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# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 5, 1924

NO. 10

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## ON THE STATE OF THE CHURCH

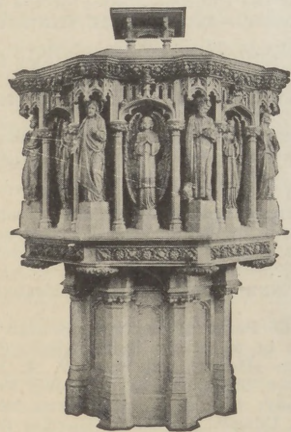
Editorial

## CHRISTIANITY THE WAY OF LIFE

By the Rt. Rev. Charles Fiske, D.D.

## THE BISHOP PADDOCK LECTURES FOR 1923

By the Rev. Francis J. Hall, D.D.



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CHRIST confronts the world through His friends. How much have you done for Him? What sort of a friend have you been to Him? God is working through His people. Christ is succouring through his friends—it is the vacancies in the ranks of His friends wherein the mischief lies. Come and fill one gap.—*Bishop of London.*



# The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, JANUARY 5, 1924

NO. 10

## EDITORIALS AND COMMENTS

### On the State of the Church

ONE engaged in editorial work on behalf of the Church continuously for some thirty years has seen many grave "crises" in the Church come and go. Since that editorial work has been connected with THE LIVING CHURCH, nearly a quarter of a century, it has been our practice, in the midst of these periodic "crises," to try to present under the foregoing title, considerations such as to reassure the minds of Churchmen who were in distress, and to seek to point out what might be the way to duty and, perhaps, to peace.

A great many Churchmen appear to be in distress at the present time. The columns upon columns that have been devoted to Church subjects in the New York and other daily papers have produced anything but satisfaction in their minds. If these papers are right, "Fundamentalism" has suddenly captured the whole Episcopal Church except for a few solitary "Modernists" in our eastern cities, who deem it their duty to take the readers of the daily papers into their confidence, day by day, in telling of their own contempt for the intellectual capacity of their spiritual pastors and masters.

Now "Fundamentalism" is an issue from which we have all believed the Episcopal Church to be free. Its chief exponents have been such men as Mr. Bryan and Dr. Straton, whose position is accepted by nobody in this Church. It is the last, lingering echo of the dead Protestantism of the eighteenth and nineteenth centuries; a position that grew out of the proclamation that The Bible and the Bible Only is the Religion of Protestants, and the substitution of an infallible book for the living voice of the Church. It is possible only to those few people who, in this twentieth century, still cling to that position; whose view of the Bible, never the historic view of the Catholic Church, has been completely exploded by the studies of the past two generations. We have, indeed, Protestants in the Anglican Church, but, as Dr. McConnell said in his thoughtful paper printed last week, these do not themselves realize, for the most part, "that the most Protestant of them have already advanced so far along the Catholic path that they would only live uncomfortably as aliens and strangers in any Protestant Church." We doubt whether, in the most Protestant sections of this American Church, six priests could be found who would avow themselves Fundamentalists, while that there is none outside the ranks of ultra-Protestants is too clear to require argument.

Yet the whole trend of the appeals to prejudice that have taken the form of interviews and sometimes of sermons, rehashed day after day in the columns of the New York papers on the authority of from four to six gentlemen, is that the recent pronouncement of the House of Bishops, and the adhesion to that pronouncement by the vast majority of the Church, are expressions of "Fundamentalism" pure and simple. Beyond this, the application made by some of them of the

term "Fundamentalist" to individual Churchmen—notably to the Bishop of New York—bears every indication of being intended as a personal discourtesy, if not insult, to him; for that any intelligent man, even though he be a New York "Modernist," seriously believes that Bishop Manning is to be classed with Bryan, Straton, and the like as a "Fundamentalist," it is impossible to suppose. Either the daily papers of New York have, for more than a month past, been extremely inaccurate in reporting what individuals have said, or else individuals have permitted themselves to be guided largely by their prejudices and their personal dislikes in the interviews which they have felt proper to give out. The Modernist thought of the American Church, for which THE LIVING CHURCH has great respect even when we differ with it, has been extremely unfortunate in some of its spokesmen. For our part we agree with Dr. Endicott Peabody in the gentle rebuke which he administers in the Correspondence columns of this issue, and feel, with him, that if anything is amiss in the Church, it is "a matter for conference among friends."

So our first word of reassurance to the Church is that the attempts to stir up a panic by the use of the New York papers is not representative of the best thought of the Church, does not proceed from men who have earned the right to be called intellectual leaders, is not a fair presentation of the position of thoughtful Churchmen, and is a "tempest in a teapot," in which the utmost researches of the reporters can scarcely find a half dozen men who will allow their names to be used in connection with it.

MUCH MORE SERIOUS is the distress of those silent Modernists whose position is condemned by the Pastoral, and who are in real mental distress because of it.

We are not among those who would follow up the Pastoral by inviting men who disagree with it to "get out of the Church." We can understand a man feeling himself to be in substantial accord with the position of the Church in general but not in every detail. If he comes devoutly to prayer and sacrament, we should certainly not repel him. The real question, of course, relates to a priest, who has assumed the teaching office. It is not enough to say that he ought not to have accepted a position when he could not *ex animo* carry out its requirements. He is already in such a position. What shall he do?

We reply, throw the responsibility on the Church. He does not need to preach his doubts and disbeliefs. There are plenty of things on which, undoubtedly, his mind is entirely at harmony with the mind of the Church. Preach those things. For the rest, let the Church do the preaching, through her authorized formularies.

And the Church will do it, rather better than most of her



preachers can. Who, that attend church on Christmas Day, failed to take note of how completely and fundamentally the preaching of the Virgin Birth was grafted into the teaching of the day? The collect: "Almighty God, who hast given us thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin"; the epistle: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship Him"; the gospel: "The Word was made flesh and dwelt among us. . . . the glory as of the only begotten of the Father"; the proper preface: "who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother." How *could* the men who have been saying foolish things on the subject in the daily papers these past weeks, read or listen to these words without a blush? And if they omitted any of them, so much the more did they direct attention to them.

But it is also the duty of the honest Modernist priest in this connection to study *why* the Church affirms this position. It is anything but scholarly to read only the destructive side. He is bound to read the Church's side.

He is bound to recognize that as a question of reasoning, it is neither possible to prove nor to disprove the Virgin Birth. Why, then, should he act as though it were disproven? What, he must ask, is the probable authority upon which the Church relates the two birth stories—in St. Matthew and St. Luke respectively? Apparently, he must reply, St. Joseph and the Blessed Virgin. Either (a) one or both of them must directly have given the information, or (b) it must have been divinely revealed without the agency of either of them, or (c) it is fiction pure and simple. We believe it will be very difficult indeed for any devout mind to assure itself of *c* while yet accepting the truth of the Incarnation. And it will not fail to occur to him that though modern biology will indeed not reveal to him the fact either of the existence of God or of the truth of the Incarnation, yet its principles are bound to suggest to him the *great probability*, at least, that *if* God became incarnate, it was not through natural generation of human parents that that wonderful event was accomplished. So that if our thinker desires to accept the truth of the Incarnation while denying the truth of the Virgin Birth, it would be more accurate for him to describe himself as a Mid-Victorian thinker, rather than as a Modernist. For his position might have been tenable before biology became a recognized science, but scarcely since the Mid-Victorian writers made that science a recognized part of the sum of learning that an educated man must accept. So that the position in question may conceivably be accepted by a Fundamentalist, who rejects the learning of the past few generations, but not by a Modernist, who seeks to correlate all truth, wheresoever learned.

Why, then, do we not "score a point" by rushing into the New York papers to proclaim Dr. A, Dr. B, and Dr. C, the men whose names have been reiterated so many times in the controversial utterances of these weeks, as "Mid-Victorians"?

The answer is, *Courtesy*. The quality that these gentlemen disregard when they describe their opponents by opprobrious terms that these others reject.

For when we write of Dr. A, Dr. B, or Dr. C—their aliases may easily be supplied by faithful readers of the daily papers—as Modernists, it must be understood that we do so simply as an expression of courtesy; as using for them the term that they have assumed for themselves. We do not do it as admitting that their peculiar way of thinking is in any sense required by modern standards of thinking. And if they shall continue to apply the epithet Fundamentalist to men who are not Fundamentalists, we may easily determine that we are no longer bound by courtesy to term them other than Mid-Victorians. For true Modernism does not repudiate the demands of courtesy, and this has been singularly lacking in much that has been quoted in the daily papers from various persons interviewed within these weeks.

But we grant that some among what we have called the silent Modernists—those who have not hastily rushed into print to say the wrong thing—are also disturbed at the possibility of an ecclesiastical trial for heresy in the Diocese of Dallas. Now it is perfectly legitimate to dispute the wisdom of a particular ecclesiastical trial, and any man is within his rights in doing so. To hold that more harm than good will

result from taking official cognizance of an utterance that is *per se* heretical is a perfectly tenable position.

In the case of Mr. Heaton, which has been discussed in the newspapers, it has been difficult for us to discover the exact facts. This much is clear. The case is one that arose long before the Bishops' Pastoral. It hinges upon alleged utterances in a sermon preached on last Palm Sunday, and all the preliminary inquiries were made last spring. The case therefore not only did not arise out of the Pastoral, but we can see very good reasons why the Pastoral may be construed as making the trial unnecessary. That is to say, it is conceivable that a man may have made an utterance on the subject of the Virgin Birth last spring, that he would not make after so weighty an utterance as the Pastoral of the House of Bishops had so clearly set forth the Church's position. We must disclaim any knowledge of the particular incidents in the Heaton case which—we say it to our shame—we had not even heard of until the daily papers began to discuss it. We prefer to treat the subject impersonally by saying that, in our judgment, the question of the wisdom of carrying a case to trial would depend not so much upon the academic question of whether a priest had uttered heresy as upon how he conducted himself in doing so, how much harm was done by it, whether he was exalting his particular heretical tenet over every other subject, whether, on the whole, he was doing more harm than good, or more good than harm, in his ministry. These are local and personal questions. They must be determined in Dallas and not in New York. The people who rush to the defense of the accused priest lest freedom of speech be curtailed might well hesitate a little until they have assured themselves of the exact facts and have thoroughly studied the personal element in the case. But without in any sense prejudging the matter, certainly without the smallest criticism of the authorities of the Diocese of Dallas, we do not hesitate to express the *hope*—we are not sufficiently informed to express it as an opinion—that a way may be found to avoid a trial of the case. And unless local considerations are such that the continuance of the defendant in the ministry is fraught with real danger to the Church, we incline to the belief that a way will be found. Certainly if anybody desires to test the academic question of whether the denial of the Virgin Birth is contrary to the teaching of this Church, by securing a judicial decision to back up the Bishops' Pastoral, the test should be made by proceedings against the ablest and best educated heretic who can be discovered in the ministry, and not against a man of exceedingly modest educational advantages in a small parish of a rural diocese. For our part, the teaching of the Church is so perfectly definite that we see no necessity for judicial proceedings to establish its doctrine, so that local and personal considerations alone are at stake in determining whether a particular case should be pressed. And, once more, we shall hope that representative Modernists will be cautious how they ally themselves with a particular individual whose only claim upon their sympathy may conceivably be that he has been inaccurate in his preaching. We should hate to think that muddle-headedness and Modernism were to be esteemed equivalent terms.

WE HAVE EXHAUSTED our space before we could address ourselves to the conservatives of the Church; the rank and file, the vast majority, who try to hold on to Fundamentals without being Fundamentalists and to think in modern terms without being Modernists. These people see, for instance, last week's debate between Dr. Straton and Dr. Potter, and they wonder why neither of them can see how utterly indefensible his position was. They agree with neither of them. Happily we are free from the positions of both of them, in the Church.

To conservatives we say: The Church, through its bishops, has taken the strongest, most invulnerable position. The vast majority of Churchmen undoubtedly approve it. The scholarship of the day, though undoubtedly divided, cannot be counted against it and does not run counter to it.

Don't be troubled over-much by what you see in the daily papers. Much of it is inaccurate, much more of it exaggerated, and some of it represents only personal vagaries and, perhaps, animosities.

And the Holy Spirit is still at work, leading the Church into all truth.



WE regret to learn that the (London) *Church Times* passes into the hands of a new editor at the end of the present month. Dr. Hermitage Day, who has been editor in chief since the beginning of 1915, retires from that position and will be succeeded by Mr. Sidney Dark. To change captains in mid-ocean is always a risky feat, and it will not be easy for Dr. Day's successor to steer his craft through safe channels with as great discernment and seamanship as his distinguished predecessor has shown. We may presume however, that he has been chosen because of his known ability, having already had experience in editorial work on secular lines.

The nine years of Dr. Day's editorial leadership have been characterized by sane, statesmanlike policies, which have made the *Church Times* more than ever the premier publication of the Anglican Communion. We shall hope that those qualities will continue to manifest themselves under the new editor, whom we welcome cordially into an editorial fellowship that oceans do not divide.

Yet we beg also to transmit to the retiring editor an expression of our appreciation of his editorial work, and especially of the invariable courtesy which he always displayed toward THE LIVING CHURCH and the many kindnesses which we have received at his hands. We shall not soon forget his painstaking, careful, and sympathetic interpretation of American national policies during the difficult years of our official neutrality in the war, in which Dr. Day was an influential factor in preserving Anglo-American friendship.

A CORRESPONDENT points out a serious error made in computation in the editorial of the *Living Church Annual*, both as therein printed and as reprinted last week in THE LIVING CHURCH.

As the total contributions for the year 1922—the year whose statistics are reported in the new *Annual*—amounted to \$36,752,520.58 (page 496), and the receipts of the National Council from churches for the same year were \$2,636,145.27 (page 108), the ratio which the latter bears to the former is not .027 as stated (page 12), but .072. The error occurred originally from the transposition of figures, but it was afterward carried into the editorial discussion, where it was stated that only two and seven-tenths per cent of the contributions of the Church were given to its general work through the National Council, whereas the true proportion is seven and two-tenths per cent—a much more creditable ratio.

We especially regret this error because we recognize the impossibility of entirely catching up with it and correcting it. We suggest, however, that every reader make the correction in pen and ink in the *Annual*, page 12, where the error is twice made; altering "two and seven-tenths" on the second line to "seven and two-tenths"; and "a ratio of .027 to .973" on the sixth line to "a ratio of .072 to .928." Perhaps some will desire also to clip this correction and slip it between pages 12 and 13 for permanent preservation.

IN entering the New Year we cannot forbear to say something more than the customary word of appreciation concerning the long list of enrollments in the ASSOCIATES OF THE LIVING CHURCH.

It was early in September that our publishers frankly presented the conditions under which THE LIVING CHURCH was being made. For four successive years there had been a considerable deficit at the end of each fiscal year, amounting, for the last year (ending May 31, 1923), to \$5,358.38. In this condition THE LIVING CHURCH was probably no worse off than most religious periodicals; for the condition whereby printing costs have more than doubled within a period of five years has changed the very small credit balance which alone a religious paper had hoped for at the end of its fiscal year, to a relatively large loss, in, probably, every "denominational" newspaper office in this country.

But, as we stated, THE LIVING CHURCH contains about 25 per cent more matter than any other Church paper and a still larger excess as compared with most other religious periodicals, so that its deficit was more formidable than

otherwise it would be. Instead of increasing the subscription price to cover this deficit, thereby putting the paper beyond the reach of some subscribers, we asked that as many as felt able and willing to do so, would voluntarily subscribe, for three years, such additional sum as they were willing to do, to be applied on the deficit of the year then past and on the anticipated deficits of the next two years to come. Those who expressed that willingness were enrolled as ASSOCIATES OF THE LIVING CHURCH.

The result has been most gratifying. Enrollment has been made by 346 subscribers to date, with subscriptions toward the deficit of 1922-1923 amounting to \$3,812.50; and many, but not all, of these, have made their subscriptions for the three-year period. Of the deficit incurred for 1922-23, therefore, the publishers have been relieved of 72 per cent. The remaining 28 per cent of the loss—\$1,545.88—they are very willing to bear, and both the publishing and the editorial forces join in most sincere thanks to the large number of good friends who have so cheerfully divided the burden with them.

Those friends come, literally, from all parts of the world, four continents being represented among them. They include not only a considerable number of our own bishops but also two English colonial bishops. Among the clergy are many of the most prominent in the Church, while the roll of the laity includes many of national eminence in Church and in State. And beyond the intrinsic value of their contributions, the showers of friendly and encouraging words have been almost overpowering. All this has cheered our hearts and relieved our anxieties, and given a feeling of comradeship that has been most gratifying.

The assistance promised for the two following years is less than the amount given toward the first year's deficit, but it is enough to afford real confidence for the future. After those two years are past, more stable conditions should come in the business world, and it can then be determined what steps, if any, should be taken to put THE LIVING CHURCH on a really permanent basis.

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPAN RELIEF

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| A Churchman, Charlotte, N. C. ....  | 5.00    |
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| A member of St. Paul's Parish, Springfield, Ill. (orphans)**                            | 1.00    |
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| M. J. K., Miami, Fla.† .....  | 15.00   |
| In memory of L. C. C., from St. James' Mission, Huntsville, Wash. ....                  | 2.00    |
| Trinity Church, Wheaton, Ill. ....  | 7.50    |
| St. Paul's Church School, Palmyra, Mo. (orphans) .....                                  | 2.50    |
| "J. Bull," St. Paul, Minn. (for Armenian and Syrian children) .....                     | 10.00   |
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| * "Golden Rule Sunday" contribution   | \$80.45 |
| ** For Armenian Christians  |         |
| † For starving children   |         |

RELIEF OF DISTRESSED GERMAN CHILDREN THROUGH ARCHDEACON NIES

|  |         |
|--|---------|
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| A friend in Claremont, Calif. ....       | .50     |
| Mrs. C. J. Train, Washington, D. C. .... | 10.00   |
|  | <hr/>   |
|  | \$11.50 |

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

It is gratifying to learn that the Japanese Emergency Relief Fund which, in the form of both pledges and cash, was completed in time to be announced at Dr. Motoda's consecration, is now wholly complete in cash, to the amount of \$502,325.85.



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN.

*January 6: Epiphany.*

READ Ephesians 3:1-13.

Facts to be noted:

1. A "mystery" is a truth withheld till the proper time comes for it to be known.
2. That the Gentiles were to become members of the Church was a "mystery" to the Jew.
3. God's grace to St. Paul is shown by making him the minister of this truth.

Many of St. Paul's fellow teachers accepted with reluctance the principle that the Gentiles were to become members of the Church. They agreed to it as a practical necessity, but they felt little enthusiasm for it. With St. Paul it was different. He built up a philosophy of history around the principle, and in the light of it he interpreted all of human history as a preparation for the universal Church. Age followed age till the time was ready for God to disclose the fulness of His mercy and grace by calling all men into His Church. When the time was ripe He declared His will to the world in Jesus Christ. St. Paul saw in his appointment as Apostle to the Gentiles, a signal act of God's favor toward him. Judaism sought to confine God by limiting the range of His grace; St. Paul saw that the unsearchable riches of God in Christ are not exhausted when all men claim them and draw upon them. The universality of Christ is a fact of experience. Men of every degree of education, of class, and condition come to Christ and find satisfaction.

*January 7.*

Read Isaiah 2:1-4.

Facts to be noted:

1. Isaiah foretells the coming of the Kingdom of God.
2. God will reign in Jerusalem.
3. He will give righteousness and peace to all people.

The Kingdom of God was a favorite theme with the prophets. They by no means agreed among themselves as to just what the Kingdom should be like. The fixed outline included prosperity, righteousness, and peace for Israel, and not infrequently the nations of the world were excluded from participation. Isaiah, in this remarkable passage, seeks to correct this narrowly nationalistic conception. He brings to his vision of the Kingdom the broad sympathies of a great statesman, and the insight of a truly spiritual nature. He extends his view beyond Israel, and sees God's rule exercised over all peoples of the earth. He understands that if God is One, spiritual and supreme, there is no limit to His mercy and saving power. A universal God implies a universal Church.

*January 8.*

Read St. Matthew 8:5-12.

Facts to be noted:

1. The centurion's training made him recognize authority.
2. He expressed his belief in Jesus.
3. He saw that Jesus had the right to obedience.

As a soldier of the Roman army, the centurion recognized the value of loyalty and obedience. They were the principles upon which the marvelous efficiency of the army rested. He exacted obedience from those under him, and loyally gave it to the officers higher in command. Back of all the discipline of the army was the will of Caesar. When he himself gave an order, it was carried out because Caesar spoke through him. It was just so, the centurion felt, with Jesus. Jesus worked with authority because He was carrying out the will of God, and His words had the force of divine command. They need only be uttered, and the action was accomplished. "Speak the word only, and my servant shall be healed." It was an expression of faith in Jesus, which, in its simple trust, contrasted favorably with the attitude of the Jews, who asked that Jesus guarantee His claim by wonders and signs; and, therefore, Jesus acclaimed it as a great faith.

*January 9.*

Read Romans 15:8-13.

Facts to be noted:

1. Christ kept the conditions of the law.
2. His object was to fulfil the promises made to the Jew.

3. His ministry to the Gentile, who had not kept the law, was to fulfil God's wider promises to the world.

St. Paul does not for a moment allow his Gentile converts to forget that the Jewish law was a divinely imposed discipline. He exalts it by pointing out that Christ submitted to its conditions. At the same time he warns the Jew that the keeping of the law was not the only condition of salvation. He had promised to the world an approach to Himself by faith, and this freedom the Gentile now enjoyed through Christ. The Apostle reminds the Jew that God's grace is not limited to ordinances and statutes; He has other ways of reaching men. At the same time the Gentiles need to remember that, because salvation was freely given to them by Jesus Christ, they are the more in God's debt. They have cause for rejoicing in God's mercy, but back of it must be a stern sense that what the law required of the Jew—obedience and righteousness—they must themselves give to God in loving response to His favor toward them. Faith must issue in obedience willingly given.

*January 10.*

Read Galatians 3:22-end.

Facts to be noted:

1. The law was a schoolmaster to bring men to Christ.
2. Christ has given us a new approach to God through faith.
3. A common faith in Christ makes men one.

The law heightened the gulf between the Jew and the non-Jew. Schemes of living, codes of law, and standards of conduct are apt to be divisive in their effects. They require obedience which they have no spirit or power to enforce. They drive men into groups of those who conform to them, or refuse to conform. Men can only be brought into unity as the result of a common enthusiasm and a common loyalty. The power of Christianity lies in the fact that the Person of Jesus Christ is at its center. Jesus alone can secure the allegiance and affection of men and women of vastly differing temperaments, conditions, and capacities. The moment we propose any lesser loyalty we invite sectarianism. The solution of our divisions in Church, social, and economic life is an increased devotion to Christ. When we have learned to find fellowship with Him, we shall master the secret of fellowship with each other.

*January 11.*

Read Galatians 4:26-end.

Facts to be noted:

1. St. Paul spiritualized the conception of the Jerusalem which is to be.
2. He made it the symbol of a new spiritual order.
3. In this, men are given a new freedom and citizenship by faith.

The prophet looked forward to a new Jerusalem which should be the center of the coming Messianic Kingdom. He had a lofty ideal before his eyes as he looked upon the city. God was to dwell in it, almost visibly manifested to His people. Justice, peace, and righteousness should reign in it. Still his aspiration scarcely carried the prophet beyond the vision of an earthly city. St. Paul spiritualized the conception. To him Jerusalem was above; it was the condition of spiritual life and freedom into which men are born again by faith; which has its consummation hereafter, but which is entered by the man of faith now. We have heard a great deal of late about "building up" the Kingdom of God on earth, as though it could be created by human effort. We may do much to prepare for it, but the Kingdom will never come till we accept the conditions of spiritual living which God imposes. The Kingdom is a spiritual reality. It will be created by the power of God, or never created at all.

*January 12.*

Read Ephesians 2:11-9.

Facts to be noted:

1. Jew and Gentile are made one by the Blood of Christ.
2. He has destroyed the enmity by the power of the Cross.
3. They become fellow-citizens of one Kingdom.

St. Paul is appealing to a memory which was very vivid to his Gentile converts, the hopelessness and misery of their former life. The despair of the ancient world is abundantly

*(Continued on page 336)*





# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

A LETTER has come to me from a dear boy whose permanent address is Paris, but who writes from Tai-o-haé, Nuka Hiva, in the Marquesas. It has some interesting comments upon the flood of South Sea fiction now in vogue, and I therefore reprint part of it:

“April 29.

“Your letter of December 30th came in on the last post. The Marquesas have no other regular communication with the outside world than by a small schooner which calls every six weeks, with favorable winds—otherwise, and generally, every eight weeks! . . .

“Until visiting the Marseilles exposition last May, I was totally ignorant of the existence of the Marquesas or Society Archipelagoes as such. I had never read Melville, Stevenson, London, O’Brien, or Loti. One morning I awoke to find myself in the perfect horseshoe Bay of Tai-o-haé, the most rugged of mountains rising direct from the sea, save at the base, where they receded far enough to allow a sandy beach, a few palm-trees, and the tiny village of Tai-o-haé. Fascinated, I came ashore to be captivated. And thus it was, though I had passage to Papeete, I bundled myself off the boat, and stayed.

“The ideal climate has put me on my feet, the deathly quiet has restored my energy. I feel a very different person, and am full of gratitude for my great good fortune. How many times I have repeated, ‘The Lord is my Shepherd: He maketh me to lie down in green pastures.’

“My anxiety is to impress upon you my contentment, my happiness; because, understanding, you will give the more credit to what else I have to say. Since I have been here in the Marquesas, I have observed much and read a little: the actualities of the observations making the fabrications of the books the more astonishing!

“The predominating note of Melville is his admiration for the inhabitants of Typee. (The valley of Typee is the next one to Tai-o-haé.) Now the natives of Nuka Hiva are neither as well-built nor handsome, the men, nor as pretty, the women, as the same number of negroes. They are nothing like as fierce as the American Indians. I can not fancy a more amenable race. They are so little argumentative, that they will do something in a way they know to be wrong, because they have been so directed, although they know they will have to do it over again later! It’s impossible to put their docility too strongly.

“Of Stevenson I have the best opinion. His book is the most truthful of all, and his impressions are the most correct. But even he fell into most extraordinary errors. ‘Theft is practically the sole crime.’ I, who have such a poor estimation of the natives, must say a good word for them here. I don’t believe there is another race so honest. What stronger proof can there be than that I live next to the prison, the inmates of which are free from 6 A.M. to 6 P.M. (They are no less free at night, though not officially!) I have all my silver with me: the larger pieces are in plain view. But my house is never shut the whole twenty-four hours, whether anyone is at home or not. There isn’t a person in prison charged with theft when sober, nor has there been for years.

“Of ———, I have the least good to say, though I take off my hat to him as a champion liar. It seems no one ever saw him sober!

“The island of Nuka-Hiva, called ‘the most beautiful of all the South Sea Islands,’ is not ‘the most beautiful island in the world.’ The natives are no more exceptional, save in absolute lack of character. They are dying out; but I would save one negro to three natives, any time. The women are not pretty. A very few have fine heads with noble features; but, as a whole, I should call them almost ugly, and certainly lacking in charm.

“I have Kipiri a man of twenty-five. Tounoui, a boy of fifteen, Taia, a woman of fifty, and Ee, the wife of Kipiri, twenty, all pure-blooded Marquesans, working for me within call. That I should have such an entourage (and there is more of it), one can not wonder, when he learns the work, say, of Taia. Yesterday morning, from 6:30 to 11, she did absolutely nothing but iron one towel, one pajamas, and three sport shirts! What I would do without my faithful French servant I can’t imagine. Perhaps I would pass my time drinking, and so turn everything *couleur de rose*.”

THE QUESTION of the League will not down: and the publication of what Mr. Harding said privately, regarding our entrance, has renewed interest.

Five years ago, two “wilful men” came into conflict; and in consequence America failed to enter the League of Nations. With the passing of time, has come increasing wisdom; thought has taken wider views: sober, patriotic men are questioning whether personal animosities should have any place in the determination of world affairs. The outlook is more hopeful than before; and all the various schemes of coöperation offered, make so much more inevitable the eventual participation of our country in the League.

I believe that our free entrance is desirable to clear up the mess of the great war. That can not be done by Europe alone; and we are directly involved, commercially and economically, as well as morally. We can not honorably withdraw, after the fighting is over, and expect the work of readjustment to be done by others.

I believe that our entrance is desirable to avert other wars. The League, even in its present imperfect form, has done much that way. But eastern and western hemispheres alike will be swayed by what America says, in concert with the other great powers. I believe that we are bound to give leadership to a world sadly in need of it; and the only form in which that leadership can be given on terms of mutual respect, is the League. The League is not going to dissolve; and there is no room for a parallel “association of nations.” We can make our own terms of entrance; but we must enter.

The case stands thus: all civilization is leagued for the common good—except ourselves. Can we afford to stay out? Altruism and self-interest alike, say no.

THIS BONA FIDE letter came to enliven a parson’s mail recently:

“My dear Rev. Sir:

“Will you furnish me with a copy of the creed of your Church, say, from 1850 to 1860, and also a copy of the creed of your Church today? If I could have this soon, I would greatly appreciate it. I am making a layman’s study, which I feel sure will be of interest.”

AN AMUSING SLIP is made by the Los Angeles Times, in an editorial, “Holding to Youth,” which the Boston Transcript republishes, error and all:

“True, Pluto learned Greek at eighty; but he lived a long time ago.”

## SONGS OF A MYSTIC

### VI. EPIPHANY.

They bring Thee gold and incense and myrrh.  
 Alas, what can I give?  
 For in this barren life I live  
 My fruitless hands but rarely stir:  
 Folded, day and night, in prayer,  
 They neither paint, nor carve, nor build.  
 But my spirit is quite filled,  
 Lord, with Thee. And so forbear,  
 Count it not, I pray, as shame  
 That my life has borne no seed—  
 Take my ecstasy for deed!  
 When I stammer, Lord, Thy name,  
 In the fervor of my breath  
 Are my soul, my life, my death.  
 Gold, incense, and myrrh I cannot bring:  
 Take my love for offering.

MARGARET MUNSTERBERG.

It is a mark of true devotion towards the Divine Will, not merely not to shrink from sorrows and calamities, when they are present, but willingly to seek them when they are absent, for God is nearer by His Grace to the afflicted, than to those who enjoy unbroken prosperity. Let us endure the chastening; it is a conflict in which the oftener we engage, the stronger we shall become. Fire tries gold, and affliction the brave!—  
 DREXELIUS: *Heliotropium*.



# Authority and Belief

BY CHARLES LEMUEL DIBBLE, D.C.L

IT often seems that, of all sins, the sin of pride receives punishment most swift and condign. We have been complacently congratulating ourselves of late that we in this Church are not as other men are, Fundamentalists and Modernists; that the Catholic faith had power to digest and assimilate modern learning; and that for Catholics the controversies which had shaken other Communions were unnecessary. Now it seems that we, too, are suffering from acute indigestion. Yet, after all, is our only remedy an emetic? Does the situation demand a fight to the finish? To one Churchman the doctrine of the Virgin Birth appears reasonable, to the other it appears unreasonable or doubtful: what, in fact, is their duty toward each other and toward the Church?

I venture to say that there are several points upon which both men will be found to agree. First, that the doctrine of the Incarnation does not rest upon the manner of generation of our Lord's human body; but rather that the possibility of a miraculous conception is accepted on the basis of an antecedent belief in the Incarnation. Secondly, that the actual occurrence is not, and never will be, susceptible of absolute proof or disproof, any more than any other fact of history. The present controversy is not due to the discovery of new evidence but to a purely *a priori* assumption that it could not be. Thirdly, that belief in the Virgin Birth has, as a matter of history, been held by the Church since, at least, fifty years after our Lord's earthly life, and has been incorporated into the most solemn and deliberate statements of the faith of the Church.

Hence it is quite evident that what is really involved in this question is not the deity of our Lord, but the authority of the dogmatic judgment of the Church. If the doctrine of the Virgin Birth were not in the creed, it might be debatable. But, being in the creed, what shall we do about it? Can we permit a nullification of a solemn pronouncement of the Church, without delivering the Church over to mere intellectual anarchy? On the other hand, can we conscientiously remain in the Church while retaining any mental reservations as to this, or any other, article of the creed?

It seems to me, first of all, that we should distinguish between opinion and the expression of opinion. The Church very properly may, and should, lay down a rule as to teaching; and require that its members, or at any rate its priests, shall not teach anything contrary to its own settled doctrine. But I question whether the Church seeks to govern, or ought to govern, the purely private opinions of its members.

Perhaps this ought to be qualified. There are certain beliefs which are so closely related to activity that they cannot fail to affect our outward acts. Such, for example, is the belief in immortality. We are building for the future; and the sort of structure which we strive to build will largely depend on what we conceive that future to be. The same thing is true of belief in the existence of God, and of our Lord as the Incarnation of God.

Yet even in such primary doctrines the Church is willing to make large concessions to the frailty of our faith, provided we do not go out of our way to inoculate our neighbors with our doubts and fears. Were it otherwise, how many of us could qualify for membership in the Church? To all of us come hours of doubt, when our own immortality, God's justice, God's very existence, are called in question.

It is not, then, belief, but teaching, that the Church regulates. The Church has, as it seems to me, a right and a duty to say to its priests, "You may have your doubts, or you may suspend your judgment, as to some of the doctrines which this Church teaches; but you may not *teach* contrary to this doctrine."

Now, it will be objected that this is a counsel to dishonesty; that one is, in effect, dishonest who is silent when he ought to speak and when his silence may be construed as dissent. This objection is urged from both sides. From one side we hear

the challenge, "If you doubt the Church's teaching, come out into the open and say so and take the consequences." On the other hand it seems that very many persons are obsessed with the desire to parade their doubts and disbeliefs. Silence is regarded on both sides as positively immoral.

It has always been hard for the man who says, "I don't know." The world is so full of people who do know, and are very sure that they know, that there seems to be something suspicious about reserving judgment. You are to be hustled into one camp or the other, or else you become the target of both.

Now, I cannot see that such a course is, in any way, dishonest. We do exactly this in every other human relationship. There is no human society to which we belong that receives our convinced support in each and every feature of its belief and work. I may be a Republican, and yet a firm believer in the League of Nations; because, while I may disagree with my party on this one point, yet I regard it on the whole as worthy of my support. I support my country, even though I believe some of its policies are mistaken. I am loyal to my family, even though I can see faults in my father and mother. I have, in fact, a moral obligation not to desert my family because my wife and I differ; and my wife has a similar obligation not to put me out for such a cause.

Now, if these duties obtain in the human family, how much more ought they to obtain as to Mother Church. The Church is not a club, or a political party. If we, in fact, believe the maxim, *Extra ecclesiam nulla salus*, what a dreadful responsibility it places on both parties to a controversy.

But, as long as I do not expatriate myself, I owe it to my country to pay my taxes and serve it in war. As long as I remain under the parental roof-tree, I have a moral obligation not to criticize my parents. More than that, I will be quite likely to decide many questions on the strength of their decision. Would anyone regard it as intellectually indefensible or immoral to say, "I have very grave doubts on this question, but my father has investigated it and tells me thus and so, and I intend to act on his judgment"?

In doing this I do not surrender my intellect to my father, and he does not ask me to do so. I still remain intellectually doubtful, yet at the same time I am persuaded of his good judgment. It is precisely so with the Creed. We have an intellectual right to have faith in the faith of the Church.

The history of Christian doctrine ought to inspire us with a decent caution as to our own infallibility. We sometimes fret over the inertia of religious doctrine. It fails to accommodate itself to the changing spirit of the times fast enough to suit us. Yet it is this very inertia which has been its salvation. "Every age," says Dean Inge, "is liable to be carried away by some dominant idea which soon becomes a superstition. Authority has a steadying influence, forbidding us to ignore doctrines which for the time are unpopular and preserving to some extent the proportion of faith" (*Faith and its Psychology*, p. 106). The next age reexamines the doctrine that we would have rejected, reinterprets it, or else modifies the ideas which we had supposed conflicted with it, and gives it new vitality. How many of us, for example, would prefer the Sixteenth Century Confessions of Trent, Geneva, or Canterbury, to the Ecumenical Creeds?

Lest we should take this controversy too seriously, we ought to remember that every generation creates its own. We are always reading one another out of the Church—and doing it with a perfectly clear conscience. In one generation it is Tractarianism, in another Evolutionism, then Baptismal Regeneration. We are all thankful now that no one was ejected from the Church, or made to feel that it was his duty as an honest man to leave it, over the first two issues; and we all (including those who left this Church) regret the schism over the third. In time the Church accepts what is good in new ideas and rejects what is false. We wonder at the fanaticism of our fathers.



# Christianity the Way of Life

From a Sermon by the

RT. REV. CHARLES FISKE, D.D.

THE FOLLOWING is the report of a sermon preached by the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, at Hamilton College, Clinton, N. Y., in the *Utica Observer-Dispatch*. In his sermon the Bishop said:

**W**E can best learn what Christianity is, by asking what it is not.

"It is not belief in a book. When I was younger, people thought it was. They would have been shocked had I told them that Joshua never made the sun stand still, that Balaam's ass was not an expert linguist, that Jonah was not swallowed by a whale, and that the Old Testament may be full of myth and legend and oriental folk lore. Now we know that the story about Joshua is a quotation from a poem and is not to be taken literally. We know a lot of other things about the Bible and most of us have found it a better book than it ever was before. Christianity is not the religion of a book. Certainly its truth does not depend upon a mechanical view of the inspiration of scripture.

LAW OF FELLOWSHIP

"About the time I entered college, Christianity was supposed to be a matter of individual salvation. It was God's plan for saving my own little soul. Well, it is a redemptive power, this gospel; but it is more than that, it is a social gospel, a law of fellowship for individuals but also for industry, for nations, for races. In my earlier days men would have resented the interference of religion with their business as an impertinence and an intrusion. Now, you find people rejecting Church and Christianity just because we have not preached it strongly enough as a social gospel.

"In my young days Christianity was identified with a special theory of the atonement which said that I had incurred the wrath of God and deserved death and that Christ died in my stead. That is not the gospel; it is a caricature of it. Now, we see that the cross of Christ is a revelation of the mind of God, revealing the cost at which all human redemption is won. All victories pale before the conquest of love, though it bears no arms and uses no force. Until the world learns that lesson of Calvary we shall never have international peace.

"In other days Christianity was identified with the view that all the dust of all the bodies of those long dead would somehow be brought together from the far corners of the earth and that our bodies would rise up out of the graves

to soar towards heaven. The Church had never put forth such a theory, but many people thought in their hearts that this was what we meant by the resurrection of the body and that if you couldn't accept it, you were not a Christian.

CHRISTIAN CIVILIZATION

"Back in mid-Victorian days people identified Christianity with our so-called Christian civilization. They do yet. Lots of them can't see that a man may be at the same time a convinced Socialist and a consistent Christian.

"Well, there is no such thing as a Christian civilization. Christianity is a civilizing and humanizing force, but many other influences than that of Christianity have gone into the making of modern civilization. There are no Christian nations. There are only so many Christian individuals who are subjects in certain nations.

"Just as Greek civilization died and Roman civilization and then the feudal system and so on, so our present civilization may be destroyed, and another order take its place. It may even be that Christianity will be taken seriously enough to be partly responsible for the overthrow.

"The trouble with the so-called Fundamentalists today is that they too often confuse Christianity with their own explanations of it. They are right in contending for the faith. They are wrong in thinking that the rejection of certain theories about the Bible or about the atonement or the way of salvation means rejection of Christianity.

"On the other hand, there are Modernists who are not content with seeking to restate the truths of Christianity in terms of modern thought. They explain the faith in such a way as to explain it away.

WHAT CHRISTIANITY IS

"What, then, is Christianity? Let me tell you in a few words. It is a system of belief and a way of life. The

first is the sanction for the second. We are asked to follow the way because we believe in the authority of Him who pointed it out.

"Christianity is the belief that God was in Christ revealing Himself to men. It is belief in the Christlikeness of Almighty God. It is belief therefore that because Christ is divine, His teaching has divine authority.

"How do we gain faith in His divinity? Not by assembling a lot of proof texts, but by studying the story of the growth

## MELETIOS APPEALS TO AMERICAN IDEALISM

MOUNT ATHOS,  
28, NOVEMBER, 1923.

TO HIS EMINENCE  
THE BISHOP OF HARRISBURG,  
DR. J. H. DARLINGTON.

My dear Bishop:

**A**S I answered by cable today to your two telegrams, announcing love and sympathy from the House of the Bishops and from the Synod of Washington, so now do I repeat, by this letter, that they brought to me a great consolation.

Such manifestation for the Ecumenical Patriarchate surely evidences that the two Churches, Orthodox and Episcopalian, are bound by "the bond of perfectness" (Col. 3:14) like the members of one body, where all the member suffer whether one member is suffering (I Cor. 13:26).

Now will draw your love and sympathy towards the miserable refugees. The one million and a quarter people of Christianity of Asia Minor and East Thrace, Greeks and Armenians, who are saved from the catastrophe by taking refuge in Greece, should be kept alive. But without a foreign generous assistance surely a great number of these people are condemned to die during the winter by starving, cold, and sickness.

Therefore I do appeal to the American generosity for these miserables, whose sole guilt is that they are Christians and believed in the promises of the Allies. A united endeavor of all the friends of the Near East Christianity for this very Christian work is expected, and I am very consoled to hear that a new organization under the name of "American Friends of Greece" came to be added to the organizations, which, until now, so effectively assisted the Greek Government and society in this work.

The European materialism made the Christian flag to be defeated in Asia Minor, the very cradle of Christian Faith. Let the American idealism make the Christian spirit of Charity to triumph over the consequences of that defeat.

The Grace of our Lord Jesus Christ be with you and with all your Nation.

Your brother in Jesus Christ,  
The Patriarch MELETIOS.



of this faith in the hearts of the apostles until they found in Christ all the values of God. Why did they believe? Because here was One who said that He was the way, the truth, and the life, that no man could come to God but by Him, that those who had seen Him had seen God, that all men were from beneath and He from above, that all men were like silly sheep and He had come to save them, that they were sinners and He would die to win them, that He was so sinless that no one could convict Him of fault, and that some day He would come back to judge men as to the use they had made of His teaching, because God had given all judgement into His hands that men might honor Him as they honored God. Suppose I were to talk like that; you would call me a crazy fanatic. Either Christ was a lunatic or what He said of Himself must be accepted as true.

#### INSPIRATION OF FAITH

"Now why am I saying all this? Because I am interested in bringing your minds to the point of conviction about Christ's divinity? Not for a moment. No, I am not trying to win your assent to any theory, however exalted. What I want to do for you is to bring the inspiration of such a faith to bear on all the problems of life.

"Christianity is not only a belief: it is a way of life. Only, we can't walk in the way if we have no certainty as to the authority which points it out. If Christ may have been only human—and therefore perhaps a foolish, mistaken idealist—we shall never get men or nations to try to live by the golden rule. If He was a man only—a mystical Oriental who lived a simple life in a simple age—how can we be expected to accept His teaching as possible for the rough world in which we live today?

"So do not make a false distinction between creed and character, doctrine and life. They go together. I do not pretend that faith in the divine Christ is easy. Indeed, it is hard to interpret and define. But only that faith can give us light in a world like ours and only that faith can give us courage to try out His way of life in an age like ours. "George Tyrrell once said that to believe that this machine-like world of ours, with all its seeming blind fatalism and all its crushing sorrow, is from God and in God that all things move together for good—that means faith in long trousers. All else is faith in knickerbockers.

#### HAS NEVER FAILED

"That is: It takes a real adult faith to believe in a God of love in a world like this. I could not believe in Him if I did not believe that the meaning of Christianity is simply this, that the heart of God is like the heart of Jesus.

"It is hard to have faith to try out Christ's teaching in this wicked world. Most people never do try it. You have heard that Christianity has failed. It hasn't. It simply has never been tried. Some of us are making little stabs of effort to live it. We shall never try with real heroic effort until we get back our faith in the divine authority of the teacher."

#### A LITANY OF THE NATION

God, give us eyes to see the human need;  
God, give us hands to do the noble deed;  
God, give us hearts that bleed when others bleed;  
Save us, Good Lord.

God, make us great, not with mere power and gold,  
But with compassion strong and meekness bold;  
For others, not ourselves, the trust to hold;  
Save us, Good Lord.

God, make us true, clear as the heaven is clear,  
Clean in our way of life, not knowing fear,  
Building Love's mighty Kingdom far and near;  
Save us, Good Lord.

God, give the world the visioned peace which came  
Before men's eyes through smoke and battle flame;  
Make us a nation worthy of Thy name;  
Save us, Good Lord.

CANON SCOTT.

## NINETEEN-HUNDRED AND TWENTY-FOUR

BY HAYWOOD TUPPER.

OMNIPOTENCE, with beneficent plenitude, allotted man the demesne of Space, and the duration of Time; they inhere as conditions of our being. How little we value the familiar! Pathetic truth, is it not? Marvelous the bestowment of Time, for in this wise does the Eternal give us to participate His own infinity, as the dew-drop reflects the full orb of light.

The Eternal is *Existence Absolute*: "I Am," He revealed Himself to the shepherd, Moses, tending Jethro's flocks in the land of Midian.

He endows us at our creation with inalienable existence, unending life. The heavenly bodies measure us day and night, the procession of the seasons, "painted spring," leafy summer, burnished autumn, ermined winter, the equinoxes and solstices, their guided motion insures the fidelity of each annual return: Nature making epochs with an emphasis which always commands attention. Glorious the ordered sequences of this pleasant planet we call Earth.

The social and religious phases of man's life furnish correspondence with the outward environment, a natural response to the exquisite technique of the material universe, as octave answers to octave in music; so we have our calendar for meting out time illuminated by epochal dates.

Soft-footed passes the great procession of years, noiseless pageant; as the Grecian deities were said to be shod with wool, their footfalls silent; the winters, evanescent as descending snows; the summers, buds bursting to beauty, then passing from the vision which expatiated over their transient loveliness;

"The ear, and the sheaf, so they come and they go  
On the river's breast, with its ebb and its flow,  
As it glides in the shadow and sheen."

Jehovah appointed many dates to be observed in the religious polity of Israel; our authority for the noting of epochs is thus of the highest Source. Unbroken monotony were time had we no epochs of special significance; it would be language without inflection, sentences without emphasis, words without accent. And, so, we hail and bid welcome the glad New Year. A sweet, clean volume of three-hundred and sixty-five pages, fresh, white pages. Perforce we must keep a diary with indelible pencil. Indelible? Yes.

"Is there, then, no death, for a word that's spoken?  
Is there, then, no deed but left its token  
Written on tablets never broken?  
Do the elements subtle reflections give?  
Do pictures of all the ages live  
On Nature's infinite negative?"

asks Whittier.

What will be written in the volume of the new-come year? What shall this little segment of time record? Far beyond our feeble arithmetic to compute is the value of our heritage of Time—which is the earth-side of unending duration.

Whatever of sunshine or cloud is enfolded within the convolutions of Nineteen-twenty-four let us accept the wise counsel of the author of the Blue Flower:

"Love life, and live it as bravely as we can."  
"We know not what the future hath of marvel or surprise  
Assured alike that death and life God's mercy underlies."

With a tender grief that was not woe, we bade the yesterday farewell; with a heart of exultant expectancy we greet with welcome Nineteen-twenty-four.

*Respice, prospice.*

#### DAILY BIBLE STUDIES

(Continued from page 330)

testified to by contemporary writers. One of them had said that there was no hope for the world unless it came from the outside. The only message for a world which in despair has given itself to bitterness and sin and strife is the fact of the love of God; and God has showed the reality and the depth of His love in the death of His Son upon the Cross. No man is beyond the reach of God's love in Christ. Every man is of infinite worth to the loving heart of Christ. That is the basis of the Christian fellowship which makes it possible for men to live together in peace. Christ has obliterated the distinctions among men by giving all men a new dignity as objects and recipients and His love.



# The Bishop Paddock Lectures for 1923

BY THE REV. FRANCIS J. HALL, D.D.

THE Bishop Paddock lectures for 1923, on the subject of *Authority and Freedom*, seven in number, were given in the General Seminary Chapel at Evensong on several days between December 10th and 20th. The lecturer, the Rev. A. E. J. Rawlinson, of Christ Church, Oxford, is one of the most brilliant and promising of the younger English theologians, and is certain to exercise increasing influence in coming years.

In these lectures he affords notable help to those who would consider current ecclesiastical and theological movements in comprehensive perspective. They are clear, logical, coherent, and persuasive, revealing very thoughtful and scholarly study, and calculated to challenge such study by others—even by those who are unable wholly to agree with his contentions.

His first lecture, wherein his standpoint and distinctive aim emerge, presents in a fascinating way the opposite claims and functions of Authority and Freedom. I postpone to a later part of this article the task of giving some idea of its argument and bearing on our immediate situation. The second lecture, under the caption of Authority without Freedom, deals with mediaeval ecclesiasticism and the later Roman Church. He describes the Catholicism of that Church, since the Reformation, as "a narrowed Catholicism, a Catholicism on the defensive, the expression of a religion driven in upon itself; a counter-Protestantism, specializing in Catholic piety to the prejudice of other and complementary interests of the human spirit, and occasionally even to the prejudice of moral values." On the other hand, the positive values of the Roman system are recognized and exhibited with careful fairness. The Roman Church has succeeded, he shows, in winning sinners and developing saints; in conserving a genuine folk-religion; in witnessing consistently and effectively to the Central truths of the Christian Gospel and to the supernatural; in adapting itself to varying conditions; and so on. But this Church, he maintains, "with all its merits, is not and cannot be, on any considerable scale or in any effective sense, the chosen home of intellectual or spiritual or moral freedom." All this is elaborated in a series of statements too complex to be presented here.

The next two lectures deal with The Reaction against Authority, and exhibit the successive phases of Protestant developments, beginning with Martin Luther and continuing to the present generation. He shows that the original revolt was not against authority in religion as such, but aimed to substitute "the authority of God for that of men. Actually it was a substitution of the authority of the Bible, as interpreted by reforming theologians, for that of the mediaeval Catholic tradition as interpreted by the later schoolmen, and as administered by contemporary Rome." Confessional Protestantism was Catholicism modified; and, subject ostensibly to the exclusively biblical rule of faith, retained human authority in sectarian form. But, from various causes here traced, the latent individualism of Luther's position has triumphed. "The Church is conceived frankly as an association of devout individuals . . . a kind of devotional club." "The Churches" dethrone the Church, and the Catholic ideal of world-wide organic unity "is widely regarded as being a frankly impossible dream."

The lecturer devotes considerable attention to Ritschlianism, as being "the clearest presentation of the implicit theology of Protestantism generally, wherever it has abandoned its reliance, in the old-fashioned sense, upon the letter of the Bible," and as the logical development of the Protestant doctrine of justification by faith. Moreover, the teaching of Ritschl is said to afford the clue to the present emphasis among Protestants on the kingdom of God, conceived as "identified simply with the Christian ideal, and particularly with the ideal of 'a better social order for which to work.'" This conception the lecturer criticizes adversely at some length, as agreeing neither with the New Testament nor with a correct idea of the Church's proper function. Incidentally, he maintains the vital need of retaining the other-world aspect of Christianity; and

comments on the decay of "objective worship," and of definite teaching, among Protestants. Truth-seeking is being preferred by many to assured knowledge of truth.

The fifth lecture, on The Authority of Revelation, gives reasons for sweeping aside the well-worn distinction between natural and revealed religion, especially considerations brought in by the idea of evolution and by the study of comparative religion. Truths concerning God, religious truths, cannot be reached by the reason unless they are revealed. All religious truth is revealed truth. He says, "*Whatever is of spiritual truth or value in any form of human religion whatsoever comes from God, and is a product of Revelation.*" The distinction between natural and supernatural revelation he does not discuss nor even mention. Acknowledging that Christianity, in so far as it is grounded in history, may be described as relative—he discusses this at some length—he justifies the claim of Christianity to supreme finality as compared with other religions on the ground that in it God comes into living, personal, and redemptive contact with men, lifting men to fellowship with Himself. The historic Incarnation of God in Jesus Christ is the fact which does "invest the Person of Jesus, for such as accept it, with what can only be described as a final and absolute value." And Christianity "is saved from being merely retrospective . . . by the complementary Christian doctrine of the Spirit . . . indwelling the Christian community."

The sixth lecture contains an illuminating exhibition and persuasive defence of Sacramental and Institutional Religion. Its initial thesis is, "Positive and historical religion is not mediated exclusively by historical facts. It is mediated by the Spirit. And the Spirit operates not only through the living tradition and the prophetic word, and not only through incalculable and unforeseen inspirations; . . . it operates also through institutional forms and sacramental rites." The loss of corporate and institutional life of the Church and of elements of cultus, of Churchmanship, of sacramental continuity, he maintains, would bring calamitous impoverishment and "the drying up of the most vital well-springs of personal and individual religious life." The lecture is a consistent, although judicial, defence of Catholic sacramentalism. He says, "The Gospel without the sacraments would be more Christian than the sacraments without the Gospel. Nevertheless either without the other is less than the Christianity of the New Testament or of history." The Holy Eucharist is treated at length; and, as bearing on recent controversy, I notice that the lecturer describes, and vindicates the allowance of, devotions before the reserved sacrament, as a form of devotion to the living Christ.

The concluding lecture, on Evangelical Catholicism, is devoted to argument for synthesis of the positives of Evangelicalism and Catholicism and the sloughing off of negatives—the combination of Evangelical proclamation of the Gospel with Catholic wholeness in loyalty to historic Christianity, the latter including assimilation of all that is true and spiritual, whatever its immediate source, to Christian use. He advances as the thesis of his book "that Protestantism has worked itself out, that it has shown what it could do and what it could not do, that it has taught its unforgettable lesson, and is now in a position to gather up its gains; but that the time is approaching when its negative protests will no longer be required; at least that a return is both possible and necessary to a more balanced and Catholic point of view. For indeed the Catholic ideal is the true one." This last thought is expanded, and the recent Catholic revival in the Anglican Communion is described with discriminating approval. The purely negative and destructive effects of modernism and historical criticism, he says, "have probably by now been fully, or almost fully experienced, and the movement of critical theology is entering upon a more reconstructive stage."

His conclusion is optimistic—not in the direction of forcing the pace in movements for reunion, on which he offers wise cautions, but—in the evident growth of larger concep-



tions of the Christian religion in many directions. He exhibits a bright picture of what the Catholic Church may become as the home of all truth, authoritatively exhibited, and of intellectual, moral, and spiritual freedom.

We have in these lectures a magnificent apology for Catholic, as contrasted with Protestant, Christianity; and no doubt the lecturer will be reckoned as an "Anglo-Catholic." I doubt, however, the entire adequacy of such a label in his estimation. He is trying, if I understand him rightly, to liberalize Anglican Catholicity in the direction of a more hearty recognition of the need of freedom. This aim emerges at many points, but most definitely, perhaps, in his first lecture, to which I now return.

In it his aim is to do full justice in both directions to the superficially opposite claims of authority and freedom. With reference to Authority he maintains incisively that "Christianity is a definite, historical, and positive religion, which therefore requires to be taught, both in theory and practice . . . The demand that the Church should give dogmatic and definite religious teaching to such as are able and willing to receive it is a perfectly reasonable demand." His careful elaboration of this contention I have no space to describe, except to mention his insistence that the need of Authority cannot in the propaganda of divine mysteries be put out of date by the growth of intelligence.

On the other hand, he argues that a *consensus fidelium* which is secured only by discipline is not impressive. "*Real authority requires real freedom as the only environment in which it can live.* And the risks of freedom have to be taken: they mean that heresies arise and have to be met by reasoned argument and not by summary excommunication: that the truth has to be trusted to prevail on its merits in the free forum of open discussion, and as tested by its applicability to life." There must be permitted a "free handling of tradition" in critical testing and sifting.

I think that very few intelligent Anglo-Catholics will disagree with his *main principle*, that real authority and real freedom of enquiry and conviction are mutually dependent, and that the sacrifice of one involves injury to the other. But the lecturer *seems*, in his unguarded emphasis upon freedom, practically to exclude *all* discipline in relation to doctrinal error—even such as is necessary to secure that the official agents of the Church's propaganda shall not be at liberty publicly to deny and assail the Church's faith. If he really means this, he, of course, differs in an important particular from the general view of conservative Churchmen. They would consider him to be pleading in effect for license rather than for freedom.

### THE TREATY OF LAUSANNE— COMPOUNDING A FELONY

EDITORIALS FROM THE PHILADELPHIA RECORD \*

**T**HE terms of the treaty are the terms of a conqueror to the nations he has defeated in war.

The United States did not fight Turkey, but it gains no consideration on that account. Under the treaty of Lausanne no Americans or American interests gain anything with the exception of the speculators in concessions, who are headed by the Chesters, father and son, and they have sold their concessions to Canadian speculators, who are reported to have sold to English and French speculators or capitalists. We traded off our rights to Turkey for a century for the so-called Chester concessions, and those have been sold to foreigners. . . .

This treaty would sacrifice the whole missionary and educational plant in Turkey. We have never, so far as the public has any information, made any effort to hold our associates in the war, who fought Turkey and conquered it and then allowed it to get up and dictate terms, to their promises to us. On January 10, 1917, Aristide Briand, Prime Minister of France, handed to our Ambassador in Paris the reply of the Allies to the questions of President Wilson as to what they

were fighting for. They gave eight reasons, of which one was as follows:

"6. Liberation of the population subjected to the bloody tyranny of the Turks; rejection out of Europe of the Ottoman Empire as foreign to Western civilization."

. . . On November 8, 1922, President Harding wrote that "everything which may be done will be done to protect the Armenian people, and preserve to them the rights which the Sevres treaty undertook to bestow." And yet nothing has been done, and there is no evidence that our Government has made any effort to hold the Allies to their promises to us, and if we ratify the Lausanne treaty we accept the repudiation of their promises made to us by the Allies; we give our consent to the most disgraceful agreement ever made between Europe and the Turks, and we abandon all the ancient rights of Americans in Turkey.

\* \* \*

If the United States did not ratify the treaty . . . there would be one Occidental nation that would not compound a felony. There would be one nation in the Western world that would refuse to accept the terms dictated by the Turk as a victor to the civilized world groveling at his feet. Nothing that could be conceived of would do so much to prove the moral grandeur of America, to the Turks, to Europe, and to the world, as our abandonment of our religious and educational plants in Turkey rather than to surrender to the Turkish usurpers in Angora.

If some of our well-meaning citizens in the Near East would forget some piles of stone and mortar, and if our government would rise to a great moral conception and rebuke England and France and Italy for selling civilization to Angora for a mess of very poor broth, the moral influence of the United States throughout the world would rise immeasurably and it would not be very long before the Turks would offer terms to induce us to return. We may not fight the Turk, but to accept his terms is to betray civilization.

### THE CHURCH AND THE PAPACY

A CORRESPONDENT sends me this interesting note: Recently there came into my possession an interesting book on *The Primitive Church and the Primacy of Rome* (Hodder and Stoughton), written by Professor Bartoli, who had been a Jesuit for twenty-seven years. It appears that he taught science, literature, and languages in several colleges of the Society of Jesus, both in Europe and Asia, and had preached the word of God in different countries and languages. He was also for five years a regular writer on the staff of the Jesuit magazine, *La Civiltà Cattolica*, which is published at Rome under the eye of the Pope, and in the interest of the Papacy. Having at last begun to think for himself, our author tells us, "there was nothing left for me but to submit to a life of slavery and idleness in the Society of Jesus, or to rebel against the Society and the Church which by a false and absurd religious system doomed my personality to slavery and destruction." They who would be free, themselves must strike the blow. "So at one stroke I broke off the chains of my slavery and returned to the liberty of the children of God." He goes on to tell us how this freedom of mind was attained. In 1896 a German Jesuit asked him to write an article against an Anglican paper, which had caustically commented on the claim of the Papacy to the universal domination of the whole Catholic Church. In his reply to the paper, our author quoted some words by St. Cyprian in his treatise *De Unitate Ecclesiae*, which he thought would completely settle the Anglican scribe. The German Jesuit read the article, and smiling grimly, asked where he had studied theology. (This was after he had taken his doctor's degree in Theology.) "Do you mean to say," said the German, "that in Italy it is not well-known that the words you quote from St. Cyprian were never uttered nor written by him? They are a later interpolation into St. Cyprian's works." Angry by being misled by his spiritual pastors and masters, he commenced and continued for ten years a fresh study of the Roman position, and was forced to the conclusion that the claim of the Pope to be the one Vicar of Christ on earth and Vicegerent of the Almighty is not a valid claim; and that Roman Canon Law is wrong in speaking of our Lord God the Pope. He further deprecates and deplores the development of such dogmas as that of Papal Infallibility and the Immaculate Conception of the B.V.M., and would not be surprised that a dogma decreeing the Immaculate Conception of St. Joseph would be the next step, as his many devotees are crying aloud for this new dogma in books and pamphlets.—VIATOR in the *Scottish Chronicle*.

\*Dr. Fred Perry Powers, author of the foregoing editorials, was born in Turkey, the son of missionary parents. His father died and was buried there, his mother and sister also spent their lives in mission work in that country. He speaks not only with great authority on the subject, but he interprets the traditional sentiment of the great American missionary pioneers who carried into the Near East the ideas and ideals of America.





## CORRESPONDENCE

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

### THE STANDING OF PASTORAL LETTERS

To the Editor of *The Living Church*:

**I**N a recent editorial, referring to what you first speak of as a "Declaration" of the House of Bishops, dealing with the question of the Virgin Birth of our Lord, amongst other things, you later speak of it as "this very definite ruling of the House of Bishops," and as "that ruling." I wonder where you get the idea that any form of Declaration from the House of Bishops is in any sense a "ruling"?

The word "ruling," as used by you, is defined in the *Century Dictionary* as "The determination by a judge or court of a point arising in the course of a trial or hearing." I submit, with the greatest deference and respect for the individuals comprising that House, that any pronouncement or declaration of the views of such individuals or of such House, of the character of the one you were considering, is purely personal, and not official, having not the slightest resemblance to the determination by a judge or court of a point properly cognizable by such judge or court. If this is true the pronouncement referred to is without any binding force or effect upon the Church as a whole or upon any individual member of the Church. Your words imply some power on the part of the members of such House to lay down the law for all members of the Church—to make a "ruling" as a court gives judgment. I deny that such power exists, even impliedly. If it exists anywhere in this Church, it can only be in the General Convention, and not in either single branch of that body.

It is interesting to note, in the same dictionary, under the verb "rule" and that division dealing with a decision or rule, in law, this quotation, as illustrating such meaning: "Had he done it with the pope's licence, his adversaries must have been silent; for that's a *ruled* case with the schoolmen." Have *we* a composite pope?

Can you point out any provision of the "Constitution and Canons for the government of the Protestant Episcopal Church in the United States of America" giving the House of Bishops power to make "rulings" or pronounce "judgments" upon such matters as are treated of in the recent Declaration?

Even a Pastoral Letter should not be confused with a ruling, and the only mention of a Pastoral Letter which I can find in the Constitution and Canons above referred to is in Canon 21, §II (v), which gives direction for the reading of such Letter to the various congregations.

GEORGE F. HENRY.

[We had not intended to use the term *ruling* in its formal or technical sense, in which, undoubtedly, it is inapplicable to the Pastoral Letter of the House of Bishops; and since, to our surprise, as Mr. Henry has pointed out, the *Century Dictionary* does not allow a less formal use of the word, we gladly withdraw it and substitute "formal opinion." But we hold that though this "formal opinion" of the House of Bishops is something less than a judicial decision it is also something more than "purely personal and not official." The precise degree of authority to be attached to the Pastoral Letters of the House of Bishops has, as Mr. Henry will agree, often been discussed and never judicially determined, but we believe that few will hold that they are wholly lacking in "official" character. At some future time we may have the opportunity of going more fully into the subject, when we shall greatly welcome Mr. Henry's valuable assistance.—EDITOR L. C.]

### DO WE BELIEVE IN THE HOLY SPIRIT?

To the Editor of *The Living Church*:

**I**T is related in the Acts of the Apostles that, on one occasion, St. Paul asked certain "disciples": "Did ye receive the Holy Spirit when ye believed?" and that they replied: "We have not so much as heard whether there is a Holy Spirit": whereupon they were given Christian Baptism—having had only the Baptism of John—and were then confirmed.

This is one of the passages that are made much of in dogmatic treatises on Confirmation, so, for that and other reasons, it cannot be said of us that "we have not so much as heard whether there is a Holy Spirit." But the question is pertinent, for all that. Do we really believe in the Holy Spirit?

If any clergyman today were to deny the Holy Spirit and propose to eliminate the third section of each of the two creeds, there would be an outcry; there might even be a call in some quarters for heresy trial. But the question is still pertinent: Do we really believe in the Holy Spirit?

Of course we say we do, every time we repeat either of the Creeds; but are we telling the truth about ourselves? Or are we of the number of those of whom the prophet said: "This people honoreth Me with their lips, but their heart is far from Me?" Once more, we believe (of course) that there once was a Holy Spirit; but do we believe that there *is* a Holy Spirit?

That is a very practical question, and it can be answered by asking another very practical question: What actually is our reliance when we want to get results—want our clergy and laity to believe in the Virgin Birth, for example? want to bring about Church Unity? want to have our own beloved Church be as a city that is at unity with itself, or that is "compact together"?

Look abroad in the world today, outside the Church, and what do we behold? Authority on the one hand and rebellion and defiance on the other. And inside the Church, is not the situation very similar—in fact, identical? Trial for heresy threatened in one place, ministers challenging—nay, "daring"—the Church to try them in another place? I thank God that you have written: "in our judgment heresy trials ought to be very rare indeed, and only employed as a last resort in very aggravated cases."

There is nothing in that to provoke defiance; and I do not understand the recent Pastoral to threaten or recommend heresy trails or the exclusion from the ministry of certain aged and faithful priests. Whether every word in that Pastoral was wise or unwise, true or false, the fact is that it was issued in response to an appeal that had been made to the Bishops by certain perplexed laymen.

Nevertheless, I am somewhat perturbed in mind to find you referring to this Pastoral as "this very definite *ruling* (italics mine) of the House of Bishops."

Since when has a Pastoral Letter from our Reverend Fathers in God become a "ruling," a word which carries a very definite suggestion of "a decision of a judge or court?"

Permit the reminder that the General Convention, several years ago, very definitely refused to establish a Court of Last Resort in matters of doctrine and not because we already had such a court in our House of Bishops, but because no such Court was desired. But my present point is that not by courts and rulings does the Holy Spirit preserve us from error and make us to "have a right judgment in all things."

And no matter what respect (and I would not undervalue it) is due to any opinion of the House of Bishops, no one will contend that they have a monopoly of the Spirit.

It is true that the Proper Preface for Whitsunday limits the action of the Holy Spirit on Pentecost to the Apostles (in plain defiance of the facts) and that the House of Deputies turned down a substitute offered by Dr. Stires setting forth the truth of the matter. But it is not to be inferred from this that our Church rejects (theoretically) the doctrine of the Holy Spirit in the Body of Christ. "We are all by one Spirit baptized into one body"; and we are promised the Indwelling Spirit in Confirmation. And while you argue against heresy trials except under aggravated conditions, it must be borne in mind that "rulings" and heresy trials belong in the same category, and are in the same sphere and atmosphere. They savor of the courts of this world and not of that Kingdom which is "righteousness, peace, and joy in the Spirit."

Already we learn of "counsel" as having been employed to defend one who is, or was, to be "tried for heresy"; and the morning papers carry the information that, in a certain possible contingency, this clergyman "will make a demand that the Bishop publicly retract the charges of heresy," and "failing in that, will consult as to other possible recourse," which sounds like a hint of appeal to the secular courts. And so it goes. Have we so much as heard whether there is a Holy Spirit? If "the law is the strength of sin," may it not be the strength of heresy also?

In the latter part of your editorial you say to those who do not "intellectually accept this, or some other article of the Christian faith," "*study*, and keep on studying."

That is more like it; but what is the use of studying when there has been a "ruling"? The necessary correlative of study is liberty. Furthermore, turning to one of the books you rec-



commend, Gore's *Belief in God*, I find this paragraph: "What I have desired to do in this chapter is to let it appear that, if a person will approach the Gospels without a dogmatic prejudice that miracles are incredible, he will find himself convinced that they actually occurred, and in particular that Jesus Christ was really raised from the dead the third day, really gave to His disciples the symbolical assurance of an ascension heavenward, and was really born of a virgin mother." Is that true as a matter of fact? Huxley had no "dogmatic prejudice that miracles are incredible," but he remained unconvinced of the reality of a single one of the miracles of the New Testament. But is it necessarily true?

It certainly is not, if what the New Testament itself says is true. St. Paul wrote that no man can say that Jesus is the Lord but by the Holy Spirit"; and our Lord Himself, in speaking of the witness that would be borne to Him after Pentecost, declared that it was a two-fold witness: that of the Holy Spirit and that of the Apostolic testimony to the facts (St. John 15: 26, 27). That is the *rationale* of Christian Apologetics as our Lord taught it. And that means, as I understand it, not only that the witness of the Apostolic preaching and all subsequent proclamation of the words and deeds of our Lord, were to be accompanied and confirmed by spiritual results wrought by the direct agency of the Holy Spirit, the Spirit of the Crucified, Risen, Ascended, and Glorified Christ, but means also that the very nature of the Christian religion, and specifically of Christ Himself as possessing a two-fold character, is such that this two-fold testimony is requisite.

Historical facts are historically established; spiritual things are spiritually discerned; and the two unite in "the Word made flesh." Take, for instance the Death and Resurrection of our Lord. Historical testimony could prove that Christ died on the Cross; but not that His death was "a death unto sin." Historical testimony might be adequate to prove that a person, who had physically died, came back to life, a thing not in itself impossible, but no historical testimony would suffice to prove that "the life that he liveth he liveth unto God." Historical testimony, as Westcott pointed out, "fails at the decisive point."

So historical testimony might conceivably prove a Virgin Birth—a phenomenon, we are told, not unknown in nature; but surely no historical testimony alone could demonstrate "conceived by the Holy Spirit."

When, therefore, Bishop Gore claims that the only prerequisite to belief is the absence of "dogmatic prejudice"; and the rationalistic critics tell us that criticism and science have made it "impossible" to believe certain articles of the Creed, it is one more case of extremes meeting. Both alike ignore the Holy Spirit—a rather serious error for a Christian and a champion of the Christian Faith to fall into.

I am unwilling to close without calling attention to the matter of Prayer Book Revision from this angle.

In the finally adopted rearrangement of "Opening Sentences" for Morning and Evening Prayer (to give but one instance), the whole half of the Church year, beginning with the First Sunday after Trinity, is left a blank, with the exception of two sentences in Morning Prayer for Thanksgiving Day.

That is no trifling matter when we think of the power of suggestion.

Atlanta, Georgia,  
December 21, 1923.

C. B. WILMER.

### CRITICISM—HERESY TRIALS

To the Editor of *The Living Church*:

THE letter of mine appearing in your issue of December 15th was first submitted to Bishop Lawrence and had his approval. He certainly did not regard it as an "impertinence". You missed the nub of my communication, which was not a criticism of Bishop Lawrence, but an endeavor to bring out sharply the contrast of your attitude in the case of Bishop Brown and Bishop Lawrence. Personal letters, recently received by me from some of the brethren however, indicate that they discerned the nub of the letter. We can only be amused at your statement, in the note to my letter, that Bishop Lawrence has not given ground for criticism, when you devoted four columns in one issue, and several more in subsequent issues to criticisms of the Bishop of Massachusetts. My point was, and is, that you should demand trial for heresy of prominent men as well as of obscure ones. But, as one of my correspondents affirms, it is probably true that theological heresy may be forgiven and condoned, but economic heresy never.

A. L. BYRON-CURTISS.

Feast of St. Thomas, 1923.

### "A MATTER FOR CONFERENCE AMONG FRIENDS"

To the Editor of *The Living Church*:

WE who have had the privilege of attending many Conventions of the Diocese and of the General Church had come to believe that the *odium theologicum* had been banished from our Church for all time.

It is threatening to appear again, and will show itself in all its hideousness unless we unite to keep it out of our borders. I think we may say that freedom of interpretation of the Bible has received general consent. The right to interpret the Creed, which is now the chief subject of consideration, is a matter for conference among friends rather than for contention of hostile minds. Shall we not agree so to regard it?

I venture to call the attention of my brethren to a prayer of Henry Sylvester Nash, a name honored and beloved throughout this country. It runs:—

"O Lord of all Love and Light, let me tread the temple of Truth with reverent feet. Let me not desecrate its sacred precincts with brawling and brow-beating, nor defile its altar with scorn for anything my brethren have believed. Amen."

This prayer has been a guide to at least one presbyter of our Church. I hope it may prove a help to many others.

Groton School,

ENDICOTT PEABODY.

Groton, Mass., Dec. 20.

### THE "MODERN MIND" AND CATHOLICISM

To the Editor of *The Living Church*:

IT is related of the great Athanasius that, at the Council of Tyre, he produced the man whom he was accused to have murdered, and whose right hand he was supposed to have cut off. The muffled figure is introduced; he shows the face and asks: "Is this Arsenius, whom I murdered?" Then he draws out first one hand and then the other: "Let no one now ask for a third; for two hands, and two only, has every human being received from the Creator."

The Catholic Faith is neither dead, nor maimed, but very much alive, and ready to extend a reconciling hand to "fundamentalism" on the one side, and the "modern mind" on the other, for there only is the solution of the antinomy.

"Fundamentalism" harks back to "the Bible, and the Bible only." It says, "It must be true, because it is in the Bible." The Catholic Faith says, "It is true, and so finds its place in the Bible."

The term "modern mind" is used advisedly. I quote from Dr. Hall (Vol. VIII, 238):

"It is a very easily recognized factor, although not capable of expressing itself in terms which are either coherent or permanent. . . . It is as changeable in its conclusions as the color of a chameleon, but is characterized by refusal to be bound by traditional ideas, whether Catholic or denominational. It has no valid authority, for it is professedly a truth-seeking factor, rather than the propaganda of established doctrines. It is characteristically 'liberal'; and the Catholic Church can never come to terms with genuine liberalism, where saving doctrine is involved."

Here permit another quotation from Dr. Hall (VI, 324):

"Unless the Christian view of human history and destiny is wholly false, the Virgin Birth and the physical resurrection of Christ are the most illuminating and significant events in history."

"Once published, the story of the Virgin Birth came quickly to be recognized as an important and fitting sign of the entrance of God into human history. It has rightly been felt that to reject such a sign is to weaken our faith in the Incarnation, and this is borne out by the fact that those who have rejected it have also fallen short of full acknowledgment of the mystery with which it is connected." (VI, 94).

Now that a cloud of disbelief seems to be rising, most fitting are the petitions on this St. Thomas' Day, also Ember Friday: "Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved."

And for Ordinands: "So replenish them with the truth of Thy doctrine, and endue them with innocence of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church."

Portland, Oregon,

EDWARD H. CLARK,

St. Thomas' Day, 1923.

Chaplain, St. Helen's Hall.

To the Editor of *The Living Church*:

AT this time of disturbance in our Church it may be a help to some uncertain thinkers to know how Catholics, who have once been "Modernists," feel about the question of the Virgin Birth. There are generally persons given



to speculation, who find it hard to believe anything they cannot prove: but the overwhelming experience of all life has been so great as to make them look to the Church as the only final guide. They have come to believe that, if the voice of God is to be trusted anywhere, it is to be trusted in the brief but careful statements of Christian Councils. The Virgin Birth is no doubt a great private difficulty, but so is the possibility of God becoming Man by any other means a difficulty, and that is not considered insurmountable by most minds. The very differences of interpretations through centuries have perhaps enriched the simple truth of the Creed that God "became Man." So it is conceivable that the difficulties of the Virgin Birth may some day be merged in the richness of its simple truth. At present, however, Catholics think, it is a mistake to emphasize this or that particular detail of the Creed when the integrity of the Creed as a whole is so vital a matter.

If the attention of troubled minds were turned to the unity of Christendom rather than to its disintegration, it is not impossible to imagine a universal Christian Council at which the interpretation of such details might properly be defined.

Any Catholic who speculates is aware of the danger of his own intellect, and knows that there are bounds to its healthy use. St. Augustine refused to discuss the nature of what came to be called the Immaculate Conception, no doubt because he felt the unwisdom of finespun casuistry. And perhaps it is the duty of people today who wish to be thoroughly Christian, deliberately to put aside questions the exact interpretation of which is impossible. As members of the Episcopal Church we believe the teachings of the Creed, we believe that Christ was "born of the Virgin Mary," not so much because it is necessary to believe this, as because it is impossible to disbelieve it. That is, the center of our thought and life and prayers ought to be Jesus our Lord, and He only, as we know Him through the Church.

Perhaps thus the question of the Virgin Birth will take its proper place in the structure of our Christian faith.

Wyoming Seminary, Kingston, Pa. HARRIET STORER FISK.

### THE ESSENTIAL THING

To the Editor of *The Living Church*:

I WONDER if it is not time for the "obscure nonentities" of the Church to raise their voices in protest against theological controversies, which seem to be so dear to the hearts of many of our leading figures? Men have tried to define God for many centuries and have arrived nowhere. They seem to overlook the fact that, in the nature of things, the Infinite defies definition. It is foolish to try to confine God to rules and measures. I believe I speak for a mighty army of the clergy and laity when I say that we deplore the widespread newspaper notoriety which has come to us on account of recent developments. We are tired of the jests and jibes that meet us on the streets. We dislike being put on the defensive all the time. We are not interested in the Anglo-Catholic movement, we are not interested in the Modernist movement, we are not interested in the Fundamentalist movement, we are not interested in the epithets that brethren in the Lord hurl at one another. We are interested in the millions of young people who are not being taught the Christian religion, we are interested in the vast hordes of foreign-born, we are interested in the negro population which is being so sorely neglected. Lawlessness, materialism, the bootlegger, the drug-peddler, sex and divorce problems, are occupying our attention. We are preaching love, mercy, and justice, and the salvation of the world through Jesus Christ. We do not pretend to understand, but we know that the world needs the message of the Gospel. How can we be effective if the Church itself is torn by dissensions which can't be decided and which could not be understood if they were decided?

A new life seemed to be dawning in the Church, and many of us were taking heart in the belief that we could go ahead with the task. I wonder if the principals in the various disputes ever stop to think that they are seriously interfering with the work of their less outspoken brethren? Are they not thinking more of their own opinions than they are of the need of the world? The Kingdom of God is not a code of laws or a set of doctrines. It is built on the souls of men trying to express themselves in terms of God.

I am but a voice from the ranks—crying in the wilderness, perhaps—but I am sure that I strike a sympathetic note in the hearts of many thousands when I say that our petition is that those whose voices reach so far would stop wrangling and would learn to love. On love hangs the law—all of it—yet it seems to be the one thing that many have forgotten.

J. M. STONEY.

### VITAL QUESTIONS

To the Editor of *The Living Church*:

IT OFTEN surprises me that the triennial Conventions of our great Church of the Anglican Communion should spend so much time and labor over changing the Hymnal, and other minor matters, instead of devoting time and energy to vital questions such as making the marriage of divorced persons illegal, and insisting upon a change of name—such as the Anglican Church in America. Why retain the nickname of Protestant, which is misleading, to say the least, and repelling to one instructed in this, our great branch of the Catholic and Apostolic Church?

Annapolis, Md.

ROSS READ LOCKWOOD.

### AN HONEST MAN

To the Editor of *The Living Church*:

THE action of Professor Dickinson S. Miller, of the General Theological Seminary, in resigning his chair because he is out of accord with the recent Pastoral Letter of the House of Bishops of the Episcopal Church, is an incident which should not be allowed to pass without comment in the present welter of talk, misrepresentation, misconception, and misstatement, which agitates the Church, and indeed, all religious thought in America.

Professor Miller stands out as a brave, consistent, and honest man among a group which has demonstrated these many years by its words and actions that, so far as it stands for anything in the Church, it stands for confusion of thought, violence of expression, inconsistency of conduct, and incredibly bad manners.

If all self-styled "Modernists" within the Anglican and other Catholic Communions were possessed of Professor Miller's integrity of purpose, clear-headedness, and sterling honesty, the situation would be profoundly different; for, in that case, there would be no such disproportionately loud-mouthed minority to harass the rest of the Church; which majority talks little and sticks to its knitting.

All honor to Professor Miller, an honest man!

HENRY S. WHITEHEAD.

### THE STANDARDS OF THE FATHERS

To the Editor of *The Living Church*:

PERMIT a word on recent discussions: Is it not true that doubts are signs of partial mental processes, either to be vanquished or overcome by faith? And that sincerity in investigation may prove dangerous without ample mental training for such highly technical matters? It seems to me that the average man should adopt, in matters of doctrine, at least a part of the attitude of the scientific student, i. e., until those who are qualified have wrought out a new formula, existing standards should prevail. Also, that the research is practically restricted to data better known to the Fathers than ourselves, and it may be that their decisions on evidence were sound!

Dallas, Tex.

E. D. KIZER.

### PHYSICAL FITNESS IN NOMINEES FOR THE EPISCOPATE

To the Editor of *The Living Church*:

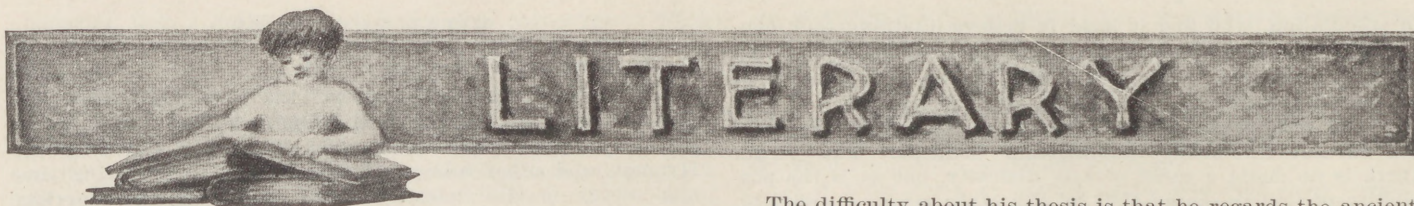
THE lay vote in the selection of bishops is a matter open to debate, but while the matter stands as at present, there is one subject that the layman is distinctly capable of deciding, and to which he often pays no attention, and that is whether the nominee is physically fit. It should be the first requisite. So many of the P. E. clergy lead highly protected, steam-heat lives that they are rendered incapable for the duties required of a bishop, and go to pieces the moment they are so commissioned. Therefore, no layman should consider that he has done his duty as a delegate until he has satisfied himself and his co-lay delegates that the nominee can pass a life insurance examination.

Philadelphia, November 26.

W. C. HALL.

ONE of heaven's greatest delights will be the continual companionship of those whom we have so loved on earth, who were so tied, so knit to us, as to seem almost a part of ourselves, who understood us, and we understood them, to whom we could from ourselves act in the most intimate communion of mind and heart. We shall see them again, we shall possess them, and be possessed by them. Again, that most sweet intercourse shall be renewed, which was to us the sunlight of our earthly life, out of which all was dark.—H. Collins.





### BUSINESS METHODS FOR THE CLERGY

*Business Methods for the Clergy.* A Manual for the Desk. By Marshall M. Day. Milwaukee: The Morehouse Publishing Co. 75 cts.

All of us have been driven to the verge of madness by the business inefficiency of the clergy. Letters unanswered; invitations unacknowledged; engagements forgotten; baptisms unrecorded; other notes in parish registers incomplete (e.g., baptisms of "the Smith baby," confirmation candidates enrolled as "Harry G. Jones," "Mrs. Fred Brown," burial of "Mrs. Adams"); parish societies run like Mid-Victorian sewing circles; loose communion alms in desk drawers or a paste-board box; hymns selected five minutes before service time; services fifteen minutes late; baptismal and confirmation certificates unissued; communicants unenrolled; names of the departed not removed; addresses unnoted; ignorance of the parish finances; missionary offerings not forwarded; newspaper publicity neglected; dates of the Bishop's visitation forgotten; books borrowed and never returned; calling lists never kept; annual reports a bit of guess-work; no effort at getting lay people to do work or (worse yet) petty interference, or, on the other hand, total lack of oversight if they are secured; sermon notes scattered over vestry room or study, or often left over the week in the pulpit; stray notices littering the prayer desk, the pulpit, and the altar; sacramental wine not ordered; chancel, vestry, and study in disgraceful disorder.

Why add to the list? If any ordinary business were conducted in the same way, it would soon be in the hands of a receiver.

Every young clergyman should read this book prayerfully. Older clergymen might read it and seriously ask whether their own sins are irreformable. Even some of the bishops who never answer letters if they can help it—if such there be, as has been alleged—might read, mark, learn, and inwardly digest it. It touches on the fatal weakness of the clergy, and it is full of common sense. And it doesn't scold. It merely assumes, perhaps optimistically, that clergymen have consciences that may be quickened. Let us hope that the optimism is not overdrawn.

C.C.F.

### REUNION

*England's Reawakening.* By Aylmer Hunter, with a preface by His Grace, the Duke of Argyll. London; Skeffington & Co.

A readable and exceedingly clear exposition of the Catholic position of the Church of England, with an admirable statement of the attitude of Anglo-Catholicism towards the problem of reunion. The author is an English barrister. He writes with kindly and charitable spirit of the vexed controversial questions arising out of our differences with Rome. The account of the English Reformation is finely balanced and scrupulously honest towards both Rome and the Reformers. His general position as to reunion is that of Lord Halifax, though with no hesitancy of pronouncement of the Vatican claims, and no indefiniteness or doubtfulness as to English attitude towards papal infallibility and authority. One is charmed with the clarity of treatment, the delightful humor (sometimes Chertonian in type), and the terse vigor of style.

*Anglo-Catholicism and Reunion.* By the Rev. S. H. Scott. London: Robert Scott.

This little booklet says quite truly that recognition of Anglican orders, either by Rome or the East, would not lead to reunion unless Anglicans could satisfy other Catholics of their orthodoxy—not merely in our official standards, but in our constant teaching. The treatise, however, is really designed to show that both Rome and the East would have reason to doubt this orthodoxy because of the teaching, not of Modernists only, but of such men as Bishop Gore and others, who are seeking to commend the faith by modern methods to modern minds. The author is a thorough-going "Cyrillian"; he finds in Bishop Gore's attitude towards the Chalcedonian decrees, not only an objection to the spirit in which Cyril conducted the controversy, or a dislike of the language in which the decrees were expressed, but a departure from the faith. He is even doubtful of the "attenuated kenoticism" of the Bishop of Zanzibar, in his book *The One Christ*.

The difficulty about his thesis is that he regards the ancient controversies, not simply as ending in "fixing the faith," but as closing the way to any new expression of the truths involved, or any new method of apologetic in presenting the case. If reunion can be purchased only at the expense of complete fixity of interpretation, the price is indeed too much. If the ideal of orthodoxy must be the complete closing of the case, with no possibility of arriving at truth by new avenues, the author is right; but if the genius of Anglicanism is its adherence to essentials, combined with an "aliveness" to current movements of thought, he is wrong. Anglicanism has a special mission, and it cannot yield it for intellectual intransigence. The General Councils met the issue of their day with the methods of thought of their day. We must do the same work for our own generation.

C. C. F.

*The Light of Russia.* An introduction to the Russian Church. By Donald A. Lowrie. New York: Association Press.

The sympathetic story of an American Presbyterian who, coming into contact with the Russian Church, has become greatly interested in it and seeks to interpret it to his fellow Protestants at home. What he has seen is, naturally, colored by his own religious prepossessions, and things that seem to him strange would seem quite different to an Anglican Churchman. It is very pleasant to observe the new attempt to view Orthodox Christianity sympathetically which so many American Protestants are now making.

### EUROPE

HERBERT ADAMS GIBBONS has a well earned reputation as a student of European affairs which he displays to good advantage in his new book *Europe Since 1918* (The Century Co.). He does not display any particular interest in the demand of the Great Powers that their interests are everywhere predominant and transcend local interest. This is an admirable volume companion, or supplemental, to his two preceding books that deal with the same general subject of European politics, present and to come.

ANOTHER BOOK in European problems not so well seasoned is M. E. Ravage's *The Malady of Europe* (The Macmillan Co.). His final chapter is given over to a discussion of what America can yet do to check the progress of Europe's malady and bring her back to health. He makes some startling suggestions as to reparations, advocates a new American policy toward France, Germany, and Russia, and calls upon America to ally herself with the European labor parties on the ground that, as their chief aim is internationalism, in them lies the only hope of peace and order in Europe.

IN *Christ or Mars* (Appleton & Co.) Will Irwin, another Radical, renews his argument against war. He asks "Can the World of Christ and of religion follow the pathway of Mars and of War?" He, for one, believes that "the Church . . . is hiding along with publicans, sinners, and princes, and potentates." An interesting thesis, with human nature left out or overlooked, as so often happens with men like him, deeply imbued with a love of mankind, but overlooking the shortcomings of man.

### DAILY BIBLE READINGS

THE DAILY BIBLE READINGS published by the National Council, have appeared for the coming year. All of the Readings follow the Church Year. Each is from five to twenty verses in length, and is intended for busy people who wish to use the Scripture for private devotion or in family worship. Last year over 100,000 copies of these Readings were distributed by the National Council.

The Committee appointed by the National Council to prepare these Readings is very representative, containing the Rt. Rev. David L. Ferris, Suffragan Bishop of Western New York, as chairman, Miss Grace Lindley, Secretary of the Woman's Auxiliary, and Mr. Warren H. Turner, of the Brotherhood of St. Andrew are on the Committee, representing their organizations. Much of the credit for the success of the Readings should go to the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardville, N. J. He has supervised the selection of passages and the writing of the short descriptive statement of the passage. The form and make-up of the Kalendar is due to his ingenuity.



# Church Kalendar



- 6. Epiphany.
- 13. First Sunday after Epiphany.
- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 27. Third Sunday after Epiphany.
- 31. Thursday.

## KALENDAR OF COMING EVENTS

- January 10—Convocation of Haiti.
- January 15—Diocesan Conventions of Ohio, Upper South Carolina, Western Missouri, and Convocation of Sallina.
- January 16—Diocesan Conventions of Nebraska, Quincy, and Tennessee.
- January 20—Diocesan Convention of Iowa, Convocation of North Texas.
- January 22—Special Convention, Diocese of Pennsylvania, for the election of a bishop; Diocesan Conventions, Duluth, Mississippi, Missouri, Western New York, Pittsburgh, East Carolina, and Convocation of Spokane.
- January 23—Diocesan Conventions, Alabama, Indianapolis, Kentucky, Louisiana, Maryland, Western North Carolina, Convocations of Oklahoma and Utah.
- January 27—Convocation of Nevada.
- January 29—Synod of the Second Province, Atlantic City, New Jersey; Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.
- January 30—Diocesan Conventions of Los Angeles and Minnesota.

## APPOINTMENTS ACCEPTED

HERRON, Rev. J. D., D.D.; to be rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio.

LONGLEY, Rev. A. L., of Grace Church, Nyack-on-Hudson, N. Y.; to be rector of St. Paul's Parish, Glen Cove, Long Island, N. Y., January 1st.

MARSHALL, Rev. NORMAN F., Emporia Parish, Greenville Co., Virginia; to be rector of Meherrin Parish, Greenville Co., Virginia, and President of the Episcopal Home for Girls, Address R. F. D. 1, Jarratt, Virginia.

MAYERS, Rev. W. HERBERT, rector of St. Paul's and Hanover Parishes, King George County, Virginia; to be rector of the Church of the Advent, Marion, S. C., during the first week in January.

MCCLELLAND, Rev. WILLIAM, rector of St. Luke's Church, Bustleton, Philadelphia; to be rector of St. Stephen's Church, East New Market, Maryland.

MCCORMACK, Rev. GEORGE JOHN, of the Diocese of Montreal; to be rector of Trinity Church, Steelton, Pa.

PARKISON, Rev. H. H., of St. Paul's Church, Sturgis, Mich.; to be rector of the Church of the Ascension, Wyoming, Cincinnati, Ohio, February 1st.

SMITH, Rev. JAMES W., of Hughesville, Md.; to be rector of St. James' Church, Fremont, Nebraska, January 15th.

## NEW ADDRESSES

HADLEY, Rev. H. L., rector of St. James' Church, Zanesville, Ohio; resignation accepted, and he goes to the General Theological Seminary, New York City, for special study.

PEARCE, Capt. the Rev. H. M. T., Chaplains' Corps, U. S. Navy; detached from the U. S. Naval Station at Guantanamo Bay, Cuba, and ordered to the Navy Yard, Portsmouth, N. H., where he should be addressed after January 20, 1924.

## RESIGNATION

GRAINGER, Rev. JOHN; from the Church of the Redeemer, Okmulgee, Oklahoma, effective February 1st.

NORRIS, Rev. BAXTER; as curate of St. George's Parish, Hempstead, L. I.

SNEDEKER, Rev. CHARLES H.; as rector of St. George's Parish, Hempstead, L. I., on account of ill health.

## ORDINATIONS

### DEACONS

HARRISBURG—The Rt. Rev. J. H. Darlington, D.D., Bishop of the Diocese, ordained LOUIS DOUGLAS GOTTSCHALL to the diaconate in the Chapel of the Holy Spirit, Bishops-court, Harrisburg, December 18, 1923. The candidate was presented by the Rev. Leroy F. Baker, and the sermon was preached by the Rev. Philip A. Dales.

NORTH CAROLINA—On Sunday, December 16, 1923, the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of the Diocese, ordained CLARENCE O. PARDO to the diaconate in the Church of the Good Shepherd, Raleigh, N. C.

The Rev. Mr. Pardo will continue in the work he has been doing for the past year, assisting the Rev. Bertram E. Brown in the missions of Edgecombe County.

### DEACONS AND PRIESTS

NEW YORK—On December 22, 1923, in St. James' Chapel, Cathedral of St. John the Divine, New York City, the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, ordained to the diaconate LANSING GOODRICH PUTNAM, presented by the Rev. Dr. Delany; FREDERIC LAMONT BRADLEY, presented by the Rev. J. Wilson Sutton; and EASON CROSS, presented by the Rev. Dr. Bowie; and advanced to the priesthood the Rev. HAROLD LESLIE GIBBS, presented by the Rev. Dr. Sedgwick. The sermon was preached by the Rev. A. R. Gray, D.D.

TENNESSEE—On the Fourth Sunday in Advent, December 23, 1923, in Grace Church, Memphis, Messrs. LYLE G. KILVINGTON and STANLEY YOUNG were ordained to the diaconate by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. Mr. Kilvington was presented by the Rev. Charles T. Wright, rector of Grace Church, and Mr. Young by the Ven. Benjamin F. Root, Archdeacon of West Tennessee. Bishop Maxon preached the sermon and Mr. Kilvington read the Gospel.

The Rev. Mr. Kilvington is from Grace Church, and the Rev. Mr. Young is from St. Mary's Cathedral Parish, and they will assist in the services in their respective parishes, and also in the missionary work of the Convocation under the Archdeacon.

On Ember Saturday, December 22, 1923, in Emmanuel Church, Memphis, Bishop Maxon ordained to the priesthood the Rev. GEORGE ALLEN STAMS, the first native Tennessean of the negro race to enter holy orders in this Diocese. Bishop Demby presented the candidate, and said the Litany; and the Rev. Arthur Howard Noll, LL.D., Secretary of the Diocese, preached the sermon. Bishop Demby and all the priests present joined in the Imposition of Hands.

The Rev. Fr. Stams will continue for the present as priest in charge of St. Paul's mission at Mason, where he spent his diaconate.

### PRIESTS

BETHLEHEM—The Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese, ordained to the priesthood, in the Pro-Cathedral Church of the Nativity, Bethlehem, the Rev. STEWARD FRANKLIN CUSTARD, on Sunday, December 16, 1923. The Rt. Rev. Frank William Sterrett, Bishop-Coadjutor of the Diocese, preached the sermon. The candidate was presented by the Very Rev. D. Wilmot Gateson, the Dean.

The Rev. Mr. Custard is curate of the Pro-Cathedral, and Vicar of St. Mary's Chapel.

MARYLAND—On St. Thomas' Day, December 21, 1923, in St. James' Church, Irvington, Baltimore, the Rev. WADE EARLE STONESIFER was ordained to the priesthood by the Rt. Rev. John Gardner Murray, D.D., Bishop of the Diocese. The Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, presented the candidate, and the sermon was preached by the Rev. Robert E. Browning, rector of the Church of the Ascension, Baltimore.

Until recently Mr. Stonesifer was a minister in the Lutheran Church. He will continue in charge of St. James' Church, where he has been serving his diaconate.

## DIED

BOYNTON—Entered into rest at Newburgh, N. Y., November 16, 1923, EDWARD CARLISLE BOYNTON, son of the late Major E. C. Boynton, U. S. A., and Mary J. Hubbard; and brother of Mrs. George Egbert Wright, and Miss Florence C. Boynton. Interment at Windsor, Vt.

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

BUNKER—Died at her late residence, 61 West Seneca St., Oswego, N. Y., December 19, 1923, ANNA M., wife of T. E. BUNKER, and mother of Mary G. Bunker, and Mrs. E. C. Biller.

## IN MEMORIAM

### Rt. Rev. Rogers Israel

OF YOUR CHARITY PRAY FOR THE REPOSE OF THE SOUL OF THE LATE RIGHT REVEREND ROGERS ISRAEL, Bishop of Erie, who entered into Life, January 11, 1921.

JESU, MERCY!

### The Reverend Charles Follen Lee

THE REVEREND CHARLES FOLLEN LEE, Honorary Canon of St. Luke's Cathedral, Portland, Maine, passed peacefully to his reward December 17th, at his home at Damariscotta, Maine.

At the Burial Service at St. Andrew's Church, Newcastle, on December 20th, the following Minute was passed by the Bishop and Diocesan Clergy officiating:

Canon Lee was for twenty-eight years a resident priest in this diocese, the greater part of his ministry being spent as rector of St. Andrew's Church, Newcastle, and as priest in charge of St. Mary's Church, Northeast Harbor. In both places there are large summer colonies of prominent Church people from different parts of the country, giving him an acquaintance and influence which extended far beyond the diocese. He was greatly beloved by all who knew him, kindly, sympathetic, and understanding in his dealing with others, and in his passing into the other world he will be sorely missed, and leaves behind many devoted friends. He was a man of deep but simple faith and consecrated and consistent life; a strong convinced Churchman, having read himself into the Church from the Universalist ministry, where he had been prominent, and on the eve of his entrance into the Episcopal Church had been offered a professorship of Literature at Tufts. He was throughout his life a careful and thoughtful student, a writer and a poet. He was one of the editors of the diocesan magazine, *The North East*, and his monthly articles under the head of *Literary* were always on subjects of present interest, and gave to the magazine a distinctive value. He was for twenty-one years the president of the Standing Committee of the diocese, and his judgment in matters which came before it was always helpful and constructive, as was all his long ministry in the diocese. Two days before his death, he signed several documents, giving consent in the matter of Episcopal consecrations.

The Bishop and the Clergy mourn the passing of this brother and friend, bound to them by the strong cords of affection. Therefore be it

RESOLVED: That the assurance of our sympathy and prayers be extended to his family; we praying fervently that the Holy Spirit may comfort them in their bereavement. And be it further

RESOLVED: That a copy of this minute and the accompanying resolutions be sent to his family, and published in the *North East*, and the Church press.

Grant, O Lord Jesus, to him rest and peace in the fellowship of the Saints, and may his prayers for us continue to be offered with those of the faithful here and beyond, that we and they may be numbered among the elect in the last great day.

### Committee

PHILIP SCHUYLER,  
EDMUND RANDOLPH LAINE, JR.,  
ERNEST A. PRESSEY.

### John Charles Schmidt

The Finance Committee of the Diocese of Harrisburg pay this tribute to our lamented fellow worker, JOHN CHARLES SCHMIDT of St. John's Parish, York, Pa.

Associated with us from the organization of the diocese, his acumen, wisdom, and experience have materially contributed to the upbuilding and strengthening of our Diocesan finances and the increase of the Episcopal Endowment Fund.

In the nearly twenty years of Diocesan life, he has been present at every meeting, taking a most active part in forming the policy of our committee; strictly impartial in passing on all matters presented for our consideration, and loyally accepting and working for every final decision.

A loyal friend and unselfish companion, we shall greatly miss and long regret his being called away.

May God grant him eternal rest.

### George Egbert Wright

In tender, loving memory of GEORGE EGBERT WRIGHT. Entered into rest January 2, 1920.

"Until the day dawn  
And the shadows flee away."



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**WANTED**, a PRIEST TO ASSIST WITH chapel services. Very light duty, suitable for elderly man, one not physically strong, or one temporarily out of work, looking for new position. Must be able to sing the service. No preaching, no pastoral work. Lodgings, food, and seventy-five dollars a month. From January 27th to middle of June. ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, New York.

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Wednesday and Friday: The Litany

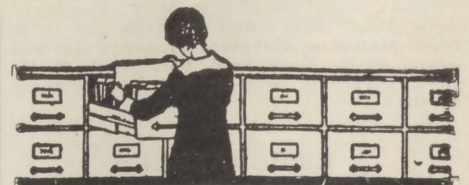
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In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was



seriously curtailed, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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**BOOKS RECEIVED**

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

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

*Father Stanton's Last Sermons.* Edited with a Preface by E. F. Russell, M.A. (St. Alban's, Holborn). Price \$2 net.

**Presbyterian Board of Publication.** Witherspoon Building, Philadelphia, Pa.

*The Pastoral Epistles of Paul.* An Exposition by Charles R. Erdman, professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Price \$1 post-paid.

**YEAR BOOKS**

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

*The Churchman's Year Book, 1924.*

**BULLETINS**

**The National Society of Penal Information.** 5939 Grand Central Terminal, New York, N. Y.

*Probation.* Bulletin No. 6.

**PAMPHLETS**

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

*War: Its Causes, Consequences and Cure.* By Kirby Page.

**Spanish-American Institute Press.** Gardena, Calif.

*The Social Principles of Jesus.* G. Bromley Oxman.

**State Board of Health.** Richmond, Va.  
*Feeding the New Family.* Bureau of Vital Statistics.

**PREACHING MISSION IN RICHMOND**

THE Rev. W. J. Loaring Clark, D.D., and the Rev. J. A. Schaad, missionaries sent out by the National Council, will hold a Preaching Mission in Richmond, January 13th to the 20th. The services will be held at both Monumental and St. James' Churches, morning and evening, and the clergy and choirs of all the churches in the city will take part. Each afternoon from the 15th to 17th inclusive, conferences on better methods of conducting Preaching Missions will be held at Grace Church. All of the clergy of the Diocese have been invited to these conferences, and a large attendance is expected.

THE DRAMATIZATION of *Cranford* by the girls' club of St. Matthew's Church, St. Paul, Minn., seems a refreshing change from the usual stereotyped choice of amateur material.

**English Church Shows Marked Gains for Past Fiscal Year**

**Electors to Church Assembly—  
E. C. U. Educational Policy—  
Death of Catholic "Stalwart"**

The Living Church News Bureau {  
London, Dec. 14, 1923 }

THE *Official Year Book of the Church of England* for 1924 has just been issued by the Press and Publications Board of the Church Assembly. As usual, there are to be found in it many interesting particulars of every branch of work in the Church of England.

Not the least valuable section of the book is that which gives the statistical information for last year. From this it is recorded that the number of ordinations for the year ended September, 1923, was 463, compared with 392 in 1922. The numbers show a progressive increase since 1918, in which year they touched the lowest point reached, namely, 101. The figures for 1919 were 161; for 1920, 258; 1921, 346; and 1922, 392.

In 1922 eleven new churches were built, as against three in 1921 and one in 1920.

The confirmation candidates in 1922 numbered 218,196, of which 91,657 were males and 126,539 females. This shows an increase of 14,963 over 1921. The figures in 1920 were 199,357, and in 1919, 183,214.

In 1922 the baptisms were 523,093. This compared with 555,767 in 1921, and 608,799 in 1920. The decrease is doubtless accounted for by the lower birth-rate. The communicants during Easter week numbered 2,294,190, which shows a considerable increase on 1921.

Many other interesting facts may be gathered from the book; for instance, that the normal accommodation of the parish churches in England is 5,402,053. In 1922 there were 1,955,838 Sunday school scholars, 147,884 churchwardens and sidesmen, 170,814 Sunday school teachers, 66,441 district visitors, 46,182 bell-ringers, and 329,785 choristers.

**ELECTORS TO CHURCH ASSEMBLY**

The time is approaching when it will be the duty of the secretaries of the parochial Church Councils to revise the electoral rolls for next year, and it is of the highest importance that this work should be done thoroughly and efficiently. It is becoming apparent to everyone that the deliberations of the Church Assembly may have very far-reaching effects on the life of the Church of England, and it is necessary therefore that, so far as is possible, the Assembly should be really representative of the English Church.

There is a very special need for carefulness this year, for, in future, the number of representatives which a parish sends to the Diocesan Conference will depend not upon the population of the parish, but upon the number of persons whose names are inscribed on the electoral roll; and the number of representatives the diocese will send to the Church Assembly will, in a like manner, depend upon the total number of persons on all the electoral rolls of the diocese. If Catholics continue as lethargic in this matter as they have been in the past, it is more than likely that the keener

Protestants will outvote them on any controversial matters that may come before the Diocesan Conferences and the Church Assembly.

**E.C.U. EDUCATIONAL POLICY**

The English Church Union, in a statement issued this week, announces that it has finally approved an educational policy "in the hope of an ultimate settlement of the difficulty connected with religious teaching in all elementary and secondary schools." The Union's proposal is that religious training should form part of the work of education in all elementary and secondary schools. To accomplish this it recommends:

(1) The repeal of the Cowper-Temple clause, without which no progress towards an equitable settlement can be made, and the substitution of some fair provision for denominational teaching; and that, as a corollary to this repeal, provision be made for the giving of undenominational teaching (where required) in denominational schools.

(2) Some measure of decentralization, giving greater power to local authorities so as to secure elasticity and variety of schools, in accordance with local tradition.

(3) The maintenance of the Church Training Colleges, for which it seems hardly to be realized that there is no statutory security; whilst the supply of capable, efficient, and believing teachers is perhaps the supreme need of the day.

(4) That pending any change in the law in the direction indicated above, Church schools, both elementary and secondary, should be maintained in the fullest possible efficiency.

**DEATH OF CATHOLIC "STALWART"**

One of the "stalwarts" of the Catholic Movement has passed to his well-earned rest—the Rev. Nevile Young Birkmyre, remembered and revered in Bristol as the vicar of St. Simon's for a quarter of a century, who, under God, brought that church to the position it now occupies in the city, and in so doing suffered persecutions, revilings, and episcopal censures. Fr. Birkmyre was ordained to St. Jude's, Bristol, in 1874, where he had already worked as a layman. From his youth he had the gift of teaching clearly the Catholic Faith in such a way as to fix it firmly in the hearts and minds of those he taught. As a layman he joined the Society of the Holy Cross in 1870; needless to say, he continued a member through all the troubles connected with the notorious "Priest in Absolution," and there were few brethren senior to him at the time of his death. From St. Jude's he went to Dorchester Abbey church, and then to St. Raphael's, Bristol, where he was at the time of the closing of the church in 1878. He was for four years at St. John the Baptist's mission at Newport, Monmouth, until, in 1882, he was presented by the Crown to St. Simon's, Bristol. There, as stated, he remained for twenty-five years, and did his life's work. He met with great opposition for many years from the Protestant faction in Bristol, and his teaching and the Catholic ceremonial which he introduced brought him into conflict with his bishop; though he remained firm as a rock as regards essentials. One result of his firmness is that, in ten churches in Bristol, the use of incense has been restored.



In 1907 Fr. Birkmyre went as priest-in-charge to Ulley in Yorkshire for a year, and then for two years as curate to his old friend, the Rev. G. C. Ommanney at St. Matthew's Sheffield. He was, for eighty years, chaplain to St. Michael's Home, Axbridge, and in 1918 came back to Bristol as vicar of St. Raphael's, where he had been curate forty years before. Increasing infirmity compelled him to retire after two and a half years, and in the Homes of St. Barnabas at Dormans, in Surrey, he spent the short remainder of his life, passing to the Great Beyond on November 27th, the first night of the Anglo-Catholic Congress in Bristol, which his faithful work for the Church in that city had made possible. It is a solace to feel that his latter years were gladdened by the knowledge that so much for which he had fought had been vouchsafed, by God's blessing, to the Church he loved.

#### A CATHOLIC SEMI-CENTENNIAL

The well-known church of St. Margaret's, Anfield, Liverpool, has this week been keeping, with much rejoicing and high festival, the fiftieth anniversary of its consecration. The church was built in 1873 by the generosity of Mr. William Preston, a Liverpool merchant, and at the time of its consecration was described as "a church such as Liverpool had never beheld." Situated in a striking position on one of the highest points of the city, the church is a landmark for miles round.

From the very first St. Margaret's has been closely associated with the Catholic movement, and its clergy have always taught the Faith in its fullness. Not always, however, has the way been as smooth as in recent years. Both the first vicar (the Rev. John Sheepshanks, afterwards Bishop of Norwich) and his successor (the Rev. John Wakeford, afterwards Archdeacon of Stow), often had stormy times and opposition of all kinds from local Protestants, who roundly denounced St. Margaret's as "a stepping-stone to Rome." Howling mobs in days gone by thronged the roads adjacent to the church, on Good Friday especially, threatening personal violence to the clergy and people if they dared to attempt to preach the "Way of the Cross"—a service which is quite common now-a-days on that sacred day. These mobs, however, never invaded the church, and St. Margaret's, happily, was spared the distressing scenes which occurred in other Liverpool churches of the period.

The church has always attracted large congregations throughout its history, and its influence today is wide-spread.

#### BISHOP COMMENDS ALLIANCE

The Bishop of Bristol, through the medium of his *Diocesan Gazette*, commends to the clergy and laity the work of the World Alliance for Promoting International Friendship through the Churches. "It must," observes Dr. Nickson, "be evident to those who have studied the subject that the work of the League of Nations, and its extension to include all the great nations of the world, is being hindered by the fact that the Christian enthusiasm which greeted its inception has diminished rather than increased." The Bishop feels that no Christians dispute the broad ideal that arbitration is the Christian method of settling the disputes between nations, but it is of urgent importance that Christian people should realize that the desire for a Christian settlement of International

matters cannot be worked out in practice unless the necessary organization is in existence. The Churches need both to stimulate the passion for fellowship be-

tween nations as a great principle of Christian life, and to strengthen those who are trying to apply this principle in practice.

GEORGE PARSONS.

## The Chester Mysteries Presented at St. Mary Magdalene's, Toronto.

### Dean Llwyd on Anglo-Catholic Movement—Faith Cures at Vancouver Investigated—Miscellaneous News Items

The Living Church News Bureau {  
Toronto, Dec. 27, 1923 }

**T**HE Chester Mysteries were effectively presented at the Church of St. Mary Magdalene, Toronto, last Sunday after evensong.

To give a play in the chancel of the church was unique in Toronto's history, and many were unable to gain admittance, while many remained standing. Shepherds in rustic garb watched their flocks by night on the hills of Bethlehem and heard the Alleluias which announced the birth of the new-born King. The Wise Men from the East, in their costly apparel, were shown observing the star and offering their gifts of frankincense and myrrh to the mother and Holy Child. In the chancel, where the sacred story was depicted, tapers burned softly, and the lights throughout the church were dimmed. The prologue and epilogue were given by the Rev. H. G. Hiscocks, the vicar. The players included Miss Nella Jefferis, Mr. Dixon Wagner, Mr. Basil Morgan, and Mr. Walter Bowles, who gave The Chester Mysteries at Hart House Theater at the University of Toronto two years ago, while the choir of the Church of St. Mary Magdalene contributed, the musical accompaniment and members of the choir took part in the play presented, which was under the direction of Mr. Roy Mitchell. The beautiful anthems and carols sung by St. Mary Magdalene's choir from the rear of the church gave the proper significance to the sacred drama which so exquisitely depicted the Christmas scenes of long ago.

On the afternoon before the play was presented for the children.

#### DEAN LLWYD ON ANGLO-CATHOLIC MOVEMENT

Dean Llwyd, of All Saints' Cathedral, Halifax, gave an address on Anglo-Catholicism on a recent Sunday evening at the Fort Massey Presbyterian Church, Halifax, as the third of a series of special monthly Sunday evening lectures for students and young people.

Anglo-Catholicism, Dean Llwyd observed, was the peak and climax of the Oxford movement. Throughout the history of the Church of England there have been two lines of development running parallel to each other—the High and the Low—each, in its own way, doing immense service to the cause of Christ. Both have given birth to mighty theologians, both have done yeoman service in the missionary cause. On the whole, the first has emphasized worship, and the second, experimental religion.

In the late eighteenth and the early nineteenth centuries, each of these schools of thought burst forth in a remarkable revival. The Evangelicals, true to their genius, sent forth a powerful call to conversion. The Tractarians drew the mind of the Church once more to the

consideration of its own corporate life, and the ties binding it to the ancient doctrine, order, discipline, and art of Christendom. This latter movement, at first, was viewed with disfavor by the authorities, as a conspiracy to Romanize the Anglican Church. But the new spiritual life brought into being by the extraordinary devotion and self-sacrifice of many of its members, and the steadfast fidelity of the majority to the standards of their Church, have led to a broader judgment and a larger toleration. The work of Pusey and Newman has thus come to its own maturity in the effort of the Anglo-Catholics to gain recognition as a distinct and definite party in the bosom of their spiritual mother.

A further aspect of the movement was to be seen in the desire to present the other side of Christian Reunion. Our own age has seen the upspringing of the marvelous endeavor to reunite, under one flag, the various bodies known as Protestant. But what of the great Oriental and Roman sections of Christianity? The Anglo-Catholic believes they ought to be included in the ultimate unity that is being sought; and that, therefore, they ought to be studied, understood, and where practicable, imitated, in order to secure sympathetic intercourse, and that measure of mutual fellowship which is the advance agent of unity.

The Anglo-Catholic movement, Dean Llwyd suggested, was also a reaction against modernism. Dean Llwyd considered that "The huge majority of our people live the spiritual life within the confines of their Church—thoughtful, conservative, steady, caring little for the explosive elements of which they hear, and paying not much heed to extremes at either end. They admire the enthusiasm and consistency of the extremist, without seeing the least reason why they should follow his opinions. Their faith is large in time, which sends the extremist where he ought to go, and absorbs all that is permanent in his movement into the broad, ever expanding stream of Church life."

#### FAITH CURES AT VANCOUVER INVESTIGATED

The report of the committee appointed by the Vancouver Ministerial Association to investigate "faith cures" of Dr. C. S. Price, who conducted an evangelistic campaign last April, finds that of 350 typical cases considered, five amenable to mental treatment were cured; thirty-nine have died; five have become insane, and four additional insanity cases developed in families of persons who were anointed.

The 10,000-word report was signed by all but three of the Board of Inquiry, composed of eleven clergymen, three university professors, eight medical doctors, and a lawyer. Before coming to Vancouver, Dr. Price conducted campaigns in California and Oregon cities, and in Victoria, and recently completed meetings in prairie cities.

"After the most earnest consideration and study," states the report, "we are forced to the conclusion that of the cases



under survey, which may fairly be classed as cures, all come very clearly within the group of what are commonly known as functional disorders.

"We have been unable to find that the usual course in any distinctly organic condition was in any way benefitted other than what might fairly be expected from a more hopeful or improved attitude of the patient. In many cases, however, the neglect of ordinary well-proved methods of treatment has led to most deplorable results."

Seventeen cases are classed as worse since they were anointed, mainly because of neglect of scientific treatment. Two thousand were anointed here, it is estimated. The committee believes Dr. Price's method was partly ordinary, but mainly hypnotic suggestion, and admits the spiritual benefits of the ministrations. The report, however, states that the value of suggestion as a curative agency is strictly limited, and that hypnotic suggestion can be used with safety only by skilled practitioners.

MISCELLANEOUS NEWS ITEMS

A service for Anglican students of the University of Toronto has been started on the second Sunday of each month during term, in Hart House Chapel, under the auspices of St. Stephen's Church, with the cooperation of the Brotherhood of St. Andrew. This service is for men only. Formerly the Students' Service was for both sexes, and was held at St. Stephen's. After service, breakfast is served at Hart House, followed by a Bible study period.

A liberal donation has been made to Bishop Bethune College, Oshawa, Ont., by F. W. Cowan, thereby enabling matriculation courses in science to be taken up by pupils of the college without having to go outside the institution to attend the high school, as in the past.

The new bell at Christ Church, Woodbridge, Ont., was rung for the first time on Christmas. The bell is a gift to the parish from James McNaughton, Vice-President of the Baldwin Locomotive Works, who, fifty years ago, was an active member of the congregation. Pieces of the old bell, destroyed when the church burned down two years ago, were collected and remodelled, and from the foundry a finer and more musical unit has come to take its place in the empty tower.

At St. John's Church, St. John, N.B., a beautiful window, "To the Glory of God and in memory of James F. Robertson, died January 15, 1921, aged 81 years," has just been unveiled. Mr. Robertson was, for many years, head of the firm of Manchester, Robertson & Allison, one of the best known citizens of St. John, and a devoted layman of the Diocese of Fredricton.

The Rt. Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and one of the pioneer missionary bishops of the North-West, looks forward to celebrating his eightieth birthday on January 3d next.

Professor F. Anderson, of Huron College, London, Ont., has obtained the degree of Doctor of Divinity at the University of Oxford, by examination. Professor Anderson is especially to be congratulated on his thesis, *The Greek Apologists of the Second Century, their Work and Message*. The Rev. J. D. MacKenzie-Naughton, rector of Owen Sound, Ont., has completed the requirements of the General Synod for the Degree of Doctor

of Divinity, in course, taking first-class standing.

On the Fourth Sunday in Advent the Bishop of Toronto, at St. Alban's Cathedral, ordained to the diaconate John Francis Davidson, Maurice Rooke Kingsford, and Arthur Briarly Browne, of

diocese of Niagara, all graduates of Trinity College; John Unsworth, of Wycliffe, and Sidney Heath, of Bardfield College, England. The preacher was Canon Cody. At the evening service the Bishop admitted four men to the office of lay-reader.

## Boston Christmas Services Better Attended than Ever Before

### Every Member Canvass—Death of Henry King Fitts—General News Notes

The Living Church News Bureau }  
Boston, Dec. 31, 1923 }

THE best attendance that we have ever had at our Christmas services," was the enthusiastic comment of a Boston rector, when questioned. His experience must have been typical of most of the Massachusetts parishes this year, for reports from all over the diocese indicate a generously Churchly Christmas spirit. The weather was ideal, and Christmas Day was far enough removed from the Fourth Sunday in Advent, that Sunday church attendance did not take the place of the services on Christmas Day.

Three developments of note in connection with the Christmas observance in Massachusetts were quite perceptible this year.

First, an increasing number of parishes had a midnight celebration of the Holy Communion. For most of the Massachusetts parishes this service is something new. Such parishes as the Advent, All Saints' Church, Ashmont, and St. John's Church, Roxbury Crossing, have offered this service for many years, and Boston people have always shown their appreciation by attending generously. About ten years ago Dean Rousmaniere started the midnight Christmas service at the Cathedral. Since that time more and more parishes have done the same. This year, more than ever before, the parishes of the diocese had this Celebration, usually beginning at 11:00 or 11:30 P.M. and closing at 12:20 A.M. Parents especially find this service most helpful. And those who work late at night appreciate the tremendous relief through this new opportunity of receiving their Christmas communion at the time when they need it most.

The Christmas pageant was another marked development this year in some parishes. Especially noticeable was the number of pageants written by members of the parishes in which the pageants were given. The Church is now making a real contribution to sacred literature through the writing of many reverent pageants and Christmas plays.

The third significant note in Massachusetts this year is the increasing number of parishes that are planning for a Watch Night service for New Year's Eve. Some parishes, for the first time, are planning an hour of informal singing of hymns, the use of a few appropriate prayers, and a timely address. Other parishes have a midnight Celebration of the Holy Communion, beginning at 11:30 P.M.

EVERY MEMBER CANVASS

Reports from the Every Member Canvass are slowly coming in from the par-

ishes of the diocese. For the most part they are very encouraging, much more so than in any previous year. For instance, Trinity Church, Boston, has nearly completed its quota in the pledges already given. So has the Cathedral.

In speaking last Sunday of the progress of the Every Member Canvass in Trinity Parish, Boston, the rector, the Rev. Henry K. Sherrill, said:

"On Friday the result of the parish canvass stood as follows: number of persons making gifts or pledges, 751; amount given or pledged, \$61,459.40. Thus we have to raise only \$7,930.60, in order to reach the necessary sum of \$69,390. This is most encouraging in every way. We have genuine reason to be grateful this morning."

DEATH OF HENRY KING FITTS

On the morning of December 8th, occurred the death, at 45 years of age, of Mr. Henry King Fitts, brother of the Rev. F. W. Fitts, rector of St. John's Church, Roxbury Crossing. Mr. Fitts was widely known as a notably successful promoter of plainsong congregational singing. Interested visitors from out of town never failed to visit the church to see how it can be done and made popular, inexpensively, in an average parish. Strangers were deeply impressed with the dignity and simplicity of the ancient music when sung intelligently and heartily by all. As an organist, instead of obtruding himself, he acted consistently the part of a self-effacing accompanist. Together with his other duties of carrying on a thriving business, and providing for a family of four children, he was prominent in all parochial, diocesan, and community movements. An overflowing representative gathering of Churchmen and citizens paid the last honors to a singularly attractive personality.

GENERAL NEWS NOTES

Sunday, January 6th, will be a great day for the Church of the Epiphany, Dorchester. It will be the eighteenth birthday of the parish. Bishop Lawrence will be present to dedicate the new chancel.

All Saints' Church, Brookline, recently changed its bylaws, so that its vestrymen would not all be elected each year. Many Massachusetts parishes are now planning to incorporate in their bylaws a provision that vestrymen shall not serve two successive terms. In this way new men are secured and loyal vestrymen are encouraged to specialize in some other part of the parish work. RALPH M. HARPER.

MARQUETTE POSTPONES CONVENTION

THE ANNUAL Convention of the Diocese of Marquette, that was to have met on January 23d, has been postponed to such date as the Bishop, the Rt. Rev. R. L. Harris, D.D., shall appoint.



## Conference in New York to Solve Difficulties in Church

### Opening of Greer Court—Cathedral Semi-centennial—Gift to St. Stephen's College

The Living Church News Bureau }  
New York, Dec. 28, 1923 }

**H** OPE for an early settlement of the controversy among certain members of the Church is contained in a statement issued December 28th, after a conference of bishops of several dioceses and prominent laymen, representing all parties. The conference will be followed by others.

Mr. George Zabriskie, Chancellor of the Diocese of New York, said the men at the conference agreed to stand by the official statement and have nothing further to say on the subject at this time.

The statement as put forth is:

"The undersigned, informally gathered in brotherly fellowship, asking for the guidance of the Holy Spirit, have spent the day in conference to consider the religious problems at present before our Church. Our deliberation, in which there has been a frank interchange of opinions and convictions, has been of such value as to lead us to arrange for further conferences.

"We believe that the right solution of difficulties within the Church will be found not in controversy, but through conference."

The statement bore the signatures of Mr. George Zabriskie, the Rt. Rev. William T. Manning, D.D., Bishop of New York, the Rev. Leighton Parks, D.D., the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, the Very Rev. Hughell E. W. Fosbroke, D.D., the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, the Very Rev. Henry B. Washburn, D.D., the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia, the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, and Mr. Augustus N. Hand.

The so-called truce in the Modernist war was rather a hollow mockery. It could hardly have been otherwise, for the Christmas season emphasizes the very heart of the present controversy. The champions of each side naturally laid stress on their interpretation of the doctrines involved and could not be said to have been strictly neutral in the expression of their views.

Bishop Manning's Christmas sermon at the Cathedral was confined to a simple reaffirmation of his belief in the doctrine of the Virgin Birth, and was not controversial in any sense.

Dr. Parks' sermon of December 16th was distributed last Sunday to his congregation. It contains two appendices: one on "The Evolution of the Doctrine of the Virgin Birth," and another on "The Scholarship of the Bishops." The first deals with so-called Catholic tradition, which finds its culmination, he says, in the modern affirmation of the Roman Church (1854) promulgating the doctrine of the Immaculate Conception of the Virgin Mary. The reference to the bishops' scholarship is a criticism uttered more in sorrow than in anger, and asserts that a modern bishop, whatever his capacity

for scholarship, has not the time to devote himself to it, but must try to keep pace with the demands of efficient administration instead.

The Rev. Dr. Grant's remarks, despite his disclaimer of neutrality, were a militant denial of the doctrines involved in the Bishops' Pastoral and a reaffirmation of his well-known views.

The Rev. Dr. Guthrie asserted that the average business man of America was hopelessly ignorant and yet "he rules the country." He said that the clergy were much in the same boat, but the reason was that they were too poorly paid to be able to buy and read new books: both of which propositions are only too true.

It is a pleasure to turn from the ecclesiastical warfare to record the fact that, as the papers tell us, charity and not revelry marked the observance of the Christmas season this year. There was perhaps less poverty and misery to relieve, but nevertheless the public gave liberally to every worthy cause. It is to be hoped that the celebration of the New Year will be similar in character.

#### OPENING OF GREER COURT

Bishop and Mrs. Manning were the guests of honor at a reception, December 18th, at 544 West 114th Street, the new residence for young women students. Like the first House of this character, 123 East 28th Street, called "Greer House," the residence is named for the late Bishop Greer and is known as "Greer Court" and is headquarters of the Greer Club Association, Inc., which includes young men as members.

Greer Court, which cost \$45,000, is a five-story and basement house, and has rooms for ten young women students, a restaurant, Dutch kitchen, library, and club rooms. Both Greer House and Greer Court were established by the Churchwomen's League for Patriotic Service and under the direction of Miss Agnes Emily Warren, Chairman of the Modern Methods Committee of that organization. Among the women active in furnishing and managing the student houses are: Miss Lillian Leale, Mrs. Thomas P. Fowler, Mrs. Dunlevy Milbank, Miss Anne M. Morgan, Miss Harriet Devoe, Mrs. Allan Nichols, Miss Lillie Harper, Mrs. Gustavus T. Kerby, and Mrs. George T. Mortimer, Chairman of the Benefit Committee, which recently raised \$1,300 at a performance of John Golden's play, *Chicken Feed*.

At the reception on Thursday there was a large attendance of clergymen of the Diocese, among whom were: Dean Robbins, of the Cathedral, Dr. Caleb R. Stetson, rector of Trinity Church; the Rev. J. H. Randolph Ray, of the Church of the Transfiguration; the Rev. Charles Edwin Hill, of Trinity Chapel; the Rev. Joseph P. McComas, of St. Paul's Chapel; Chaplain Raymond C. Knox, of St. Paul's Chapel, Columbia University; and the Rev. Paul Micou, in charge of student work in the National Council.

#### CATHEDRAL SEMI-CENTENNIAL

On St. John's Day, December 27th, the fiftieth anniversary of the incorporation of the Cathedral of St. John the Divine, and the thirty-first anniversary of the laying of the corner-stone, were observed with appropriate services. There was a

choral Celebration at eleven o'clock, followed by a luncheon in the Undercroft, and in the evening, Bishop Manning, the Rev. Dr. S. Parkes Cadman, of the Central Congregational Church, Brooklyn, and the Hon. George W. Wickersham, made addresses. In this connection it is not amiss to state that, despite certain veiled threats to refuse support to the completion of the Cathedral by certain Modernist rectors, the project will go forward with renewed vigor, according to the statement of Mr. Franklin D. Roosevelt, chairman of the special campaign committee. The *Tribune*, of December 27th, urges the prosecution of the work with energy, speaking of it as a work for all time and not to be let or hindered by any temporary disagreements among Churchmen. It is gratifying to note that Dr. Reiland of St. George's has retracted in manly fashion his remarks about the Cathedral made in a recent sermon.

Bishop Manning's address in the evening was an historical sketch of the origin and progress of the Cathedral foundation. He made it plain that it was to realize the ideals of its founders: to be a "symbol of that inner living unity of the Spirit which unites all those who are one in Christ." He also said that "a Cathedral ought to stand in a special relation to all the Christian forces, and to the life of the community as a whole. This has been the purpose and hope of this Cathedral from its foundation, and we rejoice that this purpose is being in large degree realized."

As usual, the annual meeting of the Woman's Auxiliary to the Cathedral took place after the morning service on St. John's Day. This year it was curtailed most courteously by the ladies, in order that their complimentary luncheon to the clergy might have the right of way. Miss McAllister reported that more parishes were becoming interested in the Cathedral project, and that the Mite Boxes had yielded the largest amount yet recorded.

#### GIFT TO ST. STEPHEN'S COLLEGE

The gift to St. Stephen's College from the John R. Hegeman estate, amounting to \$125,000, was announced by President Bell just before the Christmas holidays. The money will be used for the erection of the undergraduate laboratories which will be supplied with apparatus of the most recent kind. The new dormitory, to house forty-two, the gift of Mr. E. F. Albee, head of the Keith Vaudeville Circuit, is also to be built in 1924.

#### LEONARDO DA VINCI ART SCHOOL

This is the latest venture of St. Mark's-in-the-Bouwerie: a school for the education of young and impecunious artists who show talent. Already more than fifty students are enrolled. Two lectures a week are being given, at present, by Italian teachers. In time diplomas will be awarded for excellence, as in other art schools. At the opening ceremony, under the patronage of Temistocle Bernardi, the Italian Consul-General, a gold medal was presented to Dr. Guthrie.

#### GENERAL NEWS NOTES

A meeting of the Churchwomen's League for Patriotic Service was addressed on Wednesday afternoon, December 19th, in the lounge of the Church League Club, 130 West 57th Street, by George Gordon Battle, chairman of the American Committee on the Preservation of Holy Places in Palestine, and by the Rt. Rev. Rennie MacInnis, D.D., Bishop in Jerusalem. Bishop Manning presided. On the Third Sunday in Advent, the



Rev. Frank Jones, rector of St. Mary's, Mott Haven, the Bronx, celebrated the twenty-third anniversary of his ordination. After the early celebration the wardens came to the vestry, congratulated him, and presented him with a substantial purse.

The Clergy Club will entertain the Oberammergau players, now in this country, at a luncheon on Wednesday, January 2d, at the Astor. The Rev. Dr. Gates will preside. Mr. Anton Lang, the *Christus* of the Passion Play, and the only one who can speak English, will respond for the players. The Rev. Dr. Parkes Cadman, of the Central Congregational Church, Brooklyn, will represent the Club. At the Grand Central Palace the Oberammergau visitors are holding an exhibition of their wood carvings and needlework, and are selling articles in order to raise funds to support themselves and render possible a repetition of the Play in future years.

The Christmas offerings at the Church of the Beloved Disciple will be given this

year to the Episcopal Fund, which is seeking an endowment to relieve the parishes of the annual assessments for its support. This parish needs but \$2,500 to complete its share of \$12,000 for this purpose.

A beautiful processional cross has been given to the Church of the Holy Apostles by the members of the Whitlock family. It was used for the first time on Christmas Day.

The usual Christmas Eve commemoration of the author of *'Twas the Night Before Christmas* was held by the children of the Chapel of the Intercession, who marched in procession from the church to the grave of Clement Moore in Trinity Cemetery and heard the immortal poem recited there. A large wreath was placed on his grave and another on the last resting place of Alfred Tennyson Dickens, son of the author of the *Christmas Carol*, who lies in an as yet unmarked grave in the same cemetery.

FREDERIC B. HODGINS.

Mrs. John Loman, and a course of lectures on Church History by the Rev. Dr. Caley.

WEEKDAY RELIGIOUS EDUCATION

The plans for weekday religious education in Chester are progressing satisfactorily. All children up to the sixth grade will be released from public school one hour each week for religious education. Four or five teachers will give their full time to the work, which the Board of Religious Education estimates will require a budget of \$6,000 or \$7,000 yearly. This amount will be raised amongst the churches of Chester on the basis of one dollar per member.

St. Paul's Church is one of the centers of this weekday work. The Rev. Dr. Taitt says: "We are still at the experimental stage, but this will be the finest investment in manhood and womanhood the city of Chester has ever made."

AN EARLY PUBLIC SCHOOL

In 1732, the Rev. Alex. Howie, a missionary of the S.P.G. at St. James' Church, Perkiomen, having charge also of St. Thomas' Church, Whitmarsh, wrote to the Society "that a flourishing parish school has been established at Perkiomen, with two masters, who assist me in parish work."

With the development of the public school system, the school diminished and the building fell into disrepair.

The original building is now to be restored, preserving as much of its former character as possible. It is to be used in part as a public library and in part as a chapel for occasional services. In the building is a striking mural painting of Christ holding a chalice, the rays from which form a cross.

This school was probably one of the first public schools in Pennsylvania.

GENERAL NEWS NOTES

The Rev. G. Studdert Kennedy will be in the Diocese, as the guest of Bishop Garland on January 6th and 7th. On the Festival of the Epiphany, Mr. Kennedy will speak in the morning at the Church of the Redeemer, Bryn Mawr; in the afternoon at the Sunday school of the Church of the Holy Apostles; and in the evening at the Chapel of the Mediator, West Philadelphia.

On Monday, Mr. Kennedy will be the speaker at the luncheon of the Clerical Brotherhood, in the Church House.

Mr. and Mrs. Charles R. Pancoast will give an illustrated address on China and Japan, in Witherspoon Hall on the evening of January 7th.

The illustrations used are from pictures taken by Mr. and Mrs. Pancoast on their recent visit to the two countries, and the address will be an unusual opportunity to learn about the countries, and also the part that our Church is doing in the life of the people of China and Japan.

A thousand Christmas gifts were sent by the girls of the Camp Dix Committee of the Diocesan Committee of the Woman's Auxiliary, who joined with the Emergency Aid, to the men at Edgewood Arsenal, of which the Rev. C. W. B. Hill is chaplain.

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, is to be the preacher at the annual service of the Society of the Alumni of the Episcopal Academy, to take place in St. James' Church on January 6th.

Bishop Webb is an alumnus of the Academy in the class of 1874.

FREDERICK E. SEYMOUR.

## Philadelphia Christmas Services Unaffected by Modernist Disturbance

### City Mission's Christmas—"The Little Town of Bethlehem"—Church Normal School

The Living Church News Bureau }  
Philadelphia, Dec. 26, 1923 }

**A**TTEENDANCE at Christmas Day services seemed to be unaffected by the current discussion reported in the press regarding the birth of our Lord, for the spirit of Christmas was manifested in communions, in attendance, in carol singing, and in generosity.

Midnight celebrations were held in many churches. Manger services were features in an increasing number of Church schools, where gifts were brought by the pupils for distribution to various institutions.

CITY MISSION'S CHRISTMAS

Christmas Eve was an extremely busy day at the City Mission in its work among the sick, the poor, and the prisoners.

Hundreds of Christmas baskets of food were distributed among the poor in all parts of the city, each basket containing also toys, where the families included children.

The clergy on the City Mission staff distributed thousands of Christmas cards among the prisoners at the Eastern Penitentiary and the County prisons, and among the sick and the poor in the city's homes and hospitals, as well as at the Home for Consumptives at Chestnut Hill. Tobacco and other gifts were distributed among those at the Home for the Indigent, Holmesburg.

In addition to the regular Christmas Day religious services at the various institutions served by the City Mission, there was an early morning carol service at Byberry, where the city takes care of its mild mental cases. The carol singers went from building to building, bringing cheer and gladness to the inmates. During the week the City Mission cooperated with organizations of Churchwomen from a number of parishes in giving all the patients at the Philadelphia General Hos-

pital a Christmas entertainment and festival.

"THE LITTLE TOWN OF BETHLEHEM"

Children throughout the city were invited to view "The Little Town of Bethlehem" reproduced in miniature with all the scenes and characters of the familiar Bible story of the Nativity, which has been on public exhibition each afternoon this week with the exception of Christmas day, in the Church House.

The exhibit is the work of a widely known Philadelphia artist, and was arranged for by Mrs. J. Allison Scott, President of the Woman's Auxiliary.

At half-hourly intervals during the afternoons, Christmas carols were sung by members of the Junior League of Philadelphia, under the direction of Mrs. G. W. McIver. The Junior League is an organization of women who devote themselves to charitable work of all kinds.

Through an arrangement of electrical effects, the town of the Nativity was shown as it must have appeared on the first Christmas Eve, at dawn on Christmas Day, and as the deepening shadows closed around the birthplace of the Christ Child on the first Christmas Day.

CHURCH NORMAL SCHOOL

The Department of Religious Education of the Diocese is being reorganized under the direction of the Rev. Z. B. T. Phillips, D.D., who will conduct a vigorous policy to bring the needs of Religious Education before the people of the Diocese.

The Church Normal School, under the principalship of the Rev. Mr. Seymour, will reopen on January 7th, and will continue for ten Monday evenings. The subjects presented will be The Teacher, The Pupil, The Bible, and The Prayer Book. The leaders will be Miss Nellie P. Ferry and Miss Margaret R. Kollock, Ph.D. (both of the West Philadelphia High School for Girls), the Rev. Dr. Tuke, and the Principal. The subjects cover the required units in the third class of the Accredited Teachers' Association, proposed by the Commission on Church Schools under the National Council. In addition, a course on Christian Nurture Interpretation will be given by



## Chicago's Christmas Observance Shows Unwonted Tendencies

### Studdert Kennedy in Chicago—Oak Park Church Windows—A New Parish House

The Living Church News Bureau }  
Chicago, Dec. 29, 1923 }

HERE seem, now-a-days, to be tendencies, apparent especially at Christmastide, to ignore the proper order of the Christian year in favor of the ease and convenience of the members of the congregations of various churches. The popularity of the Midnight Celebration, for instance, seems to be robbing the principal celebration on Christmas Day itself of the attendance that it should have, and to such a degree that in some churches no services are attempted later than early in the morning—none towards the middle of the day. Further, in some cases, the "midnight" services are begun at eleven o'clock, and even at 10:45, evidently for the convenience of the people, rather than as a due celebration of the Mysteries before almighty God.

Other indications of this subordination of the use of the Church to the convenience of the congregations are shown in the holding of children's festivals, etc., on the Fourth Sunday in Advent, and at other times that could be considered semi-penitential, to say the least.

One feature of Chicago's celebration of Christmas was the broadcasting, at midnight, of a carol service for the benefit of the MacMillan Arctic Expedition, which is now eleven degrees from the pole, on the schooner Bowdoin, in Refuge Harbor, near Etah, Greenland. The Rev. Gardiner MacWhorter, of St. Edmund's Church, read the gospel and said the collects at this service.

#### STUDDERT KENNEDY IN CHICAGO

Church people are looking forward with interest to the visit of the Rev. G. A. Studdert Kennedy to Chicago. He will have a very busy Sunday here on December 30th, preaching at St. Luke's, Evanston, at eleven o'clock, at St. Paul's, Kenwood, at 4:30 P.M., and at the Sunday Evening Club, at 8 P.M. The afternoon service is under the auspices of the Local Assembly of the Brotherhood of St. Andrew.

On Monday Fr. Kennedy will meet the clergy of the Diocese, and give an address at the Round Table. The service at the Sunday Evening Club is to be broadcasted.

#### OAK PARK CHURCH WINDOWS

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, on Sunday, December 23d, dedicated the two new windows placed in the east transept of the church, presented by St. Katharine's Guild, and by Mrs. C. L. West, in memory of her husband.

The north window portrays our Lord's struggle in the Garden of Gethsemane. The central figure in the window is that of our Lord kneeling in prayer, as an angel holds a chalice toward Him, symbolizing the draught of grief and suffering that was His.

The south window portrays the scene of the Transfiguration, in which the figure of Christ is glistening white. The three apostles, Peter, James, and John,

are in wonderment at the vision of the Transfigured Christ, and the presence of Isaiah and Moses.

#### A NEW PARISH HOUSE

The Church of the Atonement, Edgewater, the Rev. F. S. Fleming, rector, has long outgrown its parish house, which was built nearly twenty-four years ago. The present church, one of the largest and most beautiful in the diocese, was built under the present rector, and it has been decided to erect a new parish house in keeping with the church.

To accomplish this, first mortgage bonds to the amount of \$73,000 have been issued for sale by the parish. More than one half of the whole issue has been already sold. It is planned to complete the new house by September, 1924. The plans for the new house have the approval and sanction of the Bishop and Standing Committee of the Diocese.

At the dinner recently tendered to the Rev. Dr. Reifsnider, Bishop Anderson made the comment that the Church in the Diocese was giving generously to outside demands like that of Japan, in spite of the large amounts being expended locally in the erection of the church buildings on an unprecedented scale; and he cited as a significant instance of the spirit of giving, the contribution of \$50,000 to the Campaign Fund of the Western Theological Seminary, by the members of a parish which has just decided to build a \$70,000 parish house.

#### NEW BELL AT ST. PAUL'S

When the new St. Paul's, Kenwood, replaced the old St. Paul's on Lake Avenue, the bell from the old church was placed in the tower of the new. That bell, which called two generations of Hyde Park citizens to worship, has ceased to ring, for an old Church member and neighbor, who has listened to the call of the old bell for fifty years, has given to the church and community a new and larger bell in place of the old. The new bell was rung for the first time on Christmas Eve.

The gift prompted the rector of St. Paul's, the Rev. George H. Thomas, to write this delightful comment in the current issue of the *Parish Record*:

"A Church member said to the rector, 'A church bell is an outrage on the community.' One will think this way, and one hundred thousand will think the other way. The rector lived as a boy, almost under the shadow of the (Roman) Catholic Cathedral in Providence, and from its Angelus acquired the habit of noon-

day and eventide prayer. The Angelus was so close that it almost neutralized, on our square, the noonday whistles and sirens of the mills. Rhode Island mill conditions, homes, housing, and wages, were, or should have been, a disgrace to owners and the despair of 'the hands.' And even then, a child, I used to weigh the two sounds, and, to my Protestant mind, one was a bidding of multitudes to prayer, one to poverty."

#### A PRESENTATION

Recently the Rev. Arnold Lutton relinquished the charge of the Mission of the Incarnation, Fernwood, to give his whole time to the work of the larger mission, the Church of the Annunciation. For fifteen years Mr. Lutton has labored faithfully and well among the people of Fernwood, and their affection for him was evidenced at a reception given him in the Odd Fellows' Hall, when the congregation presented Mr. Lutton with a beautiful mantel clock and purse of sixty dollars in gold.

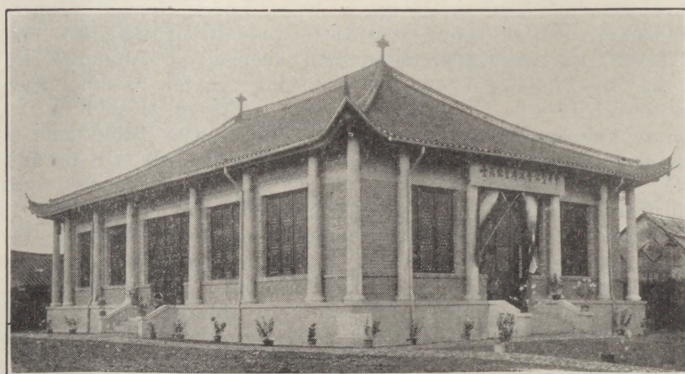
H. B. GWYN.

### PROFESSOR MILLER'S STATEMENT

THE REV. DICKINSON S. MILLER, Ph.D., Professor of Christian Apologetics in the General Theological Seminary, New York City, has issued the following statement:

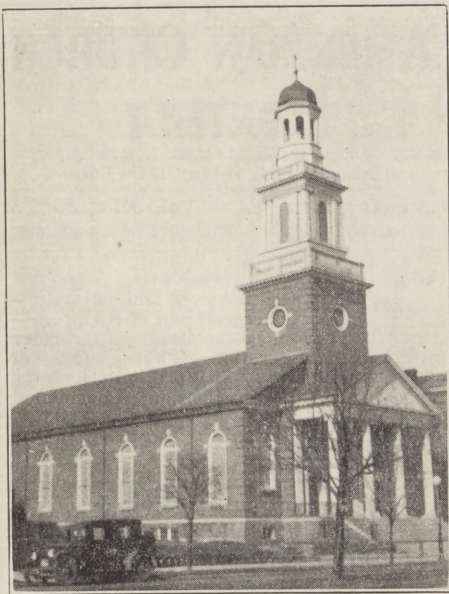
"In view of reports in the press, an explanatory statement is called for at this time in regard to the resignation which takes place at the close of the academic year of my professorship at the General Theological Seminary. When the Bishops' Pastoral Letter was issued, I had just received, and was considering, a very attractive call to Smith College, to undertake work of essentially the same character as I have at present. I felt, however, and still feel an attachment to the General Seminary, and recognize the importance of its work. The Pastoral Letter seemed at first by itself to simplify my decision by compelling me to leave the General Seminary of the Church, but finally it became only one, though a very powerful consideration, among those that decided me.

"Precedents in the Church had clearly established liberty of interpretation in regard to certain articles of the Creed. The Pastoral Letter, with its imputations of dishonesty, has the effect of forcing those clergymen (or a sufficient number of them) who avail themselves of this liberty and accept certain articles in a symbolic and not a literal sense, to speak their minds with emphasis and explain their position in order to sustain these precedents. Unhappily it forces them to do so at the cost of imperiling, in this difficult period of intellectual transition, the very objects, spiritual and moral,



ST. PAUL'S CHURCH, KIANGWAN, CHINA  
An example of Chinese architecture adapted to Christian use.





THE NEW ST. MARK'S CHURCH  
Richmond, Virginia

which are the whole aim of their work. For this it would appear to be not they but the House of Bishops who are responsible. If I stayed at the Seminary, after their pronouncement and my own protest, I should sow dissension which, in the interest of my principal teaching, I have sedulously sought to avoid. It seemed proper to take this excellent opportunity to go elsewhere."

**BISHOP RHINELANDER'S CHARGE**

THE REV. S. C. HUGHSON, priest of the Order of the Holy Cross, informs THE LIVING CHURCH, that, through the courtesy of a committee of Philadelphia laymen, *The Holy Cross Magazine* is able to distribute in any quantity Bishop Rhinelander's recent charge on *The Church and the Creed*.

By this public service to the Church, parish clergymen are able to put in the hands of the members of their congregations a strong and definite document teaching the Faith of the Church, and commending it to the reason, as is particularly necessary in the present situation in the Church.

A charge of \$1.50 a hundred is made, which covers the cost of printing and postage. Those desiring to make use of this opportunity should address the Order of the Holy Cross, West Park, N. Y.

**DR. REILAND APOLOGIZES**

THE REV. DR. KARL REILAND, rector of St. George's Church, New York City, has declared himself "sorry for assertions in an interview last week concerning the drive for \$15,000,000 to build the nave in the Cathedral of St. John the Divine." On Christmas morning Dr. Reiland made the following statement before his sermon:

"At times the best of you, as well as the worst of us, say things you regret. Last week I said some things about the Cathedral that I am sorry for. It is not easy to say this. Nobody has spoken or written to me; so I am not driven.

"If the Cathedral will stand for inclusiveness, as I know Mr. Wickersham [a vestryman of St. George's and trustee of the Cathedral] wishes it to stand, and, as I believe it will stand, then I am for it heart and soul, and will do everything in my power to help build it."

In his interview Dr. Reiland had said:

"There is one aspect of this discussion which will cut deep in this diocese. A \$15,000,000 drive for the Cathedral is practically dead as far as liberal Churchmen are concerned. Some of us will not lift voice or hand to build a costly monument to a Dallas decalogue. We are not interested in a \$15,000,000 fabric for Fundamentalism, and a large Cathedral for a literal creed does not inspire us. We 'dishonest men' cannot be asked to handle money for that purpose."

**BISHOP PADDOCK SLOWLY IMPROVING**

THE RT. REV. ROBERT L. PADDOCK, D.D., former Bishop of Eastern Oregon, is now living at 28 West 54th St., New York City. He is slowly improving in health, though he has not yet regained his strength.

**TO PRESERVE THE PEACE OF THE WORLD**

THE COMPETITION for the American Peace Award, created by Edward W. Bok, and offering \$100,000 for the "best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world," closed on November 15th at midnight, at which time 22,165 plans had been received.

The Jury of Award, consisting of Elihu Root, chairman; General James Guthrie Harbord, Colonel Edward M. House, Ellen F. Pendleton, Roscoe Pound, William Allen White, and Brand Whitlock, has been at work on the plans since the middle of October, and is expected to have made its choice by January 1st. The Policy Committee which has been administering the Award now announces that during January it will present the winning plan to the American people for their consideration and vote.

This "referendum" will be conducted:

1. Through the daily and weekly press.
2. Through the Coöperating Council of the American Peace Award.
3. Through Mayors' committees in many communities.
4. Through the universities and libraries of the country.
5. Through local organizations of all kinds.

Organizations whose combined memberships total many millions, have already agreed to submit a copy of the winning plan and a ballot to their members.

The press of the country covering both the dailies and weeklies, is generally cooperating with this attempt to secure from the American people a wide expression of opinion on this vastly important subject. Many papers which have a consistent policy of not carrying ballots of any kind have made the first exception in their history in this instance.

With so many agencies of such a wide variety cooperating, the committee feels that the "referendum" should be most effective. However, it emphasizes the need of security, not a great volume of ballots representing the hasty, unconsidered action of the voters, but the real opinion of the voters after they have carefully read the plan, or a luminous digest of it.

THE LIVING CHURCH is cooperating with the Committee of the Award in this matter, and we shall print a digest of the winning plan, and a ballot upon which our readers may state whether or not they approve the winning plan in substance.

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**EPISCOPAL ACTORS' GUILD**

A NUMBER of actors, who are members of the Church, met Sunday afternoon, December 16th, in the Guild Hall of the Church of the Transfiguration, and organized The Episcopal Actors' Guild. The purpose defined in the Constitution that was adopted is the banding together of the Churchmen on the stage with the Church, for their general welfare. While it is distinctly under the auspices of the Church, it is not limited to Churchmen, but admits to associate membership and to its activities, any members of the theatrical profession, or non-professional people, regardless of religious affiliations.

At the request of the Social Service Commission of the Diocese of New York, the Guild is coöperating with the Commission in a program designed to encourage high ethical standards in all theatrical productions. Other activities will include the giving of benefit performances and the coaching of amateur theatricals in various parishes. It will coöperate with the Actors' Fund in its charitable activities. Special Church services will be held from time to time for members of the Guild. Chaplains representing the organization in the different theatrical centers, will visit and serve its members when in town.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, was elected honorary president, and George Arliss, president. The Rev. Randolph Ray, rector of the Church of the Transfiguration, is warden and a vice-president of the Guild; the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg, Grant Mitchell, a prominent actor, and the Rev. Neal Dodd, rector of the Actors' Church in Hollywood, are vice presidents. The secretaries are the Rev. Charles B. Ackley, rector of St. Mary's Church, New York City, and Rexford Kendrick. The Treasurer is Col. Earle Boothé. The membership includes a large number of the men and women of the stage.

**PROVINCIAL CONFERENCE OF YOUNG PEOPLE**

A REPRESENTATIVE from every young people's society in the Second Province is the aim of the Committee planning the first Provincial Conference to be held at Christ Church, East Orange, N. J., over the week-end of February 22d to the 24th. There are over one hundred organized groups in the Province, and fully that number of young people are expected to assemble. A program of interest, speakers of note, and an excellent opportunity to exchange ideas that will build up this movement, will attract many, and make this conference the goal of all who can possibly attend.

The Conference will open with a reception and a welcome by the Bishops of the Diocese of Newark, on Friday afternoon. The representatives attending the conference will be entertained in the homes of parishioners of the Orange churches. Supper will be served that evening in Christ Church. In the evening will come the first business session, with brief reports from the representatives. Saturday will partly be occupied with conference, and on Saturday evening a large dinner is to take place. Invited to this will be members of local societies as well as those attending the conference.

Sunday morning there will be a corporate communion at Christ Church, with breakfast served after it. There has been no attempt to hold a special service

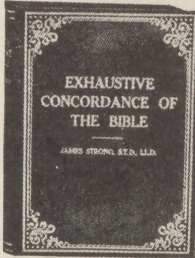
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**AMERICAN CHURCH MONTHLY**

Selden Peabody Delany, D.D., Editor

January, 1924 Vol. XIV, No. 5  
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**EDITORIAL COMMENT**

The Declaration of the Bishops—Private Interpretation of Scripture—Mr. Tyson's Scholarship—Psychology and Education—What Kind of Candidates?—The Gullibility of the Laity—Reservation and Communion of the Sick.

**THE TABERNACLE**

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during the morning, for it is the plan of the committee to have those attending go to church with their hosts and hostesses. In this way all of the parishes participating in the hospitality will see something of the young people, and all of the local clergy will have the conference in mind when planning that service. At three o'clock Sunday afternoon there is to be a demonstration of a young people's meeting, at which the reports of the conference committees will be made followed by a paper and a general discussion.

The Young People's Movement has made great progress in the Second Province. In all dioceses but Albany there are Diocesan organizations. All of these are called the Young People's Fellowship, except in New York, where it is called the Young People's Service League. It is expected that these organizations will be federated at this conference, and a provincial organization created.

**TEXAS Y. P. S. L. COUNCIL**

THE FOURTH ANNUAL COUNCIL of the Young People's Service League of the Diocese of Texas will be held in Waco, January 18th, 19th, and 20th. The Young People's Service League of St. Paul's Church, Waco, will be host to the young people from all parts of the Diocese. This group of young people at St. Paul's is an enthusiastic and earnest group of workers, and is a live factor in the Church's work.

A cordial invitation is extended to the young people of neighboring dioceses, particularly those of the Province of the Southwest. A part of the program will be given over to furthering the work of the Provincial Organization, and it is felt that this will be of vital interest to all who are in any way connected with the Provincial Young People's Service League.

Any one wishing to attend the Council is asked to send his name and address to 1117 Texas Avenue, Houston, Texas, the Diocesan Office, stating which diocese he will represent.

**C. P. C. ANNUAL SERVICE**

THE FOURTH ANNUAL SERVICE of the Church Periodical Club will be held in St. Thomas' Church, Fifth Avenue and Fifty-third St., New York City, at four o'clock, Sunday, January 6th. The sermon will be by the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia.

**MASSACHUSETTS CATHOLIC CLUB**

AT A RECENT meeting of the Massachusetts Catholic Club, the following statement was adopted by a unanimous vote, and was given out for general information:

"The Massachusetts Catholic Club held a meeting this morning (Wednesday, December 19th) at the Church of the Advent, and thirty-one priests were present.

"Much gratification was expressed at the splendid Pastoral of the House of Bishops.

"The members were entirely confident of the Church's position as attested by the Book of Common Prayer, and, believing that position not at all jeopardized by the present regrettable agitation, feel it quite unnecessary to enter into newspaper controversy."

**DECEMBER MEETING OF THE NEW YORK CATHOLIC CLUB**

THE DECEMBER meeting of the New York Branch of the Clerical Union was held at St. Paul's Church, Clinton Street. The Rev. Jerome Harris was celebrant of the Mass. The paper was read by the Rev. George Rogers Wood, Fellow of the General Theological Seminary, and was a review of Fr. Watkins' recent work on the history of Penance.

The Bishop of Long Island was a guest at the luncheon, as was also the Rev. A. E. J. Rawlinson, of Oxford, the Paddock Lecturer at the General Theological Seminary. Both the Bishop and Fr. Rawlinson extended greetings to the Club.

**A WEST VIRGINIA MISSION**

CHRIST CHURCH, Fairmont, West Virginia, and the people of the city, who crowded the church, had a deeply spiritual experience, in the Mission, December 10th to the 17th, conducted by the Rev. Franklyn Cole Sherman, late rector of St. Paul's Church, Akron, Ohio, now president of the American Guild of Health, whose headquarters are at Cleveland, Ohio.

It was impressive to note how deeply people are interested in an able presentation of the subject of God, and of His relation to the whole man, body, soul, and spirit, and how eagerly they followed a discourse crammed with theology, philosophy, and science, when presented in language understood by the people.

Mr. Sherman is a bold and convincing speaker, and a thorough Churchman, who has a vital message for the men and women of today.

**SUCCESSFUL MISSION IN NASHVILLE**

A MOST SUCCESSFUL Mission which was very instructive and well attended, was held at the Church of the Advent, Nashville, Tenn., the Rev. Prentice A. Pugh, rector, with Bishop Irving P. Johnson as the missionary, from December 9th to December 16th, inclusive.


Bishop Johnson addressed the Exchange, Rotary, and Kiwanis Clubs, spoke at Peabody and Ward-Belmont colleges, besides addressing the Christian Ministers Alliance; and on the 12th he gave four conferences for some nineteen of the diocesan clergy. These conferences were arranged by Bishop Maxon.

**MERCER-HADLEY MISSIONS**

MESSRS. MERCER AND HADLEY ask the prayers of their friends for God's guidance upon the following Preaching Missions which they are to conduct: January 3d to the 13th, St. Paul's Church, New Orleans, La.; January 13th to the 20th, St. Paul's Church, Lynchburg, Va.; January 20th to the 27th, Epiphany Church, Danville, Va.; and January 27th to February 3d, Trinity Church, Columbia, S. C.

**THE OREGON SUMMER SCHOOL**

AT A RECENT MEETING of the Oregon Summer School, held in Portland, Ore., it was unanimously agreed to affiliate with the Inter-Conference Committee which has already linked up Conferences at Wellesley, Sewanee, Geneva, Princeton, Racine, Sioux Falls, Gambier, and Concord. It was felt that through coöpera-

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tion and mutual help with these Conferences, and others, the Oregon Summer School would be greatly assisted and encouraged in its work. Starting next summer the school will be held for ten days, with a full curriculum. Among many of the progressive plans for the next summer school, it has been proposed also to hold a vacation school for children, to be arranged as a demonstration school for religious instruction.

### COMPARATIVE FIGURES

THE PUBLICITY DEPARTMENT of the National Council has issued the following bulletin:

"The statistics contained in *The Living Church Annual* for 1924 make it possible to compare the total giving in the Church for all objects with the contributions made through the dioceses for the general work of the Church, the work in charge of the National Council, for the period of the first triennium following the Nation-wide Campaign. The following table gives the figures for the triennium and the year preceding:

| FOR ALL OBJECTS        | FOR GENERAL WORK       |
|------------------------|------------------------|
| 1919 \$24,392,000      | \$1,412,000            |
| 1920 34,873,000        | 3,028,000              |
| \$10,481,000 increase) | (\$1,616,000 increase) |
| 1921 35,749,000        | 2,962,000              |
| (\$876,000 increase)   | (\$66,000 decrease)    |
| 1922 36,753,000        | 2,541,000              |
| (\$1,004,000 increase) | (\$421,000 decrease)   |

"Commenting upon the figures for 1922, *The Living Church Annual* says:

"It now appears that the total contributions of the year for all Church purposes exceeded those of the preceding year by more than a million dollars, so that the deficiency in contributions through the National Council was due, not to smaller offerings from the people, but to a shift in their destination."

"Comparing the amount devoted to the general work with the total amount contributed for all objects, *The Living Church Annual* expresses the opinion that this 'does not indicate that the Church is being bankrupted by the enlarged activities of the National Church.' The most striking feature of the above table is that it shows that while the Nation-wide Campaign gave such a tremendous impetus to the giving of the Church that the total amount has increased each year, the amount directly devoted to the general work, though much larger than before, has steadily decreased."

### ST. JOHN'S CHURCH, BRIDGEPORT, CONN.

IN COMMEMORATION of its 175th anniversary, which was celebrated from December 16th to the 25th, St. John's Church, Bridgeport, Conn., the Rev. Stephen Fish Sherman, Jr., rector, has issued a booklet of over eighty pages, that is both interesting and valuable.

A large part of the booklet is given over to the rector's historical sermon, delivered at the time of the celebration. It is a carefully worked out history of the work of the Church in what is now Bridgeport, from the very beginning, the organization of the parish, and its subsequent history to the present time. As a circumstantial history of a parish it is an excellently well done piece of work.

On Sunday, December 23d, as a part of the celebration, the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut, blessed a large number of memorials, which in-

cluded a Caen stone reredos and a number of furnishings for the altar and chancel, a carved oak screen for the rear of the church, given by the young people of the church, in memory of the late Presiding Bishop, Dr. Tuttle, and several memorial tablets.

The booklet is well illustrated with half-tone pictures.

### A FLORIDA RECTOR

IN APPRECIATION of twenty years' faithful service, the vestry of Trinity Parish, St. Augustine, Florida, has presented the rector, the Rev. L. Fitz-James Hindry, a handsomely equipped Overland sedan, and has made provision for its upkeep.

During the two decades that Mr. Hindry has been rector, much constructive work has been done: the communicant list has been tripled, the church property entirely freed from debt, the church refurbished, including a three-manual Austin organ, the old rectory sold and a new one bought and paid for, a large parish house erected, and the parish built up so that it is now one of the strongest in missionary work in the Diocese.

Trinity Church, Saint Augustine, is the oldest Episcopal church in Florida, having been founded in 1821, the year of the change of flag, and some years previous to the formation of the Diocese of Florida. The present church building stands on the same spot upon which a British mission church was erected and in which services were held during the English occupation, 1663-1683. It is very widely known, being visited every winter by many prominent people from all over the United States and Canada.

### WOMAN'S AUXILIARY SPECIAL A BOON TO MISSIONARIES

ONE OF THE TEACHERS at St. Hilda's School, Wuchang, China, on learning of that part of the Woman's Auxiliary Special for 1923-25, which is to be a house in New York, where furloughed missionaries may live while taking further training, writes:

It will bring joy to the heart of the returned missionary to know that there is a place in New York where she may stay and take advantage of the wonderful opportunities that are there offered for study and training. A house such as the Woman's Auxiliary proposes to have, will be of immeasurable benefit to the returned missionary, since then she can receive the training she so sorely needs, but which, under present conditions, she has to forgo."

### SOCIAL MEETING WITH EASTERN ORTHODOX

ON THURSDAY EVENING, December 12th, there was held in the parish rooms of St. Mark's Church, New Britain, Conn., a social meeting of American and Orthodox Catholics. Representatives of the Greek and the Russian Orthodox Churches, the Armenian (Gregorian), and the Assyrian (Nestorian) Churches were on the platform with the Rev. Samuel Sutcliffe, rector of St. Mark's, the Rev. George Hilton, rector of the Church of Our Saviour, Plainville, and the Rev. Thomas Burgess, of the National Council. Father Burgess stated that this was one of the first attempts to hold a joint social affair between the Anglican and Eastern Churches and heartily congratulated the Men's Club of St. Mark's under whose auspices

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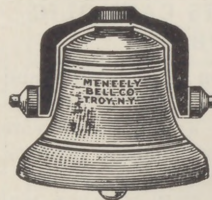
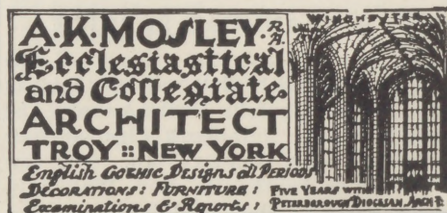
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the affair was given. Addresses were given by the clergymen present, and a feature of the evening was the singing of the *sanctus* by the choirs of each church represented including St. Mark's.

The singing of the *sanctus* by the choir of the Russian Church in New Britain was a feature that brought repeated applause for additional selections. Following the meeting refreshments were served by the men of St. Mark's and a social hour enjoyed. This was a most valuable feature as it brought the people of the Eastern churches in close social contact with our people and every one enjoyed the occasion greatly.

It is understood that the Rev. Samuel Sutcliffe, rector of St. Mark's, is planning for a union vesper service in the near future in which all the Eastern clergy and choirs will take part, and the sermon will probably be preached by the Rev. S. J. Lucas, a talented English preacher of the Russian Orthodox Church.

#### MEMORIAL SERVICE FOR JOSEPH PACKARD

A SERVICE commemorating Joseph Packard, the noted jurist and Churchman of Baltimore, Md., a notice of whose death appeared in THE LIVING CHURCH recently, was held in the Superior Court Room in Baltimore, by the Bench and the Bar of the city a few days ago.

A committee had been appointed by the Supreme Court Bench to prepare a memorial minute, and consisted of former Chief Judge Henry D. Harlan, William L. Marbury, Senator Wm. Cabell Bruce, Charles McHenry Howard, Randolph Barton, Jr., and Charles Morris Howard. The minute was read by Judge Harlan, and Chief Judge James P. Gorter responded on behalf of the Supreme Court Bench.

In the addresses, at this time, reference was made not only to the strength and integrity of Mr. Packard's character, but to his Churchmanship and to the part that he played in the councils of the Church. Judge Harlan spoke of him as an authority on Canon Law and ecclesiastical affairs, and Judge Gorter said of him that as his "whole life reflects the highest ideals of Church and State and home, thus standing forth as an example to all men, naturally his services and merits will be extolled."

#### MEMORIAL TO REV.

#### JOHN STROTHER HANSBROUGH

ON SUNDAY, December 9th, at St. Thomas' Church, Orange, Virginia, the Rev. R. S. Litsinger, rector, a memorial was unveiled to the late Rev. John Strother Hansbrough, a former rector of St. Thomas' Parish.

The memorial consists of a mahogany communion rail, a pair of brass candlesticks, and a bishop's chair. The tribute was paid to the former beloved rector by the Rev. Mr. Litsinger, after which a memorial address was delivered by Mr. R. C. Macon, for many years a vestryman of the parish. The communion rail bears a plate with this inscription: "In Affectionate Memory of John Strother Hansbrough, 1870: Rector of this Church, 1908: 1908, Rector Emeritus, 1921. Erected by his children in the Faith."

The Rev. Mr. Hansbrough was rector of this church and pastor of the community for thirty-eight years, after which he lived at his own home as rector emeritus for thirteen years until his death, at the age of ninety, in June, 1922.

#### A MEMORIAL MORTUARY CHAPEL

A BEAUTIFUL MEMORIAL mortuary chapel in the village cemetery of New Hartford, Conn., was recently consecrated by the Rt. Rev. Chauncey R. Brewster, D.D., Bishop of Connecticut, assisted by the Rev. Floyd S. Leach, Ph.D., rector of St. Thomas' Church, New York City.

The chapel was built by Mrs. Charles F. Chandler, and is a memorial to her mother, Francis Smith Berard, and her two uncles, John Fox Smith, and Walter Mather Smith. The tablet in the chapel includes these words: "This mortuary chapel is built for the comfort of those who rest awhile herein, whose hope is in the blessed Resurrection, and the life of the world to come."

The chapel is excellently appointed, with altar, stained glass windows, and a set of chimes, that are to be played for the hymns in the committal service.

#### MEMORIAL DOORS ERECTED

A PAIR of massive doors, a memorial to the late Louis S. Fiske, have been erected in the porch of St. Mark's Church, Locust St., Philadelphia, by his widow. It is estimated that the doors will cost \$14,000.

The design of the doors is based on the best traditions of English Gothic work of the late Thirteenth and Fourteenth Centuries, that being the architecture of the Church. The doors are said to recall the doors of Merton College, Oxford, England.

#### A MEMORIAL WINDOW

A MEMORIAL WINDOW, placed over the altar of St. John's Church, Boonton, N. J., and commemorating the Rev. Henry B. Wilson, late rector of the parish, and founder of the Society of the Nazarene, was unveiled Sunday, December 16th, by the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of Newark. The Bishop, in making a memorial address, said that Mr. Wilson's life was enriched by his never-failing sense of the loving kindness of

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the Lord, and that he was ever eager to search the truth and speak it.

The subject of the window is Christ healing the daughter of Jairus, and it is said to be one of the most beautiful made by the Tiffany Studios of New York.

### NEWS IN BRIEF

GEORGIA—St. Paul's Church, Augusta, will install a set of Meneely chimes in time for the Christmas-tide. The fund for the chimes was raised principally by the women of the parish, and some of the bells have been given as memorials or thank-offerings. They will be dedicated at the morning service on Sunday, December 23d, and, at the close of the prayer of dedication, the doxology will be played upon them. Mr. Ernest A. Meneely of West Troy, N. Y., a member of the firm making them, will be in Augusta, and will personally attend to the installation. He will also play them on Christmas Eve and Christmas Day.—In Jesup, St. Paul's Church has joined with the other communions in doing charity and relief work. Two members of the mission are on the Board of Control in this organized work, and liberal donations were pledged to carry out the plans. A Christmas box was sent by the Social Service League of St. Paul's to a mission in Virginia.

HARRISBURG—A set of four sterling silver alms plates, presented as thank-offerings, were blessed by the rector in St. Paul's Church, Bloomsburg, on Christmas Eve. They were designed and manufactured by the Gorham Company, of New York City, are very heavy, and of exquisite design and workmanship, and match the sterling silver alms basin presented to the parish a few years ago.—A Young People's Fellowship was organized recently in St. Luke's Parish, Altoona, the Rev. George R. Bishop, rector. Meetings are held in the church every Sunday evening, immediately preceding Evensong. Great interest is being shown by the young people, and new members are being received each week.—The Baptist meeting house at Coudersport was destroyed by fire recently, and the rector and vestry, with the consent of the Bishop, have offered the use of Christ Church to the Baptist congregation for evening service, until the Lenten season. It is thought that by that time they will have been able to secure another location. Christ Church, Coudersport, has had no evening services for some time, and the rector, Archdeacon Post, has been using Sunday evenings for visiting the missions in his Archdeaconry.

LONG ISLAND—A chancel *prie-dieu*, similar to those already given, was blessed by the rector at St. John Baptist's Church, Brooklyn, on the Fourth Sunday in Advent. It is a memorial to William and Ann E. Mills, the gift of their children.—The endowment fund of the Church Charity Foundation of the Diocese has been increased by \$1,000 from the estate of Francis E. Pouch.—All Saints' Church, Richmond Hill, has received the following gifts, which were blessed by the Rev. Henry W. Armstrong, priest in charge: dossals of white and violet, a girdle, and a white chasuble.

MILWAUKEE—All Saints' Cathedral has received the gift of a handsome brass receiving basin from Mr. W. H. Hauser.

NEW YORK—The Rev. H. P. A. Montgomery, of New York City, will take the Sunday duties at St. James' Church, Hyde Park-on-Hudson, until the middle of February, while Dr. and Mrs. Newton are on holiday in Mexico.

OKLAHOMA—The Rev. John Grainger, who has been rector of the Church of the Redeemer, Okmulgee, for the past six years, has resigned, effective February 1st, and will move, with Mrs. Grainger, to California. Mr. Grainger's leaving is a really serious one for Okmulgee. Some splendid work has been done during Mr. Grainger's rectorship, and the parish will be left in a most excellent condition for the next rector.—Mr. Edward M. Ragan, Secretary for the Bishop's Committee of St. Mary's Mission, Paul's Valley, reports a most successful Every Member Canvass, just about completed. Pledges for 1924 total \$429, included in which is \$75 for missions for the new year. Another mission in the District, St. Paul's, Clinton, has raised about \$300 for its work the next year, and includes \$100 for missions.—St. John's Church, Oklahoma City, has given a Christmas tree to the crippled children of the city, in answer to an appeal on the part of one of the city newspapers. St. John's was one of two "organizations" which responded first.

PITTSBURGH—The noonday services conducted during Advent at Trinity Church, Pittsburgh, have been a real success. In view of

the fact that such services have never been attempted in the city before, except during Lent, and considering the pre-Christmas distraction and confusion of downtown Pittsburgh, the results have been very encouraging. During Christmas week the services are being continued, but without a sermon, the sermon's place being taken by Christmas carols rendered by the choir boys.—The young people's societies of the congregations in the four neighboring towns of the Monongahela Valley, Brownsville, Charleroi, Monessen, and Monongahela City, are having joint social meetings once a month. Each society has its own separate organization and there is no intention of forming them into an amalgamation of any sort. The aim has merely been to bring the young people into closer fellowship. Thus far three such combined meetings have been held, and the idea is meeting with warm approval.—Two long expected historic stones

have at last arrived from England, and have been inserted in the wall of Calvary Church, Pittsburgh. Each has been marked with an appropriate brass tablet. These tablets speak for themselves and read as follows: "This stone is from Hayes Church, Kent, England, the parish church of William Pitt, Earl of Chatham, for whom it is named the City of Pittsburgh," and "This stone is from the ancient church of All Hallows, Barking-by-the-Tower, London. Here William Penn, founder of Pennsylvania, was baptized October 23, 1644.—After being closed for several weeks, All Saints' mission, Vandergrift, Pa., was reopened on the First Sunday in Advent. The church has been renovated thoroughly, inside and out, at considerable expense, but all the bills for the work have been met, mainly through the loyal services of the Women's Guild of the Mission.—St. Stephen's Church, Wilkinsburg, has evolved a plan of its own

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for meeting missionary apportionments. Twenty-five per cent of all money coming into the church treasury is set aside for the missionary work of the church, and the annual Every Member Canvass is made with this arrangement clearly understood. The results this year are particularly fine. The pledges for 1924 are about \$5,000 ahead of those for 1923, and accordingly the amount for the general work for the Church for the coming year will exceed the amount for 1923 by \$1,250. And such an increase means that St. Stephen's will furnish in 1924 several hundred dollars to the missionary work of the Church more than has been assigned to them in their "quota."—The Church of the Ascension, Pittsburgh, is having an acousticon equipment installed in the church. Any parishioner who finds that his hearing is not so keen as it might be is invited without cost to have an instrument placed in his pew in order that none of the service may be missed.—Calvary Church, Pittsburgh, does a great deal of work among the students of the University of Pittsburgh, and of the Carnegie Institute of Technology. The students, moreover, are seeing to it that the parish house is run on a full time basis. An interesting feature of the Christmas holidays will be a college and school supper on Sunday evening, December 30th.

PITTSBURGH—St. Timothy's Church, McKees Rocks, has granted permission to a newly organized chapter of the Sons of St. George to meet twice a month in one of the rooms of the parish house. The results have been very beneficial to the Church. A large number of Englishmen, recently arrived in this country, have been welcomed and made to feel at home, and have become regular attendants at the services of the Church.—St. John's Church, Pittsburgh, has been made a beneficiary in the will of Mrs. Ella M. Merit, who was for many years an active worker at St. John's. By the terms of the will about half of the estate, which is valued at \$4,400, is given to the Church as a memorial to Mrs. Merit's three deceased sons, and is to be used as a help to maintain a minister at St. John's. The fund is to be known as the Ella M. Merit endowment fund.—The Young Men's Club of Trinity Church, Pittsburgh, a newly formed organization on a non-sectarian basis, was addressed, December 11th, by Professor Clifford B. Connelly, director of industrial relations at the Carnegie Institute of Technology. Professor Connelly gave the young men a good insight into the problems which beset industry at the present time. The address was preceded by an informal dinner.—The winter meeting of the Social Workers of the Diocese of Pittsburgh was held, December 12th, at Trinity Church, Pittsburgh. Bishop Mann brought out in his address the mutual helpfulness of the Church and social service. Social service, he said, provides a means for expressing in terms of activity and practice the principle of the Christian religion; whereas, on the other hand, the Church furnishes the inspiration which makes social service worthwhile and without which it would be meaningless and of small account.—Afterwards there was a conference, conducted by the Rev. J. C. H. Sauber, civic chaplain of the diocese, which was marked by much spirited discussion. Plans were also considered for the social service department of the 1924 Conneaut Conference, these plans including a new series of lectures by Mr. Sauber. It was also voted to lend all possible support to the institute to be held in Trinity Church throughout January and February, at which institute leading authorities from all sections of the United States will discuss problems of mental, moral, and spiritual health.—At the Church of the Ascension, Pittsburgh, the rector, the Rev. Frederick G. Budlong, S.T.D., has just completed a series of Wednesday morning conferences on Personal Religion. These conferences have proved so popular that a new series has been announced to begin January 30th.

SOUTHERN OHIO—The Rev. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, who has been sick for many months, was sufficiently recovered to be able to resume his duties December 1st.

SOUTHERN VIRGINIA—Some \$7,000 has recently been spent on the Episcopal Home for Girls at Walnut Grove, in repairs, and the place is nearly ready for occupancy.

IT IS NOT OFTEN realized how many Church people are rendering "social service." At a luncheon given in Louisville, Ky., to which were invited all social workers who were communicants, and all the clergymen, thirty-one people were present, two-thirds of whom were paid professional workers in some phase of social service.

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