; 4—Vespers.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sundays: Low Mass at 7 and 8.
 High Mass, for Children at 9:15.
 Solemn Mass and Sermon at 11.
 Solemn Vespers and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 SUNDAYS:
 Mass for Communion, 8:00 and 9:00.
 Solemn High Mass and Sermon, 11:00.
 Evensong and Sermon, 4:00.
 DAILY:
 Low Mass, 7:00 and 7:45.
 Matins, 9:00.
 Holy Days and Thursdays, 9:30.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESIONS:
 Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

St. Mary's Church, Pittsburgh

362 McKee Place
 THE REV. THOMAS DANIEL, Rector
 Sunday: 7:45 A.M. Low Mass for Communion.
 " 9:30 A.M. Children's Mass.
 " 11:00 A.M. Sung Mass and Sermon.
 " 4:30 P.M. Vespers and Benediction.
 Week-day Masses, 7:30 A.M., excepting Mon-
 day and Thursday 9:30 A.M.
 Confessions 4:00 P.M. to 6:00 P.M., and
 7:00 P.M. to 8:00 P.M. Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses, 7:30, 9:30, 11:00.
 Week-day Masses, 7:00 A.M.
 Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250
 kilocycles (239.9). St. Luke's Church.
 Morning service every Sunday (including
 monthly celebration) at 11:00 A.M., Pacific
 Standard Time.

KFPY, SPOKANE, WASHINGTON, 1340
 kilocycles (223.9). Cathedral of St. John
 the Evangelist. Evening service every Sunday
 from 8:00 to 9:00 P.M., P. S. Time.

KGFH, PUEBLO, COLO., 1320 KILOCYCLES
 (227.1). Church of the Ascension. Every
 Sunday at 11 A.M., Mountain time, until
 Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF.
 790 kilocycles (380 meters). Grace Cath-
 edral. Morning service first and third Sunday,
 11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES
 (260.7). St. Michael's Cathedral. Vesper
 Service every Sunday at 5 P.M. Mountain time.
 Also daily Organ Recital from 6 to 6:30 P.M.

KVOR, COLORADO SPRINGS, COLO., 1270
 kilocycles (231.6). Grace Church. Every
 Sunday at 11 A.M., Mountain Time.

WBZ, SPRINGFIELD, MASS. 990 KILO-
 cycles (302.8). The Religious Life Hour,
 Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILO-
 cycles (218.8). Services and sermon every
 Monday morning at 11 A.M., E. S. time, under
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 Rev. Dr. Arthur B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILO-
 cycles (492). Church of the Holy Trinity.
 Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES
 (234.2 meters). Grace Church. Alternate
 Sundays, 10:45 A.M.. C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning services every Sunday at 9:30,
 E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILO-
 cycles (475.9). Washington Cathedral, the
 Bethlehem Chapel or the Peace Cross every
 Sunday. People's Evensong and Sermon (usu-
 ally by the Bishop of Washington) at 4:00
 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
 Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by the Rev. Philip Davidson, rector of
 St. James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:15 P.M., E. S. Time.

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

WTAR, NORFOLK, VIRGINIA, 780 KILO-
 cycles (384.4). Christ Church every Sun-
 day, 11 A.M., E. S. Time.

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 DIXON, Elkton, Md.

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 vout Churchman. Address, ORGANUM, L-729,
 care THE LIVING CHURCH, Milwaukee, Wis.

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 est credentials. Address, CHOIRMASTER, 6617
 Ogoutz Ave., Philadelphia, Pa.

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 Berkeley Ave., Trenton, N. J.

VESTMENTS

VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

VIOLET SET, REDUCED, \$60. RED, \$70. White, \$60. Sent on approval. Gothic, 5 pieces. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

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25 POUNDS PALMETTO PALM LEAVES, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, J. SWINTON WHEALBY, Little Edisto, S. C.

WOMEN'S AUXILIARY CHURCH OF HOLY CROSS offers one hundred palmetto palms for four dollars. Express C. O. D. Write Mrs. H. WILLIE BOOKER, Aurora, N. C.

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SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

RETREAT

A RETREAT FOR THE CLERGY OF THE diocese of Springfield, which will be held at the Chapel of St. John the Divine, Campaign, on February 3d, 4th, and 5th, will be conducted by the Very Rev. Julius A. Schaad, dean of the Cathedral in Quincy.

BOOKS RECEIVED

(All books noted in this column may be obtained from Mowbray Publishing Co., Milwaukee, Wis.)

The Christopher Publishing House, 1140 Columbus Ave., Boston, 20, Mass.

Not Only War. A Story of Two Great Conflicts. By Victor Daly. \$1.50.

Parenthood and Civilization. By George H. Donahue, M.D. \$1.50.

The Bible on Temperance. Against Prohibition. By J. T. Ragsdale, Sr. \$1.75.

What Price Economic Adjustment? By James Davidson Dingwell, D.D. Introduction by Roger W. Babson. \$1.25.

The Raven, St. Meinrad, Indiana.

Liberty Aflame, 1773-1781. An Epic Narrative Setting Forth the Heroes and Battles of the American Revolution. By Henry Brenner. Issued in Commemoration of the Bicentennial of George Washington's Birth. \$1.25.

World Peace Foundation, 40 Mt. Vernon St., Boston, Mass.

League of Nations. Ten Years of World Cooperation. Foreword by Sir Eric Drummond. \$3.50.

P. S. King & Son, Ltd., 14 Great Smith St., Westminster, London, England.

What Would Be the Character of a New War? An Enquiry Organized by the Inter-Parliamentary Union, Geneva. \$6.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

Anglo-Catholic Ideals. By Kenneth D. Mackenzie. \$1.40.

Service Book for Schools. \$1.25.

The Approach to Religious Education. In Sunday School and Day School. By Basil A. Yeaxlee, Ph.D. \$1.25.

MAGAZINE

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

Glimpses of Missionary Work in the Diocese of South Japan. By the Rt. Rev. Arthur Lea, M.A., D.D., Bishop of South Japan. Soldier and Servant Series. Publication No. 156. 20 cts.

PAPER-COVERED BOOKS

Department of Evangelical Action, International Reform Federation, 206 Pennsylvania Ave., Washington, D. C.

Why Are We Wet? Who Are Wet? Where Are We Wet? And, How Wet Are We? By E. L. Eaton. 50 cts.

A. R. Mowbray & Co., Ltd., 28 Margaret St., London, W. 1, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents.

A Book of Penances. With a Preface by the Rt. Rev. Arthur Chandler, D.D., formerly Bishop of Bloemfontein. 20 cts.

Municipal Administration Service, 261 Broadway, New York City.

Federal Services to Municipal Governments. By Paul V. Betters. Publication No. 24. 50 cts.

AN INDIAN WOMAN confirmed by Bishop Whipple fifty-three years ago—her Indian name is Good Bear Woman but she is known as Susan Windrow—is still one of the most interested Church workers in the diocese of Minnesota. At Prairie Island, where she lives, the Indian women have had a Woman's Auxiliary sewing society for more than thirty years.

GENERAL MOULTRIE, SOUTH CAROLINIAN, IS PAID TRIBUTE

AMONG THE HEROES produced during the glorious period which gave the United States its birth, none is more picturesque in his rugged courage than General William Moultrie of South Carolina. First an Indian fighter, then a militia colonel, this friend and associate of George Washington became a general in the Continental army, and after the Revolution was governor of his state for two terms.

Moultrie's most famous exploit, his heroic defense of Sullivan's Island, is commemorated by the United States George Washington Bicentennial Commission, which tells again the story of that courageous fight.

When, in 1776, it appeared that the British would attack Charleston, Moultrie was placed in charge of Sullivan's Island on which he immediately began to improve the crude fortifications which had been commenced there. Moultrie's authority at that time seems to have been derived from a South Carolina defense committee headed by John Rutledge.

In an effort to prevent British success in the South, General Charles Lee, then viewed with awesome deference because of his supposed military ability, was dispatched with some Continental troops to the aid of Charleston. When Lee saw what was being done he advised the immediate abandonment of the fort, declaring it utterly useless. A different opinion was held by Rutledge and Moultrie, so Lee next urged the building of a bridge over which the troops could retreat. Moultrie was determined to fight, however, and little attention was paid to the bridge.

Though the British attack was put off for nearly a month after the first threat was made, Moultrie was unable to build a complete fort. He did have a sort of stockade made of two rows of palmetto logs filled with bags of sand. When the English shot struck these tough and resilient walls it bounded back or embedded itself harmlessly in the logs.

The English attacked the fort from the sea, the squadron being commanded by Sir Peter Parker. The intensive bombardment began about 10 o'clock on the morning of June 28th and lasted until after dark. When it was over Moultrie still retained the fort. Eleven of his men were dead and twenty-six were wounded, but Parker lost 205 men killed.

In honor of the man who made this gallant fight, the fort on Sullivan's Island was named Fort Moultrie, while the general himself received the thanks and commendation of Congress.—George Washington Bicentennial Commission.

CHRIST CHURCH, ROCHESTER, LISTS PREACHERS FOR LENT

ROCHESTER, N. Y.—At the noon-day Lenten services at Christ Church, Rochester, the following will be preachers:

February 11-12: The Rt. Rev. David Lincoln Ferris, D.D., Bishop of Rochester.

February 15-19: The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.

February 22-26: The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

February 29-March 4: The Rev. Wallace J. Gardner, D.D., rector of St. Paul's Church, Flatbush, Brooklyn, N. Y.

March 7-11: The Rev. H. Adye Prichard, D.D., canon of the Cathedral of St. John the Divine, New York City.

March 14-18: The Rev. C. E. Riley, canon of Christ Church Cathedral, Hamilton, Ont.

March 21-24: The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana.

Church of England Convocations to Cogitate On Intercommunion With Old Catholics

Resolution 42 and the Marriage Problem Also Up For Debate— The Financial Situation

The Living Church News Bureau
London, January 1, 1932

THE NEWLY-ELECTED CONVOCATION MEMBERS will find themselves faced at their first meetings in January with business of unusual importance. It is probable that the report of the committee on relations with the Old Catholics, and the judgment of the Old Catholic bishops thereon, will be considered by the Upper Houses. If the bishops come to favorable conclusions early in the session, those conclusions will then be remitted to the Lower Houses for their assent. The historic importance of a favorable decision will lie in the fact that it will be the first time since the Reformation that any part of the Anglican Church has formally established intercommunion with any Church not of that communion. Other questions arising out of the Lambeth report are also maturing; for example, whether the conditions of Resolution 42, for allowing occasional intercommunion with members of other communions, apply to England.

Another problem of a different kind is likely to engage the attention of the convocations. The resolutions of the bishops on marriage and sex have been remitted to special committees. These resolutions undoubtedly represent a new outlook. How far do they represent the views of the rank and file of the clergy? It will certainly take time for them to be absorbed.

FINANCIAL STATUS OF THE CHURCH OF ENGLAND

In the customary review issued by the Church of England Press Bureau at the close of the year, it is stated that the general financial situation, especially during the latter part of the year, has necessarily added considerably to the normal anxieties of those responsible for the finance of the Church. In many cases it has been found necessary to postpone or modify schemes which were about to be inaugurated for raising funds to meet the urgent need for Church extension in dioceses particularly affected by migrations of population and the growth of new housing estates. Considerable progress has, however, been made in meeting the need for new churches. Thus the Forty-five Churches Fund to provide for the "new dormitory areas" in the diocese of London now stands at over £75,000, while the first year's receipts of the Bishop of Sheffield's Appeal Fund amounted to £52,589. Although the central and diocesan boards of finance have also been obliged to review their commitments and to reduce expenditure, even on what would in ordinary circumstances be regarded as urgent and necessary developments, there are fortunately indications that in many quarters the present situation is being regarded by Church people as a challenge to self-sacrifice rather than a reason for diminishing their support of the work of the Church. Up to date, the central board of finance has received a larger proportion of the apportionments from the dioceses than was the case at the corresponding period last year.

DEATH OF BISHOP MACINNES

On Christmas Eve there passed to his rest, at Burgh-by-Sands, Carlisle, the Rt. Rev. Rennie MacInnes, Bishop in Jerusalem since 1914. For some time he had suffered from asthma, but only a few days before his death he had written of his intention of being in London early in January, before leaving for Jerusalem.

Officially he was not only the Bishop of the Church of England but the representative of the whole Anglican communion in the Holy City, where all branches of the Christian Church have their representatives. He had to be no proselytizer or interferer, but endeavored to work together in prospect of Christian unity. He also had to understand the point of view of both Jew and Moslem. To all this work Bishop MacInnes addressed himself with energy and success.

Dr. MacInnes could preach and speak freely in Arabic, and had an intimate and personal knowledge of the ancient Churches of the East.

CONFER HONORARY DEGREE ON BROTHERS

The high honor of a Lambeth doctorate is the kind of distinction which would be comparatively worthless if it were indiscriminate. It is seldom conferred. Martin Shaw and Geoffrey Shaw, two brothers who for thirty years have poured genius, character, and laborious industry into the work of English Church music, will shortly proceed to the degree of Mus.Doc., *honoris causa*. The late Dr. G. H. Palmer, the authority on plainchant, was recipient of the honor in 1916.

ST. PAUL'S CATHEDRAL RENOVATED

St. Paul's Cathedral has taken on a new beauty and distinction by the reseating of the nave and by the cleaning and recoloring of its piers and roofs. But nothing in the year's history has been more important than the testing of the dome itself, to ascertain how it was responding to the finished work of preservation. Day by day a small company of experts has been watching the building, and day by day their observations have been recorded; and the results have showed that no movement had followed the completion of the work. These daily observations will be continued for at least two years longer.

GEORGE PARSONS.

Call to Prayer Issued by Canadian Churches on Behalf of Disarmament

Day of Supplication to Be Observed January 31st—Church Army Cap- tains Commissioned

The Living Church News Bureau
Toronto, January 14, 1932

THE FOLLOWING JOINT CALL TO OBSERVE Sunday, January 31st, as a day of prayer in the interest of the Disarmament Conference to open its sessions at Geneva on February 3d has been issued by Archbishop Worrell, Primate of the Church of England in Canada; the Rev. John MacNeill, president of the Baptist World Alliance; the Rev. Edmund H. Oliver, moderator of the United Church; the Rev. J. P. Hauch, chairman of the Evangelical Church Committee; the Rev. J. Reble, president of the Evangelical Lutheran Church:

"The announcement has been made that the World Conference on Disarmament, to which the principal nations have appointed official representatives, will open its sessions at Geneva, Switzerland, on Tuesday, February 3d, 1932.

"The polyglot petition for world disarmament, which is being signed by a great number of citizens in many countries, has received hundreds of thousands of signatures of members of the Christian communions in Canada.

"Believing it would advantage the cause of international good will and strengthen the growing conviction in favor of disarmament, the undersigned united in this call to the Christian congregations in Canada, to set apart Sunday, January 31, 1932 (the Sunday immediately preceding the conference), as a day for special prayer, sermon, and meditation in behalf of the purpose of the Disarmament Conference.

"The people are requested to gather together on that Sunday in their regular places of worship, in the spirit of peace on earth, good will toward men, and the ministers who conduct worship in all congregations are requested to offer special prayers and preach sermons appropriate to this subject. We earnestly invite the

cordial coöperation of the ministers, the office bearers, and the members of all congregations in our respective communions in the effective carrying out of this purpose."

A WOMAN'S AUXILIARY BOOK OF REMEMBRANCE

The Dominion Board of the Woman's Auxiliary has decided to institute a Book of Remembrance, in which may be inscribed through the gifts of their relatives or personal friends, of W. A. branches or diocesan boards, the names of missionaries and members of the Auxiliary who have been "called to higher service," thus providing a memorial roll for years to come, and one which may be supplemented, as the need arises, so long as the society exists.

It was decided, also, that the book itself should be the Dominion W. A. Memorial to Mrs. Willoughby Cummings, D.C.L., who for twenty-seven years held the office of editor of the magazine.

The Dominion Board will perpetuate the memory of the beloved and revered foundress of the society, by the special thank offering which is to be presented in its jubilee year (1935), to be known thereafter as "the Roberta E. Tilton jubilee fund."

CHURCH ARMY CAPTAINS COMMISSIONED

At Christ's Church Cathedral, Hamilton, last Monday seven cadets of the Church Army in Canada who had completed their course at the training center, Toronto, were admitted as evangelists by the Bishop of Niagara and commissioned as captains in the Church Army by the warden, Bishop Lucas, assisted by Captain Carey, field secretary, and Captain Gibson, the training center captain. Shortened Evensong was sung by the Dean of Niagara and the singing led by the Cathedral choir, assisted by the choirs of the Ascension, All Saints', and St. Stephen's.

The Church Army in Canada has officers working in the Magdalen Islands, Prince Edward Island, the dioceses of Quebec,

Nova Scotia, Ontario, Ottawa, and Qu-Appelle. Three of them are working for the M. S. C. C. and the C. S. S. in the relief construction camps in northern Ontario, three at the deanery of Toronto's Anglican Men's Hostel (for homeless young men), and one at the Toronto police court.

BISHOPS OF ATHABASCA AND THE YUKON CONSECRATED

On January 6th in Christ Church Cathedral, Vancouver, the Very Rev. R. J. Renison, D.D., was consecrated Bishop of Athabasca, and the Rev. Canon A. H. Sovereign, D.D., was consecrated Bishop of the Yukon. Dr. Renison and Dr. Sovereign have taken leading rôles in Church life in Vancouver and it was as a special request that the consecration service was performed here instead of in Winnipeg province of Rupert's Land.

Recommendation for Merging of Provinces Not Approved by Second Provincial Synod

Bronxville, N. Y., Is Host to Woman's Auxiliary Also—News Briefs

The Living Church News Bureau,
New York, January 16, 1932

BRONXVILLE IS ONE OF THE MOST BEAUTIFUL of our suburban communities: it is conveniently situated, being just beyond the New York City line; and Christ Church there, the final product of the genius of the late Bertram Grosvenor Goodhue, possesses the charm and beauty which one is accustomed always to find in the works of that skilled architect. In such a setting was held on Tuesday, Wednesday, and Thursday of this week the sessions and related meetings of the eighteenth annual synod of the province of New York and New Jersey.

No salient recommendation can be cited as coming from the deliberations of the delegates, but the value of conference and of fellowship, especially at a time when all are conscious of the new challenge confronting the Church by reason of present-day world-wide conditions, was pointed out repeatedly as something amply justifying the time, expense, and effort required. This value was emphasized both by Bishop Gilbert and by Bishop Stires in their addresses at the opening session. The former spoke as the representative of Bishop Manning in welcoming the delegates and visitors, and the Bishop of Long Island, as the president of the province, gave the chief address of the occasion.

The social service commission of the province held its conference on Tuesday afternoon, preceding the opening of the synod. A large gathering witnessed to the interest attaching to this general subject, a gathering which should have had fuller opportunity for discussion of the important subjects brought before them. One hour once a year is not sufficient for consideration by provincial representatives of such topics as the problems of interracial nature, of the child, and of unemployment as they confront the Church. The Rev. Dr. George E. Haynes of the Federal Council spoke on the first of these topics; Mrs. Samuel G. Welles and Dr. Elizabeth Gardiner of the New York State Department of Health on the second; and Spencer Miller, Jr., and Dr. Floyd Van Keuren on the final subject. At the luncheon Tuesday noon, the Rev. C. Rankin

MISCELLANEOUS NEWS

The synod of the diocese of Ontario will meet on February 3d for the election of a bishop to succeed Dr. Seager, appointed Bishop of Huron. In accordance with the diocesan canon, the Bishop of Toronto as senior bishop of the province will preside.

The consecration of Archdeacon Burgett as Bishop of Edmonton will take place in that city at the Pro-Cathedral on the Feast of the Purification, February 2d.

Col. C. H. L. Jones, O.B.E., has presented to Trinity Church, Liverpool, N. S., the ensign of the royal navy and the ensign of Nova Scotia with a tablet in remembrance of the seamen who went out from that port from 1759 to 1931.

Last Sunday the Bishop of Toronto inducted the Rev. J. T. Robbins as rector of St. John's Garrison Church, Toronto, the sermon being preached by Archdeacon Warner.

The Russian Church of the Saviour, Toronto, duly observed the Feast of the Nativity on Old Christmas Eve and Day. The Rev. Gordon Hern, rector of the Church of the Nativity, assisted Fr. Pyza and gave a short address in English.

Barnes of the National Council was the speaker.

The addresses of Wednesday were on Youth and the Church, by Chaplain Arthur B. Kinsolving of West Point; on The Functions, Powers, and Future Development of the Province, by the Rt. Rev. Dr. Oldham, Bishop of Albany, and by the Rev. Malcolm Taylor, general secretary of the province of New England. It will be of interest to know that Bishop Oldham's recommendation of decreasing the number of provinces from eight to four was not approved by the delegates. Mr. Taylor brought a vivid picture of the usefulness of the provincial system as seen through the work of a secretary, and it is likely that a full-time secretary would have been appointed for this area but for the present-day need of economy.

At the synod dinner on Wednesday evening, Lieut.-Gov. Herbert H. Lehman, R. Fulton Cutting of St. George's Church, New York, and Lucius R. Eastman, former president of the Merchants' Association of New York, were the speakers.

The bishops in attendance were the Rt. Rev. Drs. Stires and Larned of Long Island, Oldham of Albany, Coley of Central New York, Ferris of Rochester, Matthews of New Jersey, Stearly of Newark, Ferrando of Porto Rico, and Lloyd and Gilbert of New York.

The synod meetings afforded the first extra-diocesan representation of the new diocese of Rochester.

Of equal importance with anything else that was done at the synod were the meetings of the Woman's Auxiliary. These were held, also, in Christ Church parish house, where the delegates were addressed by Miss Grace Lindley, Bishop Creighton, and Miss Mary McGill of Tohasu, Japan.

AT THE CHURCH OF ST. MARY THE VIRGIN

At the Church of St. Mary the Virgin, the feast of the Purification of the Blessed Virgin Mary, February 2d, will be observed again this year much as it was in 1931. That is, the service at 11 o'clock will be in the interest of the religious communities in the Church in this country, and especially are members and associates of the same invited to be present. The Bishop of Algoma, the Rt. Rev. Dr. Rocksborough Smith, will pontificate; and the preacher will be the Rev. Spence Burton, superior of the Society of St. John the Evangelist.

The Bishop of Algoma is scheduled to preach at High Mass on Quinquagesima Sunday; to pontificate at the same service on Ash Wednesday; to conduct a retreat for women in St. Mary's on Shrove Tuesday; and on Friday evening, February 5th, to give a lecture on Burma, where the Bishop lived for some years as the head of a Church college.

ITEMS

The Very Rev. Dr. Gates, dean of the Cathedral, will represent the Christians of the community next Friday evening at the installation of Dr. Ernest R. Trattner as rabbi of Mount Nebo Temple, West 79th street.

Norman Coke-Jephcott will assume his new duties tomorrow as organist of the Cathedral, in succession to Dr. Miles Farrow, retired. He comes to New York from Grace Church, Utica.

Bishop Charles K. Gilbert is listed as one of the editorial board of a new publication, *Religion in Life*, "a Christian quarterly," to be published by the Abingdon Press, and scheduled to make its initial appearance this winter.

The Rt. Rev. Dr. Peter Trimble Rowe, Bishop of Alaska, is to be the morning preacher on Septuagesima Sunday, January 24th, at the Church of the Incarnation.

The Rev. Dr. W. A. McClenthen of Mt. Calvary Church, Baltimore, is the noon-day preacher this coming week at Trinity Church. And at St. Thomas' Church, in a like capacity, will be the Rev. Robert S. W. Wood, rector at Tuxedo.

The Rev. Dr. H. P. Silver, rector of the Church of the Incarnation, was the speaker last Wednesday evening at a parish supper at St. John's Church, Larchmont, the Rev. Francis J. H. Coffin, rector.

The acolytes' festival service sponsored annually by the guild of servers at the Church of the Transfiguration, will be held there this year on the eve of St. Vincent's Day, Thursday, January 21st.

HARRISON ROCKWELL.

A. B. HOUGHTON IS TREASURER OF CONTINUATION COMMITTEE

NEW YORK—The Hon. Alanson B. Houghton is the new treasurer of the Continuation Committee of the World Conference on Faith and Order, elected at a meeting of the American Continuation Committee held in New York City on January 14th.

At the same meeting the American members organized as the American group, with the following officers: chairman, the Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary; vice-chairman, the Rev. Dr. Robert Bagnell, pastor of Grace Methodist Episcopal Church, Harrisburg, Pa.; secretary, the Rev. Floyd Tomkins, Jr., assistant rector, Holy Trinity Church, Philadelphia.

There are thus at least three groups which should be distinguished. There is the Church's General Convention Joint Commission on the World Conference on Faith and Order, first appointed in 1910. Of this, Bishop Manning is president. Bishop Perry is chairman of the executive committee, and the Rev. Floyd Tomkins, Jr., is secretary.

Then there is the great international Continuation Committee, appointed after the World Conference in Lausanne, in 1927. The Archbishop of York is chairman of this, and six or eight of the Joint Commission are members. The American address from which information may be obtained is The Secretariat, Box 226, Boston, Mass. Our Joint Commission is one of many similar commissions in many lands and in many communions coöperating with this Continuation Committee.

It is now hoped and intended that a second World Conference may take place in 1937. Meanwhile groups all over the world, men and women, theologians and lay people, are studying the problems and possibilities as they were presented at Lausanne.

All Saints' Parish, Ravenswood, a Suburb of Chicago, Celebrates 50th Anniversary

Methodist and Congregational Churches Join In Observance of the Day—Jellyman Bequest

The Living Church News Bureau
Chicago, January 16, 1932

THE DAYS WHEN THE RAVENSWOOD section of Chicago was "out in the country" were recalled last (Friday) night when All Saints' Church celebrated the fiftieth anniversary of its founding. The affair became somewhat of a community celebration, the Methodist and Congregational churches and the public library of Ravenswood joining in it.

Bishop Stewart spoke at the reception and paid tribute to the work of the parish and the rector, the Rev. Floyd E. Bernard. The Rev. Almer M. Pennewell, pastor of the Ravenswood Methodist church, and the Rev. Morrison Thomas, pastor of the Ravenswood Congregational church, brought greetings from those bodies. The friendly spirit which has existed throughout the years between these churches and All Saints' was stressed. It was in the Methodist church that the first All Saints' services were held, and later in the Congregational.

The minute of the organization meeting of the parish was read by the Rev. Mr. Bernard in recalling the early days. It also was recalled that the tower and other portions of the present church formed the first building erected by the parish. The

public library contributed to the occasion by planning an exhibit of early scenes in Ravenswood.

Present and former parishioners came from all parts of the city. More than 500 attended. The Bishop and the rector both expressed a desire to see the erection of a new plant for All Saints'. Plans for the structure were laid out over a year ago.

NORMAL SCHOOL STARTS

Spraying children with a few ideas about the Bible and the Church is not good teaching. Dr. Norman O. Richardson, of the Presbyterian Theological Seminary, declared at the opening session of the diocesan Normal School, Monday night at St. James' Community House. Approximately 250 were in attendance.

Bishop Stewart paid tribute to the Church school teachers of the diocese who are leading and guiding the children, the future Church, in the knowledge and love of God. Miss Mildred Hewett of the national department spoke of the Lenten program as outlined by her department.

Five characteristics of the master teacher were discussed by Dr. Richardson: 1. he is intelligently purposeful; 2. he knows what truth to use in order to bring about progressively desirable changes in the pupil; 3. he maintains an attitude of vital, intelligent sympathy; 4. he is vitally interested in mastering the technique of classroom procedure (method in teaching); 5. he guides the learning processes so that the truth is appropriated and digested from the essentials of life

and personality. Jesus was the Master Teacher in all of these aspects, the speaker said.

JELLYMAN ESTATE TO CHURCH

Church institutions will eventually receive the entire estate of the late Joseph Jellyman, according to the will just filed for probate. The estate is estimated at \$40,000.

Christ Church, Woodlawn, where Mr. Jellyman was a member of the vestry from its organization; the Western Theological Seminary, St. Mary's Home for Children, St. James' Church, and the Cathedral Shelter will share in the estate.

The Church Home for Aged Persons will receive \$10,000 from the estate of the late Mrs. Luella Pearson, member of St. Chrysostom's Church, her will filed this week indicates.

HOME BOARD ELECTS

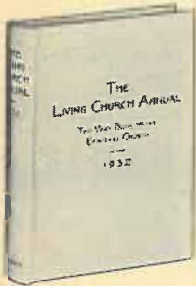
Mrs. Herman L. Kretschmer, of the Church of Our Saviour, this week was elected president of the board of managers of the Church Home, succeeding Mrs. Perce Q. Cook.

Other officers elected were: First vice president, Miss Bernice Baker; second vice president, Mrs. Albert Mohr; third vice president, Mrs. F. J. Biederman; honorary vice president, Mrs. T. E. Wells; secretaries, Mrs. A. H. Green, Mrs. J. R. Hollister; treasurer, E. J. Rogerson.

Miss Baker retired from the office of secretary after serving the home more than twenty years.

BISHOP STEWART HEADS BROTHERHOOD

Bishop Stewart has been elected honorary president of the Chicago Assembly of the Brotherhood of St. Andrew, it was announced this week, and has accepted the election. Thus he assumes a similar



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Thirty-five brief services for preparatory schools, Sunday schools and congregations of young people. Compiled by the masters of St. George's School in Jerusalem, the book has been edited for American use by the Reverend John W. Suter, Jr., Secretary of the Department of Religious Education of the National Council of the Episcopal Church in the United States. \$1.25.

Anglo-Catholic Ideals

by Kenneth D. Mackenzie

A history of Anglo-Catholicism and a simple statement of Anglo-Catholic belief by the Secretary of the Anglo-Catholic Congress. \$1.50.

The Church of Tomorrow

by Kenneth Ingram

A liberal Anglo-Catholic re-statement of the Catholic faith in modern terms, stressing the need of a distinction between eternal truths and the forms in which they are expressed. \$2.00.

MACMILLAN

position in the diocese to that held by the Presiding Bishop in the national Brotherhood.

CATHOLIC CLUB PLANS MISSIONS

Announcement of plans for a series of missions over the diocese during Lent was made at a meeting of the Catholic Club of Chicago held Monday night at the Church of the Redeemer, by Royal D. Smith, president.

The services will be held on one or more week nights. The general subject will be the Eucharist and provision will be made

for a question box. Tentative plans have been made with these churches: Our Saviour, St. Ansgarius, St. Ann's, St. Barnabas, St. Mark's, All Saints, and Epiphany, Lombard.

NEWS NOTES

St. Edmund's Church, the Rev. Samuel J. Martin, priest-in-charge, has opened a clothing station for distribution of clothing to the needy of the community.

Members of the Lakeview Kiwanis Club of Chicago are attending services at St. Peter's Church, the Rev. Ray Everett Carr, rector, tomorrow in a body. Kiwanis is celebrating its seventeenth anniversary.

Holy Trinity Church, Philadelphia, to Be Pro-Cathedral if Merger Becomes Effective

Centrally Located, Site Ideal for the Purpose—Mr. Woodruff Honored

(See picture on front cover)

The Living Church News Bureau
Philadelphia, January 16, 1932

HOLY TRINITY CHURCH, RITTENHOUSE square, will be the new Pro-Cathedral of the diocese of Pennsylvania, after the merger with St. James' Church is concluded, according to the plans of the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the diocese.

The Bishop believes that there is need in the diocese of a strong central city church, and that the site on Rittenhouse square, occupied by Holy Trinity, is admirable for that purpose. When the merger of Holy Trinity with St. James' becomes a reality, St. James' Church will move to Holy Trinity, and a great church can be developed that will serve all the purposes of a Cathedral in the heart of the city.

This becomes all the more necessary owing to the fact that the erection of a Cathedral on the high 100-acre site in Roxborough, purchased several years ago by the late Bishop, the Rt. Rev. Thomas J. Garland, will not be possible for some time. Even after the building has been started, it will take years to complete it.

With the resignation of the Rev. H. St. Clair Hathaway as dean of the Pro-Cathedral of St. Mary, Broad and South streets, which will become effective this month, it has been decided to discontinue the office of dean and the use of this church as a Pro-Cathedral. This church was known as the Ascension until about fifteen years ago, when a member of the parish died, leaving a legacy to the church under condition that the name be changed to St. Mary's and that it become the Pro-Cathedral of the diocese. These provisions were carried out, and the Very Rev. George L. Richardson, now dean of the Cathedral at Albany, was the first dean, being succeeded by Dr. Hathaway. However, it has never been used by either Bishop Garland or Bishop Taitt for any episcopal functions, owing to its small size and inconvenient location.

Holy Trinity Church, on the other hand, adjoins the Church House on Nineteenth street, and has often been used for diocesan functions. Holy Trinity rectory adjoins the church on Walnut street, and with Holy Trinity parish house around on Twentieth street, nearly a whole city block is used for Church purposes.

TESTIMONIAL DINNER FOR DIRECTOR WOODRUFF

The Hon. George Wharton Pepper, former United States Senator, presided at

a dinner given in honor of the Hon. Clinton Rogers Woodruff, social service editor of THE LIVING CHURCH, who has been appointed director of public welfare of Philadelphia. The dinner, which was held on January 13th in the Bellevue-Stratford, was sponsored by the Catholic Charities, Community Council of Philadelphia, Federation of Jewish Charities, Public Charities Association of Pennsylvania, and Welfare Federation of Philadelphia.

Seven hundred and fifty people were present at the dinner, to demonstrate the united support which the community as a whole is prepared to give Mr. Woodruff in the administration of his department. Among the speakers were the Mayor of Philadelphia, J. Hampton Moore; Bishop Taitt; Msgr. Joseph M. Corrigan, of the archdiocese of Pennsylvania; Dr. Charles H. Frazier, president of the Public Charities Association; Mrs. Francis R. Strawbridge; and Dr. Jacob Billikopf.

Dr. Billikopf, in praising the work Mr. Woodruff has done for Philadelphia in the past, referred to Mr. Woodruff's article in THE LIVING CHURCH of November 22, 1930, entitled Some Folks Won't Work, making quotations from it during his speech.

ANNUAL MEETING OF CHURCHWOMEN'S CLUB

Mrs. S. Hudson Chapman was elected president of the Churchwomen's Club at its annual meeting on January 12th. Mrs. Thomas N. Walker was elected vice-president, and Mrs. Matthew Randall of Wayne was reelected second vice-president.

Other officers are: third vice president, Miss Elizabeth Fisher; recording secretary, Mrs. N. C. Carr; corresponding secretary, Miss Matilda S. Sellers; new directors: Mrs. J. Percy Remington, Mrs. John Mockridge, Miss Anne Tempest, Mrs. Chester Cutting, Mrs. Joseph Bonn, Miss Adeline W. Fisher.

The retiring president, Mrs. J. Alison Scott, was appointed chairman of the program committee.

A luncheon for the executive board preceded the meeting. In the evening, Mrs. Scott conducted the women on a pictorial tour of the Canary Islands, France, Italy, and other countries. There are 1,200 members of the club, all being communicants of parishes in the diocese of Pennsylvania.

During Lent, there will be lectures each Tuesday evening at the club by the Rev. Dr. Leicester C. Lewis on How the Reformation Happened.

MEETING OF WOMAN'S AUXILIARY

Members of the Woman's Auxiliary of the diocese of Pennsylvania were urged by Miss Margaret Marston, national educational secretary of the National Council, to organize more classes for mission

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study and to keep their churches open for such work during the winter. Miss Marston spoke at a meeting in the Church House on Wednesday. Mrs. John E. Hill, educational secretary of the diocesan Auxiliary, presided.

FRANKLIN'S BIRTH CELEBRATED

Ceremonies commemorating the anniversary of Benjamin Franklin's birth were

held in Old Christ Church on Franklin Day, January 8th. The rector, the Rev. Louis C. Washburn, conducted the service, which was attended by many notables. At Franklin's grave in the churchyard, wreaths from President Hoover, the Franklin post, and the Franklin family, now of Chicago, were laid on the grave.

ELEANOR ROBERTS HOWES.

Long Island Church School Teachers Meet For Annual Religious Education Conference

Program For Lent to Conform to National Council Plans—Diocesan Quota Encouraging

The Living Church News Bureau
Brooklyn, January 15, 1932

THE PRE-LENTEN DINNER CONFERENCE of the religious education department for the teachers of the diocese was held at the Towers Hotel, Brooklyn, last night, and was very well attended. The object of this annual event is to plan the Lenten program of the Church schools on the lines suggested by the National Council. The first speaker was the Rev. Spear Knebel, social service secretary for the diocese, who presented the Lenten program in some detail. He was followed by Mrs. Lester L. Riley, of Zion Church, Douglaston, who offered suggestions for carrying out the program in kindergarten and primary classes. Miss Vera L. Noyes, educational director at the Cathedral, Garden City, elaborated the presentation of the program to junior and senior classes. Miss Mildred H. Brown spoke on the dramatization of the program. To show her ideas she introduced a group of children from Grace Church, Brooklyn Heights, who gave a brief dramatization called "Give us this day our daily bread." There was an exhibit of children's Lenten work arranged by Mrs. Robinson Germonde of St. James', Elmhurst; and Mrs. Louis Dutton, of Manhasset, sang several songs during the evening.

THIRTIETH ANNIVERSARY OF
BISHOP BURGESS' CONSECRATION

Today is the thirtieth anniversary of the consecration of Frederick Burgess, second Bishop of Long Island. There are but twenty now living and still in this diocese of the clergy who were members of the diocese when Bishop Burgess was consecrated. Of these twenty, only ten are still actively at work, the rest having retired.

\$182,000 PAID ON QUOTA FOR 1931

The treasurer of the diocese, Raymond F. Barnes, closed his books at midnight last night, having allowed a fortnight for the parish treasurers to close theirs and remit to him the sums that were in their possession designed for the quota. The final figures showing the contributions of all the congregations will be available soon; but meantime Mr. Barnes authorizes me to state that the total contributions from congregations on the quota are \$182,000 for 1931, against \$190,000 in 1930; and the number of congregations meeting the quota in full is 101, as compared with 98 for 1930. I shall have more to say about details when the necessary compilations have been made and published.

Surely a shrinkage of less than 5% in contributions, in such a difficult year as 1931, is indication of deep interest.

REV. DR. LACEY ASSISTS THE GREEKS

The Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, is enjoying his annual visit to Tarpon Springs, Fla., where he is assisting the Greeks to keep the Epiphany in the way that is traditional with them there. He writes very interestingly of the service in the Church of St. Nicholas, that lasted from dawn until noon; of the procession to the bayou; and of the ceremony of diving for the golden cross thrown into the water by the Archbishop.

NEWS IN BRIEF

The Rev. J. Howard Melish, D.D., rector of the Church of the Holy Trinity, Brooklyn, substituted for Dr. S. Parkes Cadman in the regular Sunday afternoon broadcast over WEAJ last Sunday. Dr. Cadman was speaking in the Cathedral of St. John the Divine, in Manhattan. Dr. Melish took his theme from *Pilgrim's Progress*, and pictured Great Heart as exemplifying the characteristics sadly needed in America just now.

A pageant called Closing the Crib will be presented next Sunday afternoon in St. Paul's Church, Brooklyn. About forty characters take part, including the Holy Family, shepherds, and magi. There is a striking climax when the Church, through the rector, links the Child in the Crib with God in the Eucharist. Ancient music will be sung by an augmented choir.

CHAS. HENRY WEBB.

BISHOP BENNETT
IN PROVIDENCE, R. I.

PROVIDENCE, R. I.—The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, arrived in Providence on Monday evening, January 18th, in order to assist Bishop Perry by taking certain confirmations and other engagements for him. Bishop Bennett arrived several days later than expected, as he was not well and so stopped over in Chicago to rest at the home of his sister, Miss Helen Bennett. Although diocesan headquarters knew of this delay, rumor was responsible for a false press dispatch reporting the Bishop's disappearance, and this report, published throughout the country, caused alarm among his many friends.

BISHOP JENKINS ON TOUR FOR
NATIONAL FIELD DEPARTMENT

RENO, NEV.—The Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., after attending a meeting of the executive secretaries in Chicago went on to Philadelphia to attend the annual meeting of the League of Nations Association, of which he is a member of the advisory council. Thence he goes on a six weeks' trip of speaking engagements for the National Council Field Department, returning to Nevada the end of February. His appointments will take him into Western Virginia, Lexington, and Pennsylvania.

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DEDICATE NEW SOCIAL HALL FOR INDIANS AT NIXON, NEV.

NIXON, NEV.—The dedication of the new social hall for the Indians of the Pyramid Lake Reservation, at Nixon, on December 29th, was attended by some three hundred Indians. The services of the day began with the celebration of the Holy Communion in the church, during which the new chancel was blessed. The choir of Indian girls sang a very simple setting of the Eucharist, and a Reservation band of young Indian men played Joy to the World as a processional and Coronation as a recessional. Owing to the breakdown of cars, two of the clergy arrived too late for the opening service. In the absence of the one who was to preach, the Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., spoke briefly to the Indians, pointing out the church building as a place to pray and the new hall as the place to play.

At the dedication the agent of the Reservation, Dr. Snoddy, made a short address,



AT DEDICATION OF ST. JOSEPH'S HALL, NIXON, NEV.

urging appreciation of the Church's generosity in providing a hall for the social life of the Indians. The blind old chief spoke briefly, saying everything looked good to him!

Following the speech-making came the "potlatch"—sandwiches and coffee and apples had been provided for the 300 present, with enough for each one to take some home in their shawls or, as the men did, in their hats! The afternoon was spent with the band playing for the Indians while they danced in the new hall. It was a gala day for the Reservation.

St. Joseph's Hall, as it has been named, had already been put to good use before the formal opening, for on Christmas Eve the Indians gathered for the Christmas party after the pageant which they all attended in the church. The pageant was portrayed by the Indian children under the direction of Miss Alice Wright, missionary in charge. At the party, gifts were given to over 150 children, besides those given to the young children confined to their beds in the sanatorium.

BISHOP PERRY TO LEAVE FOR EUROPE ON FEBRUARY 27TH

NEW YORK—The Presiding Bishop of the American Church, the Most Rev. James DeWolf Perry, D.D., will sail for Bremen at midnight of February 27th for a visitation of the Episcopal churches in Europe, which will include his attendance at the annual convocation of these churches during Easter week, at which he will preside.

The date and place of the convocation have not yet been definitely determined, nor has the detail of the schedule for

the visitations been completed. It is known, however, that the Bishop is to spend Holy Week in Florence and Good Friday and Easter Day in Rome, where he will officiate at a service in St. Paul's Church. The Sunday following Easter he will spend in Paris. In the meantime he will have visited Dresden, Nice, and Munich. In Munich he will examine plans and sites for the memorial chapel, library, and rectory in connection with the Church of the Ascension, which are provided for by the fund created by Mr. and Mrs. George S. Wallen of Greenwich, Conn., in memory of their daughter.

BISHOP OF WESTERN NEW YORK IS ENTHRONED

BUFFALO, N. Y.—The divided diocese of Western New York with the Rt. Rev. Cameron J. Davis, D.D., as Bishop held its first diocesan gathering and enthronement of Bishop Davis at St. Paul's Ca-

thedral, Buffalo, on January 15th. The service combined with the enthronement a diocesan meeting of the clergy and the Woman's Auxiliary. The processional with the splendid Cathedral choir and representatives of the Russian, Armenian, and Albanian Churches moved into the chancel where the Very Rev. Sherman Burrows, D.D., president of the standing committee, received Bishop Davis and presented to him the pastoral staff as a sign of the recognition of his authority and leadership in the diocese by the clergy and laymen and laywomen. The Bishop was then duly installed.

The Holy Communion was celebrated by the dean of the Cathedral, the Very Rev. Whitney Hale, assisted by the Very Rev. Leslie Chard, rural dean of Chautauqua, and the Very Rev. Charles Allison, D.D., who is the head of one of the great missionary fields in the diocese. Fr. Chard read the epistle and Fr. Allison the gospel. The Rev. Paul C. Shuart, assistant at the Cathedral, was master of ceremonies. In his message, Bishop Davis spoke of the long life of Western New York and of the fact that he had served under four of the five bishops.

The first official act of Bishop Davis was the appointment of John Lord O'Brien, assistant to the Attorney General of the United States, as chancellor of the new diocese. Mr. O'Brien succeeds Judge Seldon S. Brown of Rochester, who will be affiliated with the new Rochester diocese.

The Woman's Auxiliary began their meeting immediately after the service with the president, Mrs. James Dyett, in

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No. 4

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WHEN WRITING ADVERTISERS PLEASE MENTION THE LIVING CHURCH

charge. The first message was from Deaconess Bedell who brought a very fine idea of the work which the Church is doing in Alaska, where she is at work. The devotions were conducted by Dean Hale of the Cathedral. In the afternoon there was an address by the Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico, and secretary for Domestic Missions in the National Church.

NEW YORK UNIVERSITY OFFERS RELIGIOUS EDUCATION COURSE

NEW YORK—A new practical course in religious education will be offered the second semester of the year 1931-32, beginning February 3d, by the department of religious education of New York University.

The course is designated as Supervised Student, Teaching in Week-Day Church Schools, and will be conducted on the principle that students learn to teach by teaching and that they master educational principles in the effort to apply them under actual teaching conditions.

The study will be presented in cooperation with the Greater New York Federation of Churches and the Brooklyn Federation of Churches, and is open to all students eligible for admission to the School of Education. University credit toward the degrees of bachelor of science, master of arts, or doctor of philosophy is granted upon satisfactory completion of the work.

Students in this course will teach under the supervision of university instructors from one to two afternoons each week in week-day Church schools. They will meet for class discussion of problems arising in their work; and for study of aims of religious education, use of Bible study, worship, story-telling, handwork, and recreation.

CHINESE MISSION SCHOOLS IGNORE JAPANESE PROPAGANDA

SHANGHAI—It is interesting to note that, amid all the confusion and violence of the student world in China, the students of the Church mission schools—St. John's University, Soochow Academy, etc.—were almost the only ones who remained at their studies and did nothing to embarrass the government in its difficult negotiations with Japan.

A MODERN MIRACLE

MANILA—Elizabeth Marino, a little Igorot girl, aged 7, was struck down by a mining truck in Baguio early in July, and the result was not instant death, as one might have expected, but a compression fracture of the anterior skull. At the Baguio Hospital the child remained unconscious—she lost her sight and her hearing, and as a week and a half went by and she gave no sign of improvement Fr. Bartter had an army surgeon called in consultation. An x-ray showed that an operation would be necessary to save the child. On July 18th, Elizabeth was brought to Manila in a critical condition. A trephine was performed by Dr. J. E. Reed, Jr., but for many days the symptoms of pressure continued and the fever remained high. A gradual change began about the third week after operation; certain paralyses cleared up, the child asked for food; she next recognized her aunt who had sat by her bedside day after day. On August 22d, Miss Laoyan, one of our Igorot nurses in training, accompanied Elizabeth and her aunt to Baguio. Elizabeth was able to walk again, and, laughing and talking, she took great delight in the train ride

and the new places she had never seen before. Fr. Bartter visited her a few days later at her home; and found her the center of a group of admiring and almost incredulous adults. She attends Trinidad kindergarten daily now and seems normal in every way.—*The Philippine Islands Diocesan Chronicle.*

EMINENT CLERGYMEN PREPARE SERMONS ON FIRST PRESIDENT

SERMONS totalling nearly 75 have been received by the United States George Washington Bicentennial Commission from eminent ministers, priests, and rabbis from all parts of the Nation. It is expected that this number will be swelled to two hundred by the time the celebration of George Washington's birth begins.

These sermons have all been written at the invitation of the United States George Washington Bicentennial Commission for national distribution and use during 1932. Many clergymen, especially in rural districts, who wish to deliver sermons on George Washington find themselves handicapped by the lack of library facilities. It is expected that the discourses distributed by the commission will admirably meet this need. However, the sermons are available to all who wish them whether laymen or clergymen, and to date the demand for them has not been confined to the latter.


In connection with this feature of the Bicentennial celebration, it is also pointed out that 6,000 churches throughout the United States have appointed George Washington Bicentennial committees. This number is constantly being increased, so it is expected the religious bodies in every community will be solidly behind the Bicentenary observance.

A Quinquagesima Leaflet KEEPING LENT

Church Booklet No. 6
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† Necrology †

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light perpetual shine upon them."*

MILDRED MacCALL BALL

HAWTHORNE, N. J.—Mrs. Mildred MacCall Ball, a communicant of St. Clement's Church, Hawthorne, and formerly an active member of the Church of the Holy Communion, Paterson, died on January 3d.

At St. Clement's Church Mrs. Ball had belonged to the choir and the Woman's Auxiliary. She had previously sung in Paterson churches as a contralto soloist. Her interest in music was also evidenced by her membership in the Paterson Philharmonic Chorus during the time of its activities.

Mrs. Ball is survived by one son, J. Raymond Ball. The funeral took place on January 6th, the Rev. Frederick J. Warnecke, vicar of St. Clement's Church, officiating.

AGNES BRADY RHAMES

DENVER, COLO.—Mrs. Agnes Brady Rhames, mother of the Rev. Charles H. Brady, rector of St. Barnabas parish, Denver, and widow of the late Rev. Robert W. Rhames of the diocese of Kansas, died in this city on January 9th. The Rt. Rev. Fred Ingley, D.D., read the burial office at St. Barnabas' Church and interment was made at Greeley, the committal being read by the Very Rev. B. W. Bonell, dean of St. John's College, Greeley, and the Rev. O. L. Mason, rector of Trinity Church, Greeley.

Mrs. Rhames was born in England in 1857 and came to this country in 1882 to marry her first husband, J. H. Brady, who died in 1896. From Rye, N. Y., she came to Greeley in 1912, married the Rev. R. W. Rhames in 1920, and lived in Kansas City and Topeka until his death in April, 1930. Since then her home had been with her son, the Rev. C. H. Brady.

HENRY NICOLL WAYNE, PRIEST

IN REPORTING last week the death of the Rev. Henry Nicoll Wayne, who died at Middlebury, Conn., on December 27th, it was incorrectly stated that the Rev. Mr. Wayne was rector emeritus of Trinity Church, Waterbury, Conn. We are advised that the Rev. Mr. Wayne was never rector of Trinity, Waterbury, though he twice served as temporary priest-in-charge between rectorships, the second time being in 1922, preceding the coming of the present rector, the Rev. Henry Baldwin Todd.

NEVADA parishes and missions sent their offerings from Thanksgiving Day services to China for flood relief. The children's offerings at Christmas are for the work of the correspondence Church school throughout Nevada; Miss Charlotte Brown of Hawthorne has nearly ninety children enrolled, to whom she sends weekly lessons. The work of St. Philip's Mission, Hawthorne, is growing apace and the chapel may need to be enlarged; Captain Hosking of the Church Army is now on the staff there. Nevada was one of four dioceses that on November 1st had its general Church pledge paid up to date. The others were Alaska, Long Island, and Delaware.

NEWS IN BRIEF

CALIFORNIA—The Church Federation at San Francisco has the approval of the Bishop of the diocese, the Rt. Rev. Edward L. Parsons, D.D., so far as its fundamental objects are concerned, and the effective coöperation of the clergy and people, so far as that is practicable, in the correlation of religious activities in the sociological sphere, and in the promotion of Christian unity according to the norm set forth at Lambeth. The dean of the Cathedral has long been a member of the Federation's executive committee. Four of the clergy and three of the leading Church women are actively associated with the work.—St. Peter's, San Francisco, is fortunate in having a senior warden who is an editor and publisher, who sees that the work of this parish gets good publicity in the neighborhood.—At Port Richmond, an important railroad and oil center, a comparatively new town, a self-supporting work has been built up within a few years. Within the last five years the congregation has built and paid for a parish house. This has been under the pastoral care of a retired priest who is occupied most of the time in secular business, and receives only a small stipend from the people.—Deaconess Phelps, well known for her work in China, in Utah, and other places, has gone to the assistance of the Rev. Charles L. Thackeray in the rural work through the broad, hilly ranch country around Paso Robles. She has a second-hand automobile and gathers up Sunday school children for Church teaching, giving instruction by mail also to those who cannot come to meetings. Paso Robles is one of the most interesting pieces of rural work in the country.

COLORADO—With the beginning of the present year, St. Andrew's Church, Denver, celebrated the twelfth anniversary of the founding of the parish by its present rector. During this time there have been two thousand baptisms (the number was completed on New Year's Eve), and seven members of the congregation have been advanced to the priesthood.

FLORIDA—The eighty-ninth annual council of the diocese of Florida will be held in St. John's parish, Jacksonville, the Rev. Newton Middleton, rector, on January 28th and 29th. Coterminous with the council and sharing in the opening service at 10 o'clock will be the women of the diocesan branch of the Auxiliary who will be holding their forty-second annual meeting in the same parish. The diocesan chapter of the Daughters of the King will meet in St. John's on the day prior to the opening of the council.—A diocesan clergy conference was held in St. John's parish, Tallahassee, the Rev. W. J. Alfriend, rector, in the interest of the Teaching Mission on the Great Commission, on January 20th and 21st. The leader of the conference was the Rt. Rev. Edwin A. Penick, D.D., Coadjutor of the diocese of North Carolina and chairman of the provincial field department.

HARRISBURG—Like the vast majority of our parishes, St. John's, Lancaster, finds that parents are glad to send their children to the Church school, but do not insist on their attending the stated services of the Church. Instead of merely discussing the problem they are doing something definite about it. Every child above the kindergarten and primary grades in the Church school attends a Church service at 9:30; the first Sunday in the month, a children's choral Eucharist; the second Sunday, Matins; the third Sunday, the first office of instruction; the fourth Sunday, the second office of instruction; the fifth Sunday, the Litany. After the Church service there is a study period of not less than forty-five minutes, except on the first Sunday in the month.

MASSACHUSETTS—The Rev. William H. Petrus, rector of Grace Church, Everett, Mass., announces visiting preachers as follows: On January 24th, the Rev. W. H. Deacon, Linden; January 31st, the Rev. J. D. Hamlin, Boston; February 14th, the Rev. V. deR. Bennett, Milton; February 21st, the Rev. B. M. Washburn, D.D., Boston; February 28th, the Rev. R. T. Loring, Waban; March 6th, the Rev. A. L. Kinsolving, Boston; March 13th, the Rev. D. D. Addison, D.D., Brookline; March 20th, the Rev. W. H. P. Hatch, D.D., Cambridge; Wednesdays at 8 p.m.; February 17th, the Rev. C. O. Brown, Haverhill; February 24th, the Rev. A. M. Longmire, West Somerville; March 2d, the Rev. Henry Quimby, Lowell; March 9th, the Rev. Eason Cross, Maynard; March 16th, the Rev. T. C. Campbell, Jamaica Plain; March 23d, the Rev. W. W. Love, Cambridge.

NEBRASKA—The Rev. Frederick W. Clayton, D.D., rector of All Saints', Omaha, who has been in poor health for several weeks, underwent a serious major operation at Clarksons Hos-



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pital on January 8th. His condition is reported as favorable.

NEVADA—At Caliente, a division point for the Union Pacific Railway, in the diocese, a small and inexpensive church building and social hall has been erected. Bishop Jenkins has offered to put \$500 into the building if the people will raise the balance, which they are doing. The Rev. R. B. Echols, vicar of Lincoln County, is in charge.—A new vicarage is to be erected in the important and growing town of Las Vegas in southern Nevada. With the completion of the new building, the present one will be converted into a parish house, a much needed institution in the town. The lot for the new vicarage is the gift of Dr. and Mrs. Roy W. Martin of Las Vegas, and the money for the remodeling of the vicarage into a parish hall was the advance work project taken and oversubscribed by the diocese of Quincy.—On April 1st, the Rev. W. A. Stimson, for many years rector of St. John's parish, Worthington, Ohio, will begin his new duties on the Pyramid Lake Reservation as clergyman in charge of St. Mary's Mission, Nixon. For some time it has been the conviction of those in charge that a man was needed to lead the Indians in the religious work on the Reservation. The Rev. Mr. Stimson offered to take up the work, and with his wife will soon be in residence. Miss Alice Wright, who has given devoted service to this mission for three years, will take up Indian work elsewhere in Nevada.—The offerings at the children's Christmas services throughout the district of Nevada were given for work among the isolated. This work is being ably carried on by Miss Charlotte L. Brown, in addition to her duties in St. Philip's-in-the-Desert, Hawthorne. Over 100 children are enrolled in the work and weekly lessons are sent out by Miss Brown.

NEWARK—Following out a practice which obtains in a number of churches, four congregations in Boonton joined to observe the Week of Prayer from January 3d to 8th. They were St. John's Church, the Rev. L. Harold Hinrichs, rector, and the Methodist, Presbyterian, and Reformed Churches. St. John's was the scene of the first service, on the evening of January 3d, and of the service on January 7th.—The Paterson district of the Young People's Fellowship had its annual service at St. Agnes' Church, Little Falls, the Rev. Robert B. McKay, rector, on the afternoon of January 3d.

NEW YORK—On the Sunday after Christmas at St. Paul's Church, Yonkers, the north transept chapel was dedicated to the memory of the late rector, the Rev. William Morris Gilbert, D.D., by the installation in the sanctuary of a bronze tablet with the inscription: "This chapel is given to the glory of God and in memory of William Morris Gilbert, Doctor in Divinity, faithful pastor, inspiring preacher, rector of this parish 1896-1924. To his inspiration is due the building of this church. 'Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.'"

PITTSBURGH—The Very Rev. N. R. High Moor, Trinity Cathedral, Pittsburgh, is conducting a class Wednesday mornings on Personal Religion for the women of the Woman's Auxiliary and women of the Church. This class will continue until April.—The annual meeting of the Woman's Auxiliary of the diocese was held at Emmanuel Church, North Side, Pittsburgh, January 14th. Mrs. Bayard Stewart, wife of the treasurer of St. Luke's Hospital, Manila, P. I., addressed the group.

SOUTH FLORIDA—All papers requiring the attention of the standing committee of the diocese of South Florida should be sent to the Rev. W. P. S. Lander, president, 211 Trinity Place, West Palm Beach, Fla.

SPRINGFIELD—A retreat for the clergy of the diocese, which will be held at the Chapel of St. John the Divine, Champaign, on February 3d, 4th, and 5th, will be conducted by the Very Rev. Julius A. Schaad, dean of the Cathedral in Quincy. Clergy outside the diocese are invited to attend this retreat but reservations must be made by February 1st with the Rev. Herbert L. Miller, 104 N. State street, Champaign, chairman of the field department.

WESTERN NEW YORK—St. James', Buffalo, was the recipient recently of two five-branch candlesticks as a memorial to Julia Ann Littlefield. These candlesticks were blessed by the Rev. Raymond Kurtz, and were used in the festal service on the feast of the Epiphany.—The Rev. Edgar T. Pancoast, rector of St. Mary's parish, Salamanca, recently celebrated the twenty-fifth anniversary since his ordination to the priesthood. He is a graduate of Nashotah House, and has served the Church in Salamanca for the past ten years. A dinner was given in his honor by the parishioners.

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