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# The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, FEBRUARY 2, 1924

NO. 14

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## BISHOP GORE AND THE INCARNATION

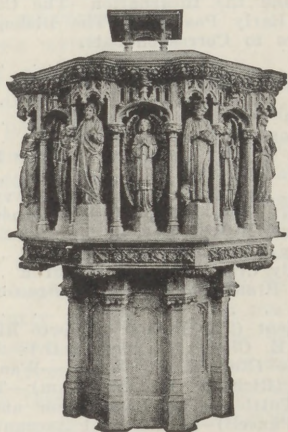
Editorial

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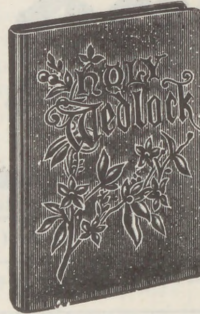
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To be like-minded with God is to judge oneself. It is to have no sort of tenderness for the "image of the earthly." It is to unceasingly "break down the carved work thereof with axes and hammers."—J. B. Johnson.



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PERHAPS nothing has been used in recent discussions by men calling themselves Modernists more than the statement made by Bishop Lawrence, in *Fifty Years*, to the effect that, in holding that "there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation," he now finds that Bishop Gore and Gore "has come to the same conclusion."

Bishop Gore and  
The Incarnation

Through the courtesy of Mr. Haley Fiske, we are now able to present testimony from Bishop Gore himself denying this statement and saying: "I cannot understand how Dr. Lawrence, the Bishop of Massachusetts, can have said that, in defending the doctrine of the Virgin Birth, I had come to the conclusion 'that there is no essential connection between the belief in the Virgin Birth, and a belief in the Incarnation.'" Bishop Gore proceeds to show, in brief, what he holds on the subject. His letter is printed herewith.

It will be remembered that in THE LIVING CHURCH of December 1st we briefly analyzed certain of Bishop Gore's writings on the subject which, in the form of detached sentences and paragraphs, *The Churchman* had reprinted as constituting the passages upon which Bishop Lawrence had relied in making that statement. We had hoped that we had sufficiently shown that those passages, especially when treated in connection with their context, were not susceptible of that interpretation. Owing to the importance of the matter, we had felt that Bishop Lawrence would wish either to state that he was evidently mistaken, or else would direct us to some later statement on the subject by Bishop Gore which might conceivably have escaped our attention; since Bishop Lawrence had given no references to show the authority on which he had made the statement, and therefore had made rebuttal very difficult. He has made no further reference to the matter, however, and his statement has contin-

ued to be quoted by others as though the fact were unchallenged.

And while, of course, Bishop Lawrence is not directly responsible for the use that others may make of what he may write, yet it seems necessary to recall that his casual observation has been used by certain "Modernists" to convey the idea, even where it does not take the form of a direct assertion, that they have the authority of Bishop Gore behind them in their own denials of the "historic fact" of the Virgin Birth. An extreme form of this misrepresentation is to be

found in the formal statement of Mr. Heaton in reply to the allegations of false doctrine that were made against him in the Diocese of Dallas; a statement, and a case, that derive their importance from the fact that certain "Modernists" in New York made Mr. Heaton's cause their own and made it perfectly clear that they indorsed him and his position in every respect, and were themselves acting as his advisers in his defense. Mr. Heaton, in his letter to Bishop Moore dated November 16th, admitting that in a sermon he had referred to Our Lord as "the Incarnation of God and the son of Joseph," said in the very next paragraph of his defense: "Now as to the historical fact of the Virgin Birth, my position in this matter is identical with that of Bishop Charles Gore, who, it is unnecessary to remind you, is without question the greatest figure in the Anglican Church today." Whereupon Mr. Heaton proceeds to quote those several passages from *Belief in God* which *The Churchman* quoted as being the authority for Bishop Lawrence's statement. So far as Mr. Heaton is concerned, we are willing to assume that he never had read the book from which these quotations were taken, and, quite likely, did not even know what Bishop Gore's position was and is, since the only alternative to this assumption is that he committed deliberate perjury in his formal answer to his

## BISHOP GORE'S POSITION

To the Editor of *The Living Church*:

As an old friend and admirer of the Right Reverend Bishop Gore, of England, I thought it only right to send to him a copy of Bishop Lawrence's recent book and to call Bishop Gore's attention to the use made of a short passage in one of his books by the Bishop of Massachusetts; I also sent to him clippings from some of the New York papers reporting the addresses of several clergymen of New York in regard to the same passage, and have received from him a reply, of which enclosed is a copy. It seems only right that the papers which have given publicity to the statements of Bishop Lawrence and other clergy should have the statement of Bishop Gore as to the meaning of the passage in his book, and as to his own position in respect to the Virgin Birth.

Respectfully yours,

New York, January 23.

HALEY FISKE.

## BISHOP GORE'S LETTER

6 Margaret St., W. 1,  
January 9, 1924.

MR. HALEY FISKE,  
New York City.

Dear Mr. Fiske:

You are quite at liberty to publish this letter if you wish.

I cannot understand how Dr. Lawrence, the Bishop of Massachusetts, can have said that, in defending the doctrine of the Virgin Birth, I had come to the conclusion "that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." It is true that the belief in the Incarnation was not based upon belief in the Virgin Birth, as it was upon Belief in the Resurrection. For the Incarnation was believed in for (perhaps) thirty years before the fact of the Virgin Birth was widely known through the publication of the Gospel of St. Luke. There were reasons why the manner of our Lord's birth was kept private at the beginning. There were also reasons why the faith of the Church should be made to rest on public events, to which the Apostles could bear witness within their own experience.

But we have good reason to believe that St. Luke's narrative of the birth contains the testimony of the Mother; and that St. Matthew's rests upon the witness of St. Joseph. And the fact of the Virginal Conception of Christ was no sooner heard than it was welcomed by the Church and taken up into its Creed. It has seemed to all successive generations that the belief in the Incarnation was so congruous with belief in the Virgin Birth that the former could hardly have taken place in any other manner. It has also seemed that the birth of the New Man must have involved something discontinuous as well as something continuous with the old sinful humanity. In *Belief in Christ*, p. 279, I have written that the Virgin Birth will be found by anyone who believes in Christ as the second Adam, the sinless man, something "in the highest degree acceptable and congruous in His case, if not rationally necessary." In fact men have not in fact believed in the Incarnation (with very few exceptions) who disbelieved the Virgin Birth.

Yours faithfully,

CHARLES GORE.



bishop, and that, of course, is unthinkable. We must assume, then, that these quotations were furnished him by some of his "Modernist" advisers, who were daily relating in the daily papers of New York their thorough support of him and of his position and berating the "Fundamentalists" who were making him a martyr in the cause of scholarship. That whoever made these extracts from Bishop Gore's book knew that they could not possibly be pressed to support Mr. Heaton's contention goes without saying, yet none of them felt it necessary to point out that the preposterous statement was a direct untruth and a libel upon Bishop Gore. We fear that Mr. Heaton, without his knowledge, was being used as a pawn in a game which was being played by others.

For all this Bishop Lawrence was not responsible, except to the extent that he had unloosed forces that he could not afterward control. He had misunderstood and so (of course unintentionally and with the best of motives) misrepresented Bishop Gore, and others seized upon his own statement, exaggerated vastly beyond anything that Bishop Lawrence's words could justify, and made Bishop Lawrence and Bishop Gore alike the goats upon which every heretic could lay his heresy. Bishop Lawrence has neither denied the "historic fact" of the Virgin Birth nor maintained that Bishop Gore has denied it, but yet his words are being used everywhere to justify the denial of it by others.

Bishop Gore's own statement must now settle the question as to whether Bishop Lawrence was justified in claiming his support for the position that "there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." Bishop Gore disavows such a position. But the circulation of Bishop Lawrence's address has been on so liberal a scale, and the use of it by "Modernists" for their own ends has been so widespread, that nothing he can do now can overtake the error. We realize, of course, that Bishop Lawrence will do everything in his power to do so.

It may be useful, in this connection, for us to reprint exactly the context in which Bishop Lawrence's statement was made. The paragraph is as follows:

"With the conservatism of my nature, I have always acceded to the tradition, but with a mind open to further light. Some thirty years ago, however, I was convinced that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation. In giving expression to that conviction, which was founded on the careful study of a few American scholars, I was charged by friends dear to me with heresy. It is now a source of satisfaction to read in Bishop Gore's later works wherein he is defending the doctrine of the Virgin Birth, that he has come to the same conclusion" (*Fifty Years*, p. 72).

WHEN we read *Fifty Years*, there was another reference in which we felt Bishop Lawrence to be mistaken, but with his perplexing failure to cite references to authorities, we have been unable, until the present time, to verify our impression.

The Case of Bishop Colenso "I found to my surprise one day that the verbal inspiration of the Scriptures was not an Article of Faith in the Church; nor the Mosaic authorship of the Pentateuch. But Bishop Colenso had been condemned by the public opinion of the Church of England for believing these things" (p. 57).

Now of course "public opinion" is difficult to define with accuracy; and though scarcely more than sixty years have elapsed since the condemnation of Bishop Colenso by his Metropolitan in Capetown, he has already become almost a legendary character.

Bishop Lawrence has repeated what probably ninety-nine out of a hundred of the people who ever heard of Bishop Colenso, believe. To ninety-eight out of those ninety-nine, Colenso is an earlier Heaton in his martyrdom to the cause of scholarship. One wonders that Modernists do not name their children for him.

But this is simply because people have forgotten. This generation—even those of it who can remember "Fifty Years" back—came upon the scene too late to have personal knowledge of the story of Bishop Colenso's career in South Africa.

In the middle nineteenth century, English Churchmen were enthusiastic over missionary work among the Zulus in South Africa. Bishop Gray, of Capetown, was the great missionary hero, and his presentation of opportunities for the Christianization of the natives was instrumental in arous-

ing that enthusiasm. In 1853 Bishop Gray succeeded in obtaining the division of his huge diocese into the three dioceses of Capetown, Grahamstown, and Natal; and to simplify matters, he resigned his former appointment, and then was reappointed under "letters patent" both Bishop of Capetown and Metropolitan. Going to England to find suitable bishops for the two new sees, he chose Mr. Colenso, who was a zealous advocate of missions, for the bishopric of Natal. Mr. Colenso was consecrated in 1853, and, with Bishop Armstrong, consecrated at the same time for Grahamstown, set out for his distant diocese. Bishop Gray wrote, "The great object of my mission to England has been accomplished, and the diocese is subdivided, able and devoted men appointed to the new Sees," etc. By 1855 Bishop Colenso had established three mission stations which were bringing the natives into contact with both civilization and Christianity, while two other missions were founded among those more isolated from such influences. He had also applied himself energetically to the study of the Zulu language.

But a year later Bishop Gray wrote of him: "The Bishop of Natal has got into great trouble. . . . Matters are in a great mess just now, and it is difficult to advise usefully. He has startled people by the rapidity of his conclusions (polygamy amongst the number, with reference to the baptism of the heathen with more wives than one, upon which he has written a pamphlet) and shaken confidence. They ask, what next? If he will only learn caution and deliberation this will do no harm. His fine, generous, and noble character will triumph over all difficulties."

Alas, he did not "learn caution" and his fine character did not triumph. A few years later Bishop Gray wrote: "The Bishop of Natal is a very wilful, headstrong man, and loose, I fear, in his opinions on vital points. We shall have to fight for revelation, inspiration, the atonement, and every great truth of Christianity ere long."

Bishop Colenso's various books on the Bible followed after this. In one of them, *The Pentateuch*, Part II., he attacks the good faith of the clergy generally, charging them with dishonesty in upholding the doctrines of the Church. He assailed, almost viciously, the prevailing doctrine of inspiration, and, apparently, denied any sort of inspiration to the sacred Scriptures. Undoubtedly the view on the subject held by his opponents was the conservative view of seventy years ago. Undoubtedly it was a view that has been subjected to much modification since. But if Colenso is to be regarded simply as the precursor of a school of Biblical criticism that, in part, was ultimately to prevail, it can only be by closing one's eyes to every other phase of his episcopate. Here was a man, sent out to make Christians of the Zulus, his salary paid by the S. P. G., of which he was a vice president, and after the first few years of his episcopate he spent his whole energies in tearing down those conceptions of the Christian faith which all his colleagues were teaching to the Zulus. Suppose some missionary, be he priest or bishop, goes to our mission in Liberia or in China, sent under official auspices and supported by missionary funds, and spends his energies in tearing down the work that his colleagues are seeking to build up, denying the truth of what these are teaching as Christianity: ought the condition to be tolerated? Would it be tolerated?

If Bishop Colenso had retired from the mission field and returned home to devote the remainder of his life to scholarly research and to the writing of books, the whole case would be different. As a scholar and author, at home in England, nobody would have thought of interfering with him—and he would long since have been forgotten. But he created a condition in which either the Church had to deal with him or close up the entire Zulu mission in three dioceses. He was tearing down the religion of the converts as rapidly as these were made Christians. And that his condemnation was primarily on the ground of denying the "verbal inspiration of the Scriptures" or "the Mosaic authorship of the Pentateuch" is disproven by reference to the official documents.\*

"The articles of accusation" upon which Colenso was found

\*The brief summary of Bishop Colenso's career thus far is taken from Canon G. G. Perry's *History of the English Church*, vol. III, pp. 370-380. The legal side of the story that follows is drawn from *Judgment Delivered by the Bishop of Capetown in the Case of the Rt. Rev. J. W. Colenso, D.D., Bishop of Natal* (London, 1864), and *Trial of the Bishop of Natal for Erroneous Teachings*, etc. (Capetown, 1863). The documents are too voluminous to be quoted in full.



guilty in his trial before the Metropolitan were nine in number. Briefly, they were these: (1) Maintaining that our Lord did not die in man's stead or bear the penalty of our sins, and that God is not reconciled to us by the death of His Son; (2) asserting that justification is a consciousness of being counted righteous and that all men are treated by God as righteous, and that as members of the great human family they are dead unto sin; (3) that "all men are regenerated when born into the world . . . and are at all times partaking of the Body and Blood of Christ"; denying that the sacraments are "generally necessary to salvation"; (4) disbelief in endlessness of future punishment; (5) maintaining that the Holy Scriptures "contain the Word of God but are not the Word of God"; (6) speaking of Holy Scripture as "a merely human book, not inspired by the Holy Spirit," etc.; (7) denying the "authenticity, genuineness, and truth" of certain books of Holy Scripture; (8) maintaining that our Lord was ignorant and in error on the subject of the authorship and age of different portions of the Pentateuch, denying that "our Lord is God and Man in one Person"; (9) general disbelief in Anglican theological doctrines.

These nine counts are here stated in so condensed a form as barely to indicate their subjects. They occupy twenty-six pages of the *Trial* (pp. 5-31). We need scarcely say that, thus briefly stated, they afford little clue to the real substance of the allegations. The Judgment of the Metropolitan covers sixty-three pages (pp. 339-402) and the sentence three pages (pp. 402-405). We do not pretend to do justice to any part of that mass of material. But it is clear that the charges based upon Bishop Colenso's criticism of the Bible sustain only a subordinate part in the accusations, and that these latter cover the whole range of the Church's doctrinal and sacramental position. Clearly, they do not justify the two or three lines in which Bishop Lawrence sums up what, he says, "Bishop Colenso had been condemned" "for believing." He was not condemned for "believing" anything; he was condemned for denying, while in an official position in the mission field, a great part of the structure that missionaries are sent out to erect.

Today we are undoubtedly less exacting in our scrutiny of theological teaching, be it wisely or unwisely. But will anybody maintain that a missionary ought to be retained in the foreign field, and be paid from contributions to missionary societies at home, when he is tearing down that faith that he was sent out to defend? Colenso's "letters patent" from the Crown prevented his simple recall—the more obvious way of dealing with a recalcitrant missionary. And he afterward defied his Metropolitan, and, on purely technical grounds affirmed by the Privy Council,\* demanded—and obtained—his repossession of title to his see, and his salary, and returned to emphasize still further the division he had created in the Zulu mission.

Let whoever wishes to make a martyr out of Colenso do so with a full knowledge of the facts. We cannot think Bishop Lawrence would thus jauntily have referred to the matter if those facts had not escaped his mind. But if, by some ill luck, some twentieth century Colenso should some time obtain from our National Council an appointment as missionary to any part of the heathen world, we hope that the American Church would deal with him as bravely as Bishop Gray dealt with Dr. Colenso.

Happily, our present-day heretics generally prefer the more genial atmosphere of our eastern cities to the sacrifices involved in life in heathen lands. Hence we do not have to deal with Colenso cases in our mission field.

WE have lately been writing about Pastoral Letters of the House of Bishops and have commented upon the lack of existing information in regard to those issued in the earlier years of the nineteenth century. We now learn that the Diocese of Georgia has in its archives a volume containing the Pastorals from 1808 to 1844. It was published in Philadelphia by Edward C. Biddle in 1845 and contains an introduction signed S. H. T.

The Early  
Pastorals

1808 to 1844. It was published in Philadelphia by Edward C. Biddle in 1845

\*That the political organization of the colony had destroyed the validity of letters patent issued by the Crown both to the Metropolitan and to himself and so had invalidated the proceedings before the former.

Thus the record of the earlier Pastorals is not altogether lost, and perhaps the opportunity may be given for a complete collection of them, some time, to be published. One wonders whether other copies of this rare volume are in existence.

GENTLE, kindly service in the difficult position of bishop suffragan has been rewarded in Pennsylvania by the election of Bishop Garland to succeed to the episcopate of the diocese. It is a remarkable tribute to the esteem that he has won in the lower position, in which he has steadfastly refused to be the partisan and has always loyally supported his chief. Bishop Garland will have the best wishes of all Churchmen in entering upon the larger work to which he has been called.

The Bishop  
of Pennsylvania

ANSWERS TO CORRESPONDENTS

DISTURBED.—(1) When the rubric provides that what remains after the communion shall be consumed by "the priest with other communicants" it undoubtedly refers only to those who have made their communion at the same service.—(2) A priest, carrying the sacrament from the altar for the purpose of administering to a cripple who cannot advance to the altar rail, should himself carry both paten and chalice and not permit a server to do either.—(3) No priest ought to be so placed that after celebrating Holy Communion twice in the morning in his church he is obliged to celebrate a third time in the afternoon at an institution. How to avoid it is a purely local question for him to determine.

HARYOTT.—The name Protestant Episcopal appears to have been first applied to the American Church in Maryland shortly after the Revolution and, without being formally adopted, was used in the various conferences out of which the General Convention grew.

SYDNEY.—We know of no book containing plans or designs of churches.

ACKNOWLEDGMENTS

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Ernest Laycock, New York City	5.00
M. M. S.	10.00
H. S. F., Kingston, Pa.	10.00
Mrs. L. H. Tuson, Bremerton, Wash.	12.00
Christ Church, Rochester, N. Y.	210.50
	\$422.35

FOR THE RELIEF OF GREEK REFUGEES

The Bishop of Harrisburg	\$ 10.00
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DuBOSE MEMORIAL CHURCH TRAINING SCHOOL

Charlotte Denison, Baltimore, Md.	\$ 5.00
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SAGADA SONGS

THE SOUTHERN CROSS

Its arms outflung  
Poised all radiantly  
It hangs  
Athwart the southern sky.  
So didst Thou hang  
Lord of a million worlds  
Alone!  
Whilst breathless night closed in  
To make more clear  
That wondrous sight!

A. E. FROST.



## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

*February 3: Fourth Sunday after Epiphany*

READ Romans 13:1-8.

Facts to be noted:

1. St. Paul counsels obedience to civil authority.
2. This authority is established by God.
3. Obedience is therefore a matter of conscience.

The occasion of this advice was probably the notorious insubordination of the Jews at Rome, which led to their expulsion from the city by the Emperor Claudius. The popular identification of the Christians with the Jews would naturally expose them to the suspicion of disloyalty, and the Apostle urges them, for their own sake, to a conscientious observance of the laws of the empire. At the same time he corrects a possible misunderstanding on the part of the Christians themselves. They looked for the Kingdom of God which would supersede the unrighteous, oppressive powers of the world, and it was natural that they should be prone to regard obedience to these powers as a matter of indifference, or even as a disloyalty to God and the new kingdom. St. Paul shared their belief in the passing world order, but he perceived that law and order must be maintained even under conditions admittedly temporary, and that, so far as civil rulers maintained order, they acted as agents under God, and they were, therefore, entitled to reverence and obedience.

*February 4*

Read I St. Peter 2:13-18.

Facts to be noted:

1. The Christian has a new liberty.
2. Liberty is not the antithesis of law.
3. It is won through obedience to law.

It is the modern application of the passage that must interest us here, for, in our day, we are facing a condition in which obedience and reverence seem heavily discounted. At the root of the difficulty lies a misapprehension of the meaning and the conditions of liberty which we assert as our right. We claim the right to think, act, and speak as we will without restraint. The results of our impatience of restraint are seen in a vulgarization of manners, in crude self-assertion, and in defiance of reasonable authority. Christian liberty is won through obedience to the law of God, perceived as something which does not coerce and constrain, as an externally imposed force, but which secures our inner loyalty because it is itself reasonable, just, and good. When we once understand that God's will is not arbitrary, but the expression of the good which is God's nature, and our own best interest, we shall rejoice to obey it, and we shall be glad to yield reverence and honor to those whom God has chosen to represent His authority and exercise His will.

*February 5*

Read St. Matthew 17:24-27.

Facts to be noted:

1. The tribute money was the yearly temple tax.
2. Jesus implies the right of personal exemption for Himself and His disciples.
3. He pays the tax as an example of obedience.

We may suppose, taking as our guide St. Mark 2:19, where Jesus asserts the freedom of the band of disciples from the obligations of fasting required by the Pharisees, because they were already participating in the privileges of the new age by their association with its King, that Jesus claims a like exemption here in the case of the temple tax. The children of the Kingdom are not bound by the regulations of the preparatory order. Yet Jesus pays the tax for the sake of the example to others, and to drive home the truth that only those are capable of being safely entrusted with spiritual privileges, who have learned the duty of obedience and self-discipline.

*February 6*

Read Acts 23:1-6.

Facts to be noted:

1. St. Paul acknowledges the honor due to authorities.
2. All authorities hold their power from God.

We are particularly exposed, under the conditions of democratic government such as our own, to the dangers of disrespect for office. Under other forms of government respect

for office is traditional; it is safeguarded by custom, and secured to a large extent by the accompanying circumstances of ceremony and ritual. Where an attitude of respect for offices is not thus enforced, the burden is thrown upon the people, and there arises a necessity for a generous spirit of courtesy, respect, and deference on their part, if government is not to become commonplace. It is hardly to be doubted that much of the lawlessness on the part of new-comers to this country, especially, finds its inspiration in our characteristic lack of respect for authority. It is not true, from the standpoint of Scripture, that authorities represent the delegated will and power of the people alone; they are agents under God, with powers delegated by Him, for the maintenance of peace and order.

*February 7*

Read Titus 3:1-9.

Facts to be noted:

1. The Christian must be a good citizen.
2. He will serve his country best by developing his Christian character.

Those who are most assertive in proclaiming their patriotism are often those whose characters lend little distinction to their country, and give little strength to it. A land is as strong as its citizens, and they are as strong as the character they bear. Now and then a national crisis demands an expression of strong patriotic sentiment, or calls for some unusual devotion and self-sacrifice. But there is another constant demand made upon us as citizens, and that is to live, to speak, and to act, with integrity. For the Christian, certainly, that is more than merely to keep the law, or to keep within the bounds of what society expects of us. It means putting into practice the generous, positive Christian virtues enumerated in the passage we have read. We have seen many nations in history perish because of their moral weakness; we have yet to see to what heights a nation, and even a Christian nation, might rise, if it took its faith seriously, and identified patriotism with thorough-going Christian living.

*February 8*

Read St. Matthew 22:15-23.

Facts to be noted:

1. The proposed alternative was loyalty to Rome and loyalty to God.
2. Jesus refused the alternative.
3. Both are aspects of one duty.

We place life's duties in opposition. We think that fidelity to one duty excludes another, or atones for the neglect of it. "I am a Churchman," we say, "I have neither time nor inclination for public duties." More commonly it is: "I have so many public duties, I cannot assume any obligation to the Church." The antithesis is false. The life and faith of the Church are meant to equip us for social duties, and they cannot be made to justify the neglect of them. On the other hand, the man of affairs may well remember that "Where there is no vision the people perish." No man is able properly to serve his country, or any group of people in it, who lacks the moral insight which fidelity to the service of God gives him. The problem is not to what obligations of life we must be true, but how to do our duty to all that life demands.

*February 9*

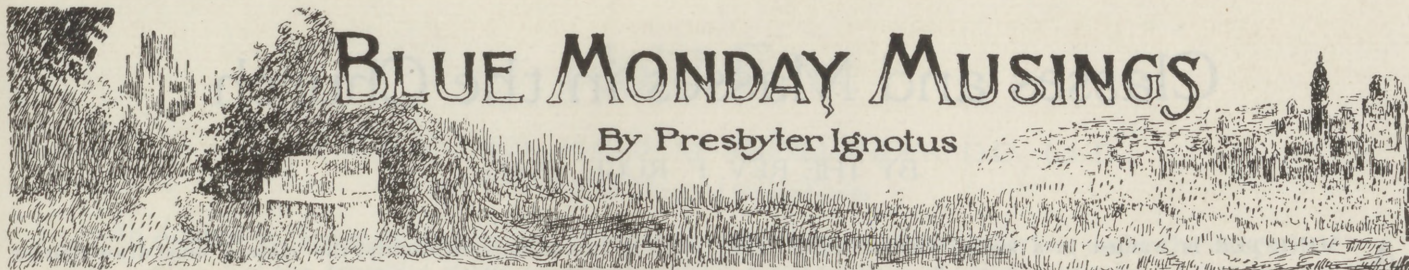
Read St. Luke 19:41-45.

Facts to be noted:

1. Jesus foresees the destruction of Jerusalem.
2. It sealed its doom in rejecting Him.
3. Jesus has the love of the patriot for the Holy City.

In every relation of life Jesus stands before us as an inspiration and example. He touches every phase of life and illuminates it. Here He stands before us as the true patriot, whose tears betray the depth and sincerity of His love for His country. In estimating the character of Jesus' patriotism, we shall remember that this incident, affecting as it is, is less significant than the years of patient labor and self-devotion which He spent in the streets of Jerusalem, and in the towns of Judea and Galilee, in the endeavor to bring His people into the knowledge and way of God. The truest patriot is he who serves the best interest of his land, even though his service be answered, as in the case of Jesus, with indifference and opposition.





# BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE lately been reading *Essays of a Biologist*, by Julian Huxley; and I wonder if he and certain "modernists" have been drinking at the same fountains. If so, he has drunk a little deeper—or has less reason than they for discretion! Prayer is an outworn absurdity, since Darwin "swept the last vestige of the 'personal creation' view into the wastepaper basket of outworn imaginations." God is "an inevitable product of biological evolution"; but you cannot think of a personal God and be scientific—which is important, if true. He would "give the name of God to the sum of the forces acting in the universe, perceived and grasped by the human mind." This is a paraphrase of Matthew Arnold's "something not ourselves which makes for righteousness," but not an improvement. I gather that "religion" is to provide for public religious ceremonies, "combining the effectiveness of the simple, the hallowed, and the universal theme, such as inheres in many of the prayers, psalms, and hymns of the Church of today, with the spontaneity and immediacy which are to be found in the devotional meetings of the Society of Friends."

Quite so. But I am reminded of Talleyrand's answer to another "modernist," more than a century ago, who had set up a new religion, Theophilanthropism—"Christianity without its absurdities." Theophilanthropism was still-born from the brain of its inventor; and he consulted the ex-bishop as to its viability. "It needs only one little thing," said Talleyrand, "to assure its success." "What is that?" "To get yourself crucified, and to rise again the third day!"

How QUEER it is that honest men will deliberately misrepresent the position of their adversaries in theology, as in politics, for the sake of "scoring a point"—which does not count at all in view of the misrepresentation! Those who oppose the League of Nations are not content to argue that it is against our self-interest, but must impute shameful lack of patriotism to any League advocate. The self-styled "modernists" insist upon calling those who still maintain the Orthodox Faith "fundamentalists," though the term has been repudiated again and again. And now I note, in the sometimes courteous *Christian Register*, the statement that Bishop Lawrence has "abandoned the doctrine of the Virgin Birth and the carnal resurrection." Poor Dr. Dieffenbach must have read Bishop Lawrence's *Fifty Years* with less than half an eye; there is a vast difference between "abandoning" and tolerating those who abandon. But there is even less excuse for substituting "carnal" for "bodily," in speaking of our Blessed Lord's resurrection: and it is unnecessary to labor the point. Why cannot people who differ, strive to know the other side, so that they may intelligently record their differences?

IT SEEMS to me that the following article, by C. W. Barron, is worth consideration by a large number of readers.

#### "WHY WOULDN'T IT WORK?"

"In the issue of October 10th, *Punch* has a cartoon which begs a most important question. It represents President Poincaré of France and the ghost of Bismarck standing beside a female statue representing 'United Germany.' Bismarck puts the rhetorical, and therefore presumably unanswerable, question, 'My great work seems to be breaking up. Is that what you wanted?' This is evidently considered a poser for M. Poincaré. It assumes that all changes of the past have been improvements, but that any change in the present represents reaction to the point of dissolution.

"In what would the world be poorer with the reestablishment of the separate kingdoms of Prussia, Saxony, Bavaria, Wurttemberg, Hanover, and even, for that matter, a Rhenish Republic? Would the happiness of the German people be less? Would the intellectual and scientific industry of its lettered classes be in any way impeded? Would not the great end of self-determination of peoples be materially forwarded? Would not these relatively small but self-contained and self-supporting nations have an excellent reason for keeping the

world's peace? There is nothing to prevent them establishing a *zollverein* to eliminate the nuisance of customs frontiers.

"It is true that United Germany kept the peace from 1871 to 1914. But almost from the accession of Kaiser William II, she made herself the most meddlesome nuisance the world ever saw. She was forever rattling the saber and interfering with affairs in which she had no real concern, not for the purpose of solving them, but with the clear intent of setting her neighbors by the ears. From the dismissal of Bismarck by William II, late of Potsdam and now of Doorn, that trouble-making hand was extended all over the world, making mischief for the British in South Africa and for the Americans in Manila Bay, Venezuela, and Mexico. The little finger of the German colony in Brazil was assumed to be thicker than the loins of the Brazilian government. From the neighborhood of Algeria the French interest in Morocco was clear, as it was clear in Syria. But the German Kaiser had to demonstrate in both places his imperial nuisance value.

"It is not here suggested that the French are concerned in what might be called the renationalization of Germany, but it has yet to be demonstrated that the world has anything to lose through such a change, granted merely that Germany's war debts are imposed pro rata upon the separate German entities which might emerge from reconstruction. The world has much to fear in the condition of Central Europe, but if this is all the menace, the world is better off than it thought it was."

THE REV. JOHN W. KENSIT (inauspicious name), of St. Louis, preaching on The Bread of Life recently, gave out, by the hands of "eight young women garbed in white," five hundred loaves of bread. The "altar" was decorated with wheat in the ear. This may be "suiting the action to the word"; but I should fear for the reverend gentleman's Protestantism, the custom of distributing *pain bénit*, or blessed bread, not having been naturalized from Roman Catholic France. Will he distribute fishes when he preaches upon Fishers of Men?

ONE IS NOT surprised at the prevalent ignorance of Latin-American affairs among Americans, when he finds in *The Independent* of January 5th, in the department edited by Professor Franklin H. Giddings of Columbia University, a half column of news headed Mexico, followed by another headed Central America, in which latter, details are given of the late revolution in Yucatan, and of some incidents in Honduras. But probably the confusion was due to a momentary blind spot in the editor's consciousness. Yucatan, it is hardly necessary to state, is a part of Mexico.

THERE IS an extraordinary misprint (so I take it) in the *Times* for January 7th. Speaking of the observance of St. John's Day in the Cathedral of New York, the *Times* says:

"The religious services of celebration started in the morning with the Holy Communion administered by Rev. Henry van Dyke as celebrant, Suffragan Bishop Lloyd as deacon, Suffragan Bishop Shipman as sub-deacon."

I COPY herewith a quarter-page Christmas advertisement from the *Cedar Rapids Republican*, inserted by a good Churchman. One knows some religious papers which would have done well to imitate its spirit.

"Venite Adoremus Dominum."

"May the coo and benediction of the little Jesus on His bed of straw at Bethlehem; the hallowed humility of His Mother, Blessed Mary Ever Virgin; and the tender love of Saint Joseph, be the vision of every soul tomorrow. And may the message of God made man find itself proclaimed in prison, church, and home—the comfort of rich and poor alike—the joy of the oppressed and weary—the hope of every nation. 'O, come, let us adore Him, Christ the Lord.'

"In honor of the Nativity, Killian's will remain closed tomorrow."



# Classes and Masses in the Church

BY THE REV. F. RUGE., PH.D.

A MINISTER is wanted in a small Western town. The vestry writes he must be a "mixer" as they have the "better people" in their congregation, and now need a man to draw the "masses."

Isn't it a pity that the distinction between the "better people" and the "common people" is already an established fact in that Western town?

Isn't it a pity that "the masses" have not been missed by that enlightened vestry until the treasurer's cries aroused the laudable desire of "reaching" them?

Isn't it a pity that the man will not be found who by his "personal magnetism"—excuse the technical term—can bridge and openly to call upon and encourage others to do the same, over a gulf which the lovelessness and Christlessness of the people has so firmly fixed. But let us hear the reasons upon which the vestry builds their hope of obtaining that paragon of a minister.

They will say that our Church is superior to all others and ought, therefore, to attract everybody. Granting the vague and comfortable assumption of the superiority of our Church, it follows that she must be exclusive. Superior things are for the few. I spent many hours alone before some of the greatest master works of nature and art. One would suppose that those few shrines, easily accessible as they are, would always be crowded by an admiring multitude; but such is not the case. On the other hand, I have never seen an empty moving picture show! That fashionable set in the above mentioned town must not expect the vulgar crowd to help pay for the gratification of their exquisite taste.

The next argument: So many people in our town attend no Church; here is a fine field for the "right man."

All our towns are crowded with churches, and most of them have at their fingers' ends all the tricks known to attract people; those who have not already been caught in their nets are Church proof. Besides, why should our Church be especially attractive to irreligious people? Sometimes a man tells me: "I go to no Church; if I attended any it would be the Episcopal Church." This is intended as a compliment to our Church, *horribile dictu*. Our blessed Saviour gathered but a few people willing to take their cross and follow Him: an efficient preacher ought to do better than that, concluded Judas who carried the money bag.

Our typical Vestry is furthermore convinced that the mystical beauty of our solemn services would captivate every one whom the busy minister would "bring in." But the sad fact is that the average American is not in love with ceremonies except in his lodge, where he would fain dress like Solomon in all his glory. In the Church, the handshake of the Protestant minister, which he feels in his knuckles for days afterwards, is, to the "man in the street," more expressive of the spirit of Christianity than the most elaborate Eucharistic celebration. The drab Protestantism of generations has made his mind proof against the effect of beauty in the worship of God.

Or is the historical position of our Church going to appeal to the masses? We had a senior warden in our church whom we used to call Henry the Eighth because he would buttonhole everyone he could get hold of, to prove to him that the said monarch did not found the Episcopal Church. Now the ugly fact is that the "masses" do not care a straw about history. The only comfort in their dreary lives is the conviction that struggling mankind is moving on to ever better days. The *laudator temporis acti* is suspicious to the common man. What are the most precious treasures to the cultured classes, to him are but reminders of servitude and ignorance. He may be wrong but that is his way.

Finally that ambitious Vestry should remember that even the ideal mixer parson cannot join together what democracy has put asunder. In the monarchical country of the old order the classes mixed freely; the duke's son and the cook's son used to dance on the same platform to the strains of the Waltz King in Vienna. Everybody knew his place and was satisfied

with it. In a democratic country the "classes" must draw stricter lines else they will be rudely reminded of the fact that one man is as good as another. We find instances of snobbery, such as are unheard of in Europe. I know a city in this country which has a beautiful park in which an Italian band plays fine music on Sunday afternoons. I used to attend those concerts, but wondered why I never met an acquaintance there. One day the trolley conductor told me that he was surprised to see me going, because, when the park was first laid out, the better people went, but they stopped when the crowds took it up. Such a condition is unthinkable in Europe. I would not advise a minister to treat the rich and the poor on a footing of real equality in his church. I have tried that.

Nor does democratic pride make the poor man feel comfortable in a Church which is paid for by others. The poorly dressed woman will not sit next to the fashionable for the same reason. You can tell what Church a woman belongs to by the price she pays for her hat. There is a hectic social activity in our Church today, but does it bring the workmen into the flock? No. Why not? As long as they were but few struggling and sacrificing heroically for what they considered their rights, the Church ignored the workmen. Now that they have "arrived" she joins them in howling down the capitalists. The radical worker has nothing but a sneer for the Church, which, he says, is always on the side of the winner.

We pray and work for the union of all the Churches of Christendom, but how can we hope for it, if our own Church people represent merely a very definite social group in this country? The word "religion" comes from the Latin *religare*, i.e., "to tie closely together." The immigrant whom we induct, or try to induct into one of our Protestant clubs, feels chilled to the heart. Religion means nothing to him unless it is the one divine bond which ties all sorts and conditions of men together, obliterating all the artificial divisions of society.

I am not a Romanist, I am not even able to follow the Roman service, but I often must attend their worship to maintain my conviction that religion is meant to be the divine force able to overcome the distressing men-made social divisions, to obliterate that fearful sense of isolation which assails me in any Protestant Church. In the Roman Church I see the rich and the poor, the cultured and the simple, kneeling side by side, a picture of the ark into which all kinds of creatures crowded, small and great, homely and beautiful, dull and clever, to escape the wrath to come.

That most important problem of the Church, the bringing in of the "masses," will not be solved by the establishment of social or economic courses in our seminaries, nor by the skill of the mixer parson whom the vestry advertises for, but by the spreading of the Catholic spirit, Catholicity of heart as well as of belief, looking upon the whole of mankind struggling in the waves of this troublesome world, as one, and upon the ship made safe by the Presence of Christ, as the one means of the salvation of the race.

## PASSERS BY

"Gather ye now, O People," wise ones said,

"Put all your glories on you, for today

One of earth's mighty men comes by this way!"

Then in the quaint old square, or, waiting, spread

Far down the street, gay Youth and grave Gray Head,

Alike grown eager, met in glad array

To welcome one whose fame in dull decay

Should sink, or e'er the youth that watched had sped.

And that same eve, along the twilight rim

Of hills that guard our town, Another went

In sky-wide splendors that all speech outvie,

And make archangels' dreams show chill and dim;

And one man, one! 'mid pitying neighbors, bent

Bared head and said, "I think God passes by!"

WILLIAM HERVEY WOODS.



# Hold Fast

BY THE RT. REV. PHILIP M. RHINELANDER, D.D., L.L.D.,

Former Bishop of Pennsylvania

An Address on Armistice Day in Holy Trinity Church, Philadelphia, at a Service under the Auspices of the American Red Cross, the Emergency Aid of Pennsylvania, the Woman's Overseas League, and the National Organization of War Mothers

"Hold that fast which thou hast, that no man take thy crown."—  
Revelation 3.

THESE are confused and restless days, big with opportunity, small in actual achievement; strong in talk and quick in movement; but weak in thought and faltering in aim. Today, in the midst of the long, dark shadows cast by the great war across five years of ineffective peace; today, as the remembered thrill of the Armistice still stirs our easily distracted minds and memories; today, for this half hour, I want you to pause long enough, not simply to listen to my words, but to let some very simple bits of truth sink down into your souls.

First, recollect that progress means, not only movement, but movement towards a *goal*. Movement is not always progress. For we may move round and round in circles, like a rider in a ring. Indeed movement may be backward and not forward, like a ship putting back to port before a storm, or a man losing his foothold and falling down a precipice or, indeed, an elevator shaft. He moves, no doubt, and rapidly, but you would hardly call it progress. You must have a chosen goal before you, and the distance between it and you must be steadily decreasing, or there is no progress.

Now one would think that would be fairly clear—even to a limited intelligence; at least as clear as that two and two make four. But such is not the case. To many of our modern prophets and self-constituted mentors on platforms, in pulpits, in newspapers and novels, it seems a dark and hidden secret. From many of these men the message comes, with impressive unction and extraordinary nerve: "Follow me, all brave, courageous hearts; all liberated minds; all greatly daring souls. Follow me; I have no notion where I am going but follow me!" It would be laughable if it were not so lamentable.

See then what the truth is. We must have a goal. That is our first and chief necessity. We must have a goal to which we are prepared to hold with such conviction and devotion, with such assurance of its final value and validity that we will stake our all in an adventurous advance.

That first; and *second* is the *past*; not the present nor the future, but the past, which alone shows us what and where the goal is toward which we must strive. The mark we are to aim at, the key which will unlock the future, must be found somewhere in that which is already ours in possession, already known, already given, already fought for, lived for, died for. For the past is the great treasure-house of man's experience. It is the great onrushing flood of spiritual energy, into which have poured the fires of human passion, the sacrifice of human lives, the agonies of human sorrow, the victories and triumphs of human hearts and minds and wills. The past is our heritage; it is all we have. It represents all our resources, all our capital.

Now, then, it follows that to turn away from it, to despise it and reject it, to scorn and mock tradition and authority, is not merely irreligious and immoral, it is something I think even worse; it is wholly irrational and imbecile; a piece of blind and stupid folly which even the dumb beasts would disallow.

Again, face it fairly and squarely, this modern, empty radicalism which is the very parody of honest thought. See it in its true color. Give it its right name. Don't be afraid of it. It is a bubble bursting at a touch. To *forget* the past as you confront the future is literally to kill the hen that lays the golden eggs; to cut off the branch on which you sit; to throw your chart and compass overboard, with the idea, forsooth, that you will bring your ship more speedily and merrily to port. No, dare to be conservative, dare to hold fast what out of the past you have of faith, wisdom, courage,

truth, beauty, chivalry, and honor; feed on it, delight in it, live by it, and (if need be) die for it; with the same ease of conscience and peace of mind that children have on waking from sleep and darkness to greet the sun and breathe the air of a new day. "Hold fast what thou hast, that no man take thy crown."

Yes, but there is one thing more. How shall we choose out of these stores of history, out of these treasures of the past?

Granted that we must cast in our lot with some great tradition of the race, with some great cause which claims us in the authority of sages and prophets, saints and heroes, martyrs, confessors, brave men and pure women, who have lived and died for it in ages gone; how shall we know which has the promise of the future? How can we identify the cause which is the cause of God Himself? The goal where even now He stands expecting us?

To give any answer must mean an act of faith, involves a readiness to take our very lives in our hands in loyalty to, and trust in, someone, something on ahead, quite out of sight and not yet demonstrated or demonstrable. But an adventure of pure faith should not affright us. We cannot possibly escape it. For faith is all we have in any case, mystery of the unseen world and of the future. It is our only weapon of offence or of defence as we wrestle our way into the future's mystery. Faith by definition is the assurance of the things we hope for; it is the evidence or test of things not seen. Assurance is its peculiar function; what it, and it alone, puts into life; assurance that what comes to us out of the past is the treasure which endures; that the goal it tells us of is indeed "the one far-off divine event to which the whole creation moves."

Where, then, is the faith able to do this, by which we may overcome the world? Surely there can be but one answer: the faith, the historic faith, passed down through all these centuries in Jesus Christ, the Son of God made man.

There is no other with any reasonable claim. None other is suggested to us. None other is even thinkable for us. There is no alternative between it and hopeless, paralyzing atheism or agnosticism.

For the Christian faith alone completely links together past and future into one unseparable whole. It grounds itself on what God once actually did on earth in human history before men's eyes. Grounding on that, it has the clue, the key to His unfolding purposes. It can hold on in storm and strife, in death and war, in doubt and sin; hopefully, joyfully, triumphantly, as seeing Him who is indeed invisible, but who once, for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man. Looking back in history to that, the Christian sees his goal clear shining on ahead; he knows whom he has believed: he knows in whom he trusts.

And past all dispute the tradition of the Christian Faith is our supreme heritage; the treasure of all the ages gone before. In it lies the greatness of our nation. It has been our chart and compass; it has inspired our ideals, upheld our institutions, secured our rights and liberties, illumined our patriotism, consecrated our homes.

By it, because of it, we have come safely hitherto—God be thanked for it.

Safely hitherto; yes but what now? what next?

At this moment we seem wavering, uncertainly losing our hold. We are in the thick of a spiritual conflict between Christ and anti-Christ more crucial, more far-reaching even than those bloody battles ended just five years ago. The issue seems uncertain.



You here present did your part then in bringing on the victory. You massed your resources. You sent supplies. You helped to mobilize the power of the nation in support of our brave and dauntless armies in the field. You did it for your country.

Your country needs you now even more than it did then. It needs your massed spiritual resources; your full supply of faith. It needs you as sincere, believing, humble, and courageous Christians. Be Christians then, for love of Christ, for love of country, for love of peace.

That way and that way only lies the victory.

"Faith of our Fathers, Holy Faith,  
We will be true to thee till Death."

"Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget."

"Hold that fast which thou hast, that no man take thy crown."

## OUR WORK AS PRIESTS

AN ADDRESS *Ad Clerum* DELIVERED AT A MEETING OF THE  
PRIESTS' FELLOWSHIP IN THE CHURCH OF THE  
TRANSFIGURATION, DERRY, N. H.

BY THE REV. J. MALCOLM-SMITH

Acts 1:8. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

THE familiar recognition of the fact that, in all things which concern the deepest interests of mankind, the present is a period of transition, implies of necessity that it is a time of confusions, perplexities, and misunderstandings.

It is not, surprising, then, to find the influences of our time reflected within the Church in the form of agitations for change, discussion, criticism, and revolt. This is an evidence of life, and a challenge to our zeal.

While the Church is asleep her members perform their respective functions automatically, indifferent to or forgetful of their significance. The consequence is that, when some shock arouses the Church from its slumber to activity, many of its members find themselves in the wrong places, much that has been assumed is no longer taken for granted, and many, for the first time in their lives, discover the real significance of the principles they have been so lightly professing all their lives as clergymen and laymen.

Today the Episcopal Church is very much awake. Many are asking searching questions. What is the Episcopal Church? What does the Episcopal Church believe and teach? What is my duty as a member of the Episcopal Church?

This is not the appropriate occasion to pursue the interesting inquiries suggested by these broad questions. I must limit myself strictly to consideration of them as they touch ourselves in our capacity as priests of the Episcopal Church, gathered into the Priests' Fellowship of the Diocese of New Hampshire.

Our membership in this society is an evident token that we have answered two of the questions suggested by the reply. The Episcopal Church is the Catholic Church of Christ, and believes and teaches the Catholic Faith in its integrity.

Fortified by these statements on our part, I turn to consideration of the question of our duty as priests.

Now, the duty of a Catholic priest today, as it has been for nearly twenty centuries past, is to be a witness of who Jesus is, and of what He did and taught. A Catholic priest has a work strictly defined and limited by this solemn responsibility. He is to transmit to his generation as faithfully as he can, aided by Divine Grace, the body of revealed truth proclaimed by the Catholic Church. What is called the Catholic Faith is merely the witness of the Church to all that Jesus is, to all He did, to all that He taught. The Catholic Creeds are statements of facts not theories.

The good priest, then, is not a salesman of conventional virtues, a mere social welfare worker, a policeman of the established order, a teacher of moral philosophy, but a faithful witness of the Lord Christ. The discharge of this obligation is the only thing that justifies his existence. All else, however admirable, is extraneous, inconsequential, and of secondary

importance. A priest whose success or popularity rests on these excels in nothing but the inessentials.

And we priests must bear this witness from the compulsion of two exalted motives.

First, because we believe our witness is true. If we do not believe with profound conviction that the Catholic Church teaches the truth, the priesthood is no place for us however much we may feel the beauty and the utility of the moral teachings of Jesus. If we have not the intellectual certitude of faith we are of all men most dishonest. Faith has its difficulties, but doubt has no inspirations.

The other motive is love. As priests our witness must be given not reluctantly but from the passionate emotion of love for the Saviour and our fellow men. Our witness for all its fidelity and accuracy falters until it is given from the heart, until we can not for very love of humanity keep silent any longer but cry out with St. Paul "Woe is me if I preach not the Gospel!"

And, believe me, my dear fathers, we priests stand in need of all the power that conviction and love can give us in bearing our witness to the world today. It never was easy to witness to Christ. It is not easy today. Our witness puts us in peril of ridicule, abuse, persecution, and unpopularity. Yet none of these things must move us from fidelity. We know, whatever may befall us from the hostility of the Church's enemies, that "all things work together for good to them that love God." He will give us patience and fortitude to endure whatever temporal ills may come to us in the discharge of our duty. Who is sufficient for this high task? We know, in all humility that we are not. We know too well our own infirmities and besetting temptations. We do not faint or quit because of any force of resolution or strength within ourselves which sustains us in our work, but because He, to whom we witness, stands by our side to invigorate and to inspire. The Catholic priest does not stand alone. We know that God is with us. We have Jesus Himself in the Blessed Sacrament of the Altar. We have all the saints who have trodden this path before us to intercede for us. We are merely coöperative units in the great Church of God, whose dimensions transcend time and space.

"Lo! what a cloud of witnesses  
Encompass us around!  
Men once like us with suffering tried  
But now with glory crowned."

Brethren, the time is short. Let us testify for the Catholic Faith before the long night cometh when no man can work. Never did a nation need the Catholic Gospel as our land does today! Let us sow the seed diligently each in his appointed ground content to leave results to God, and our failures to His just and merciful judgment in the great day.

Not men's praise or blame, but the fire of that judgment shall be the final test of our work of witness. A time of transition is a time of confusion. It is also a test of the true characters of priests and people. Some are seduced from their faith by the latest theories of scholars and fall away. Others take firmer hold of the principles of the Catholic Religion, and find in them a stay and support which do not fail them. Experience confirms their conviction that the Catholic Faith is a rock which remains when all else is shaken and is ready to vanish away.

## CALVARY CRIB

Little Lord so lowly laid  
On an humble manger bed:  
Has Thy love-robe been outgrown  
By the ages that have gone?  
Nay! 'Tis in the earth-worn part  
Lies the healing of an heart!

Earth-deposed little King,  
Monarch still, of suffering:  
Has the nail print or the sword  
Made Thee any less a Lord?  
Nay! 'Tis cross-crowned Calvary  
Cradles Thee in victory!

LILLA VASS SHEPHERD.



# The Social Trend

BY CLINTON ROGERS WOODRUFF

HERE is certainly a social trend, if one may judge by the output of books dealing with social problems. One can hardly keep up with the titles, much less with the contents. Nevertheless, as in every trend, there are outstanding features and we find them recorded in some of the newer books, one of the most readable of which is by that veteran, Edward A. Ross, of the University of Wisconsin, whose latest book has given me the title of this article.

He starts out by discussing "the menace of migrating peoples" and presents a truly sobering account of the effect of the infusion of foreign populations among peoples with a relatively high living standard. The phenomenon of "adaptive fecundity, or a birthrate accommodated to the economic outlook for the next generation" he regards as a hopeful tendency, yet one fraught with a great danger when there is an influx of the "surplus population begotten by other peoples which multiply without taking thought for the morrow." Dr. Ross laments the common use of the term "race suicide" which he himself coined twenty years ago, to make it apply to "every form of prudence in the matter of family." He has scant sympathy for the attempt to place religious barriers in the way of the intelligent limitation of offspring. He invites all who are thus inclined to apply the test of arithmetic and see that if our women were to follow such exhortations as the Kaiser gave to the women of Prussia, then "by the end of this century the United States would contain more people than all Europe does today"; that if for the next seventy-eight years they should have children at the present rate of Spaniards, Portuguese, and Italians, then "the year 2000 A.D. would see the population of our country more than 500,000,000." He considers that one reason for the opposition to such schemes of international organization as the League of Nations is the unwillingness to submit immigration to international control.

These are indeed views which must cause one to pause and consider. So is what he has to say about prohibition. He believes that "there are private drug habits which society does not let alone" and the drink habit is one of them. He declares that "China's experience with the juice of the poppy converted me to prohibition."

Whether one agrees with Professor Ross or not, one is inclined to agree with the publishers, The Century Co., when they said: "The amount of enlightenment, of sudden penetration, or regrouping of ideas, which this writer can give to his readers, measures his value to them as much as his wide experience and long observation of the social field in many lands. He has, in this volume, touched upon familiar topics with which all thoughtful minds are concerned; to each he has given, in his candor, his clarity of vision, a fresh and deeply suggestive and stirring aspect. He has found something new and of real importance to say upon the menace of migrating peoples, on birth-rate and death-rate, on women in their new economic position, on politics, social service, prohibition, government, lawyers, the spirit of service, newspapers, dismissal wages, advertising, and war."

In the eyes of William Fielding Ogburn, social change is the outstanding characteristic of our age. It carries with it possibilities of happiness or destruction. Can we control and direct it? Must we wait on eugenics? Meanwhile these changes grow like compound interest. The technological growth and change are running away with us. Laws, customs, policies, government, and the family can hardly keep up, and so we are maladjusted. These social changes have recently produced a condition known as civilization, different from the hunting life which was for hundreds of thousands of years our social heritage. We are not well adapted to civilization, as insanity and nervousness show. Yet most social changes are inevitable, determined, and beyond our control. We cannot change human nature, and repression has its limits. There are, however, a few social changes that can be directed, so that the world can be made a much better place to live in, and these are the problems which Professor Ogburn discusses in his book, *Social*

*Change*, published by B. W. Huebsch, Inc. Here are some of the problems which he discusses with authority and helpfulness: Does our changing civilization make it increasingly hard for our psychological and biological nature? Is the remarkable amount of nervousness and insanity evidence of psychological maladaptation? Can cultural changes be made to conform to human nature? To what extent is human nature changing? Or are we essentially cave men? Do present day changes involve changes in human nature or in our social heritage only? Are there limits to making human nature conform? What is the reason for so many and such rapid social changes? Is the answer to be found in psychology, biology, or history? Do some parts of civilization change more rapidly than others? Why do certain social institutions, customs, laws, and morals seem to lag behind? Why are reforms so difficult? Why are we so conservative? To what extent may we hope to contest and direct social evolution? What role do mental ability and eugenics play in producing social changes? Are the great man and leadership more important than social forces? Are social changes inevitable, predetermined? How can a better adjustment be made between original nature and social environment? It will be readily seen that a great variety of subjects are considered and subjects which are of vital importance to those concerned with social changes and tendencies.

Dr. Charles Platt, who has been more than once mentioned in these columns, has written a book which he calls *The Psychology of Social Life*, published by Dodd, Mead & Co., in which he treats of the social aspects of such instincts as sex, fear, and fighting; of habit and imitation; of custom, convention, tradition, and fashion; of sympathy and suggestion; of mass action and hysteria; and of superstition and error. These give him his data. From these he proceeds to erect a psychological idea of society, and compares this with the social formulas of democracy and socialism. Finally, he draws his conclusions as to the possibility and manner of social reform.

In the midst of some interesting comments on the Church, he says: "A religion which leaves one cold and unresponsive is worth absolutely nothing. It is not the origin of a tradition that makes it a living force, but its interpretation and the hold it has on a man's heart. Let the Church teach this, and it will regain the people, it will then no longer feel called upon to defend its origins against the encroachments of knowledge; it will find itself possessed of a wonderful freedom and able in this renaissance to help all mankind."

Some of Dr. Platt's critics call attention to the fact that he mentions some of the so-called modern authorities but seldom. Perhaps this is to his credit as is the following, being from one who no doubt would like to be called an authority in this field: "Dr. Platt's generalizations are all very psychological, no doubt. I know of several psychologists who occasionally write in his vein when treating of social subjects, but I would especially commend it to vice-presidents, journalists, and others, who, in their work of moulding sound public opinion, have need of a book full of passages pregnant with ripe and mellow truths." It is quite true that at times he is platitudinous, but that is something which may be said of most writers and really is to be preferred to some of the strained efforts to be different.

In the realm of general sociology mention should be made of Grove S. Dow's *Society and Its Problems*, published by Thomas Y. Crowell Co., which presupposes no previous training in the subject, and for this reason is equally valuable to students and general readers interested in the problems confronting modern society. The volume is divided into six parts, which consider progressively the nature of sociology, problems pertaining to population, social institutions, an analysis of society, social maladjustment, and social progress. Under population are discussed such subjects as increase of population, the immigration question, overcrowding of cities, and



the American race problem. Under social institutions, the family, the state, religion and ethics, and education. A highly important section is devoted to poverty, its causes and treatment; crime, immorality, and the treatment of defectives. The author shows that our handling of all these problems is constantly on a higher and more enlightened plane. He takes an optimistic view of present-day society because of this fact; and while recognizing that many serious problems yet remain unsolved, the method of approach is constantly more rational and efficient.

John Corbin's *The Return of the Middle Class*, published by Charles Scribner's Sons, discusses "the forgotten folk," as he calls them in some places; "the *tertium quid*," in others; "the new poor" elsewhere, or the middle class, who are defined as comprising those who have to earn their living but not by manual labor. They are the brain workers, professional and salaried men. This class, latterly neglected, has been heretofore generally, one may say persistently, praised. "It has been conscious," Corbin tells us, "of its might and assertive of its right. Aristotle observed that the chief power in the state may most wisely be entrusted to it. As leader of a newly risen middle class, Pericles crowned the great age of Hellenic history by building the Parthenon. In Rome the class gave the blood that conquered the ancient world, the brain that laid the foundation of all law. When the lamp of antiquity flickered out in the Dark Ages, it was the middle class that led mankind forward to the new day. It was the middle class Protestant who brought the conscience of the world to bear again upon the life of the spirit. When England set its Constitution above its King, when the American Colonies established the people as the origin of all justice, when France built up the foremost European republic, it was always the middle class in whom the movement began—and ended."

With the growing urgency of the conflict between labor and capital, there has grown up a belief that they were the only classes in the community, but our author believes that the class of professional and salaried men has its rights, as apart from capital and labor, which it is in the public interest to protect. The best way to do this in his judgment would be to increase the influence of the now neglected middle class, which he calls the brain power of the country as distinguished from the manual and the money power, now markedly underpaid, as a matter of common justice or right and wrong. This general thesis he set forth under these titles: *The Forgotten Folk*, *The New Poor and the Old*, *Liberty above Equality*, *The New Socialism*, *The Twilight of the Middle Class*, *The Forgotten Woman*, *The Laborer and the Lady*, *The Middle Class in the Guild*, *Democracy and Womanhood*, *The New Freedom*, *The Rule of Reason*, *The Industrial Republic*, *The Valiant Woman*.

Other books dealing with the social trend and its varied phases: *The Psychology of Society*, by Morris Ginsberg, E. P. Dutton & Co.; *Principles of Social Psychology*, by James Henry Wilson, Alfred A. Knopf; *The Groundwork of Social Reconstruction*, Cambridge University Press; all of which have been separately noted.

## LETTERS WRITTEN BY BISHOP SEABURY AND BISHOP PROVOST\*

### LETTER FROM BISHOP SEABURY

New London, Decr. 29, 1790.

THE REV. DR. PARKER, Rector of Trinity Church, Boston.

DEAR SIR:

I AM much obliged to you for the information contained in your letter of the 13th. Of Mr. Sayre I have lately heard nothing, tho' I doubt not his disposition continues, to give trouble if he can. You are not singular in the idea you have formed of *partial insanity*. I only mentioned the dislike of the Clergy of this State to the manner of the attempt to alter the Aps. Creed, without saying it was right or wrong. One apprehension they have is, that it will on some occasions engender confusion in the Church—some peo-

\*The originals are preserved in the library of the Church Historical Society, in Philadelphia, and were copied for THE LIVING CHURCH by courtesy of Mr. Wm. Ives Rutter, Jr., Secretary.

ple will repeat it one way and some another—that this will be the case with the Clergy also. So that the Creed will (in that article) cease to be the best, or even the security of uniformity of faith in the Church, which I suppose was the design of repeating Creeds in public worship.

I am sorry that Bp. Provost and his Clergy do not read prayers uniformly; I imagine that as little variation from the Old Book as the New one will permit, is best at present; were it only because it will not put the people under the necessity of buying new ones, which considering their enormous price is a matter of consequence in this State. Their being so high, is, I suppose, owing to the printers having a patent—and how that came about, I know not. According to my recollection, the Committee were impowered to agree for one edition, I do not imagine they had any right to go further; and I heartily wish, I shall be ready to join my efforts, that their patent may be set aside, as it will forever keep Prayer books at an enormous price. I fear that Committee have exceeded their powers even in printing the Aps. Creed as it now stands, which was not agreed to by the house of Bps. It was printed in its present form against the opinion of Bp. White, as he will inform you if you apply to him.

With regard to the propriety of reading the Athn. Creed in Church I never was fully convinced. With regard to the impropriety of banishing it out of the prayer book, I am clear; and look upon it, that those gentlemen who rigidly insisted upon its being redde as usual, and those who insisted upon its being thrown out, both acted from the same uncandid, uncompromising temper—they seem to me to have aimed at forcing their own opinion on their brethren: and do hope, the possibly I hope in vain, that Xan. charity and love of union will sometime bring that Creed into the book, were it only to stand as articles of faith stand; and to shew that we do not renounce the Cath. doctrine of the Trinity as held by the Western Church.

I am sorry the idea of Dr. Bass' consecration is given up, as I fear it puts the period of your having a Bp. in Massachusetts, at a distance. I did not understand that Bp. Provost ever said he was under obligations not to join with me in consecrating another Bp.; or that the obligations that another should go to England

for consecration were more than implied ones—yet I have tho't he made more of that matter than he ought to have done.

My regards attend Mrs. Parker—Wishing you both many happy returns of this season, I remain your affect'e hum'l servt,

S. BP. CONNECT.

Jan. 5th, 1791. This letter was intended for last week—an accident prevented its going—I believe my son sent you Proposals for sermon printing—If there are any subscribers, I should be glad to know how many.

### LETTER FROM BISHOP PROVOST

DEAR SIR:

I send by the Reverend Dr. Rodgers the Copy of a very affectionate Letter received by yesterdays packet from the Prelates of England, it was thought proper to detain the original till it had been produced to the Convention to be held a few days hence in the City—pains have been taken to misrepresent our proceedings, yet I flatter myself from the seeming candour of the Bishops that these misrepresentations will do us no material Injury.

Your Letter of the 11th Instant is now before me and I am much obliged by your attention concerning the prayer Books tho' they are not yet come to hand—their detention however upon the road will not put us to the Inconvenience I expected, for Mr. Ogden has supplied me with a few and I am informed that Mr. Campbell a Bookseller has some to dispose of at 8/6 per Book.

I am with Compliments to your Family,  
Mr. Blackwells &c.

Dear Sir

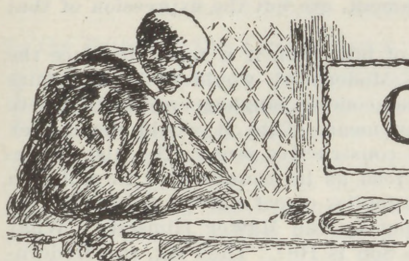
Your most affectionate Brother

& very Humble Servant,

New York, May 13, 1786.

SAML. PROVOST.





# CORRESPONDENCE

## TO AID A STUDENT

To the Editor of *The Living Church*:

**W**OULD you be kind enough to publish the following?  
There is a young man, native of Porto Rico, with ten years' experience as chief clerk in a Government office, who has become a candidate for Holy Orders. He goes in March to Monteagle, Tenn., to enter the DuBose Memorial Training School.

As he has always lived in Porto Rico, he has no overcoat, but will need one for his trip in March, and for the mountains. Possibly someone who reads this would send to me a new, or good second-hand, overcoat for a man about five feet, five inches in height, and thirty-four inches chest measure. This would be a great help to the District of Porto Rico and to the young man seeking Holy Orders.

Thanking you for the space you will give this, and with best wishes, I remain,

San Juan, P. R.,  
January 12.

Very faithfully yours,

CHAS. B. COLMORE,  
Bishop of Porto Rico.

## PASTORAL LETTERS

To the Editor of *The Living Church*:

**I**N THE admirable editorial on *The Force of Pastoral Letters*, you state: "not until the Convention of 1826 is there actually a record of a Pastoral being issued and read."

There is an earlier record. The *Journal* of the Convention of 1808 shows that on Thursday, May 19th, the House of Deputies transmitted the Journals of the various diocesan conventions to the House of Bishops, "with a request that they would draw up a view of the state of the Church, adding such remarks or counsel as they might think proper, in the form of a pastoral letter from the House of Bishops, agreeably to the 11th canon of 1804." On Monday, May 23d, the House of Bishops "agreed on a pastoral letter from the House of Bishops of the Protestant Episcopal Church to the members of the same." The *Journal* records the fact that this letter was received and read in the House of Deputies the same day. On the following Thursday the secretary of the lower House was instructed to include in the publication of the acts of the Convention the opening sermon and the pastoral letter of the House of Bishops.

In his *Memoirs of the Church*, Bishop White records the issuing of pastoral letters at the conventions of 1808 and 1811. It is of further interest to note that the ten pastoral letters from 1808 to 1835 were written by Bishop White (Bird Wilson, *Memoir of Bishop White*, page 307). E. CLOWES CHORLEY,  
Historiographer of the American Church.

[We thank our correspondent for this supplementary information.—EDITOR L. C.]

## AS SEEN FROM THE FIRING LINE

To the Editor of *The Living Church*:

**P**ROBABLY no class of Christian work suffers more than the work on the firing line from such theological controversies as those that are considered important enough to be talked about in the front pages of our metropolitan newspapers. They give occasion to the one who does not make a habit of going to church to say, "The Churches are going to pieces anyway, and why should I trouble myself with them?" What gives rise to all this controversy, and what is the cure?

We are continually reminded of the wonderful achievements of science. New wonders are being performed every day. Our miracle workers today are our scientists. They accomplish their wonders by the strict application of the laws of cause and effect.

They carry this method right into the study of mankind. They go so far as to say that if we were only sufficiently instructed in the knowledge of chemistry and physics, we could produce our Miltons and our Shakespeares. Now very few go

as far as this, but are there not many obsessed, perhaps often unconsciously, with such an idea?

Are there not Christians who seem to feel that every incident recorded in Biblical and Church history must be explained according to the laws of physical science, and, if it cannot be so explained, must be apologized for and treated, as many are prone to look on most of the so-called miracles, as a pious legend? Now is such an obsession really a scientific state of mind?

Our very idea of cause and effect comes from the realization that we are different from our bodies. We know that within the range of our powers we are different from anything material. We are first causes, as far as our power reaches. We treat others as if they were free to act. Every language has its imperative mood. Now could there be anything more ridiculous than to urge a machine to be good, to obey, and to do this or that? Is that really what men are doing all the time, if materialism is true?

This mind is continually operating on matter and bringing about unusual results. Every Christian knows from experience something about the power of prayer. Our psychotherapists record the results of mind acting upon matter, and every physician who employs the art of suggestion will testify that this is an important part of his practice, and that suggestion is as important as drugs in restoring the patient to health.

In brief, every soul, unless it has been enslaved by dissipations or has lost its courage through the practice of falsehood, is, within its knowledge, and within the limits of its power, a wonder worker.

Has not this a very vital bearing on our attitude toward the way that we should look on accounts of miracles and of Bible wonders? Is it not an error from the standpoint of pure science to say that all these accounts of miracles, unless they can be explained by purely natural causes, must be relegated to the realm of legend and myth? This applies to questions of Virgin Birth and the Resurrection as well.

Some will say, "Legends of gods consorting with the daughters of men are scattered all through paganism, and the story of the Virgin Birth is simply something similar."

To this, we say, "What of it? May this not have been a means to help prepare the minds of a host of people to recognize the Christ when He did come?" Is it not well to do away with obsessions due to the triumphs of physical science, for these appear to be the cause of doubts and the controversies that are springing up here and there?

How may they be stopped? Is it not true that heresy trials only multiply a hundred fold the number of heretics?

Let there be a call for an adventure into science; not into little narrow science, but into the broad field of human experience and knowledge such as we have been trying to take.

Then let there be a call into the venture of faith, the real exercise of the soul as ruler in the realm of material things.

Then lastly, the call for an adventure into eternal life. He that did the good unto even the "least of these," began this adventure. Colleges have the laboratories which enable the student to discover truth, and service is the laboratory which makes it possible for Christians to understand the truth. Let there be a call to bring people like the prodigal, those like the woman taken in adultery, like the publican who was then, no doubt, engaged in a very reprehensible business, like Peter the fisherman, like John the philosopher, like Thomas the skeptic, like Paul the Pharisee, into the kingdom of heaven, and doubts will vanish, heresies will pass away, and we will all be led into the truth through the great laboratory of service.

St. Philip's Church,

Wrangell, Alaska, January 8th.

H. P. CORSER.

## WANTED, A TEACHING CHURCH

To the Editor of *The Living Church*:

**A**SOMEWHAT long experience of sermon-hearing has convinced me that the clergy in general are not aware how little the lay people know of theology and of the Bible. Let me illustrate the point by one or two examples.

Many years ago an English priest mentioned to one of his parishioners that he had been to the Holy Land, and had



actually stood on the Mount of Olives. "You astonish me," said the other, "for I always thought that the things we read of in the Gospels occurred in Heaven!"

The following incident took place in 1851, and is recorded by Dr. John M. Neale: "There was a laborer, at least as well educated as most of his class, who lived near the church, who was a constant attendant there, and an occasional communicant. This man, on Good Friday, happened to be in the cottage while a visitor of his own rank was explaining to his child some points on the subject of our Lord's Passion. After listening for some time, 'What?' he exclaimed, 'You don't mean to say that they fastened Him up with *nails* to a cross, *alive*?' On being reminded that it was so indeed, he continued—I give his very words—, 'Poor thing; how it must have hurt Him!' Now here was a case in which a man who heard lesson after lesson, and sermon after sermon, for forty or fifty years, was completely ignorant of the way in which our salvation was brought to pass." I take this second incident from Dr. Neale's Letter to Bishop Gilbert on Pictorial Crucifixes, 1852.

Your readers will say that these were exceedingly stupid people. So they may have been. I add two instances of persons who could not be called stupid.

The Revised Version of the New Testament came out in 1881. One day I happened to call on a distinguished lawyer of Baltimore, and he was out. Another eminent lawyer came in, and said he would wait awhile. The New Testament was lying on the table. He opened it at random, and his eye fell on these words, which he read aloud: "Go tell that fox." "Well," said he, "indeed they are making changes."

Some twenty-five years later, I was in a London drawing-room. The conversation turned on the mistakes made by artists in depicting scriptural events. I remarked that the offering of the Wise Men was nearly always misrepresented, because, as a matter of course, the incense was burned. "I never knew that they brought incense," said a lady who was present. "Surely," I replied, "they brought gold and frankincense and myrrh." "I did not suppose," said she, "that frankincense had anything to do with incense!" This lady was sixty years old, had kept a day school, and read a chapter of the Bible daily. And yet frankincense meant no more to her than *abracadabra*.

Here we have two concrete examples of ignorance in a person who may be high in his profession, and may even go to church, and know hardly more about salvation than a stuffed owl. If a dozen millionaires from Wall Street or State Street could be catechized on the principles of religion, they would probably rank with Alexander the coppersmith. And diligent reading, without careful thought, will not help one very far.

The moral of it is that we need a real *Ecclesia docens*.

RICHARD H. THORNTON.

### THE ANSWER?

To the Editor of *The Living Church*:

THE confusing course of the religious controversy now in progress among the clergy is such that, as a lawyer, I am wondering whether the application to it of some of the forms and principles of a trial at law would not aid a lay comprehension of its merits. Such a trial proceeds upon a clear and concise statement of the respective claims, the determination of the burden of proof, and the introduction of evidence.

Much of the present discussion is confusing because of the absence of any such clear and responsible statement of the real issues. Extraneous matter has been interjected by special pleaders. For example, the infallibility of the Bible on all matters and for all purposes is not one of the real issues, because the vast majority of Christians and Jews do not look upon the Book as a divine dictation, but as the shining through the souls of inspired men of God's progressive revelation of His divine purposes as regards man.

Nor is there any real issue as to the necessity of a progressive religion, capable of mingling with and helping all peoples according to the language and thought of the times. Nearly every one is ready "to go on"; the difference lies in the "how?" and "where?" Nor can any real issue be found in the neopaganism preached in a single quarter, because the vast majority of Christians understand that a cult of sensuousness is the very antithesis of the Master's preaching and practice, and will hold with Him that true worship is "in spirit" and not, according to the latest doctrine, "in the body." Finally, the cry of usurpation of authority is obviously a by-product rather than a definition of the real issue.

That issue lies, fundamentally, in the Modernists' claim of right to reject what (for the lack of a better word) may be termed the miraculous in religion and yet to remain in the Church which professes belief therein. The differences about the Virgin Birth, the bodily resurrection, and the miracles

narrated in the New Testament, are but the expression of that central divergence.

On that issue, a court of law, even if it failed to place the burden of proof upon the Modernists, would at least require them to state in clear and concise language precisely where they stand and what they mean. This, it would seem, they have not as yet done in a constructive sense. The historic religion has the Apostles' Creed as its constructive formulation of faith; and that Creed supplies direct answer to the central question in the Gospels, put by the Master Himself: "What think ye of Christ? Whose Son is He?" Thus far, the Modernists have confined themselves to criticizing, or declaring independence, of this venerable answer; but as yet they have not supplied one of their own. But the necessity of a definite answer cannot be avoided, because Christ (and not *His* ethical system) is the Christian religion. "I am the Way and the Truth and the Life," not merely "I teach" concerning them, is the central postulate of the Gospels, and differentiates the essence of Christianity from that of all other religions. What then will be the answer of the Modernists when in the end they come (as they must, either collectively or individually) to formulate a reasoned reply to this central inquiry: "What think ye of Christ?" A few illustrations will emphasize the difficulties before them.

All four Gospels describe the empty tomb and the stone rolled from its mouth; and St. Paul says that "He, whom God raised again, saw no corruption." Yet the Modernist, who must admit that a resurrection is the climax of all the Gospel narratives and the very heart of the Christian religion, denies (or does not believe in) a bodily resurrection. Surely, in a court of law, the Modernist would be asked how, if he denies the veracity of the documents, does he prove any resurrection at all? All the documents give but this one account of the resurrection. They say the tomb was empty. If that account is untrue, on what evidence can they substitute another?

The only two Gospels that describe the birth of Jesus explicitly assert a Virgin Birth. The Modernist accepts the doctrine of the Incarnation (that is, that Christ was in spirit the Son of God); but he denies the Virgin Birth of Christ's body, because that involves "a biological miracle which the modern mind cannot accept." But why accept a psychological miracle and reject a biological miracle? Science, which has no category for the lesser mystery, can have none for the greater.

The Modernist rejects the accounts of the miracles in the New Testament. He does not believe that they ever actually occurred as they are written, and this notwithstanding that Christ repeatedly referred to them as actual events proving that the Divine Power was the master of all things. But if they are not true as historical events, then fully one-half of the entire New Testament is mere fiction told as fact. Hence a court of law would surely ask as to what evidence the Modernist has for his claim that the rest is actual fact. How separate fact from fiction?

The Modernist joins with other Christians in inviting young people to see in the New Testament the mirror of God's Truth. But what answer will he have when they question as to how any mirror of truth can be found in a frame of error, or why the Vision of God should be searched for in unvarious documents?

The Modernist claims to simplify. The burden then is on him to state and prove his case; to define what is left when simplification is accomplished; and to produce his evidence for what thus remains. Not until he has done that clearly and comprehensibly, can he obtain a verdict at the bar of the American people. Surely, they are entitled to ask that he now come quickly to the point and, while denying the factuality of the Gospel accounts as to Christ's beginning, works, and end on earth in the flesh, supply a reasoned answer to His own central inquiry: "What think ye of Christ?"

New York, Jan. 16.

CHARLES H. TUTTLE.

### THE INCARNATION AND THE VIRGIN BIRTH

To the Editor of *The Living Church*:

RE, The Incarnation, and the Virgin Birth.

1. Wherein was the Godhead united with manhood, if Jesus was not born of the Virgin?
2. If Jesus had parents like the rest of the human family, like the members of the family He also had need of Salvation.
3. If Jesus needed Salvation, wherein could He be a Saviour for the human family?

It may "not be the fact of the Virgin Birth that makes one believe in our Lord, as God," but can it be anything else that makes it possible to have faith in Him as Saviour? Who but a virgin-born would be without blemish so acceptable as an offering for sin?

Redwood City, Calif.,  
January 10.

A. J. PAUSELL.



## A RATIONAL ACCOUNTING

To the Editor of *The Living Church*:

IN ALL the present discussion about belief in the Virgin Birth, I have not seen it pointed out that it is the most natural and rational way of accounting for the mode of the Incarnation. For, though we do not understand all the laws of natural generation, we do know the effect of heredity. We see that children manifest the characteristics of both their parents. When, therefore, we see in Christ both the characteristics of God and man, is it not the most natural thing to suppose that our Lord assumed a complete human nature from the Blessed Virgin, to which was imparted the Divine nature by the direct operation of the Holy Ghost coming upon her? Is that not really less wonderful than that a human father should be able to impart the gift of life?

Do not our Modernists ask us to believe in a greater miracle than that of the Virgin Birth when they maintain that a man having a human father and a human mother, and consequently sinful (for who sinneth not?) and imperfect, as all men are, should have been transformed into a Divine being either suddenly or by a gradual process—which seem to be the only alternatives if a belief in the Incarnation is still held?

But it is alleged that there is not sufficient evidence of the fact of the Virgin Birth. It belongs, however, to that class of facts for which direct evidence is very difficult to obtain. The grounds for our belief in it are: (1), the character of the Blessed Virgin; it is impossible to believe that she fabricated it, if it was not true; (2), it is as impossible to believe that the authors of two of the Gospels should have invented it; (3), the fact that the New Testament, as it has been universally received, declares it; (4), that it is incorporated in the earliest Creeds, which have been accepted by all Christians; (5), because it is dwelt upon in all Catholic liturgies, and commemorated by special festivals; and (6), because, as I have shown, it is the most natural way of accounting for our Lord's absolutely unique Personality.

Philadelphia,  
January, 1924.

G. WOOLSEY HODGE.

## THE PRESENT CONTROVERSY IN THE CHURCH

[CONDENSED]

To the Editor of *The Living Church*:

IT IS a pity that the secular press, in reporting the recent controversy in New York, has not better understood the thought of the Church. It has classed all those who opposed the views of the Modernists as Fundamentalists. As a matter of fact what is technically known today as Fundamentalism has but a small following in the Church.

The large majority of the clergymen of the Church are men who accept the conservative and reverent conclusions of modern scholarship, but who at the same time stand loyally by the articles of the Christian faith as contained in the Apostles' Creed and use its venerable and hallowed words without equivocation or reservation.

The Modernist is pleading for a liberal interpretation of the Creed. We grant it; but there is a world of difference between a liberal interpretation and a denial of a statement. The statement that Christ sits on the right hand of God may be interpreted lawfully and naturally to mean that He occupies the place of honor with God. I can say "He sitteth on the right hand of God," and by all the laws of interpretation I can mean what I say, but I cannot say that "He was conceived by the Holy Ghost and born of the Virgin Mary" and not believe in the Virgin Birth. That would be, not an interpretation, but a contradiction of the only meaning the words could have.

Traced to the last analysis the failure to accept the Virgin Birth is due to a certain aversion to belief in the miraculous. There is a large class of New Testament miracles that are definitely rejected today by Modernists within and without the Church. Christ's turning water into wine, His walking upon the sea, His miraculous feeding of the multitude, are some of the many miracles of Christ that are no longer credited by some of our commissioned teachers. Indeed the New Testament is untrustworthy as a record of Christ's life, and its writers' views of Christ's teachings are distorted by Jewish misconceptions and prejudices. Under this view of the Bible, it should no longer be necessary for any one's doctrines to be proved by Holy Scripture or to conform thereto. . . .

And now, within the past few days, there has come to us through the mails the most remarkable contribution, perhaps, that has yet been made to the controversy following the Bishops' Pastoral. It is a *Statement and Questions, addressed to the Bishops by the Protestant Episcopal Society for the Promotion of Evangelical Knowledge*. Its statements are

loose, and its questions childish. They sound as though the Society had outlived its usefulness and outgrown its name.

One would think that a second reading of the first question would have caused the writer to see the light in which the answer would place him and would have caused him to withdraw it. It is as follows: "Since at ordination a clergyman promises 'to teach nothing as necessary to eternal salvation, but that which (he) shall be persuaded may be concluded and proved by the Scripture' is he not within his rights when he bases his teaching upon what he *believes* is a correct interpretation of the scriptures?"

Evidently the answer proves more than the writer intended it should. It infers that a clergyman has a right to teach anything in the Church which he is persuaded may be proved by Holy Scripture. It is conceivable that a man might come to believe that he could prove from Holy Scripture that Christ was not God—Unitarians so believe and teach. It is implied in this question that a man might arrive at this belief, or any other, and if he was persuaded that it could be proved from Holy Scriptures he would be within his rights in teaching it in the Church, no matter whether the Creeds and standards of the Church contradict that view or not.

A clergyman would seem to be only within his rights in ministering in the Church when he teaches truths which he shall be persuaded may be proved by the Scriptures as they are interpreted in the standards, i. e., the creeds of the Church. Loyalty and obedience are pledged in ordination not only to the truth as the Lord hath commanded, but "as this Church hath received the same." It is a twofold loyalty and obedience we pledge—to Christ and to His Church.

Amherst, Va.,  
January 10, 1924.

THOMAS D. LEWIS.

## THE CREED OF IRENÆUS

To the Editor of *The Living Church*:

THE Rev. Dr. Parks, in the pamphlet edition of his recent sermon, page 27, alludes to the fact that the Virgin Birth was not mentioned in the Creed of the Council of Nicea in the year 325—which, to be sure, is true—but its appearance in the Creed of the Council of Constantinople, in the year 381, he explains in a most extraordinary manner by saying (pages 28, 29), "that in the meantime, as the 'best scholars' tell us, some copyist, who, knowing that it was the opinion of the whole Church at that time that our Saviour was born of a virgin, put that in on his own authority."

And then he goes on to say: "The Council of Constantinople never considered this question. They were engaged on an entirely different problem, namely, the question of the priority of the Bishop of Rome and the Bishop of Constantinople, and they simply took this Creed, which was handed them by the copyist, and recited it as satisfactory to them, without any discussion." And yet this Creed, with its article on the Virgin Birth, which Dr. Parks would have us believe was so thoughtlessly accepted by this Council of Constantinople, was reaffirmed by the Council of Ephesus, in 431, at which were present 200 bishops, and by the Council of Chalcedon, in 451, at which 520, some say 630, bishops were present.

But whether this article as to the Virgin Birth was omitted in the Nicene Symbol or added in the Symbols of the succeeding councils, it does not affect the reality of the historical fact, or belief in it as an article of the Faith. The doctrine was held to be believed long years before any of these councils took place, and was required to be subscribed to by those who desired Holy Baptism.

One case in point: In Blunt's *Annotated Book of Common Prayer*, edition of 1866, page 18, in Notes on Morning Prayer, reference is to a book of Irenæus, who became Bishop of Lyons in France in the year 178. In the year 180, Blunt tells us, Irenæus wrote a great work against heresies. In this book, we are informed, Irenæus gives the substance of Christian doctrine under the name of the "Rule of Truth," which every Christian acknowledged at his baptism; and this "Rule of Truth," we may assume to have been summed up in this Creed of Irenæus. This Creed is referred to by Blunt under the title, *The Creed as Stated by Irenæus, Bishop of Lyons, A.D. 180*, and is as follows:

"The Church throughout the world, spread out as she is to the ends of the earth, carefully preserves the faith that she received from the Apostles and from their disciples:

"Believing on one God the Father Almighty, who made heaven and earth, the seas, and all that in them is; and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who by the prophets proclaimed the dispensations and the advents of our dear Lord, Christ Jesus; and of His birth of a Virgin, and His suffering, and His resurrection from the dead, and His ascension in the flesh into Heaven, and His coming from Heaven in the glory of the



Father, to sum up all things, and to raise up all the flesh of the whole human race.

"That to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess Him, and that He should pass righteous judgment upon all."

Irenæus was a disciple of Polycarp, who was himself a disciple of St. John.

This being so, is it not to be supposed that the Creed Irenæus put forth reflected not only the faith of the Church in his own day and time, but the Faith of the Church from the very beginning?

STEPHEN F. HOLMES

St. John's Church,  
Pleasantville, N. Y.

### INEVITABLE

To the Editor of *The Living Church*:

THE tone of the paper, recently, deserves appreciation. Much disgust with the controversy is due. Age-long, and aeon-long persuasion of Incarnation, depending upon immediate exalted conviction with perception, does not hinge on "Virgin Birth." And with Incarnation "True Man and True God" is likely to become fully manifest, regardless of the making of a human body. So vivid is Incarnation, in simpler moments, that "Virgin Birth" seems not incredible, almost seems inevitable, proof or none.

Better drop the contention.

A. MCG. BEEDE.

### A TIMELY AND WISE SUGGESTION

To the Editor of *The Living Church*:

REGARD should be had to the fitness of terms, as carelessness in the selection of terms is misleading.

This observation and criticism is prompted to the writer hereof by the use of the terms *Budget* and *Priorities* in programs issued by parishes and dioceses, and the National Council.

In said Programs the term *Priorities* is a misnomer, as it is used to indicate matters or things, which come after or are of secondary importance (*Posteriorities*, to coin a word), whereas the word *Priorities* means what are of primary importance or what come before or stand first or have precedence or preference.

The term *Budget* is used in said Programs in a limited sense to signify what are really *Priorities* (in the correct and proper meaning of the word *Priorities*), whereas the word *Budget* (the definition of which is an official estimate and statement) is a general term and should be used as such in said Programs to embrace the two specific items of (1) *Priorities* (in its correct and proper sense, i.e., what are of primary importance), and (2) *Posteriorities* (so to speak, i.e., what are of secondary importance and come next after *Priorities*). And so perhaps the general term *Budget* might take the place of the term *Program*.

*Verbum Sapientibus a Sapientibus Sufficit.*

Charleston, S. C.  
January, 1924.

T. W. BACOT.

### LIFE AND THE LIFE

To the Editor of *The Living Church*:

HOW many of the clergy, I wonder, know of Tolstoi's translation of the four gospels? A study of his translation of St. John's gospel will repay any seeker after truth. It will give a metaphysic that is, I believe, distinctive of St. John, and places him among the great thinkers of all times. It is possible that St. John got his idea of the Logos from Philo the Jew, but St. John adds something you cannot find in Greek philosophy. In a few words he expresses the idea that God sent His Son into the world, not to be the culmination of all things, as some would have it, but to perform a piece of work which no one else could, and which was necessary in the development of the plan of the universe. This plan includes as its essence what St. John calls *THE LIFE, he Zoe*. Its origin, its development, and its final consummation, is the life work of God, if this expression is permissible, and for it at the appropriate time God sent His Son into the world. Outside of it, *he Zoe*, there is no immortality, no salvation, for man. Outside of it there is no meaning to the world and no aim. It was for the furtherance of *he Zoe* that God sent His Son into the world and to show men how to get *Zoe*, which means salvation and immortality.

This idea is found in most of the writers of the New

Testament, but St. John, St. Paul, and St. Peter grasp it most clearly, in the order named. Rightly, from this angle, does the New Testament close with the opening of *THE BOOK OF THE LIFE*.

W. J. BARRETT.

Cincinnati, Ohio.

### COMFORT IN A PERPLEXITY

To the Editor of *The Living Church*:

I AM wondering how many people will read *A Conversation with Cornelia*, by Stuart P. Sherman, in *The Atlantic Monthly* for January. Of this I feel sure, that not only parents, but all who are distressed and disgusted with the erotic drama and novel of the present day, where every scene is smeared with sex, should read it.

For a good while, but particularly since the war, there has been a tendency to "take sexual relations away from the protection of Church and State, and commit them to the whims of individuals"; until we are troubled and perplexed as to what we should say and do. Mr. Sherman has said something which, I feel, contains much more than "a crumb of comfort"; I would say quite half a loaf.

New York, January 15.

CLIFTON MACON.

### A NOTE OF THANKS

To the Editor of *The Living Church*:

I WANT to thank all those kind friends who have so splendidly answered my appeal for books, etc., and shall be glad if those who have not received personal acknowledgments, will accept this as my expression of gratitude and thanks.

Owing to my departure from Wangaratta, Victoria, to this beautiful little island, many addresses have been mutilated, making it impossible for me to write personally.

I shall be grateful still for further papers, literature, etc., for my work.

Thanking you, I beg to remain  
Pelham St., Sorell  
Tasmania, Australia,  
December 5, 1923.

YOURS  
ARTHUR J. PULLEN.

### IMPROPER EATING

To the Editor of *The Living Church*:

MAY I add a word to those of the Rev. W. M. Purce, in your issue of January 19th, on the sin of improper eating. He says that he believes that our Lord would want His Church not only to heal the sick but to teach people how not to be sick. We have only to reflect a minute surely to see that food is life and that life is given us to use for the service of God. Too much food, too little food, the wrong kind of food, affects that life tremendously. Do we try to find out what God expects us to eat, really try?

Every clergymen, every parish visitor, Sister, and Deaconess, sees, in the course of the year, hundreds of people suffering in one way or another from faulty, that is, sinful diet. What do we serve officially at church dinners, guild suppers, conferences, conventions, retreats, Sunday school "treats," etc? What do the families of clergy eat, what do they offer to others? Do we know what we ought to have? Is a luncheon of black bread and cabbage soup to be preferred to a repast of rolls, scalloped oysters, cake, ice cream, and coffee? If so, why? What kind of cereals should our Church orphanages be serving? Are our Church schools giving the boys and girls the right kind of food for teeth and lungs and hearts and kidneys? What sort of meals in our Church homes for the sick and aged will avoid "dyspepsia," "indigestion," etc?

One can only explain the widespread expenditure of hundreds of dollars for improper food on the part of both the poor and the well-to-do to lack of knowledge. One sees most learned and intelligent people at Church gatherings eating food that should never have been purchased nor cooked.

I shall be very glad to recommend simple excellent books to any one who will write me for the names. A very little reading makes the matter quite clear. We are sinning greatly through ignorance and we can't help others until we learn ourselves. If we are willing to acknowledge that it is a sin to eat unsuitable food, then we shall wish to know all that will prevent us from committing that sin again.

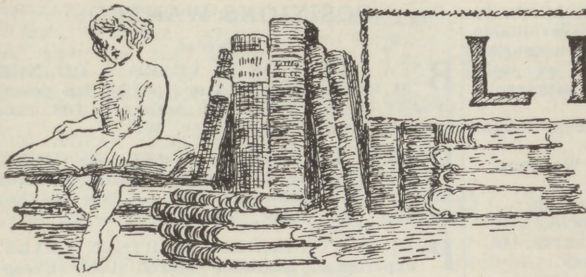
Thornton, R. I.

SARAH N. HALLETT.

[The discussion of this subject is now at an end.—EDITOR L. C.]

MAN'S RELIGIOUS NATURE cannot be developed rightly and fully apart from the knowledge of God, for religion consists in practical relations to Him.—HALL, *Introduction to Dogmatic Theology*.





# LITERARY

## RELIGION

*An Introduction to the Psychology of Religion.* By Robert H. Thouless. New York: The Macmillan Co., \$2.50.

The battle for religion, and for Christianity in particular, is, in this generation, to be fought in the field of ethics or psychology. This book is a careful, clear, and non-technical study in the latter field. The author is a Churchman, a Fellow of Corpus Christi College, Cambridge, who has made a special study of his subject, and presents it in a fresh and modern way. While his interest is not apologetic, yet the conclusions developed shape themselves conveniently to this end: "If we find that by following the dictates of religious experience, we build up a system which, on the whole, corresponds with the religious system built up from consideration of the other types of relevant experiences—i.e., the facts of the natural world, the historical facts of religions, and the facts of moral consciousness; then we have a very impressive argument for the general validity of religious experience" (p. 282).

*The Great Essentials of the Christian Life.* By the Rev. Evan H. Martin. Rochester, N. Y.: The DuBois Press. \$1.75.

This treatise is by one of the Examining Chaplains of the Diocese of Western New York. It deals with the Being of God, the Incarnation, Death, Resurrection, and Ascension of Christ, the Holy Spirit, the Church and the Scriptures, Prayer, Sacraments, Missions, Social Service, and Religious Education. The spirit is irenic, the thought orthodox, but the treatment often so careful in its balancing as to lack in strength of style and forcefulness of presentation.

*The Frontier Spirit in American Christianity.* By Peter G. Mode, Ph.D. New York: The Macmillan Co., \$1.75.

The theme is interesting: the effect upon habits of religious thought and worship, of life in an undeveloped community, without larger cultural advantages, and engaged in the material conquest of immense newly-opened territory and in the establishment of a normal community life in the midst of pioneer surroundings. The treatment, however, is disappointing. Too much space is given to the bare outlines of the organization and early history of Protestant denominations; too little to an unprejudiced estimate of their religious qualities. For example, the chapter on revivalism is interesting as showing the conditions out of which it arose, but wholly disappoints in the lack of any estimate of its strength and weakness, its missionary and evangelizing success, or its deadening influence upon the subsequent religious life of the region over which it spread like a prairie fire. The most interesting chapter is that on The Secularizing of the Religious Mind, showing, as it does, some of the peculiarities of a "Main Street" religion, and pointing out how the very conditions of religious work in the new communities of the Middle West and the West have led to a lack of reverence, a secularizing of ministerial ideas, a loss of the sense of any need of an ordained ministry or of the minister's call as involving special functions beyond that of moral leadership. Yet even here there is no real estimate of the loss involved in the lowering of the spiritual conception of the ministry or the possible gain in the humanizing of ministerial work. Nor does the author attempt to show the effect of American surroundings on Roman Catholicism (so different here from European Catholicism), and he does not so much as mention our own Church or its contribution (so great in comparison with our numerical strength), to American life. He seems to know nothing but Protestantism—that he knows down to the origin of the most obscure sect.

The book, therefore, suggests an interesting subject of study, presenting an opportunity for real critical thought which the author distinctly has not seized.

*The Christian Doctrine of Peace.* Edited by James Hastings, D.D. New York: Charles Scribner's Sons, \$4.

Looking toward the consideration of the gospel of Peace as over against the clamorous appeal for War, the late Dr. Hastings prepared this anthology of modern quotations from

the writings of representative divines. The results of his labor of love are here presented by his son. The material is ordered by topics, and the selection has been admirable—succinctness, originality, and pungency have determined largely the various *obiter dicta* and longer excerpts here given. The volume should fill a useful place in the library of the modern parson, for it offers the best thoughts of some of the best religious minds on a pressing and critical problem of today.

## SOCIAL SUBJECTS

*The Development of the Social Theory.* By James P. Lichtenberger. New York: The Century Co.

Dr. Lichtenberger, of the University of Pennsylvania, gives here an excellent summary of the development of social theory. He takes up one by one the great names, beginning with Plato and ending with Gumplowicz and Ratenhofer, eliminating living contributors to social thought. The book is clearly and fairly written, and is valuable because it gives concisely, first, an historic account of the conditions, political, economic, social, or scientific, of which the theory is an interpretation; second, a biographical sketch, which throws light upon the personal character of the writer under discussion and of his equipment which prepared him for his task; and third, a description of the theory itself in sufficient detail to enable the reader to become acquainted with its fundamental concepts. It is the latest addition to the Century Social Science Series.

*An Introduction to the Study of Labor Problems.* By Gordon S. Walker, of the University of Illinois. New York: Thomas Y. Crowell Co.

This admirable addition to Crowell's Social Science Series is designed—and it meets all reasonable expectations—to fill the real need for a comprehensive treatment of labor problems in modern industry, and the proposals that have been advanced for their solution. These problems are among the most serious in western civilization, and the permanence of that civilization rests inevitably upon the adoption of constructive measures. Unprecedented changes have occurred during the last decade in the principles and policies of labor management, the aims and methods of organized labor, and the purposes and practices of employers' associations. These changes, together with their historical background and their social and economic significance, are described and analyzed in this book, of which there has already been a fourth printing.

In *Non-Violent Coercion* (New York: The Century Co.), Professor Clarence Marsh Case, of the University of Iowa has given a thoughtful study of non-resistance, passive resistance, and pacifism. While recognizing the powerful effects of non-violent coercion upon economic and political affairs, without entailing the bitter and irremediable after-effects that spring up in the paths of violence, Professor Case recognizes that such methods are capable of being unjustly wielded. He believes that the reckless use of the strike and the boycott may eventually force society to forbid their use. Moreover, he points out, that while those who are most keen for the exercise of coercion too often find adherence to non-violence an unbearable check upon their actions, the convinced apostles of non-violence, on the contrary, are often equally repelled at the thought of coercion. In view of all these paradoxes and uncertainties, he asserts, it would be rash to predict the future importance of those principles, methods, and movements centering upon the repudiation of violence, which it has been his attempt to portray in his pages.

In *Citizen or Subject*, Francis X. Hennessy discusses the Eighteenth Amendment with a thoughtfulness and reasonableness that challenge attention. It is really a forceful, forensic consideration of the Constitution of the United States and the effect of the recent amendment on our form and system of Government. His first thesis is that only the citizens themselves, and not the Government, can validly alter the powers of the government over what he calls "the human freedom of the citizens." His second is that the Eighteenth Amendment was a government attempt to defeat "the main and accomplished purpose of the American who made America, and to take back supremacy from the people." (New York: E. P. Dutton & Co.)



## Church Kalendar



FEBRUARY

2. Purification B. V. M.
3. Fourth Sunday after Epiphany.
10. Fifth Sunday after Epiphany.
17. Septuagesima Sunday.
24. Sexagesima Sunday.
29. Friday.

### KALENDAR OF COMING EVENTS

- February 3—Convocation of North Texas.  
 February 5—Diocesan Convention, Chicago, and Olympia.  
 February 6—Diocesan Conventions, Colorado, Sacramento, and Washington.  
 February 10—Diocesan Conventions, Dallas, and Kansas.  
 February 12—Consecration of Rev. C. F. Reifsnider, L.H.D., at Pasadena, Calif.; Diocesan Convention, Lexington.  
 February 13—Convocation of Wyoming.  
 February 20—Meeting of the National Council.  
 February 22—Convocation Panama Canal Zone.

### APPOINTMENTS ACCEPTED

ALLISON, Rev. CHARLES ROGER, City Missionary, Rochester, N. Y.; to be head of the Wyoming Associate Mission, with residence at the missionary's house, 18 W. Court St., Warsaw, N. Y.

LLOYD, Rev. J. HUBARD, of Wakayama, Japan; to be rector of Christ Church, Blacksburg, Va.

SAYWELL, Rev. E. J., of La Grange, Ga.; to be minister in charge of St. Andrew's Church, Fort Valley, Ga.

SHEA, Rev. JOHN E., of Carrolton, Ill.; in charge of Christ Church, Jefferson, Texas.

WILSON, Rev. J. D. C., of Coolemeec, N. C.; to be vicar of the Church of the Holy Comforter, La Grange, Ga.

### ORDINATIONS

DEACON

TENNESSEE—On Friday, January 18, 1924, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate in Trinity Church, Clarksville, Mr. EUGENE NEWCOMB HOPPER, of the class of 1924 in the Theological Department of the University of the South. The candidate was presented by the Rev. George O. Watts, rector of the parish, and the sermon was preached by the Rev. Prentice A. Pugh, who also entered the priesthood from this parish.

The Rev. Mr. Hopper will return to the University for the completion of his course, and will then be assigned to mission work within the Convocation of Nashville.

PRIESTS

PENNSYLVANIA—On Sunday, January 20, 1924, the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of the Diocese, ordained to the priesthood two brothers, the Rev. W. C. KILPATRICK, of the Church of the Atonement, Morton, Pa., and the Rev. A. J. KILPATRICK, of St. George's Church, Venango. The service was in St. Matthew's Church, Philadelphia, and the rector, the Rev. Z. B. T. Phillips, D.D., was the preacher.

### DIED

EMERY—Died at her home in Scarsdale, N. Y., January 18, 1924, HELEN WINTHROP EMERY, daughter of the late Charles and Susan Emery, of Dorchester, Mass.

### MEMORIAL

Benjamin Willis Wells  
 Vestryman 1907-1923.

At the meeting of the vestry of St. Michael's Church, New York, January 14, 1924, the following minute was ordered spread upon the minutes and a copy sent to Mrs. Wells:

"In Dr. BENJAMIN W. WELLS, St. Michael's Church had a devout, communicant and a most faithful member of the vestry. For sixteen years he had served with rare devotion, both as vestryman and as lay-reader. His religion impressed us always as too real for much talking. His wit and learning were combined to serve this Church. We shall ever feel that St.

Jude's Chapel and the redecorated church, to both of which undertakings he gave invaluable interest and supervision, are his best memorial, save for the affectionate memories we shall ever cherish of one who was a scholar, a gentleman, and a Christian."

Signed: THOMAS McCANDLESS, Rector  
 WM. R. PETERS  
 H. C. STUART, Wardens.

CHARLES H. TAYLOR  
 JOHN W. GRIFFIN  
 CHARLES M. BAXTER, JR.  
 GEORGE R. LEWIS  
 JOSEPH H. ADAMS  
 JOHN D. MCBARRON  
 LOUIS O. VAN DOREN  
 Vestrymen

### WARNING

SMITH—A man described as neat looking, of light complexion, and making a fair impression, giving the name of CHARLES C. SMITH, has recently solicited aid of clergy and others in Wheeling, W. Va., and Buffalo, N. Y., using the name of one or the other of the undersigned as reference and claiming to be connected with his parish. As this man is unknown to either of us, we can assume no responsibility for his acts and his appeals should be received with due caution.

THEODORE J. DEWEES,  
 WILSON E. TANNER.

Binghamton, N. Y.,  
 January 26, 1924.

### MAKE YOUR WANTS KNOWN

THROUGH  
 CLASSIFIED DEPARTMENT  
 OF  
 THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

### POSITIONS OFFERED

CLERICAL

CURATE, CHURCH OF THE TRANSFIGURATION. Young, unmarried, seminarian. Catholic Churchman. Must sing the services well. Apply Rev. RANDOLPH RAY, 1 E. 29th St., New York City.

MISCELLANEOUS

WANTED: ORGANIST AND CHOIRMASTER for Suburban Parish, fifteen miles from Chicago. Six hundred communicants. Boy choir. Salary \$1,800. Address, with references, and photograph, Rev. IRVINE GODDARD, LaGrange, Illinois.

WANTED ORGANIST-CHOIRMASTER. Choir of boys and men. City of 40,000. Two manual organ. Salary \$1,200. Age, experience, names for reference, etc. must accompany first letter. Rev. A. H. BEAVIN, 29 Prospect Square, Cumberland, Maryland.

WANTED BY A CHURCH COLLEGE AN unmarried man to teach Mathematics through the Calculus and elementary Physics. Master of Arts required, and college teaching experience. Episcopalian preferred. \$2,500 to begin. Address CHURCH COLLEGE-123, LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

CLERICAL

BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

PRIEST IN MIDDLE WEST, DESIRING parish in the East, will be available about March 1st. Address: G-114, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNMARRIED, THIRTEEN YEARS' experience, available March 1st. Exceptional testimonials. Address LOCUM TENENS, 1120 Broad St., Bridgeport, Conn.

MISCELLANEOUS

EXPERIENCED ORGANIZER AND TRAINER of boy choirs, and teacher of music, is open for engagement as Organist and Choirmaster in church having such a choir, or in a church school for boys or both. Available one month after engagement. COMMUNICANT, R-115, care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN, CHURCH MEMBER; DESIRES position as Companion and Supervising Housekeeper. References exchanged. Apply to Fr. T. A. SPARKS, 423 W. 46th Street, New York City.

ORGANIST AND CHOIRMASTER, MUSICIAN of A 1 efficiency and record. Boys and mixed. Available March 1st or April 1st. Address G-119, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER LATE of prominent Parish, New York City, desires position in same city or vicinity, boy or mixed choir. Good record and references. Address C-124, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

FOR SALE: PIPE ORGAN, TWO MANUAL, unusual tone, at a bargain. Blower included. Now in use in Trinity, Ottumwa, Iowa, to be replaced in February by a three manual Austin. Write for particulars to HARRY L. EDMUNDS, Ottumwa, Iowa.

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

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

### ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White List giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

### VESTMENTS

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

CLERICAL COLLARS AND CUFFS, DIFFICULT to secure during the war are now available in nearly all the former sizes and widths, in both linen, and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00 postpaid. Cuffs (both materials), double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.



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

**FOR ALTAR GUILDS (LINEN FOR COTTAS)** Surplices and Altar pieces supplied at wholesale rates by **MARY FAWCETT**, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

**UNLEAVENED BREAD AND INCENSE**

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

**CONVENT OF THE HOLY NATIVITY**, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

**ST. MARY'S CONVENT, PEEKSKILL, NEW YORK**. Altar Bread. Sample and prices on application.

**SISTERS OF THE HOLY NATIVITY**

**HOUSE OF RETREAT AND REST**, BAY Shore, Long Island, N. Y. Open all the year.

**RETREATS**

**HOLY CROSS, WEST PARK, N. Y.** A Retreat for Clergy and Seminarists will be held, D. V., February 19 to 21, 1924. It will begin Tuesday evening, and close Friday morning. Conductor, Father Harrison, O.H.C. Address, **THE GUEST MASTER**.

**ORANGE, N. J.** A RETREAT FOR LAYMEN will be held at All Saints' Church, corner of Valley and Forest Sts., Orange, N. J., Friday, February 22, 1924. Conductor, the Rev. Wm. A. McClenthen, D.D. This Retreat is open to all laymen who may desire to attend. Those who plan to avail themselves of it, are requested to notify the Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

**NOTICE**

**REVEREND R. J. CAMPBELL, GRACE Church**, Cedar Rapids, Iowa, who has conducted successful tours in Great Britain and the Continent, will continue this work in 1924. He will be glad to give dates and prices to any one interested.

**MISCELLANEOUS**

**SOLD BY A SHUT-IN—YOUR NAME AND** address stamped on a pretty metal Key Tag for 25 cents, ring included. Address **E. P. BROXTON**, Blythe, Ga., R. F. D. 2.

**REAL ESTATE**

**Colonial House**

In the foothills of the Berkshires Washington, Conn.

**A COUNTRY PLACE OF ABOUT 8 ACRES**, situated in the midst of charming scenery. Colonial house of 14 rooms, 6 open fireplaces, steam heat, 3 bathrooms. Stable with living quarters, 2 car garage, chicken house and yards, ice house, flower and vegetable gardens; never failing water supply from individual spring; Waring sewage disposal system; admirable church and school advantages, and golf.

An all-year-round home of charm and comfort. On the Litchfield branch of N. Y. N. H. & H. R. R. By motor about two hours from New Haven and Bridgeport, and one hour from Waterbury by the new Woodbury road. Address B-122, care **THE LIVING CHURCH, MILWAUKEE, WIS.**

**TEN LOTS AT CANTERBURY PARK (ON Big Star Lake)**, Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address **G. A. C-981**, care **LIVING CHURCH, MILWAUKEE, WIS.**

**WANT TO HEAR FROM OWNER HAVING** farm for sale; give particulars and lowest price. **JOHN J. BLACK**, Chippewa Falls, Wisconsin.

**PARISH MAGAZINE**

**PARISH MAGAZINE WITHOUT COST.** A genuine offer, enquire **THE BANNER OF FAITH**, Stoughton, Mass.

**HOSPITALS**

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**ST. JOHN'S SANATORIUM FOR THE** treatment of tuberculosis. "In the heart of the health country." **BISHOP HOWDEN**, President; **ARCHDEACON ZIEGLER**, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

**New York**

**ST. ANDREW'S CHURCH HOSPITAL**, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10—\$15 a week.

**BOARDING**

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**SOUTHLAND**, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by **SOUTHERN CHURCH WOMEN**.

**Los Angeles**

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

**New York**

**HOLY CROSS HOUSE**, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the **SISTER IN CHARGE**.

**1924 EDITION NOW READY**

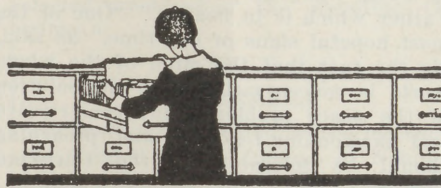
**Manual of Family Prayer with Church Calendar and Bible Readings**

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendars in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

**BROTHERHOOD OF ST. ANDREW**, Church House, 202 S. 19th St., Philadelphia.

**INFORMATION BUREAU**



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

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, creating a shortage over the entire country, 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.

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

In writing this department kindly enclose stamp for reply. Address **Information Bureau, THE LIVING CHURCH, MILWAUKEE, WIS.**

**CHURCH SERVICES**

**Cathedral of St. John the Divine, New York**

Amsterdam Ave., and 111th Street  
 Sunday Services: 8, 10, and 11 A.M.; 4 P.M.  
 Daily Services: 7:30 and 10 A.M.; 5 P.M.  
 (Choral except Monday and Saturday.)

**Church of the Incarnation, New York**

Madison Ave. and 35th Street  
 Rev. H. PERCY SILVER, S.T.D., Rector  
 Sundays: 8, 11 A.M., 4 P.M.  
 Noonday Services, Daily: 12:30

**Cathedral of All Saints, Albany**

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.  
 Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.  
 Wednesday and Friday: The Litany

**BOOKS RECEIVED**

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

**E. P. Dutton & Co.** 681 Fifth Ave., New York, N. Y.

*The Sower.* Some Suggestions on the Modern Application of a Great Parable. By the Rev. H. Ayde Prichard, M.A. (Oxon.), rector of St. Mark's Church, Mt. Kisco, N. Y.; honorary canon of the Cathedral of St. John the Divine, New York; author of *Three Essays in Restatement*, etc.

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

*Post-Industrialism.* By Arthur J. Penty.

**Oxford University Press.** American Branch, 35 W. 32nd St., New York, N. Y.

*Three Measures of Meal.* A Study in Religion. By Frank G. Vial, Bachelor of Divinity and Professor of Pastoral Theology, Bishop's College, Lennoxville, Canada. Price \$3.50.

**PAPER-COVERED BOOKS**

**From the Author.**

*"Thoughts on Religion."* By Wythe Leigh Kinsolving, M.A., Univ. Va.; B.D., Th. Sem. Va., Assistant St. George's Church, New York City.

**BROCHURES**

**From the Author.**

*The Coliseum and Catacombs of Rome.* By William Thornton Parker, M.D., Northampton, Mass.

*Matthew Parker, D.D., Archbishop of Canterbury, England, A. D. 1504-A. D. 1575.* Defender of the Faith once delivered to the Saints. Compiled from Various Sources by William Thornton Parker, M.D., Munich 1873; Campaign 1st Class Order of Indian Wars U. S.; Member Association of Military Surgeons U. S.; Companion Sons of the American Revolution. Northampton, Mass.

**BULLETINS**

**Union Theological Seminary.** 3041 Broadway, New York, N. Y.

*Opening Address 1923 Summer Conferences.* Vol. VII, No. 1, November, 1923.

**PAMPHLETS**

**Association Press.** New York, N. Y.

*International Problems and the Christian Way of Life.* Prepared by the Commission on International Relations of the National Conference on the Christian Way of Life.

**Washington Committee of One Hundred.** Washington, D. C.

*Preliminary Report by the Washington Committee of 100 on the Federal City to the American Civic Association, Washington, D. C.*

A DEVOUT STRANGER who attended a weekday Eucharist in the Cathedral in Quincy, Ill., and waited for a word with the dean, proved to be a clown from a visiting show.



# DIOCESAN CONVENTIONS

## DULUTH

THE MAIN BUSINESS of the Convention of the Diocese of Duluth which was held in Trinity Cathedral, Duluth, Minn., January 22d and 23d, was the adoption of a plan of apportionment within the diocese for the Church's Program, by which it is hoped that hereafter the diocese will meet the budget part of its quota.

There was considerable sentiment, especially among the clergy and laity from the smaller missions, for making women eligible as delegates to the Convention. A proposed amendment to the canons, making women eligible for parish vestries, was referred to a committee, to be reported back to the next annual convention.

The Woman's Auxiliary of the diocese had a splendid conference. A considerable number of delegates were present from parishes and missions which had never before been represented, and a fine spirit prevailed. Among other things it was decided to raise \$2,500 for various projects in the diocese and the general Church.

A Church Workers' Conference was held on Thursday, January 24th, with the Rev. J. M. Nelson, chairman of the diocesan department of religious education, as leader. The Church School Service League was stressed, particularly the Little Helpers' and the Home Department branches.

The Bishop's annual address dealt mostly with affairs of the Diocese, but also made reference to various questions agitating the nation, the Church, and the world:

"For this nation the largest and by far most important question before us is our relation to the other nations of the world. The unrelenting pressure of the rapidly moving affairs of the world during the past two years has beyond doubt shown to this nation the moral, economic, and political necessity for our participation in a world order, if we hope for any length of time to be blessed with a progressive national life.

"The Bok Peace Plan deserves the careful attention of all thoughtful citizens, and any movement which looks to right international relations should at least obtain a hearing. It seems to me that the whole spiritual fiber of this civilization is receiving its—possibly vital—test in this tragic and fascinating question. Clergymen as well as laymen should be informed upon it, not merely opinionated. We need more thought, and less opinions.

"Many conscientious people in the Church have been greatly disturbed lately over discussion which has arisen in regard to certain articles in the Apostles' Creed. There have been threats and counter threats, many displays of lack of charity and consideration on both sides. The question has two sides, one a legal, and the other a spiritual. If the legal is to be considered only, and we are to have rulings and heresy trials, we will lose much of the ground we have gained in the past. The first thing we need is more Christian charity and less doubting of motives. There is a word of the Master's which needs to be remembered, 'The letter killeth, the spirit giveth life.' Our fears of today may be the laughter of tomorrow. If we could enter into the Silence and let God speak to us, possibly much of our trouble would disappear."

## EASTERN OREGON

THE ANNUAL CONVOCATION of the Missionary District of Eastern Oregon, which met at St. Paul's Church, The Dalles, on January 18th to the 20th, took up the task of organization, inasmuch as the District never had been organized. A Constitution and Canons were adopted, which placed the District squarely behind the National Council, and in harmony with the entire Program of the Church. In this Constitution provision was made for an Executive Council with Departments corresponding to those of the National Council. The directors of the departments were chosen, and the work of each department clearly defined before adjournment was taken.

A representative committee of laymen was appointed to raise funds for the building, or the purchase of a suitable residence for the Bishop in that place which he shall designate as the permanent see city.

The Convocation, having learned that the quota for 1925 for Eastern Oregon was to be reduced from \$3,000 to \$2,000, sent a telegram to Mr. Franklin protesting against this reduction, and requesting that the quota be not less than that for 1924.

The Convocation was preceded by an all day's meeting of the House of Churchwomen and the Woman's Auxiliary. Out of the discussions in that meeting there was born the Churchwomen's Service League. The Constitution of this league declares that it shall be auxiliary to the Executive Council to the National Council.

Bishop Remington, in his annual address, said that the cure for theological controversy is "for all of us to go loyally to work, carrying out the will of the Father which is in heaven." "One of the most hopeful signs of our time," he said, "is the fact that the mind of the whole world is concentrating upon the solution of the peace problem. Only constructive and harmonious teaching and preaching should be tolerated in the Christian Church."

## IOWA

THE CONVENTION of the Diocese of Iowa, which was held in Trinity Cathedral, Davenport, beginning January 19th, had, as one of its high features the celebration of the twenty-fifth anniversary of the consecration of Bishop Morrison. At a reception the clergy and laity of the Diocese presented him with a purse of \$3,037.72 as a small token of their esteem and affection. Bishop Anderson was the chief speaker at this occasion, and Bishop McElwain, of Minnesota, was preacher at the service on the previous Sunday.

Both Bishop Morrison and Bishop Longley dealt with the Modernist controversy in their charges to the Diocese, in which, while acknowledging the standards of the Church, they urged the avoidance of rash action.

At the business sessions it was reported that the debt on the diocesan school, St. Katharine's, had been lifted, and that a drive had been begun to remove the debt

from St. Luke's Hospital, and to provide a student center at Ames, the seat of the University of Iowa. The Board of Religious Education was authorized to proceed with the formation of a diocesan organization of the Young People's Societies.

## KENTUCKY

PROBABLY the most important action of the Council of the Diocese of Kentucky, which met at the Cathedral in Louisville, January 23d and 24th, was the resolution, unanimously passed, to relinquish the annual grant of \$1,800 from the Missionary Department of the National Council and thus become an entirely self-supporting diocese. This was in accordance with a recommendation made by Bishop Woodcock, in his address, who stated that there is only one other such entirely self-supporting diocese in the Province. The Bishop also recommended that steps be taken to increase the Bishop Dudley memorial Endowment Fund to \$100,000, urging the necessity for the completion of this fund, and stating that, as the next Council would round out twenty years of his service as Bishop, it would be gratifying to mark his twentieth anniversary in a manner that would permanently benefit the diocese. A committee was accordingly appointed for that purpose. This endowment fund at present amounts to about \$70,000, yielding an annual income of over \$3,400.

Bishop Woodcock's address dealt almost entirely with the fundamentals of the faith and contained a masterly exposition of the doctrine of the Virgin Birth. It was unanimously endorsed by the Council.

Other meetings held in connection with the Diocesan Council, though not actually a part of it, were the annual meetings of the Diocesan unit of the Church Service League, and of the Woman's Auxiliary. The former, which is composed of both men and women, met on the evening of January 21st. Encouraging reports were read under the departments of Missions, Religious Education, and Social Service, and an address was delivered by Mrs. Kingman Robbins, president of a similar league in Western New York.

The annual meeting of the Woman's Auxiliary was held on Tuesday, January 22d, beginning with a corporate communion, at which the Bishop was celebrant and made an address. At the business session which followed, interesting and encouraging reports were made by all the officers and chairmen of special committees and progress reported in all departments. The President, Miss N. H. Winston, announced that, owing partially to the efforts of the Auxiliary, Kentucky had paid in full the quota for the Church's Program and all pledges to the special funds had also been met in full. Practically all of the branches increased their pledges to one or more of the funds for 1924, and made substantial contributions to a new fund, the Deaconess Scott Memorial Fund to provide scholarships for girls of St. Mary's School, Hankow. The total value of the year's work was \$10,691.



## MARYLAND

THE CONVENTION of the Diocese of Maryland, on the 22d of January, assembled in St. John's Church, Hagerstown. The Rt. Rev. H. St. George Tucker, D.D., preached the opening sermon and said that the way in which we at home could best help the missionary cause in the Orient was to live and practise the Gospel of Christ in all relations of life. The old religions of the East are a spent force. Shall or shall not the Easterners draw the same conclusion with reference to Christianity in the West?

A feature of the Convention was a beautiful tribute to the life and work of Mr. Joseph Packard, as citizen and Churchman, prepared and delivered by Judge Henry D. Harlan.

In his annual address, Bishop Murray said, in answer to some criticism that monetary considerations were bulking too largely in the Church's work, that all life required sustenance. Religious life and secular life are not separate and apart. Both have their physical environment and one as truly as the other needs sustenance. Sustenance represents value, and in ordinary transactions value is measured by money. So we are forced to the conclusion that money has its legitimate place in religion. If we only religionize our money we need have no fear of moneying our religion.

The last part of the Bishop's address was his *confessio fidei*. He declared it to be his first and final say on the subject—that he had shunned public forums and the public press, and that he desired to present his message direct to his people. (Extracts from this section of his address will appear in a subsequent number of THE LIVING CHURCH.)

Mr. Edward N. Rich succeeds Judge Packard on the Standing Committee, and Mr. Edward G. Gibson, for a number of years deputy to the General Convention, succeeds him as Chancellor of the Diocese. The next Convention will meet in Emmanuel Church, Baltimore.

## MISSOURI

THE OUTSTANDING EVENTS of the Convention of the Diocese of Missouri, held at Christ Church Cathedral, St. Louis, January 22d to the 24th, were Bishop Johnson's annual message, which contained a loving and deeply appreciative tribute to Bishop Tuttle, and an explanation of the memorial to be erected to him in connection with Christ Church Cathedral, the endorsement of the Bok Peace Plan, and the big mass meeting in the Cathedral on the evening of January 23d, when Dr. William C. Sturgis spoke on world conditions and the missionary program of the Church.

The Convention's endorsement of the Bok Peace Plan was included in an appeal to the Government of the United States to join with the governments of other countries to end war, with the Bok Plan suggested as a practical means to this end. Inclusion of the Bok plan was opposed, at first, by a number of the delegates, which led to a spirited debate. Among those speaking in favor of the Bok plan was Dean Scarlett, of Christ Church Cathedral, who characterized the plan as a method of coöperating with the machinery set up through the League of Nations and the World Court for a clearing house where the moral force of the world could be focussed on problems troubling the nations.

Bishop Johnson in his address called attention to the fact that at thirty-six

previous annual conventions it had been Bishop Tuttle who presided, and said, "I venture to say that there have been few dioceses or missionary districts in the length and breadth of our land, or any land, where the Prayer Book phrase, 'Reverend Father in God,' has hit so close to the truth of the matter in expressing existing relations, as in this Diocese of Missouri during the episcopate of Bishop Tuttle."

## THE WOMAN'S AUXILIARY

The annual meeting and election of officer of the Woman's Auxiliary of the Diocese, was held in Christ Church Cathedral, St. Louis, on Friday, January 25th, with the largest attendance in many years. There were two speakers, Miss Nannie Hite Winston, of Kentucky, chairman of the Woman's Auxiliary Special, 1923-1925, who presented the plans for the two houses for women workers which the Auxiliary hopes to provide, and Dr. William C. Sturgis, Educational Secretary of the Department of Missions.

Pledges amounting to over \$1,200 were made to city, diocesan, and general missions, and a resolution endorsing the Bok Peace Plan was passed.

## MISSISSIPPI

IN A REPORT to the Council of the Diocese of Mississippi, which met at the Church of the Redeemer, Biloxi, January 23d and 24th, the Rt. Rev. T. DuB. Bratton, D.D., Bishop of the Diocese, stated that \$100,000 had been raised for the purpose of religious education in the Diocese, and that so much of this was in cash that the debts of the educational institutions could be paid off, and the rest invested in interest bearing securities.

The Rt. Rev. W. M. Green, D.D., Bishop Coadjutor, stated that he found it necessary to remove from Meridian to Jackson to be closer to the administrative offices of the Diocese.

In order to avoid cold weather the time of meeting of the Council has been changed to October, the next meeting being October 22d of this year.

The Rev. Walter B. Capers, D.D., was elected president of the Standing Committee.

## NEBRASKA

A SIGNIFICANT EPISODE in the meeting of the Council of the Diocese of Nebraska, which occurred at Trinity Cathedral, Omaha, January 14th to the 17th, was Bishop Shaylor's pronouncement concerning the state of the Church. He said:

"Within the past few weeks, intellectual conflicts have arisen because of attempts to define the world's greatest Mystery, the Incarnation of our Lord. Similar attacks have been made periodically upon the Person of our Lord Christ ever since the Day of Pentecost. But let us assure ourselves that the Faith is not endangered by these attempts; it never has been and never will be.

"The Church suffers far greater injury because of our own unfaithfulness to Christ in daily conduct. The unkindnesses, the lack of mutual love, the exaltation of non-essentials and obliteration of the essentials of Christian conduct; the lack of a sense of stewardship in our relation to other members of God's great family; the self-blinding of the eyes of the soul to the vision of 'the wide, wide world for Jesus'; all these injure the Church, retard the Cause, and, I may say, wound the heart of God more than the intellectual scruples of some of our brethren, who find it impossible to accept the Person of Christ

in the wholeness which the Church, through the ages, has maintained, under the guidance of the Holy Ghost.

"The Gospel truth accepted through the ages, through the post-Apostolic age, through the medieval period, through and since the Reformation of our Apostolic Church, is expressed in no unmistakable terms. 'Conceived by the Holy Ghost, born of the Virgin Mary,' 'When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin,' and like utterances, have declared definitely the belief of the Church.

"While within this Church's fold, let us be loyal to its truth in mind, heart, soul, and conduct."

A resolution was carried expressing gratitude for, and appreciation of, the Pastoral Letter of the House of Bishops.

Bishop Shaylor also announced that he had been asked to make a pilgrimage of the Holy Land by the English Church Union, of which he is an honorary vice president, and that friends had made possible the financial part of the trip. He said that, if other arrangements could be made, he would make the pilgrimage this summer.

Much time and attention was devoted to the Church Service League and to the Woman's Auxiliary, who had Bishop Overs, of Liberia, to speak to them. Bishop Overs was the preacher of the Council sermon.

A pageant, *The Nativity*, was presented at the new Brownell Hall under the direction of Miss Dorothy Weller. A testimonial dinner was also given in honor of the Hon. Carroll S. Montgomery, for many years Chancellor of the Diocese.

## OHIO

"My only regret is that I could not have been present in Dallas to have voted for it," are the words of the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, concerning the recent Bishops' Pastoral, in his charge to the Diocesan Convention, which met in Trinity Cathedral, Cleveland, January 22d and 23d.

"Two years ago I offered a brief Charge on the whole question involved in the Pastoral Letter recently sent out by the House of Bishops . . ."

"The late Archbishop of Canterbury said on one occasion that, after fifty years of service there had not been a year in which there was not a 'crisis' in the Church of England. These crises appear in our individual lives, in our Dioceses, and in the whole Church. Let us, however, avoid all controversies, let us see if we can be wiser than some of our brethren, and not talk too easily and express ourselves too freely. Let us await the 'Lord's leisure,' and, in the meantime, occupy ourselves with the Lord's work. Let us hold steadily to the simple 'Faith' we have inherited, and which has been transmitted through these many generations, and let us bring forth in our daily lives a wholesome, pure, and earnest Christianity, which shall win the regard of our fellow men and secure for us the blessing of our Heavenly Father."

At the banquet for the delegates to the Diocesan Convention in Hotel Cleveland, January 22d, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, made an address on some aspects of Present Day Problems. He declared that the Fundamentalists were perfectly within their rights when insisting that the Faith should not be denied or travestied in any way, but that they were dead wrong when they insisted that their



particular interpretation of the Faith was the only correct one. The Modernist was right in claiming liberty to interpret truth as it is in Jesus Christ, but wrong when he ignored the matured judgment expressed by the Church as a whole.

The present controversy will do good, he said, inasmuch as it has compelled many people to think through the things that constitute the essence of their Faith. Our great trouble in this generation is that we have an uninstructed laity. The clergy have been derelict in their teaching office. Christianity is a system teaching a Way of Life, and a Faith rooted in that Life so as to produce fruit unto holiness.

The tenth anniversary of the elevation of the Rt. Rev. Frank DuMoulin, D.D., to the Episcopate was observed at the Diocesan Convention. A large number of congratulatory letters and telegrams from clergymen and other friends poured in upon him. The clergy presented him with a purse of gold, possibly for the purchase of an automobile. The Convention voted a substantial increase in his salary.

The past year in the Diocese has been marked by definite progress, as shown by a larger number of baptisms and confirmations than ever before reported. The result of the recent canvass for Diocesan projects and the work of the General Church exceeded \$200,000 as compared with \$160,000 for 1923.

### PITTSBURGH

THE REPORTS presented to the Convention of the Diocese of Pittsburgh, which was held in Trinity Church, Pittsburgh, January 22d and 23d, were of an extremely encouraging nature. The Trustees of the Diocese reported a financial advance in all directions, and recommended that the Bishop's salary be increased. Plans were discussed looking to increasing the episcopal endowment. It was recommended that the minimum salary for unmarried clergy be made \$2,000, and for married clergy \$2,400, with a rectory, which was commended in principle by the Convention, but no other action taken.

Bishop Mann, in his address to the Convention, discussed the Bok prize, the lawlessness existing under the Volstead Act, and the controversy between Fundamentalists and Modernists. Bishop Mann expressed the hope that the controversy might be carried to a conclusion with mutual trust, good-will, and devotion to their one common Lord on the part of those who are engaged in it. He said that he was far more concerned over the spirit of the controversy than over the subject matter of the debate, and that the controversy itself cannot be condemned, but may, in fact, indicate a fresh and growing interest in religion. "Let the argument go on," said the Bishop. "Let it not be cut short by any pressure of ecclesiastical or intellectual intolerance. Let the liberal and the conservative continue the debate to which they are drawn by their very natures, their whole intellectual and moral prepossession. But let them argue as members of the common family, bound together by a common family tradition, breathing the common atmosphere of mutual trust and mutual good-will, and recognizing in each other, as a matter of course, the same honesty of purpose, the same loyalty to the common cause, the same devotion to the common Lord. Given this spirit, there is not the slightest danger of a 'split' in the Church."

### QUINCY

THE SYNOD of the Diocese of Quincy, which met January 16th, at St. Paul's Church, Peoria, Ill., was notable for the attendance of laymen, the largest in several years. The reports of the parish treasurers show the Diocese to be in good financial condition. A note of sadness was injected into the meetings by the remembrance that the late Bishop Sherwood had accepted the invitation to preach the synodical sermon.

Bishop Fawcett said, in his annual address, in part:

"In many columns of [newspaper] reports, in threats against the progressive work of the Church, in an arrogance of assumed wisdom, in a condemnation of Churchly ways and methods, and in embittered pamphlets, I have seemed to find Rabshakeh's insolent warning, 'Let not thy God, in whom thou trustest, deceive thee.'

"Incalculable hurt has been done, and further disaster is imminent; nevertheless there is in evidence an admirable restraint throughout the Church, which can be due to but one thing—the confidence of the Church in the final issue.

"This restraint should not be misinterpreted. It only marks a Christian disposition to be kind.

"It does not mean that the Church has been cowed by professions of superior scholarship; by a chatter about 'new learning,' which is really as evasive as the shadow of a cloud; by threats to hinder noble enterprises; by a platitudinous blatancy on the subject of liberty. It does not mean that anything new has been discovered which seems to indicate that the Church has been mistaken in all her past. On the contrary, this admirable restraint recognizes that an old heresy has been dug up and repolished with modern verbiage; and that this one of its occasional revivals will end just as has been the case at other times.

"Hezekiah did not shout imprecations from the walls of Jerusalem. His conduct is very informing: he went to church. When he received the warning from the apostate Rabshakeh, he 'went up unto the house of the Lord, and spread it before the Lord.'"

To avoid hasty preparation of parochial reports, and to gain time in which to review them, the Synod chose the second Monday and Tuesday in May (the 11th and 12th), for its 1925 meeting. The Synod voted an increase of \$500 a year to the bishop's salary, to mark his twentieth anniversary, and action was taken whereby the minimum salary of missionaries, who have served in the Diocese for three consecutive years, shall be increased thereafter up to \$1,500.

### TENNESSEE

ONE OF THE first acts of the Convention of the Diocese of Tennessee, which met at Clarksville, Tenn., January 16th and 17th, was to adopt by a rising vote, the following preamble and resolution offered by a layman, Mr. George M. Darrow of Murfreesboro:

"WHEREAS, the House of Bishops at its recent meeting in Dallas, felt the necessity of speaking some word of reassurance at this time of spiritual unrest, concerning the position of this Church in relation to the Faith of the Church as contained in the historic Creeds, and issued the same in the form of a pastoral letter; therefore

"BE IT RESOLVED, by the Ninety-second Convention of the Diocese of Tennessee, that we heartily endorse the firm and positive stand taken by our Bishops, as voiced in their pastoral letter, and pledge our renewed allegiance to the Faith of

this Church, as stated in the Apostles' and Nicene Creeds."

The Convention accepted, as an obligation, the National Budget Quota of \$23,940, and fixed the Diocesan Budget at \$27,000. Actual pledges were made by the representatives of the parishes and missions to cover an apportionment sufficient to meet these two items. All over-payments are to go to Priorities.

The next Convention will meet in St. Luke's Church, Memphis, on the third Wednesday in January (21st), 1925. A proposal to return to the old plan of meeting in May was favorably reported by a special committee, but was overwhelmingly defeated on the floor of the Convention.

### UPPER SOUTH CAROLINA

ACTION WAS TAKEN at the Convention of the Diocese of Upper South Carolina looking towards the acquisition of a school plant, at Denmark, S. C., worth some \$250,000, for the Christian education of the negroes of the state. The school is to be under the joint control of the two Dioceses of the state and the American Church Institute, and will parallel the work done at Fort Valley, Ga., and Okalona, Miss. The colored work of the Diocese, Bishop Finley reported, is in excellent shape: "They have answered splendidly every call made upon them," and are "growing steadily in ability and readiness to carry on their work themselves."

The treasurer of the Diocese reported that the amount due the National Church on the budget, had been paid in full, that payments were made on the priorities, that the Diocesan obligations were fulfilled, and that there was a balance in the treasury.

### WEST MISSOURI

THE COUNCIL of the Diocese of West Missouri, which met at St. George's Church, Kansas City, Mo., January 15th and 16th, proposed and arranged for the following measures:

A complete revision of the Constitution and Canons of the Diocese, in view of the report of the Chancellor; and a reference of the drafted canon on the creation of the Executive Council. This whole subject was made the special business of a recess session of the Diocesan Council, to be held on May 20th of this year.

The appointment of a special committee, which shall arrange for, and devise means for, the increase of the Permanent Episcopate Fund of the Diocese.

The transfer of all existing trust funds of the Diocese to the officers of the Diocese as incorporated.

A new feature of the Council was the holding, on the evening of the first day, of a special non-executive session, which was for the presentation of the activities of the various organizations of the Diocese. The meeting was called in the program Diocesan Night. There were reports from all women's organizations having diocesan-wide scope; the Girls' Friendly, the Woman's Diocesan Society, and the Diocesan branch of the Woman's Auxiliary. After these reports were given in very full detail, the Diocesan Program for 1924 was presented, item by item, by the Rev. R. N. Spencer, who, after his seventeen years at work in this diocese, was able to speak most effectively on the subject at hand.

The Women's Diocesan Society, at its annual meeting, voted to merge with the



Woman's Auxiliary, so that, hereafter the Woman's Auxiliary will be the one strong organization to carry on the work in the Diocese.

The Council voted to hold the next annual Council in Christ Church, Boonville, in January, 1925; but took a recess of the present Council to meet on May 20, 1924.

### WESTERN NEW YORK

THERE WERE two important matters for consideration before the Convention of the Diocese of Western New York, in Geneva, which began on the evening of January 21st with a devotional preparation.

First was the matter of the election of a coadjutor bishop. In 1918 permission had been obtained from the general American Church to elect a coadjutor, but it was thought wise, because of the lapse of time, to resubmit the matter to the dioceses. In conjunction with this matter was the subject of the redistricting of the entire western part of the state and the possible erection of a new diocese or dioceses. This was committed to a committee for study and submission in

1925, so the matter could be taken to the General Convention.

The second matter was a statement from the Bishop that the diocese had not paid its quota and a request to the Convention to discover the cause. This was, in the opinion of the Convention, because there had not been kept up a steady educational effort throughout the year and because too much reliance had been placed on a brief intensive campaign. It was voted that conferences be held in the larger cities of the Diocese in May, and that otherwise the matter be referred to the Executive Council of the Diocese to be reported at the Convention called to elect a Bishop Coadjutor.

The Bishop's charge was entitled Dynamic Faith, in which, after defining and illustrating the meaning of both faith and the Christian faith, he took up the controverted questions of the day. He outlined the doctrine of the Virgin Birth in the light of much study and also in its historical setting, maintaining that mere intellectual assent in what was a subject of faith did not mean belief. Faith must express itself in dynamic force. He advised patience and conference as against controversy and mutual recriminations.

Dr. Wace typified the robust faith of the Church Militant of the nineteenth century. He denounced Huxley as an infidel in the famous controversy on agnosticism in 1889 (how remote, in these days, it all seems!), in which Mr. Gladstone rallied with copious contributions to the Dean's side in defence of historical orthodoxy. When the religious test at King's College, London, was abolished, Dr. Wace resigned his seat on the council.

Henry Wace was born in London on December 10, 1836. He had the unusual experience of being educated at two first-class public schools, Marlborough and Rugby, afterwards studying at King's College, London, and Brasenose, Oxford. At Oxford he took a Second class *Lit. Hum.*, as well as a second in mathematical Honours in 1860.

On leaving Oxford Dr. Wace served as curate at St. Luke's, Berwick Street, and later at St. James', Piccadilly. In 1872 he was elected chaplain of Lincoln's Inn by the benchers, and eight years later he became the Inn's preacher.

Further testimony to his repute as a theologian and to his prowess in the pulpit was given by his appointment as Bampton and Boyle Lecturer, his choice successively as select preacher at Cambridge and Oxford, and his appointment (1875) as Professor of Ecclesiastical History at King's College, London, of which college, eight years later (1883), he became the Principal.

In 1896 he was presented to the rectory of St. Michael's, Cornhill, and in 1903, when he was 66, was appointed Dean of Canterbury.

The Dean figured prominently in the fight against Welsh Disestablishment, and his most recent public appearances have been made in connection with his opposition to the proposed revision of the Prayer Book.

Dr. Wace was the author of a considerable number of theological works, in addition to editing the *Speaker's Commentary on the Apocrypha*, and being joint-editor with the late Dr. Wm. Smith of a *Dictionary of Christian Biography*.

### BROADCASTING THE SERVICE

To St. Martin's-in-the-Fields is assigned the doubtful honor of being the first London church to "broadcast" one of its services. On Sunday last (the Feast of the Epiphany), the British Broadcasting Company arranged with the Rev. H. R. L. Sheppard to transmit a form of shortened Evensong, and possessors of receiving sets, comfortably ensconced by their fire-sides, could follow the service throughout, even to the General Confession and the prayers. Up to now, such experiments have been confined to the transmission of sermons delivered in various churches and chapels, and to this no possible objection can be made. But when it comes to broadcasting what should be "devout supplications" to Almighty God, there are many among us who feel not a little disturbed in mind. Possibly only a few engaged in prayer at St. Martin's were aware of the broadcasting, but those who were responsible should realize that such a travesty of a religious service is undesirable, to say the least.

In the sermon Mr. Sheppard certainly had a unique chance of appealing to a wide and scattered "congregation," and he made good use of the opportunity, begging his hearers not to scoff at the Christian religion, but to rouse up and do something for it. The hymns, Praise my Soul, the King of Heaven, and Jesus, Lover of my Soul, were impressive, and

## Lambeth Conference Committee Reports on Spiritual Healing

### Death of Dean Wace—Broadcasting the Service—Hofmannstahl's Mystery Play

The Living Church News Bureau }  
London, Jan 11, 1924 }

THE Committee appointed by the Archbishop of Canterbury, in accordance with a resolution of the Lambeth Conference of 1920, "to consider and report as early as possible upon the use with prayer of the Laying-on of Hands, of the Unction of the Sick, and other spiritual means of healing," has just issued its report. It deserves the serious attention of Churchmen in general, and of the clergy in particular, representing, as it does, the long and careful deliberations of a body of men who possess special qualifications to deal with the subject. The members of the Committee have been so carefully selected that all shades of opinion are fairly represented.

I cannot attempt more than the briefest of summaries. The report practically sets out to investigate three questions: the first is historical, and enquires what evidence there is for a ministry of healing in the Church of England, and what is the precise character of such a ministry, if it exists. For this section Canon Mason is responsible, and he presents us with a learned and careful survey of the historical situation. Most scholars will doubtless be in agreement with the main contentions advanced.

The second question draws a comparison between the different methods of healing, and considers them in relation to Christian thought. The report very properly recommends that all those who have the "cure of souls" should study psychology and moral theology, since spiritual disorder often leads to moral and mental disorders, and thus indirectly to certain physical disorders. We are warned that spiritual healing must not exclude medical means and methods, and that we must always remember that true

spiritual healing consists primarily in the healing of the spirit—the healing of the body is only secondary.

The third question is whether or not a ministry of healing should now be recognized and sanctioned. This matter was dealt with by a sub-committee which collected evidence from various sources, and its findings are of great interest and importance. The committee advises that for the purpose of healing, prayer and sacrament should be used in conjunction with the regular methods of the physician, and that the patient should be given the opportunity of making a confession of his sins and of receiving absolution. Following this should come the Unction of the Sick, or the Laying-on of Hands; and "the whole treatment will end appropriately with the reception by the patient of Holy Communion, through which both body and soul are to be 'preserved unto everlasting life.'"

The Catholic who reads this report can only interpret it as a reasoned argument for the restoration and official recognition of the Sacrament of Unction. The routine prescribed of confession of sin, anointing with oil, and the reception of the Blessed Sacrament, is familiar to all priests who minister to the sick and dying in conformity with Catholic tradition.

### DEATH OF DEAN WACE

An outstanding figure among ecclesiastical leaders, and a loyal son of the Anglican Church, passed to his rest on Wednesday last, in the person of Dr. Henry Wace, the venerable Dean of Canterbury, at the age of 87. In June last year, Dr. Wace sustained a bad fall, while attending the Diocesan Conference in the Chapter House of Canterbury Cathedral. The accident resulted in a fracture of the hip, and, although the Dean made a remarkable recovery, it was felt that the shock to his system could not have been otherwise than severe. About a fortnight ago he was again taken ill, and, although rallying from time to time, gradually lost strength, and sank.



sounded well. But one would fain hope that the idea will not "catch on." There is one consolation—no one will attempt to broadcast the chief act of worship of the Christian Church.

#### HOFMANNSTAHL'S MYSTERY PLAY

The first public performance in England of Hugo von Hofmannstahl's "mystery" play, *The Great World Theater*, was given last Monday evening in St. Edward's Church, Holbeck, near Leeds. The play has not been performed since it was done by Reinhardt in the *Collegien Kirche* at Salzburg some years ago, and it has been left to the Leeds Art Theater to bring it to this country. It was an excellent decision to present the play in a church, and the Bishop of Ripon, the Vicar of Leeds, and the Vicar of St. Edward's Church are to be congratulated on the broad-minded attitude they have adopted towards the production.

Although *The Great World Theater* is not an old "mystery" play, its story and the manner of its telling are so deeply rooted in the past that it may almost be ranked with more authentic examples of its own type. The original story was from the pen of the great Spanish playwright, Caldéron, but it afterwards underwent complete reconstruction at the hands of von Hofmannstahl, the modern German poet, who has written many of the dramas to which Richard Straus has composed the music.

Miss Edith Craig is responsible for the production, and makes every use of the reverent atmosphere. The action continues for two hours and a half. There is no stop, and, naturally, there is no applause. That is the result of the profound religious atmosphere that envelops the whole without ever overwhelming it.

There is no doubt that much is gained by the performance of such a play in church, especially in a church built for Catholic worship and in which there is an atmosphere of devotion. It is to be repeated each evening until January 19th; but no interruption has been made in the regular services; the daily Mass is said in the Lady-chapel, where the Blessed Sacrament is reserved, and which is entirely screened off from the rest of the church, while with a very slight rearrangement the chancel and the high altar can be used for Sunday worship.

A new effort to enlist the drama as an aid and stimulus to devotion and worship is being made by the Rev. J. H. Newsham-Taylor, who succeeded Father Adderley as rector of St. Paul's, Convent Garden, last autumn. On Sunday afternoon next, in the Strand Theater, Aldwych, the St. Paul's Mystical Players will present M. Creagh Henry's *Outcasts*, and this will be repeated on Sunday, the 20th. On the 27th, *The Gate of Vision* will be played. On each occasion there will be an address, for the main object borne in mind is that it will be a definitely religious service, with the mystical play as an integral part of it.

#### NEW BISHOP OF WINCHESTER

On the Eve of the Epiphany, Dr. Theodore Woods was enthroned as Bishop of the historic See of Winchester, in the great cathedral church of that city. He is the eighty-eighth in the long chain of bishops which began with Berinus (in the year 634), and the last link in which was Edward Stuart Talbot, recently resigned.

The enthronement proceeded in the customary solemn and dignified manner, the ceremony being performed by the

Archdeacon of Canterbury. Never since the Reformation have there been seen so many copes in Winchester. The Bishop and his suffragans—the Bishop of Southampton and the Bishop of Guildford—each wore cope and miter, and the Dean, the ex-Dean (Dr. Furneaux), all of the

Canons, and the Precentor, were arrayed in copes. We have travelled far since the day, less than thirteen years ago, when Bishop Talbot was enthroned in the same cathedral; on that occasion there was nothing but lawn sleeves and black scarves!  
GEORGE PARSONS.

## Cathedral of Saskatchewan to be Located at Saskatoon

### Saskatchewan's Jubilee—Bishop of Montreal on Reunion with Rome—Miscellaneous News Items

The Living Church News Bureau }  
Toronto, Jan. 23, 1923 }

THE Bishop of Saskatchewan, the Pro-Cathedral of whose diocese has been St. Alban's Church, in the northern city of Prince Albert, has decided to make St. John's Church, Saskatoon, his Cathedral. Saskatoon, though younger than Prince Albert, is by far the largest city in the diocese, and is already the seat of Emmanuel College, the divinity school of the diocese, which is affiliated with the University of Saskatchewan, and of the Church Hostel for Teachers. St. John's is a large handsome brick church, splendidly situated in the center of the city and on the bank of the Saskatchewan river. By the constitution just issued, the corporation of the Cathedral Church of St. John the Evangelist, Saskatoon, is hereby declared to be a body of Clergy and Laity belonging to the Church of England in the Diocese of Saskatchewan, acting under the corporate title and seal of "The Bishop of Saskatchewan," for religious, ecclesiastical, educational, and charitable purposes within the diocese.

The Bishop becomes Dean; Principal Hallam, of Emmanuel College, Sub-dean; the Rev. Canon R. H. A. Haslam, of St. James', Saskatoon, Chancellor; and the Rev. C. E. A. Earp, of St. Thomas' Church, St. John's, Newfoundland, the first Canon Residentiary. The Archdeacons and Prebendaries have not yet been appointed.

#### SASKATCHEWAN'S JUBILEE

Bishop Lloyd has sent out the following New Year's Message to his diocese:

"With the opening of the New Year 1924, we come at once to the semi-centenary of the Diocese. It was just fifty years ago that the diocese was formed and its first Bishop appointed. In 1874 her late Majesty, Queen Victoria, issued her mandate authorizing the consecration of a Bishop for the new Diocese of Saskatchewan, and John McLean, Archdeacon of Manitoba, was consecrated by the Archbishop of Canterbury and the Bishops of London and St. Asaph.

"In that year, 1874, the Commission was issued to Bishop McLean to form a diocese within the limits of the district of Saskatchewan and English River with the sub-district of Fort a la Corne in the Cumberland district.

"Bishop McLean reported that there were thirty thousand heathen Indians in the diocese, with a few small settlements of white people, but no churches, no missionaries, and no endowments.

"Even as late as 1882, at the first meeting of the Synod of the Diocese of Saskatchewan, it was stated that the boundaries of the diocese are 'the United States in the south, the Diocese of Athabasca on the north, the Rocky Mountains on the west, and the Diocese of Rupert's Land on the east.' In other words, it included almost the whole of Alberta, the

whole of Saskatchewan, and a large part of what is now Manitoba. Soon after, two clergymen were reported to be in the diocese, the one at Stanley Mission, and the other at Nepowewin.

"At the meeting of the Executive Committee of the Diocese held last August, it was unanimously decided to raise a thank offering throughout the diocese, of not less than \$25,000, in order that we may begin the work of the next half century of Church life in a strong way, free of debt, with a college full of divinity students, and many missionaries for both white and Indian work.

"It was also decided that the local celebration in every parish of the diocese should take place on Sunday, May 4th next, and the whole thank-offering of that day should be presented at the official commemoration to be held at Prince Albert during the meeting of Synod, Wednesday, June 18th.

It was also decided to ask the men, women, boys, and girls, to work separately in raising this thank-offering, each to have their own particular part in the local celebration in his own parish on May 4th.

"I would suggest that \$15,000 should be asked from the men, \$7,000 from the women, and \$1,500 each from the boys and from the girls. It sounds like a large sum of money and yet we are told by the census paper that there are 50,000 Church of England people in Saskatchewan, and I suppose that would mean about 10,000 men, 10,000 women, and 30,000 children. If we could reach them all it ought to be an easy matter to raise that \$25,000 thank-offering.

"There is no time to be lost. We have begun the New Year. We have just four months in which to get ready for the local parish thank-offering on May 4th. We must begin to work at once. Let us show ourselves worthy successors of the strong self-sacrificing Churchmen who laid the foundations of this diocese fifty years ago."

#### BISHOP OF MONTREAL ON REUNION WITH ROME

The Bishop of Montreal, preaching in his Cathedral on Reunion with Rome, said:

"There is no thought, there can be no thought, in the mind of any responsible leader of our Church, that we could ever submit to the claims of the Roman Church. We all have the highest regard for many of our brethren in that communion, and admire many things in her life and work, but in all love and respect we must clearly say, both for their sakes and for our own, that the Anglican Communion can never accept the supremacy of the Pope, nor could she ever believe in his infallibility, either when he sneaks *ex cathedra*, or in any other way. We believe, as was expressed by Dr. Headlam, the present Bishop of Gloucester, that this claim of the Papacy is contrary to Christ's revelation and the order of the Apostolic Church; that it is subversive to true Catholicity.

"Therefore we can only look upon the Papacy as a divisive, not as a unifying, power in the Christian Church. The question of the Papacy is not the only 'barrier' which separates us from the Roman Communion. While, thank God, she holds the Nicene Creed, she has added by decrees to the faith, which decrees are obli-



gatory upon all her members. The doctrine of transubstantiation, which has destroyed the Biblical and primitive conception of the Eucharist, and has been the means of bringing in the 'Cult of the Blessed Sacrament,' with Exposition, Benediction, etc., could never be accepted by us.

"Besides this she has made it an article of faith, binding on all, that every one should believe in the Immaculate Conception of the Virgin Mary, the Infallibility of the Pope, and other things."

MISCELLANEOUS NEWS ITEMS

The Rev. J. H. Pogson, of Port Whitby, has been appointed clergyman of Dundalk, Diocese of Huron, to take the place of the Rev. W. G. Blackwell, who has been appointed by Bishop Williams to Dresden.

The Rev. W. H. Green, rector of St. Paul's Church, Almonte, Diocese of Ottawa, died suddenly on the Eve of the Epiphany in his sixty-ninth year. He had been rector of Richmond and came to Almonte seven years ago. He was born and educated in England.

The thirty-eighth anniversary of the Ven. Archdeacon C. A. Forneret's rectorship of All Saints' Church, Hamilton, was the occasion of a special sermon by the Rt. Rev. W. R. Clark, D.D., Bishop of Niagara.

During each term at Bishop's College, Lennoxville, a "Quiet Day" is observed, the priest who conducts it being carefully selected from amongst those who are known to be diligent in their practice of the devotional life.

On Sunday afternoon, December 16th,

in the Mission Hall of the Anglican Chinese Mission at Victoria, B.C., one of the young men came forward for baptism, the service, which was entirely in Chinese, being taken by the Rev. N. L. Ward, and was listened to with much reverence. In the evening of the same day, the newly baptized convert and Mr. Charles Lee, the lay reader, were presented by Mr. Ward for confirmation.

Dr. Farthing, the Bishop of Montreal, P.Q., observed the fifteenth anniversary of his consecration to the Episcopate on the Feast of the Epiphany.

The Rev. J. T. Robbins, Vicar of the Church of St. Mary the Virgin, Toronto, has been appointed rector of St. Augustine's Church, Toronto. Canon Plummer having had to resign completely owing to ill-health.

Canon Bertal Heeney, rector of St. Luke's Church, Winnipeg, will be the first of the special Lenten preachers in Chicago this year at the noon-day services held under the auspices of the Churchmen's Club of that city. Canon Heeney will also address the Rogers' Park Evening Club on March 9th, on Christ and International Friendship.

The eighteenth annual meeting of the British Columbia Local Assembly of the Daughters of the King was held at St. Michael's Church, Vancouver, B.C.

A window in Jireh Church, Rowan Mills, Huron, a memorial to Leah, Helen Mae, and Mima Hutchinson, given by their sister, Mrs. Reginald H. Starr, was blessed by the Rev. R. H. Starr, D.D., of New York City, on Armistice Day.

for the choirmaster. These quarters are solely for choir use, and afford the space, the air, and the independence which are necessary for choir purposes and which the Cathedral has never possessed. For more than ten years our choir has been crowded into the same room used by the Auxiliary and other organizations. On the fourth floor also is the office of the Educational Director, and near by is a Women's Rest Room."

GENERAL NEWS NOTES

On Friday, February 22d, all the boys in the diocese will gather for their gala day, under the auspices of the Boys' Work Counsellor of the Diocese, F. W. Lincoln, Jr. Last year over one thousand boys were present, and very much present! In the afternoon, at the Boston Y.M.C.A., there will be a meet for track and swimming events. Later there will be a dinner. And then is to be a service at Trinity Church, with full choir, and the boys in their scout or Galahad regalia.

A memorial service to the late Henry K. Fitts was held yesterday in St. John's Church, Roxbury. The service consisted of a solemn Eucharist and a memorial sermon by the Rev. Henry Bedinger, under whom Mr. Fitts began his work as organist and choirmaster, at St. Peter's Church, Salem. Many men from various parishes of Greater Boston were present at the service.

The beautiful new altar, given by the members of Christ Church, Waltham, in memory of the wife of the rector of the parish, the Rev. Francis E. Webster, was dedicated last Sunday. The dedicatory sermon was preached by the Rev. Laurens McLure, rector of Grace Church, Newton.

RALPH M. HARPER.

## Dr. van Allen to Participate in Meeting to Safeguard the Faith

### The Cathedral Crypt—General News Notes

The Living Church News Bureau }  
Boston, Jan. 28, 1924 }

A GATHERING of unusual interest is announced for Tremont Temple this evening when the rector of the Church of the Advent, the Rev. William Harmon van Allen, D.D., will speak at a mass meeting of representative Christians of various bodies. In speaking of the meeting the Rev. A. Z. Conrad, pastor of the Park Street Church, said: "Boston has never seen such a meeting like it in its history. The time has come in this moment of doubt and unrest for interrogations to be changed into periods. Every individual who confidently believes that the hope of humanity and an assurance of life of peace and harmony lie in Jesus Christ of the gospel should be present to bear witness to his faith."

At the Church of the Advent yesterday, Dr. van Allen, made the following announcement relative to the unique meeting:

"Monday evening at eight o'clock there will be a mass meeting of representative Christians of various bodies, in Tremont Temple, to demonstrate that, however unhappily divided they may be by ecclesiastical fissures, they are wholly one in adoring their Incarnate Lord and Saviour, who, Eternal Word, was born in time of a pure Virgin, taking her substance, and that without spot of sin, to make us clean from all sin. Dr. Conrad, Dr. Masee, and I will be among the speakers. It is well to safeguard the Holy Places in the Holy Land; but it is vastly better to guard the Faith in what makes them holy."

### THE CATHEDRAL CRYPT

Dean Rousmaniere in his annual report to the Cathedral wrote the following item relative to the reconstruction of the Crypt. He said:

"The outstanding event in 1923 is the reconstruction of the Crypt together with a rearrangement of the fourth floor in the adjoining building. We have also taken away the fence in front of the Cathedral, removed the disfiguring storm porches, made the fine old doors open outward, placed pews in that portion of the gallery which has been occupied by benches, erected a series of offices over the marble corridor, and built a new room for the use of the Bishop and the Dean. I cannot describe, except to those acquainted with the congestion of past years, the value of the offices on the floor over the marble corridor. The room overlooking the Common is to be finished and furnished as a library. The rooms behind are assigned to the clergy of the staff as offices and conference rooms. It is possible, by folding doors, to throw some of them together, affording opportunity for classes. Beyond the offices is a vesting room for the clergy, one for the Cathedral servers, and remarkably well planned and fitted quarters for the Sanctuary Guild. We who use this floor are like those to whom a dream has come true. We are able at last to have at our disposal proper accommodations for our work as pastors and teachers.

"In regard to the two floors in the old Sears Trust Building: no changes have been made in the fifth floor (the Cathedral rooms). It is in constant use, though we have transferred much of the work to the new fourth floor. The fourth floor contains an adequate Choir Room for rehearsals (for both of the large choirs), a smaller room for the weekday choirs, a play room for the boys, and an office

### CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

THE MESSAGE of the Church League for Industrial Democracy was presented to the students of several Ohio Universities and Colleges last week by the recently elected National Secretary, the Rev. William B. Spofford, and another trip into Ohio is planned soon, in order that he may visit other institutions which are anxious to hear of the work the League is doing. Fr. Spofford spoke to students of Ohio Wesleyan College, Bexley Hall, Kenyon College, Miami University, Western College, Oxford College, and Hebrew Union College.

He also broadcasted a statement from Station WSA 1, the United States Playing Card Co., and the manager said that considerably over 800,000 people had listened to the message.

### NEW S. S. J. E. SUPERIOR

THE NEWLY CHOSEN Superior of the American branch of the Society of St. John the Evangelist is the Rev. Spence Burton, S.S.J.E., who is at the present time priest in charge of the Church of the Advent, San Francisco. Fr. Burton is a graduate of Harvard University with the degrees of A. B. and A. M., and of the General Theological Seminary with the degree of B. D. He was ordained deacon in 1907 by the present Bishop of New Hampshire, and priest in 1908 by the present Bishop of Fond du Lac. After serving his diaconate as assistant at the Church of St. John the Evangelist, Boston, he went to Cowley for further study and to be professed. Returning to Boston in 1912, he resumed work at the Church of St. John the Evangelist, and was for some years master of novices and of lay brothers. Fr. Burton's work has been in San Francisco during the last two years.



## Dr. Parks' Alleged Repudiation Work of Incompetent News Reporter

### The Case of St. Mark's—Church Mission of Help—General News Notes

The Living Church News Bureau  
New York, Jan. 25, 1924

THE report that Dr. Parks had repudiated Modernism and all its works was, as usual, the work of incompetent reporters, which the daily newspapers still insist are good enough to describe ecclesiastical matters. In every other branch of newspaper work, these same papers employ only experts, but they adopt an exactly opposite policy in their religious departments. Dr. Parks has repudiated nothing he has previously said in public. He does not call himself a Modernist, but a Broad Churchman. He stands aloof from all controversial societies and propagandists, and speaks for himself alone.

Last Sunday he said that the great question before the Church today was either the acceptance of a formula, a Christology, or a Creed, in place of a willingness to follow Jesus. Naturally, he stressed the humanity of Jesus; but that is just what one of the disputed statements in the Apostles' Creed was meant to emphasize.

#### THE CASE FOR ST. MARK'S

The dispute between the Bishop and St. Mark's is taking on a rather accrimonious aspect. Dr. Guthrie and the vestry have published their letters to the Bishop. They contain a recitation of the facts leading up to the recent embargo placed upon the conduct of the public services at St. Mark's; they reiterate a determination to continue what seems to them right and necessary in the parish; they deny that what has been done is either "pagan" or "non-Christian." Dr. Guthrie's letter is couched in intimate terms and recalls the long-standing friendship between the Bishop and the writer, dating from Sewanee days of 1888.

The vestry's letter intimates its determination to stand behind its rector. It states that the Bishop's demands would "nullify the obvious success of St. Mark's Church as an active center of practical present-day Christianity." The letter goes on to say: "We have therefore decided, for the present, neither to comply with nor to reject your directions, but to let the future course of St. Mark's be determined fairly and conclusively by the findings of the jury whose organization has been proposed."

This last sentence refers to the proposal to select a jury of fifty clergymen and laymen who should attend three typical services: an eurhythmic ritual on the Feast of the Annunciation of the Blessed Virgin Mary, an aboriginal service on Indian Day, May 11th, and a Buddhist liturgy on the Sunday nearest the full moon, on May 18th. To these services all the clergymen of New York might also be invited, but the picked jury of fifty only would be competent to render the official verdict.

The Bishop has not publicly made known his answer to these letters and their proposals, but he will deliver a special message to the diocese on the first Sunday morning in February, when he preaches at the Cathedral.

#### CHURCH MISSION OF HELP

The thirteenth annual meeting of the Diocesan Church Mission of Help was held last Monday in the guild hall of St. Thomas' Church. The Rev. C. K. Gilbert presided for the first half of the meeting, and until Dr. Stires arrived belatedly from Boston. The meeting was well attended and the reports most interesting and encouraging.

Last year 231 new cases were dealt with which, together with 449 carried over, made a total of 765. Of these, 470 were closed during the year. There are now 295 cases under the society's care. The religious affiliations of the girls are classified as follows: Churchwomen, 68; Protestant, 235; Roman Catholic, 6; Greek Catholic, 6; not specified, 1. The nature of the diversified help afforded is indicated thus: Shelter, 155; employment, 166; hospitalization, 147; prenatal and postnatal care, 202; convalescent care, 23; institutional care, 25; legal support won, 21.

The speakers were Dr. Amos T. Baker, superintendent of the Bedford Reformatory. He disclosed the remarkable influence he exercises over his charges in a very illuminating account of his motives and methods. He said that he was working for the success of his patients and not to make a good record for himself or even for the institution in a statistical way, although, of course, he strives for every kind of success. The reclamation of the girls comes first. The secret of Dr. Baker's success is a happy combination of expert professional knowledge and a common-sense application of it to each individual, combined with understanding sympathy and yet strict discipline.

The other speaker was the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel which stands near the location of the offices of the Church Mission of Help. Dr. Sutton outlined what the Church could offer to the wayward and delinquent girl. He said it could deal with her problems by removing the sense of fear and injustice; could correct imperfect moral perceptions; and show how to apply spiritual correctives through the practical application of the Sacramental ministry of the Church.

Mrs. Frederic Pease, executive secretary of the society, recounted two typical cases which had been dealt with by Dr. Baker and Dr. Sutton along the very lines emphasized in their previous addresses, both of which had responded satisfactorily to the treatment.

The society reported that the old debt of 1921-22 had been paid off; that the work in Westchester County had become self-supporting, but at the expense of a cutting off of one paid, full-time, and one paid, part-time worker. To offset this, however, there was an increase in faithful and efficient volunteer help.

#### GENERAL NEWS NOTES

Next Tuesday the Churchwomen's League for Patriotic Service will give a luncheon to Bishop Manning, who will make an address. Mrs. Henry Gansevoort Sanford, will preside and report for the society. Other reports will be read by Mrs. E. De Peyster Hosmer, secretary; Mrs. Malcolm Stuart, treasurer; Miss E. S. Day, Miss Warren, Mrs. Howard Townsend Martin, and Mrs. Hamilton R.

Fairfax, national president of the League. The luncheon will take place at the Plaza.

The Rev. Dr. Samuel McComb, of the Cambridge Divinity School, preached at St. Mark's Church last Sunday morning. In the course of his sermon Dr. McComb said that "the traditional theology of the Churches is bankrupt." In answer to the question: "Do we need a new religion?" Dr. McComb asserted that what was wanted was not a new religion, but a new reformation." He thought that the Modernists were too negative, but that, nevertheless, they showed that already a new and constructive reformation was at work within the Church.

Dr. Henry Norris Russell, Director of Princeton's astronomical observatory, spoke in St. George's Church last Sunday at the Vesper service. Dr. Russell spoke on some intimations of immortality revealed by science. Biology did not help but physiology and psychology could to a great extent. Physics did to a far greater extent. It is evident, he said, that we may assume "that, beside the natural realm, there is a spiritual realm, and that the body of man projects his soul into that realm where it persists, is sensible, and eternal." One great corroboration of this fact is that Christ always spoke of immortality as an assumed fact; also, that our sense of injustice requires a future where it shall be adjusted, and since the God we believe in is a God of eternal justice, our faith is justified.

This Friday, January 25th, the newly-formed Social Workers Fellowship is holding a devotional meeting at the Seamen's Church Institute, at which the speaker is the Rev. J. Studdert Kennedy. Supper was served previously and was followed by an informal conference.

Extensive alterations in the structure of St. James' Church, Madison Ave. and 71st St., will be begun on February 1st. The present parish house will be torn down and the new chancel will be erected there, thus facing the east instead of the west, as it now does. On either side of the chancel will be built a surrounding structure to house the activities of the various parish officers and societies. The enlarged basement will be used for the Sunday school and the choir. There will also be built a little transept chapel on the north side of the church, and the present altar and reredos will be removed to it. The front entrance will have a spacious vestibule, with three wide doors and stairways to the gallery. The seating capacity will be increased by these improvements and will accommodate 1,050, and \$5 in the gallery. The estimated cost of the remodeling will be about \$400,000. If the tower is built up, it will cost \$45,000 more. Dr. Ralph Adams Cram is the architect. The congregation will be able to use the church until after Easter, after which services will be held in the Sunday school room.

Last Thursday evening, in Cooper Union, the Men's Club of Grace Church held a community meeting at which the Rev. J. Studdert Kennedy spoke on the World Between the Devil and The Deep Blue Sea. Howard Wade Kimsey led the singing. FREDERIC B. HODGINS.

STATISTICS for 1922, issued by the United Stewardship Council, state that the Church gave \$5.52 per capita for Missions and benevolences. This was thirty-five cents more than the average of twenty-seven bodies, but only twenty-two per cent of the per capita giving of the Seventh day Adventists.



# Doctor Garland Chosen to be Eighth Bishop of Pennsylvania

Elected on First Ballot—The Bishop Accepts—Comment of the Press

The Living Church News Bureau }  
Philadelphia, Jan. 24, 1924 }

THE Rt. Rev. Thomas James Garland, D.D., D.C.L., formerly Suffragan Bishop of the Diocese, was elected to be the eighth Bishop of Pennsylvania in succession to the Rt. Rev. Philip M. Rhinelander, D.D., whose resignation was accepted last fall, at a special Convention of the Diocese, which met at Holy Trinity Church the 22d. There was a very full representation of the Diocese.

After the opening service, Bishop Garland called the Convention to order, appointed the Rev. James DeWolf Perry, D.D., president of the Standing Committee, chairman of the Convention, and withdrew.

Nominations were made, without comments, of the following names: the Rt. Rev. T. J. Garland, D.D., the Rt. Rev. H. St. George Tucker, D.D., the Rev. E. M. Stires, D.D., the Rev. J. Wilson Sutton, D.D. The Rev. E. M. Jefferys, D.D. was nominated but asked permission to withdraw his name.

Tellers were appointed, and, after the singing of the *Veni Creator Spiritus*, and silent prayer, the clergy and the deputies voted separately.

Adjournment for lunch followed the balloting.

### ELECTED ON FIRST BALLOT

Upon reassembling at 2:45 P.M. the tellers reported the result of the vote as follows:

	Clerical	Lay
Necessary for a choice	106	68
Bishop Garland	141	83
Bishop Tucker	56	45
Dr. Stires	6	5
Dr. Sutton	6	2
Rev. John Mockridge, D.D.	2	—
Rev. E. J. Humes	2	—

The chairman of the Convention thereupon announced that the Rt. Rev. Thomas J. Garland, D.D., was elected Bishop of the Diocese by the concurrent vote of the clergy and the laity. The *Gloria in Excelsis* was then sung.

A committee was appointed to notify Bishop Garland of his election, and, in a short time, he appeared in the Convention.

Upon his entrance the congregation rose and remained standing, while the Bishop made a brief but impressive address in which he declared his acceptance of his election subject to the approval of the Bishops and Standing Committees of the Church.

### THE BISHOP ACCEPTS

Bishop Garland said: "I am indeed deeply conscious of the honor you have given me. For the second time in my life I have been elected Bishop on the first ballot; a precedent in this Church. I know well the great responsibilities of the coming Bishop of Pennsylvania. No one knows them better than I, after years of observation. No one is more conscious than I of my limitations. As I think of the long line of Bishops of Pennsylvania—in all humility—with the exception of Bishop White and Bishop Stevens, I be-

lieve there was none who knew the Diocese as I know it. More than 150 years of my family history have been linked with this State.

"After having been placed in a difficult position in the last few months, I am much helped by this spontaneous manifestation of loyalty. It will help to ease the burden one always finds in a metropolitan diocese.

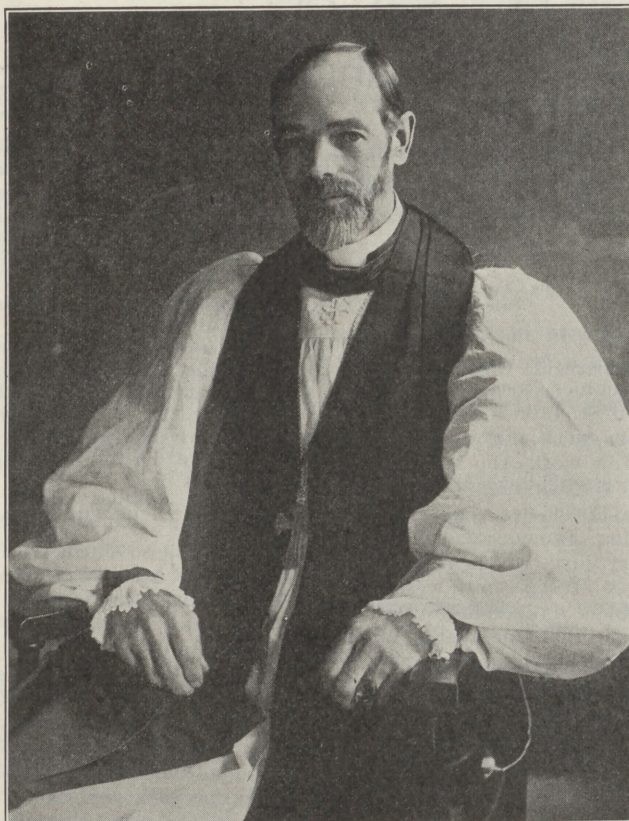
"I am profoundly glad that I was not elected by any party in the Church. This should manifest to the world the deep unity of those believe in our common faith.

"With my simple faith which I re-

ists in the city over the choice of Bishop Garland.

The *Public Ledger* says: "Bishop Garland has had an unusual training for the duties of the Diocese now committed to his charge. The office calls for rare gifts of administration, and the training the Bishop received in younger days, when he was the manager of a steel company, will stand him in good stead. To the service of his Church in its highest executive capacity he brings a through knowledge of the region he is called upon to visit and to inspire as a soldier of his faith and a shepherd of his people."

The *Philadelphia Record* says: "The Diocese of Pennsylvania has done a graceful and wise thing in promoting Suffragan Bishop Garland to succeed Bishop Rhinelander. Under two bishops of impaired health, the work of administration has rested very largely on Bishop Gar-



THE RT. REV. T. J. GARLAND, D.D.  
Bishop of Pennsylvania

ceived at my mother's knee, I believe God gives us His heavenly wisdom, and that as He gives us responsibilities, He gives us greater strength. I feel that it will be easier now to go forward in the work of the diocese I love.

"If the Standing Committees and the Bishops confirm your choice, I shall accept the office. In doing so, I know I shall have your whole coöperation."

In three respects the election of Bishop Garland was somewhat notable. He is the first clergyman in the American Church to have been twice elected Bishop on the first ballot, first as Suffragan, and then as Diocesan. He is the first Bishop of Pennsylvania since Bishop White to have been elected on the first ballot; and thirdly, a traditional practice of a hundred years' standing in the diocese was overthrown by action of the Convention, when the ballots were counted by the tellers alone and not, as heretofore, in open convention.

### COMMENT OF THE PRESS

Editorial comment on the election reflects the general satisfaction which ex-

land. He has proved himself an administrator of exceptional ability and tact. His Church knows him as a faithful and devoted pastor, and the community knows him as an eminent citizen, devoted to all good works, a representative of the highest citizenship, earnest in promoting the good of the city, and a man whose broad sympathies and kind heart endear him to all good causes, a man well worth knowing, friendly and genial, and firm in all matters of duty. His election on the first ballot is striking evidence of the confidence and admiration of his clergy and the laity. It is particularly gratifying that the convention did not find it necessary to go outside the diocese to find a worthy successor of such eminent prelates as Bishop Rhinelander, Bishop Mackay-Smith, and Bishop Whitaker."

### DIOCESAN EDUCATIONAL DAY

The annual Diocesan Educational Day, arranged by the Commission on Mission Study of the Department of Religious Education, was observed at the Church House, January 24th. A series of conferences for Juniors and Seniors, on the Church School Service League was held until noon.



In the afternoon a conference on important matters confronting the Women's Auxiliary was conducted by the president, Mrs. J. Alison Scott. Upon the adjournment of the conference, a pagent was presented by members of the Mission Study Classes, in Holy Trinity Parish House, which was filled by an interested audience. The Pagent, which was written by Miss Elsie Douglas of Chestnut Hill was entitled *The Old Monk Speaks*. The story revolves around Sir Christopher, the Christian knight, and his vision of the Incarnation as the Love of God, impelling missionaries to carry on the work of the Church in all lands.

Those taking part in the conferences included Mrs. Henry A. Pilsbry, the Rev. B. N. Bird, Mr. J. Hoyo, a native of Japan, Mrs. J. Alison Scott, and Mrs. Charles Willing.

## GENERAL NEWS NOTES

The annual service of the Free and Open Church Association was held last Sunday morning in the Church of St. Matthias. The Rev. John A. Goodfellow, the General Secretary, and the Rev. Dr. W. G. Anthony, a member of the Board of Council, represented the Association, and the latter preached the sermon.

The Very Rev. Derwyn T. Owen, D.D., Dean of Christ Church Cathedral Hamilton, Canada, and his assistant, the Rev. Mr. Wase, will preach a parochial Mission at St. James' Church, of which the Rev. Dr. Mockridge is rector, beginning Sunday, February 17th, and lasting until Sunday night, February 24th. There will be conferences for women, services for children, and special services for men on the two Sunday afternoons.

FREDERICK E. SEYMOUR.

ized, with offices at the diocesan headquarters. The Guild is asking for a representative in every parish, and is seeking, too, the coöperation of women's clubs, social service organizations, and literary and dramatic groups. The spirit of religious enthusiasm runs through the announcement of the Guild's plans which has just been issued: "Are you willing to establish a Community Drama in Chicago that will challenge the world's attention? *The Sangreal* is but the first of a number of productions of similar scale that are in view for the future. There never was a time when the world more needed the challenge of ideals and the inspiration of a vision. The quest of the Holy Grail, the search for the truth of God in the soul of man, is an unending quest, to which our own day can contribute priceless discoveries."

H. B. GWYN.

## St. Luke's Hospital, Chicago, Endangered by Near-by Fire

### St. James' New Rector—Growth of the Y. M. C. A.—Cathedral Players to give "The Sangreal"

The Living Church News Bureau }  
Chicago, Jan. 25, 1924 }

ONLY a shift in the wind and the nearness of a fire engine company, whose engines were promptly on the scene, saved St. Luke's Hospital from destruction this week. For the second time within a few weeks the hospital was endangered by serious fires in buildings close by. The latest fire took place on Tuesday morning, January 22d, and consumed a factory just two doors south of the hospital. A strong south-west wind carried the flames dangerously near St. Luke's, and soon the free wards of the Johnson Memorial building, facing in the direction of the fire, were filled with smoke, seriously alarming many of the patients. The nurses and the internes, however, quieted the frightened ones, and the fortunate shift of the wind and the strenuous work of the fire department averted what might have been a lamentable catastrophe.

#### ST. JAMES' NEW RECTOR

Old St. James' Church was seen in its new garb on Sunday, January 20th, when the church was reopened after extensive decorations and improvements made since last spring. Bishop Griswold was the preacher at eleven o'clock and, just before his sermon, Mr. James L. Houghteling, Jr. read a telegram saying that the Very Rev. Duncan H. Browne, D.D., Dean of St. John's Cathedral, Denver, had accepted the call to be rector.

During the War, Dr. Browne received the following citations:

"Browne, Rev. Duncan, chaplain of the 305th infantry—in the Argonne district—September 26, 1918—near Haute Chavauçée road.

"This officer, without regard for his own safety, especially attended ten wounded men close to the firing line and under sweeping machine gun fire of the enemy. During the night of September 26-27, 1918, this officer, with utter disregard to personal danger and under intense shell fire of the enemy, remained with wounded men otherwise unattended, rendering them efficient aid and comfort during the entire drive in the Argonne forest.

"This officer repeatedly showed his devotion to the men of his command by repeated attendance on wounded men under enemy shell fire, and at all times exhibited the highest sense of duty, disregard of personal safety, and spirit of self-sacrifice."

The citation of the 77th (Statue of Liberty) division said:

"This is for distinguished and exceptional gallantry in the Argonne Forest on the 26th of September in the operations of the A. E. F. In testimony thereof, and as an expression of appreciation of his valor I award him this citation."—*John J. Pershing.*

#### GROWTH OF THE Y. M. C. A.

The "Y" is so much of an institution, one in which some of our leading Churchmen throughout the country are directors, and in which thousands of Church boys and men are members, that some figures, given at the annual meeting of the Chicago Association on Thursday, January 17th, will be of interest. The membership is the highest in its history, being 24,811. The school of commerce, liberal arts, and evening preparatory classes had a total enrollment of 5,968 students. The total attendance, as shown in the report, was 249,285 at the various gymnasium classes, and 442,088 at the various educational talks and lectures. The dormitories, including the Y. M. C. A. hotel, housed 3,960 men daily during the year.

The total assets of the Chicago Association aggregate \$7,804,269. Buildings and equipment are valued at \$6,919,587. The liabilities of the association, including mortgages, reserve notes, and accounts payable are \$2,509,813, leaving net assets of \$5,294,456, an increase during the year of \$453,130. The volume of business of the "Y" is so large, and the checks to be signed are so numerous, that two assistant treasurers are required to sign them.

#### CATHEDRAL PLAYERS TO GIVE "THE SANGREAL"

The Cathedral Players are to give *The Sangreal* at Eastertide. This mystery drama of the Holy Grail, written by the Rev. Irwin St. John Tucker, was first presented at St. Luke's Church, Evanston, with marked success. Mystery plays and pageants have been so extensively used here of late, and the demand for them has been so encouraging, that a Cathedral Players' Guild has been organ-

#### NEW YORK CLERICAL UNION

THE ANNUAL MEETING of the New York branch of the Clerical Union (the New York Catholic Club) was held recently at St. Luke's Chapel of Trinity Parish in New York City. The Rev. Thomas J. Williams, curate of St. Luke's, was celebrant of the Mass. The address, which provoked a very considerable discussion, was made by the Rev. Charles N. Lathrop, of the National Council, on the subject, *The Catholic Church in Action*.

The officers were all reelected: President, the Rev. Joseph P. McComas, D.D.; Vice President, the Rev. Selden P. Delany, D.D.; Treasurer, the Rev. W. M. Mitcham; Secretary, the Rev. John Whiting Crowell; Delegates to the Council, the Rev. Prof. C. C. Edmunds, D.D., and the Rev. C. Philip A. Burnett.

The Committees were changed radically; the Executive Committee is composed of the Rev. Edward Schlueter, the Ven. Roy Farrell Duffield, the Rev. C. C. Edmunds, D.D., the Rev. W. P. S. Lander, and the Rev. Paul F. Hoffman; the committee on Admissions, the Rev. Messrs. H. B. Liebler, R. R. Upjohn, and E. P. Hooper; on Program, the Rev. William Pitt McCune, Ph.D., the Rev. Prof. Frank Gavin, Th.D., and the Secretary; on Information, the Rev. Messrs. John H. Schwacke, Paul Rogers Fish, and J. H. Randolph Ray.

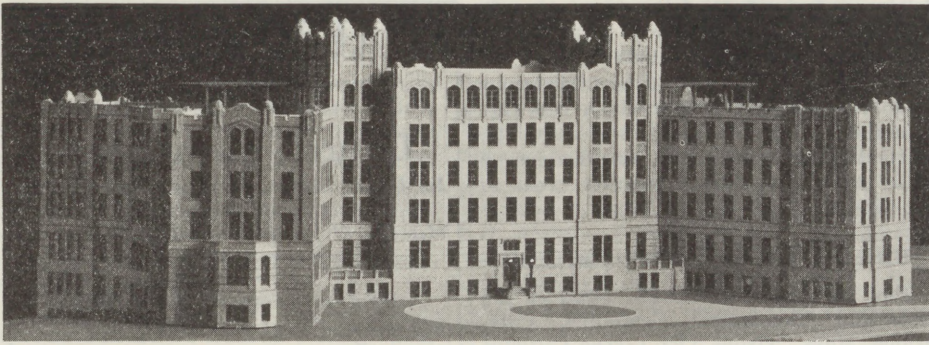
The annual day of retreat will be held at Holy Cross Church on Tuesday in Passion Week. The Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, is to be the conductor.

#### CHICAGO BROTHERHOOD RECEIVES CAMP SITE

MRS. JAMES L. HOUGHTELING, of Chicago, widow of the founder of the Brotherhood of St. Andrew, has presented to the Brotherhood a permanent site for Camp Houghteling, one of the Brotherhood's chain of Summer Conference Camps for older boys.

The new camp is located at Twin Lake, Michigan, on the Pere Marquette Railway, twelve miles north of Muskegon. It is a beautifully located site, thirty-three acres of rolling ground, well wooded, with seven hundred feet frontage on West Lake. Plans for development of the site include erection of ten chapter cabins, two of which have already been donated as memorials. Mr. Lawrence Houghteling, and Messrs. Smith and Peabody, members of the firm of Peabody, Houghteling & Co., have agreed to erect one cabin as a memorial to Mr. William R. Stirling, former President of the Brotherhood, and a





EPISCOPAL HOSPITAL FOR CHILDREN, CINCINNATI, OHIO

second cabin is to be erected by Mr. Lawrence Choate and others, in memory of Mr. Samuel John Mills. The camp will have, in addition to the chapter cabins for housing the boys attending, a substantial mess hall, and a cottage which will be used as staff headquarters. Ideal facilities for bathing and water sports are provided, as four lakes are easily accessible, while the site includes ground suitable for a large athletic field, volley ball, and tennis courts.

Plans for the 1924 Camp Houghteling are well advanced. The National Office of the Brotherhood announces the date of opening as June 23d, the camp to continue until July 5th. The Rev. Rowland F. Philbrook, rector of St. Mark's Church, Chicago, will be camp chaplain, and the Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis., will be conference leader. Mr. Clarence W. Brickman, Brotherhood Field Secretary, will be Camp Director.

Twenty one boys have already registered for Camp Houghteling, and paid their registration fees. This would indicate that Houghteling reservations will be at a premium, and boys intending to attend should make reservations promptly, to guard against disappointment. The enrollment will be limited to eighty boys, who will be assured of a most enjoyable vacation, coupled with expert training in leadership in Church work and activities.

The Brotherhood proposes to operate eight camps this year, extending from coast to coast, several of them being located on newly acquired permanent sites. Announcement of other camps will be made as rapidly as arrangements are concluded.

**UNITARIAN DECLARATION**

A DECLARATION has just been set forth by a group of twenty-seven representative Unitarian ministers, including the president of the American Unitarian Association, in which they declare that "it seemed to many Unitarians that the point of view and attitude of mind of their own churches should be represented at this time by something more than the utterances of individual ministers." In their judgment, the Modernists in the various Protestant churches are "in no small degree reaffirming the principles in defense of which the Unitarian pioneers were obliged to go apart and, after the way which men call heresy, worship the God of their fathers." The letter expresses pleasure that "these earnest truth-seekers have accepted so many of the new conclusions of criticism and science, and that they are bravely asserting their right to liberty of thought and speech." It expresses appreciation and fraternal good-will to such people, and continues: "Let us nevertheless assert for our-

selves and our brethren the necessity of clear and scrupulous honesty in matters of faith. Let us affirm as the fruit of our experience that methods of compromise can never point the way to the truth that makes men free. Let us make plain that there cannot be any halfway stopping-places in the acceptance or the rejection of disputed doctrines. Either the Bible is inerrant or it is not; either the fall of man is a fact or it is a myth; either the law of evolution is everywhere valid or it is the baseless fabric of a dream.

"With all courtesy and considerateness let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, cannot expect to retain allegiance of men who are accustomed to straight thinking and square dealing. 'In proportion,' said Channing, 'as a man suppresses his convictions in order to save his orthodoxy from suspicion, or distorts language from its common use that he may stand well with his party, in that proportion he clouds and degrades his intellect as well as undermines the integrity of his character.'"

**C. B. S. ANNUAL REQUIEM**

THE ANNUAL Mass for the departed associates of the Confraternity of the Blessed Sacrament was said in the Church of the Ascension, Chicago, Monday, January 14th. The Rev. William B. Stoskopf was the celebrant, and he was assisted by the Rev. E. A. Larrabee, D.D., as deacon, and the Rev. H. R. Neely, secretary-general of the Confraternity, as sub-deacon. The Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, delivered the sermon.

**EAST CAROLINA MEETS APPORTIONMENT**

FOR THE FIRST TIME since 1920, the Diocese of East Carolina has paid in full its quota for the General Church work, according to an announcement coming from the office of the diocesan treasurer. At the meeting of the Diocesan Council in St. James' Church, Wilmington, in May, 1923, the Diocese pledged full payment of its quota, both for the budget and priorities. It is gratifying to note that the treasurer was able to fulfill the pledge from current receipts applicable to that purpose.

In addition to the full payment of the quota assigned it by the National Council, the Diocese of East Carolina has met all of its current diocesan obligations. The fact that the Diocese has had this year such a good financial record is partly due to very favorable financial conditions in

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the State and partly to a growing sense of stewardship. This is also reflected in the pledges for 1924.

A distinctly hopeful thing about the work of the Church in East Carolina is that there appears to be a new missionary enthusiasm which is reaching out to establish churches in new places, and serve neglected communities. In the growing town of Ahoskie the Church has owned a lot for some years, but there has been no organized work. Recently the Methodist church building in Ahoskie, which had been vacated for a new building, was purchased, and will be moved to the lot owned by the Church. There is here the nucleus of an aggressive mission. At Morehead City, a portable chapel is to be erected on a lot owned by the Church, and a homeless congregation will have a shelter. Work is now being aggressively carried forward at Rowland, Lake Phelps, Wallace, and several other places hitherto untouched.

### TENNESSEE RECEIVES \$10,000 FROM WOMEN

A NOTABLE FEATURE of the annual meeting of the women of the Diocese of Tennessee, which took place at Clarksville, January 14th to the 17th, was the presentation to the Diocese, at the opening service of the Diocesan Convention, of the sum of \$10,000. This gift had been gathered by the women of the Auxiliary during 1923, and is to be a permanent trust fund, the income from which is to educate a theological student at the University of the South, in memory of the Rt. Rev. Troy Beatty, D.D., late Bishop Coadjutor of the Diocese. It is to be known as the Bishop Beatty Scholarship. The presentation was made by Mrs. W. J. Loaring Clark, president of the Woman's Auxiliary, Mrs. Otey Walker, treasurer, and Mrs. William Norvell, chairman of the memorial committee.

Among the visitors to the women's meetings were Miss Elizabeth Matthews, of Ohio, Mrs. D. W. Courey, of Cleveland, and Mr. John Fredson, of Alaska.

### SOUTHERN OHIO YOUNG PEOPLE'S SOCIETIES

THE FIRST ANNUAL CONVENTION of the Young People's Societies of the Diocese of Southern Ohio was held in the Church of the Epiphany, Walnut Hills, Cincinnati, January 11th to January 13th inclusive. Delegates were present from eighteen of the twenty-eight societies existing in the diocese.

The most remarkable thing about the convention was that in every sense of the word it was a *young* people's convention. All of the talking in the debates on the floor of the convention was done by young people. The addresses that were made at the discussion meeting on Saturday afternoon were all made by young people. The committee in charge of all the arrangements was a committee consisting entirely of young people; and it has abundantly convinced those in charge of the work of the Young People's Society of the Diocese of Southern Ohio that the young people have proven themselves capable of doing things on a big scale.

The meeting on Saturday, January 12th, was for inspiration and discussion. At the service of preparation, conducted by Bishop Reese on Saturday night, seventy-five young people were present, and at the corporate communion on Sun-

day morning, ninety-four young people made their communions.

The convention was held under the auspices of the Department of Religious Education of the Diocese, which was represented by its Executive Secretary, the Rev. Maurice Clarke. It was decided to make the convention an annual event in the future.

### "THE FAITH AND THE CREEDS"

THE REV. DR. WASHBURN, Dean of the Episcopal Theological Seminary, Cambridge, Mass., wishes THE LIVING CHURCH to say that if any person wishes copies of the Seminary's letter to its graduates, an extended abstract of which appeared in THE LIVING CHURCH, and which has been published as a booklet with the title *The Faith and the Creeds*, he may have them on application to him.

### EXTENSION WORK AMONG PRISONERS

THE EXTENSION WORK by Pennsylvania State College among prisoners in the Northumberland County Jail in Sunbury, has proved a decided success, according to a report made by the college authorities and received by the Rev. B. Talbot

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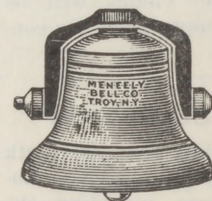
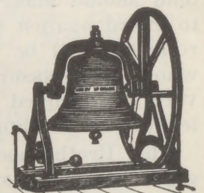
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Rogers, D.D., a member of the Department of Christian Social Service in the Diocese of Harrisburg. The work was initiated by Dr. Rogers. One year has now elapsed since the first courses were offered. A total of thirty-two men were enrolled during the year. The small number in the county jail, and the divergent interests of the men, make it practically impossible to conduct regular class instructions, so the correspondence method has been followed.

Similar work has been begun in the Eastern, Rockview, and Pittsburgh penitentiaries. In Rockview there are 150 students enrolled.

**WESTERN MASSACHUSETTS  
WOMAN'S AUXILIARY**

AT THE ANNUAL meeting of the diocesan Woman's Auxiliary, held in Christ Church, Springfield, Bishop Davies presented a plan for organizing and combining all the work in the diocese under a Diocesan Council. He gave instances of how the plan would be of great benefit to the diocese, and hoped that in the near future it could be put into execution. A large number of delegates were present.

Among the officers elected, are: President, Mrs. Spaulding Bartlett, of Webster, Recording Secretary, Miss Gertrude Chadwick, of Holyoke; Corresponding Secretary, Miss Louise Hurlburt, of Webster; Treasurer, Miss Alice Chase, of Ware; U. T. O. Treasurer, Mrs. Ralph Seelye, of Springfield.

The afternoon meeting was addressed by the Rev. Walworth Tyng, of China.

**ALBANY CHURCH MISSION OF  
HELP INSTITUTE**

THE ANNUAL three-day Institute of the Albany Church Mission of Help is to be held in the guild house of All Saints' Cathedral, Albany, from February 12th to the 14th. A number of noted speakers, both from within and from without the Diocese, will take part.

**A SOCIAL SERVICE MEETING**

ON FRIDAY evening, January 18th, the Social Service Department of the Diocese of Pittsburgh conducted a get-together meeting in Trinity House, Pittsburgh. There was a large attendance of clergymen, church-workers, and professional social agents. The object of the meeting was to seek some means of bringing the churches and social agencies into more vital contact.

The speaker of the evening was the Rev. Dr. Worth Tippy, Secretary of the Social Service Commission of the Federal Council of Churches. His topic was The Mutual Relationship of the Church and Social Agencies. Dr. Tippy declared that, despite our country's progress in democracy, there has not been much progress made in democratic, collective, and social thinking. There are many endeavors to improve human conditions, but these endeavors are not always correlated as they might be. The striking example, he said, of this lack of correlation is to be found in the absence of proper sympathetic contact in certain communities between the social work of the Church and that of out-and-out social agencies. He suggested that it might be well for some of the large churches to have on their staff a social worker of a more highly trained type than the usual parish worker.

"In the reclamation of the individual," said Dr. Tippy, "the Church finds the best expression of its character as a Christian brotherhood." He then cited the case of a church which had awakened to its opportunity of social reconstruction. "There was," he said, "a certain parish in a large city which, in one of its extremities, contained a district that was just slightly above slum-level. The other extremity of the parish was an extremely well-to-do section. The clergyman, determined that there could not be two congregations within one church, undertook the difficult task of fusing these individuals of opposite condition into one brotherly organization. Some few obstreperous individuals failed to see the point, but, despite discouragements, the experiment succeeded."

After the address there was a general discussion, in the course of which it was clearly brought out that the chief cause of misunderstanding was the failure of the social agencies to keep the churches adequately informed as to the methods and aims of social work. It was decided to appoint a joint committee to work towards bringing about a better understanding.

**A KANSAS CITY PARISH**

BY THE ACTION of the vestry of St. Paul's Church, Kansas City, Missouri, the Rev. Benjamin M. Washburn, rector, the last rented pews in the Diocese of Western Missouri were freed. In making this arrangement, over ninety per cent of the money previously derived from pew rent was returned in the form of voluntary pledges, and the total sum pledged by the parish was in excess of that of the previous year, pledges having been obtained from fifty families not previously contributing.

During the past year a gift, yielding \$500 annually, has been established in this parish, the Anna Hecker Freer Memorial Fund for the relief of emergencies in the Church or among Church people. A parish endowment has been started by setting aside the Christmas offerings. The parish gives forty-five per cent of its income for benevolences, which includes the maintenance of a home for children, whose own homes, for some temporary cause, cannot shelter them.

**BISHOP ROBERTS AT  
GRAND RAPIDS**

ON MONDAY, January 14th, the Men's Clubs of St. Mark's Pro-Cathedral and Grace Church, Grand Rapids, Mich., met at a supper in St. Mark's parish hall, at which Dean Jackson presided, and the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, was the

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guest of honor. The clergy of the Diocese were invited and several were able to attend. The Bishop told of the value and the necessity of Missions to business, health, political purity, and morality, as well as to the Christian religion. The discussion that followed showed how deeply impressed were the hearers by the Bishop's argument. On Tuesday morning there was a meeting of the diocesan clericus, with a conference with Bishop Roberts. In the afternoon the Bishop met the Woman's Auxiliary, interesting and inspiring the women as he had the men.

**BISHOP TYLER GIVEN BOOK OF REMEMBRANCE**

ON THE Feast of the Epiphany, the tenth anniversary of the consecration of Bishop Tyler as Bishop of North Dakota was commemorated in Gethsemane Cathedral, Fargo, by the presentation of a Book of Remembrance. The event was also celebrated by a special program at the meeting of the Young People's Service League, Sunday afternoon, and a choral service Sunday evening, at which the Rev. S. J. Hedelund of Moorhead, Minn., was the preacher.

On Monday evening a reception was tendered to Bishop and Mrs. Tyler in the crypt of the Cathedral, at which there was a large attendance from the Cathedral parish, a number of the clergy of the District, many of the ministers of the other religious bodies in the city, and many friends in the community being present.

The Book of Remembrance is bound in purple morrocco, lined with purple silk, with leaves of hand-made vellum, and contains the signatures of the clergy, the Cathedral Chapter, and Church people from all over the District. Whole pages of signatures of the Indian members have many a "mark." Each parish and mission has its own page, as also have the clergy, the Chapter, and Cathedral.

This gift came as a complete surprise to both Bishop and Mrs. Tyler, and so touched the Bishop, when presented to him, that he could only bow his thanks.

**MEMORIAL TO BISHOP TUTTLE**

THE MOVEMENT to raise a great popular subscription with which to erect a memorial in St. Louis to the Most Rev. Daniel Sylvester Tuttle, D.D., late Presiding Bishop, has crystallized and taken definite shape. The movement is to be world wide, and its organization is to proceed immediately.

The official name of this world movement is to be the Bishop Tuttle Memorial and Endowment Fund, and the date of the intensive campaign has been fixed at October 12th to the 31st. The memorial will be a building to be erected in connection with Christ Church Cathedral which was his Cathedral for thirty-seven years. Its purposes are to memorialize the life and work of Bishop Tuttle, to serve as headquarters for the Diocesan organizations, to serve the city of St. Louis, and particularly the dense population in the neighborhood of Christ Church Cathedral, as a social center for all sorts of community activities, and to be used for national gatherings.

The Rt. Rev. F. F. Johnson, D.D., Bishop of Missouri, will be the national chairman, and W. Frank Carter of St. Louis, chairman of its campaign commit-

tee. Its committees will include prominent citizens both in and out of the Church in St. Louis, and throughout the country.

**NEW B. S. A. FIELD SECRETARY**

MR. LEON C. PALMER, general superintendent of the South Carolina Sunday School Association, has been engaged by the national office of the Brotherhood of St. Andrew as a part-time field secretary, to work in the South. Southern Churchmen know Mr. Palmer well, as he has a long record of successful work for the Church, and a wide acquaintance among Church people in the Fourth Province. He is a graduate in theology from the University of the South, and a specialist in Religious Education. His parish is the Church of the Advent, Spartanburg, S. C.

The addition of Mr. Palmer will strengthen the Brotherhood's organization, especially the Department of Junior Work, where his experience in developing work among young people is bound to prove useful and productive.

**CONSECRATION OF REV. E. M. CROSS**

THE PRESIDING BISHOP has taken Order for the Ordination and Consecration of the Rev. Edward Makin Cross as Bishop of the Missionary District of Spokane.

Time: 10:30 A.M., February 20, 1924.

Place: Church of St. John the Evangelist, St. Paul, Minn.

Consecrators: the Rt. Rev. Dr. McElwain, Presiding, the Rt. Rev. Dr. Freeman, and the Rt. Rev. Dr. Keator.

Preacher: the Rt. Rev. Dr. Thomas.

Presenters: the Rt. Rev. Dr. Page and the Rt. Rev. Dr. Hugh Burleson.

Reader of Litany: the Rt. Rev. Dr. F. F. Johnson.

Reader of Certificate of Consents of Bishops: the Rt. Rev. Dr. Faber.

Reader of Certificate of Election: the Rt. Rev. Dr. Bennett.

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**FUNERAL OF BISHOP WEED**

THE FUNERAL of the late Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, who died in Jacksonville, Fla., January 19th, was from St. John's Church, Jacksonville, January 21st. Not only was the church filled with those who had gathered to do him the last honors, but the approaches of the church were crowded by those who failed to get in.

Attending were the rector of the parish, the Rev. VanWinder Shields, D.D., the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, the Rt. Rev. J. B. Cheshire, D.D., Bishop of North Carolina, the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, the Rt. Rev. J. M. Horner, D.D., Bishop of Western North Carolina, the Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, and the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. A large number of clergymen and laymen from all over the Diocese were present.

The interment was in Evergreen Cemetery.

**DEATH OF**

**REV. DR. NOWELL LOGAN**

THE DEATH of the Rev. Nowell Logan, D.D., rector of Trinity Church, Pass Christian, Miss., occurred at his home in that city on January 2d. Dr. Logan was also registrar of the Diocese of Mississippi. His degree of D.D. was received from the University of the South.

**FEEDING THE FAMILY CAT**

THE FOLLOWING interesting item comes from St. Bartholomew's Church, Hartsville, S. C.

"A congregational meeting was held on September 16th, its principal object being to discuss parochial finances. The first report sounded as if the parish was near the breaking point. But things brightened up wonderfully as the meeting progressed; and before adjournment it was decided that there was only a crack which, under the skilful management of the treasurer, could be so mended as to be as good as new. In other words, St. Bartholomew's will continue its good reputation of meeting its full quota for the Church's Program this year as last. It was only another case (to use Mr. Franklin's expression) of 'who is feeding the family cat while you are off on your vacation?' In this case, however, the family cat has been reclaimed and is being treated to back rations. This is written with a view towards encouraging those parishes which also may be feeling depressed on account of the family cat having been left to starve this summer."

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I HAVE HAD twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native and I have lived, dined, and slept with the cannibals . . . But I have never yet met a single man or woman, or a single people that your civilization, without Christianity, has civilized . . . Gospel and commerce, but it must be the Gospel first. Wherever you find in the island of New Guinea a friendly people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross.—James Chalmers, Missionary and Martyr.

**NEWS IN BRIEF**

ATLANTA—The treasurer of the Appleton Church Home, of Macon, the diocesan orphanage, has reported that work has started on the new buildings that are located on the outskirts of the city. The buildings are to be completed by the time the diocesan council meets in St. Paul's Church, Macon, May 12th. The cost of the orphanage will be \$60,000.—Christ Church, Macon, has installed a twelve bell set of Deagan tower chimes, which were rung for the first time December 30th, preceding Evening Prayer. The chimes have been given as memorials with the exception of bell number one which was given by the parish as a whole in memory of men and women from the church who served the Southern Confederacy, and bell number two for the men and women who served in the World War. Four bells will be added later, which will complete the full set of sixteen.—Miss Mabel Lee Cooper, Field Secretary of the Department of Religious Education of the Fourth Province, spent January 4th and 5th at Trinity Church, Columbus, in a conference on Church School Methods with the local workers. This parish was instrumental in getting the churches of the city to fill over 1,400 stockings to be presented to the poor of the town and especially to those who would have had no other Christmas cheer from other sources.—The rector of All Saints' Parish, Atlanta, the Rev. W. W. Memminger, has been elected President of the Atlanta Evangelical Ministers' Association for 1924.—The Church of the Epiphany, Atlanta, has just installed a pipe organ in the auditorium of its parish house which, at present, is being used for services until the new church is built. The organ, was built, however, expressly for the parish house by Henry Pilcher and Sons, and will remain there after the church is erected. This parish has recently called an assistant for the rector, and a large community program has been outlined for the coming year.

CENTRAL NEW YORK—The Rev. E. S. Pearce, rector of Zion Church, Rome, assisted the Rev. D. Myktyiak, of the Church of Christ's Resurrection, in the Orthodox ceremony of the Blessing of the Waters, on the day of the Orthodox observation of the Feast of the Epiphany.

EAST CAROLINA—St. Paul's Parish, Beaufort, made, in the year 1923, what is believed to be a record for the Diocese. This parish, which in 1922 reported eighty-three communicants, had almost a fifty per cent increase. The rector, the Rev. George W. Lay, D.C.L.,

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**EDITORIAL COMMENT**

Shall Creeds Be Dropped?—Difficulties About the Virgin Birth—Rich Parishes and the Church—Where Are These Laymen?—Attacks on the Eucharist—The Irony of Fate—Mussolini on Catholicism—Was Herbert Spencer Right?

**RELIGION AND SCHOLARSHIP**

John Erskine

**MODERNISM AND THE CREEDS**

The Editor

**CATHOLIC DOGMA VERSUS SCIENTIFIC TRUTH**

Hamilton Schuyler

**WHAT IS RELIGIOUS EDUCATION?**

Frederick C. Grant.

**RELIGIOUS LIBERTY IN CONNECTICUT**

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**BOOK REVIEWS**

**BOOKS RECEIVED**

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presented thirty-nine persons to Bishop Darst for confirmation, though several of the number are to be credited to the mission at Morehead City. Dr. Lay, formerly rector of St. Mary's School, Raleigh, N. C., in addition to his duties as rector of this parish, is head of the Department of Religious Education in East Carolina.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese, celebrated the ninth anniversary of his elevation to the episcopate on Epiphany Sunday. In the evening he preached at St. James' Church, Wilmington, and in his sermon briefly reviewed the work of the Church during the nine years.—The Rev. Messrs. W. R. Noe, Executive Secretary of the Diocese, and Theodore Partrick, Jr., a member of the Executive Council, represented the Diocese at a conference of the Field Department of the National Council, in Atlanta, Ga., on January 9th and 10th.—The Rev. R. B. Drane, D.D., and Mr. C. C. Chadbourn, representing the Diocese of East Carolina, attended a meeting in Raleigh, N. C., on January 7th, called to consider the erection of a new building at St. Augustine's School, of that city.—The Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, was appointed by Bishop Darst as a representative of East Carolina at a meeting recently held in Western North Carolina to discuss the purchase of grounds and the establishment of a Southern Church Assembly.

EASTON—A Teacher Training Institute, arranged by the Ministers' Association of Easton, which is composed of the clergymen of the various non-Roman religious bodies of Easton, is being held on Tuesday evenings for a period of six weeks. The teachers of the public schools of the city are acting as faculty. At the preparatory mass meeting, the Rev. Douglas Hoof, chairman of the Department of Religious Education of the Diocese, made an address.

FOND DU LAC—A piece of property has been purchased at Park Falls, Wis., and is being remodeled into a church and community house.

GEORGIA—Mrs. D. D. Taber, United Thank Offering Field Secretary of the Woman's Auxiliary, who is being loaned to the Diocese for three months by the National Executive Board, began her tour of the Diocese in Savannah, January 16th, to promote the Program of the Church. Mrs. Taber has just returned from the District of Eastern Oregon, and an interesting coincidence developed that on the afternoon that she addressed the women of the combined parishes in Savannah on the work of Eastern Oregon, taking as the subject of her talk, Finding the Old Oregon Trail, the women of the missionary district were meeting to organize their district work.

IOWA—The Rev. W. Earnest Stockley, of Lyons, will serve temporarily as Diocesan Secretary, acting for the Rev. Felix Pickworth.—Several churches in the Diocese have recently been presented with altar candlesticks. St. John's Church, Dubuque, was presented with a pair of eucharistic lights on Christmas. St. Thomas' Church, Sioux City, received a pair of seven branched candlesticks, and Trinity Memorial Church, Mapleton, a pair of eucharistic lights.—The Rev. Robert S. Flockhart, rector of St. Thomas' Church, Sioux City, served as delegate from the Diocese at the Regional Conference recently held in Manitou, Colorado.—Christ Church, Waterloo, the Rev. E. B. Munsey, rector, has its plans for its new parish house ready to submit to the contractors. It is planned to match and to join it to the present church building, which is a stone Gothic structure of the small parish type.—St. John's Church, Dubuque, the Rev. John E. Flockhart, rector, has started to publish a parish monthly called *The St. John's Messenger*.

KANSAS—Mr. Henry C. Blandford, a lay healing missionary, of Ensley, Ala., completed another successful Christian Healing Mission, that was held January 6th to the 20th, at St. Andrew's Church, Fort Scott, Kansas, the Rev. Sumner Walters, rector. Mr. Blandford holds a mission in St. John's Church, Wichita, Kansas, the Rev. H. Clarkson Attwater, rector, for the two weeks beginning January 23d.

LONG ISLAND.—The diamond jubilee of Calvary Parish, Brooklyn, was celebrated January 20th to the 27th, and in connection therewith the thirtieth anniversary of the ordination of the rector, the Rev. John Williams.—The Rev. William H. A. Hall is *locum tenens* at the Church of the Transfiguration, Brooklyn, until the return of the rector, the Rev. L. A. S. R. Rose, from a trip around the world.—The ninety-fifth anniversary of the Brooklyn City Mission Society, which, although founded by Bishop McIlvaine while rector of St. Ann's Church, is not a Church institution, was celebrated at St. Ann's Church, Brooklyn Heights. Addresses were made by clergymen of the Church and by Protestant ministers.—On the First Sunday

after Epiphany, at a special service, St. Ann's Parish presented to the Franklin Pettit Updike Post of the American Legion, which is connected with the parish, a stand of colors. The sermon was preached by the chaplain, the Rev. Charles Henry Webb.—The speaker at the January meeting of the Brooklyn Clerical League was the Rev. Archibald R. Mansfield, D.D., Superintendent of the Seamen's Church Institute of New York City.—The Theodore Roosevelt Memorial Church of St. Luke, Forest Hills, L. I., though not entirely completed was used for the first time at the midnight Mass on Christmas. The altar was blessed and censed by the rector, the Rev. William P. S. Lander.—The endowment fund of the Church Charity Foundation of the Diocese has recently been increased as follows: from the estate of Edith Moody Judson, \$950.57; from the estate of Christina M. Gardner (for St. John's Hospital), \$15,000; balance from the Brasher estate (for the Home for the Aged), \$195,000.

MICHIGAN—A font ewer of red copper, with brass fittings, lined with silver, has recently been presented to Christ Church, Adrian, the Rev. B. Z. Stambaugh, rector, by Mr. C. F. Bazine in memory of his wife. An unusual feature of the work of this parish during the past few months was the setting aside of six lay readers from among the men of the church.

NEBRASKA—The Rt. Rev. E. V. Shayler, D.D., Bishop of the Diocese, preached the sermon at St. Nicholas' Serbian Orthodox Church, Omaha, on Old Christmas Day. This has been his custom for several years past. He assisted in the Liturgy, and blessed the large congregation present.—Eight new memorial windows of English glass have recently been placed in St. Barnabas' Church, Omaha. This makes St. Barnabas' a church of distinctly artistic and worshipful beauty.—St. James' Church, Fremont, which has been without a rector for six months, greatly enjoyed a week's Mission given by Bishop Shayler recently. On the Friday evening, after the service, the entire parochial budget for 1924 was raised. The new rector, the Rev. James W. Smith, was instituted on Sunday, the final day of the mission. Bishop Shayler was, by invitation, speaker at the High School Assembly, and at the meetings of the Rotary and the Kiwanis Clubs.

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**NEWARK**—The seventy-fourth anniversary of Christ Church, Newark, is to be celebrated February 1st, at Evensong, with a reception afterwards.

**PITTSBURGH**—During the first week in February the Woman's Auxiliary of the Diocese of Pittsburgh will conduct an Institute in Trinity House, Pittsburgh. Morning and evening classes will be held for the training of leaders who will conduct discussion groups or mission study classes in the various parishes and missions during Lent. The central topic of discussion will be Creative Forces in Japan. Miss Laura Boyer, National Assistant Educational Secretary of the Woman's Auxiliary will lead the morning classes, and Mrs. W. W. Wishart, of the Diocese of Pittsburgh, will lead the evening classes.—The Brotherhood of St. Andrew at the Church of the Incarnation, Pittsburgh, has grown in two years from a membership of eight to thirty-three, and is proving very useful to the parish. Besides financing the painting of the church, the members laid an underground gas service line a distance of forty feet, handling pick and shovel themselves. This was necessary in order to obtain an additional supply of gas needed for a newly installed heating system.—The Young People's organization of the Church of the Redeemer, Pittsburgh, known as the Phi Kappa Chi, gave during the holidays a fourfold pageant representing the Nativity, The Magi, The Shepherds, and the Spirit of Christianity. The Prologue, which was taken from the Gospel according to St. Luke, was read by Mr. Cameron Mann, son of Bishop Mann.—The St. Margaret Memorial Hospital, the Church hospital in Pittsburgh, has added nine physicians to its active staff. Serious efforts are also being made, through increased social activities, to brighten up the lives of the nurses and to promote a general all-around good feeling. The scientific equipment is being constantly added to and improved.—On Sunday morning, January 13th, the newly elected vestry of St. Mark's Church, Pittsburgh, attended church in a body and occupied the foremost pews. Their object in so doing was to enable the congregation to get acquainted with the vestry, and, on the other hand, to enable the vestry to get acquainted with the congregation. It was felt that in St. Mark's, as in many other churches, the contact between vestry and congregation is not always so strong as it might be.—During week of January 17th, the Diocese of Pittsburgh was favored with a visit by the Rev. Edmund L. Souder, of Hankow, China. He made addresses at four of the churches, and roused a great deal of enthusiasm among the members of the Woman's Auxiliary.—The sending of Christmas boxes to the mission field is becoming increasingly popular among the Church schools of the diocese. From reports now in hand, it is found that, in 1923, the schools of the diocese sent out more than three thousand gifts in this way. Almost every school has had a share in this work of Christian friendliness.

**SOUTHWESTERN VIRGINIA**—Plans are under way for the construction of a chapel near Brookewood, Augusta County. This work is very largely due to the initiative constructive efforts of Mrs. Joseph Cochran. The lot was given by Mr. and Mrs. L. S. Rawlinson, who have also contributed the quarry stone of which the chapel will be built. Members of the congregation have promised to contribute largely of their time in connection with the work of construction. The chapel will be under the general charge of the Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton. Plans are being considered and the erection of the building will begin in the very near future.—The Rev. R. J. Stilwell, of the faculty of DuBose Memorial Church Training School, Sewanee, Tenn., is temporarily supplying at St. Thomas' Church, Abingdon.

**WESTERN MICHIGAN**—The Church Helper, the diocesan paper, is now published under the direction of the Rev. J. A. Bishop, rector of St. Luke's Church, Kalamazoo. It appears as a layman's paper under a handsome new cover designed by Mr. J. Omar Cook, of Kalamazoo, a postulant for Holy Orders. A department of correspondence is a new feature, inviting discussion of parochial and diocesan problems. A leading article, reprinted from THE LIVING CHURCH, was written by Mr. Chas. L. Dibble, D.C.L., of St. Luke's Parish.

**WEST MISSOURI**—St. Augustine's Church, Kansas City, has purchased a new site for a new church rectory and parish hall. The new location is in the center of the most densely populated colored section of the city, and one which will give them easy access to their people. For forty years that congregation has occupied a down-town site which is now far away from the center of colored population. The new location overlooks one of the arteries of the city.—Christ Church, St. Joseph, has

purchased a commodious rectory in the residential section of the city which the rector, the Rev. C. Hely-Molony, and his family are now occupying. The old rectory next door to the church is being remodelled to provide a parish office and additional parish house accommodations.—Building operations on the new Nurses' Home for St. Luke's Hospital, Kansas City, are being pushed as rapidly as possible. When the new hospital was opened last February, quarters for the nurses and nurses-in-training were obtained in neighboring houses, which were rented; but with the growth of patronage and the large increase in the staff, it was found that it was essential that the Nurses' Home be erected. The building is near the hospital and is to be four stories in height. It will accommodate seventy-six nurses, and, as there are now sixty-seven nurses and nurses-in-training in residence, the building will be practically fully occupied upon completion. This will free the hospital from a rental item of nearly \$400 per month for the houses used at present. The cost is estimated at \$120,000.

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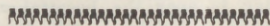
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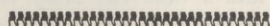
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It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (used in that part of the book) and that of the American Book. The Communion Service is the American text.

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