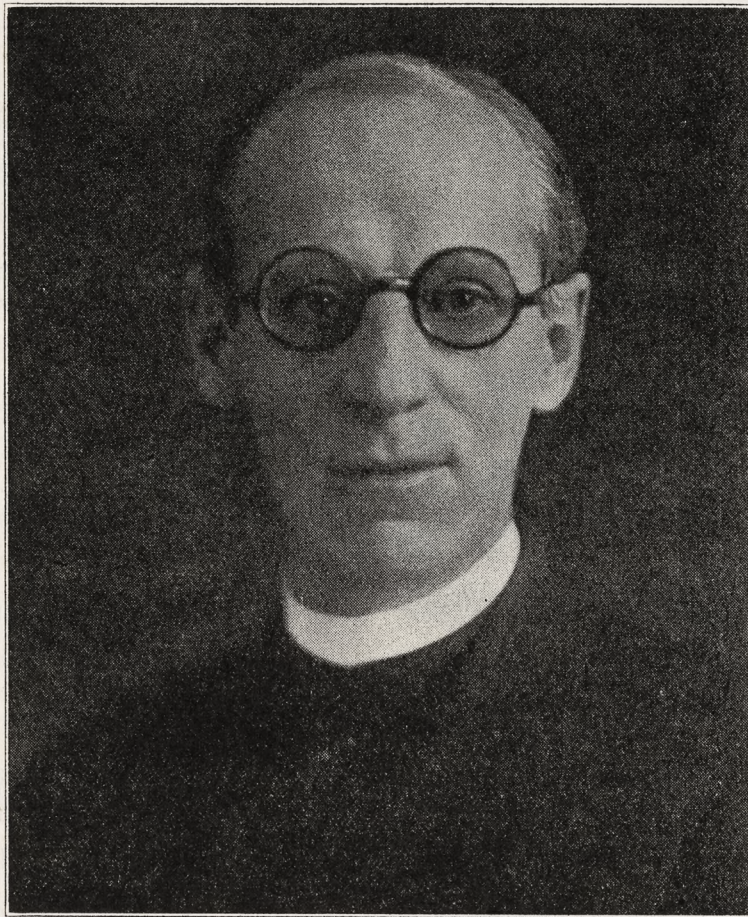


# *The* **WITNESS**

CHICAGO, FEBRUARY 4, 1926



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
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# THE WITNESS

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## CATHOLICISM AND MAGNANIMITY

*Arrogance is Out of Place*

BY BISHOP JOHNSON

IT IS curious how a certain type of person will react in the same way, even though the reaction may seem to have different causes. It is a type which becomes partisan without really understanding the principles which underly their partisanship.

As a friend of mine recently described them, they are people who act without any effort clearly to define the principles at stake but rather using a general term as a reason or excuse for that which they do not clearly apprehend but for which they zealously contend.

The word "evolution" is one of these terms which is extremely difficult to define, but which is so easily thrust forward as a sufficient explanation for the repudiation of God or the evasion of some spiritual duty. Poor souls! They would be confused enough if one were to ask them what they really mean by "evolution," for it is a term so difficult to define that it is hard to find two scientists who will agree on a definition which covers the phenomena of origin, variety, adaptation and progress.

Yet somebody reads a book, or more probably an essay or a newspaper article, and sets up an idol which they call "evolution" and which acts as a sort of fetish in solving the most difficult problems.

"You know that I am an evolutionist," said in a certain tone, is a sufficient answer to terminate further discussion, even though the disputant has a very hazy idea of what an evolutionist is.

The same kind of person does not change his habits merely because he may become a Christian. "You know I'm a Methodist or a Baptist" may mean a great deal of study and research, but more likely it means, "I do not know why I'm a Methodist or a Baptist, and I don't care much, but it is a life-saver to fall back upon the word in order to escape any responsi-

bility for mental effort in giving a reason for the faith that is in me."

In like manner, I am sorry to say, I am getting very weary of the phrase, "I do so and so because I am a Catholic," when probably the thing that he does is about as Catholic as the dogmatic utterances of a fundamentalist.

It is about time that some one used up a little grey matter in defining this term so that the Church may be protected from the spectacle of little men trying to reduce the Catholic faith to the microscopic proportions of their own individual prejudices or eccentricities.

The word "catholic" has become like Joseph's coat of many colors, about which the sons of Israel quarreled until they brought great humiliation on themselves and upon the cause which they represented.

It is not easy to define the term adequately and I make no pretense of so doing, but it may be pertinent to make some observations about it, realizing that the principle of catholicity is sound, but that the application of the principle to this or that must rest upon some sounder basis than the imagination of the neophyte who often is color-blind, even though obstinate. It seems to me that the basis of catholicity must lie in the person of Christ and not in the imagination of the disciple, no matter how much he may invoke a personal infallibility in the matter.

By this I mean that no practice can be called catholic which finds itself at variance with the habits or practices of the Master, when the nature of the thing is similar to something in which He has shown us the way.

A catholicity which removes itself, for example, from the spirit of reverence in its attitude toward sacred things, no matter how meticulously correct in its outward form, is so foreign to the spirit of the Master as to

be absolutely repulsive to those who love Him.

The kind of catholicity which exhibits a sort of ecclesiastical calisthenics when on dress parade, but is careless, slovenly, or profane when there are no people looking on, is a piece of charlatanism which cannot be too severely condemned and repudiated.

It reminds one of the habits of Uriah Heep and is worthy of the contempt of all men.

It is on a par with those who talk solemnly about the Real Presence on an altar with soiled linen or in a sacristy that looks like a junk shop.

Catholicism deals with reality and not pretense and the test of reality is reverence, not flattery.

To the true Catholic, Christ's presence is not enhanced by the fact that there are others looking on.

A catholicism which assumes purely legalistic tests of conformity and forbids any liberty of expression or variety of action seems to substitute a practice for a principle and to fall into the error which seems to be common to both Romanism and Puritanism, who, in my judgment, have much in common.

This is bad enough when it deals with essentials in the spirit of a traffic policeman, but it becomes insufferable when it assumes to dogmatize pious opinions into confessions of faith, or treats a pious practice as a police regulation.

It may be important that there be a certain conformity to well established acts of worship, but to make such a conformity a test of orthodoxy is to assume papal infallibility without the historic background of papal assumption. I am very sure that the Lord has not given police powers to any coterie of ecclesiastics in the Anglican communion.

For example: the principle of the Catholic faith is that man may receive the forgiveness of sins through



the instrumentality of his Church. "He has given to His ministers to declare unto his people being penitent, the absolution and remission of their sins."

Very good. The Roman Church has a discipline regarding that principle, which arose at a time in the history of Christendom when private morals demanded drastic action. It may have been justified or it may not have been, by the results obtained, which is the pragmatic test of a disciplinary practice. It is feudal, however, and not primitive, local and not universal, Roman and not Anglican. As a pious practice it is tenable; as a police regulation it is intolerable and without any sufficient authority.

Fasting Communion is an admirable act of reverence and most suitable. As a spontaneous act of reverence it is desirable; as a police regulation it is a mere mechanical gesture. It is conceivable that a priest may fast in such an ill-tempered fashion as to more than nullify the value of the act.

The principle is catholic, the practice is desirable, the compulsion in the Anglican Communion is an assumption by individuals of an authority which has not been given him, except by a private wire.

I confess, although I have very rarely received without fasting, that I should resent being told by any one who assumed authority that I must do so, for I would regard his personal assumption of authority a worse evil than the violation of the habit. Who has decreed that the hour of 11 a. m. on Sunday morning is sacrosanct and that to have any other service than the Eucharist at that hour is heresy. I deny that eleven o'clock mass is primitive, universal or necessary, and I very much question that the Church should so declare, even if it were so minded.

The service of benediction has much to recommend it for those who require greater acts of devotion than are furnished by the somewhat cold uses of the Anglican Church.

I resent the assumption that in reverencing the Blessed Sacrament I am any more guilty of sacrilege than I would have been in reverencing the human body of our Lord.

It is a matter in which a man should hesitate before he assumes judicial authority. At the same time, there are many arguments against its use and it is irregular in the Anglican Communion.

Personally I would not feel called upon to forbid it, but I resent the arrogance of the assumption that those who use it do so from a consciousness of superior spiritual elevation. I am not sure but it is a mark of spiritual limitation. I am sure that I feel equally out of tune with those who blindly condemn what they have never

## The Cover

Hughell Edgar Woodall Fosbroke is the Dean of the General Theological Seminary, New York. Dean Fosbroke was born in England in 1875. He attended Harvard University, later taking a B.D. degree from Nashotah. From 1900 to 1902 he was an instructor in the preparatory department at Nashotah, then the professor of Old Testament, a position which he held until 1909, when he went to the Episcopal Theological Seminary, Cambridge, as the professor in the same subject. He remained at Cambridge until elected Dean of the General in 1917. He holds many honorary degrees.

practiced and those who audaciously demand that which the Church lived without for twelve centuries.

In short, if you do not yoke up magnanimity with catholicity you haven't the spirit that the Christ sanctified.

I do not know which is the more out of tune with the Master's spirit, censorious criticism by Protestants of that which is Catholic, or the arrogant assumptions of Catholics that because they are Catholics they are referees in bankruptcy of an insolvent religious world.

Of one thing I am certain that neither attitude is divinely authorized and that without personal humility mechanical rectitude is quite valueless.

The spirit of the Prussian Junker is not quite the spirit that Christ intends Christians to have, because He could have insured that without His own suffering, for He was already surrounded by it.

The Catholic faith will not become more universal because those who fancy that they possess it, fancy also that they can strengthen it by trusting in themselves that they are right and despising those who differ from them.

Fortunately the offenders are not numerous, but unfortunately they are apt to be vociferous. Arrogance is not an attribute of catholicity.

## Cheerful Confidences

### A HINT TO TRAVELLERS

By Rev. George Parkin Atwater

ARE you going to Europe in 1926? It is quite worth while. And there are many persons to give you advice as to routes, hotels, and fees. The guide books are complete and admirable.

But there is one preparation for

a trip to Europe which has never been mentioned in print so far as I am aware. It is worth your attention.

Every traveller in Europe looks forward to receiving his mail. He haunts the offices of the travel bureau. The attendants are courteous and desirous of serving you. You ask for your letters. You realize that all your mail is in a big compartment labelled with the initial letter of your last name. As the clerk runs through the mail you realize that every language of Europe is represented in that pile. You feel sure that unless he is very careful he will skip past one of your letters because your friend back home never learned to write properly and the clerk has mistaken your letter for some Swedish epistle.

Again, you rely entirely upon the ability of the clerk who assort the letters to throw yours into the right compartment. The clerk may be a polite Frenchman, with no knowledge of American calligraphy. He does not know that in America capital letters are formed in as many different ways as buckwheat cakes. Your chance of getting your mail depends upon his decision as to the initial letter of your last name.

If you happen to be Mr. Beal, your letters may be awaiting a mythical Mr. Deal, or Mr. Neal, or Mr. Peal. After a letter has been forwarded from London, to Paris, to Lucerne, to Venice, the chance of clarity is diminished.

My suggestion is this. Before you go abroad, visit a printer and have him print your name plainly in bold faced capitals on a sufficient number of large and small envelopes. If you wish, you may have printed also your first European address.

You should leave these envelopes with members of your family and with friends and especially with the person to whom has been intrusted the duty of forwarding your mail. It will be found a justifiable expense to have your letters inserted in one of the large envelopes, and sent in bunches.

On my last trip to Europe I tried this plan with excellent results. I carried one of the printed envelopes with me, and when I stepped up to the counter I showed it to the clerk. In many instances the clerk smiled, and nodded, and said, "Yes, we have something for you." The device had attracted his attention and he found my mail promptly. I had to take care, however, that chance letters addressed by hand should not be overlooked.

Another advantage of the plan is that having the properly addressed envelopes may tempt your friend to write more frequently, and in Europe home letters are a great joy.



# FESTIVAL OF THE KINGDOM OF CHRIST

## Letters from Witness Readers

THE WITNESS for January 21st contained an article by Dean Ladd of the Berkeley Divinity School putting forward the suggestion that the Churches throughout the country co-operate with the Roman Catholic Church in observing *The Festival of the Kingdom of Christ*, which was the subject of a recent encyclical from Pope Pius. The date set is the last Sunday in October. The purpose of the day, as Dean Ladd understands the encyclical is "to renew the fight against poverty, disease, and crime, to pray and pledge ourselves anew to work for international friendship and human brotherhood." As was indicated in the paper last week many letters have been received from WITNESS readers commenting on the suggestion, some of which are here printed:

\* \* \*

*From Rt. Rev. James Wise, the Bishop of the Diocese of Kansas.*

I find myself following with a good deal of sympathetic interest the idea set forth by Dean Ladd of Berkeley in THE WITNESS article on The Festival of the Kingdom of Christ.

Its definite incorporation into our Church year calendar appeals to me for the following reasons:

1. We need some great outstanding Festival on which to concentrate our interest during the long Trinity Season. Christmas, Easter, Whitsunday supply these for the first half of the year.

2. The emphasis on such a day could well be laid by outlining the program of the Church each year as active work gets under way, Missionary, Educational, and Social.

3. It is a platform broad enough for all Christians to stand on in common without pushing one another off, through controversy. It might tend to crystalize active cooperation amongst all the Churches along lines we are all united in promoting and pave the way for a closer unity.

4. An objection might be raised that we already have this Festival in the calendar on Whitsunday, but is not the tendency to make this Birthday Feast a backward looking Feast rather than a future program which the new Festival could well do.

My first reactions to the idea are distinctly favorable.

\* \* \*

*From Rt. Rev. Benjamin Brewster, Bishop of the Diocese of Maine.*

Dean Ladd has caught a great vision, and has generously and worthily seconded the timely pronouncement of the farseeing and godly Pope. Why should we not all respond, and keep the "Festival of the Kingdom of

Christ?" It is interesting that this year the last Sunday in October is the 31st day of the month, the day before All Saints' Day. What a linking together of two great truths,—Christ the all-glorious "King of Saints" above, and Christ the rightful King of nations here! Thus shall our ethical and social strivings be touched with a glow from the realized peace of Paradise. And our personal religion shall be expanded by the sense of universal brotherhood. And may not this lifting up of heart and this widening of vision help forward, more than volumes of argument, the great cause of Christian unity? I shall welcome practical suggestions for the due observance of this new Festival.

\* \* \*

*From Prof. Vida Scudder, Professor at Wellesley College; Chairman of the Church League for Industrial Democracy*

The suggestion by Dean Ladd of a special Sunday set apart as a festival of the Kingdom of Christ is most challenging and refreshing. Usually proposals for these special days seem insufferably tedious and individualistic; but to be able to introduce into our Church Calendar a new day which would express one of the deepest desires of the modern church and at the same time draw us into closer communion with our Roman Catholic brethren seems an opportunity almost too good to be true. It is a wonderful combination. One prays that our Church may have enough imagination to adopt the plan. A little creative imagination is a mighty help in the religious life.

\* \* \*

*From Rt. Rev. W. F. Faber, Bishop of the Diocese of Montana.*

I cannot think that advocates of our adoption of this new "Festival of the Kingdom of Christ" have really given it serious thought. Is an amendment of the Calendar contemplated, so that the particular Sunday after Trinity, or SS. Simon and Jude's Day, as the case may be, is to be supplanted? This would be a revision of the Prayer Book, which it is too late now even to propose.

If not a revision of the Prayer Book, but only an agreement to use the last Sunday in October for sermons upon that theme, that is another matter. Our Bishops would be within their rights if they sent out, with sufficient cause in the public interest, a request, each of them to his own clergy, to preach on this theme; they could even add some special prayer which they asked to be used on

that day. This would range the new "Festival" along with the fifty odd other designations of Sundays set forth by various patriotic, philanthropic and propagandist organizations. Speaking for myself, I should gladly make such a "gesture," whether very "bold and generous" or not, in the direction of sincere good will toward our Roman brethren. I should, moreover, quite as willingly be understood to be thereby exhibiting respect toward the Pope, as for the various self constituted directors of our "pulpits" already in the field. That, it seems to me, is as far as this Church can enter upon any consideration of the matter; whether such agreement would hasten very materially the sway of our Lord and Saviour over mundane affairs, I am in more than doubt.

\* \* \*

*From Mrs. Mary N. Simkhovitch, head resident of Greenwich House, New York, and member of executive committee of the Department of Christian Social Service.*

I like the idea of the additional festival very much. It fits in very well as a pre-Advent stimulus toward an understanding of the social nature of the Gospel.

\* \* \*

*From Rt. Rev. Arthur C. A. Hall, the bishop of the diocese of Vermont.*

In connection with Dean Ladd's proposal that we should adopt a yearly festival of the Kingdom of Christ one recalls a saying of Phillips Brooks that he should consider any Sunday wasted in which he had not preached upon the Trinity. Does not the same thought apply to the subject of the reign of Christ? Should not this be a perpetual and underlying theme rather than seem to be relegated to a particular Sunday in October? Of course we recognize that this is an incomplete answer to the suggestion. We emphasize truths on special occasions.

On the whole I should count this a much more reasonable and justifiable imitation of Popery than many with which of late we have been made familiar. And the effect of following a Roman lead where we can might be good.

Only I should hope that the observance may at first at any rate be quite optional and informal, without any attempt to force it upon the Church generally, or to get for it a liturgical Proper in the way of Collect, Epistle and Gospel—much less a special Opening or Offertory sentence! Many commemorations which



were afterwards when tested and approved adopted into the Calendar began with local and voluntary observance.

\* \* \*

*From Rt. Rev. Chauncey B. Brewster, bishop of the diocese of Connecticut.*

The wording of the Pope's encyclical referred to I do not remember and cannot ascertain. Action such as is proposed, if it be taken, ought to be taken by corporate authority. This being understood, Dean Ladd's suggestion has evidently much to commend it; for example, the joining with millions of fellow Christians in a great day of observance, a common recognition of the Kingship of Christ, and the promise of effectiveness in affording a signal opportunity of promoting wide co-operation in the practical application of Christianity to social and industrial, national and international problems. The suggestion of the Dean of Berkeley merits and will undoubtedly receive much serious consideration.

\* \* \*

*From Miss Lucy Sturgis, member of the Department of Missions of the National Council.*

I have read with great sympathy, and increasing perplexity of mind, Dean Ladd's proposal as to the possible union of all Christians in the Festival of the Kingdom of Christ recently appointed for the last Sunday in October in the calendar of the Roman Church.

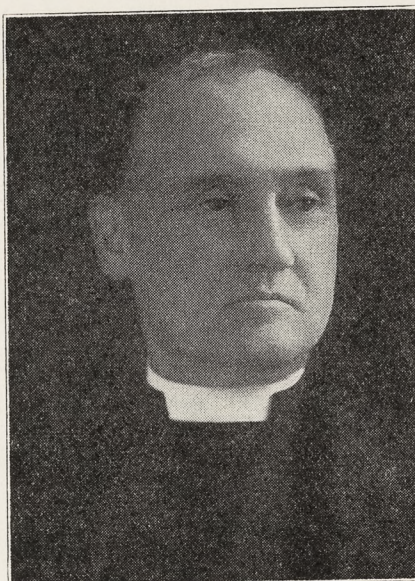
On one side of the proposition I find all my natural tendencies and desires for Church Unity, for social righteousness, and for international accord in the recognition of Christ as King of kings; on the other side my mind is filled with questions, as, for instance—

Why set aside one particular Sunday for the special proclamation of the right of Christ to rule over human affairs, when that is the avowed purpose of every Sunday in the Christian calendar?

If, as the Pope's encyclical puts it, the purpose of this Festival is "to recall to everybody's mind each year that Christ is King of all the people of the world," why not redeem for this purpose the Feast of the Epiphany, instead of allowing that inspiring Festival to fade as it appears to be doing, into a rather feeble last flicker of the Christmas celebration?

If, on the other hand, we make this new Festival a day for the dedication of "our highest aspirations for the rule of Christ in the sphere of social, national, and international life," as the Dean proposes, will we really be in accord with Rome in the purpose of the day as stated above?

Does the celebration of such a Festival as Rome proposes tend to ar-



BISHOP C. B. BREWSTER  
*Likes the Festival Idea*

rouse action in the way of religious education, social service, evangelization, or all three? If it is all three, I come back to my original question: does not every Sunday stand for this? If what we want is a chance to emphasize the need for Christian social service, and I believe it is, can we consistently ring in on this Roman Festival, and not be misunderstood?

I raise these questions not by way of objection, but really in order to invite answers that will swing my mind into accord with a sincere desire to see the proposition go through. Surely, as the Dean says, "that would be a festal day indeed, in which all Christians of all nations should join together to pray and pledge themselves anew to work for international friendship and human brotherhood." Imagination leaps to the conception of a special Litany prepared each year by the Commission on Faith and Order, in consultation with Rome; a series of Thanksgivings and Intercessions for outstanding blessings and needs throughout the world, in which all Christians could unite regardless of color, language, or creed. God speed such a day!

\* \* \*

*From Mr. Henry Goddard Leach, the Editor of The Forum and president of the Church Club of New York.*

I am glad to get the complete text of Dean Ladd's kind suggestions of general participation in the *Festival of the Kingdom of Christ*, which seems to be misinterpreted in many quarters as a bombshell. Though the forms of Christendom are so diverse, I believe its spirit has never for centuries been so united as today. I have just returned from an early winter's visit to Europe. Everywhere the forces of Christianity seemed to

be surging and buoyant. In Stockholm and Upsala the great Ecumenical Conference of Protestants and Orthodox had thrilled Christendom last summer. In Rome, in a palace across the Tiber, a group of Benedictine scholars are working day and night to conform the text of the Vulgate to the canons of modern scholarship. Returning to New York I found a conference of American scholars laying the foundation for a new American Encyclopedia of Christianity. Today the spirit of Christendom is no longer the petty spirit of bitter rivalry; it is the spirit of athletic emulation.

\* \* \*

*From the Hon. Burton Mansfield, Chancellor, Diocese of Connecticut, and member of National Council.*

I quite agree that the suggestion made by Dean Ladd is an excellent one, and I would be glad to see some definite result from it.

\* \* \*

*From Rev. R. B. Ogilby, President of Trinity College.*

The suggestion of the appointment of *The Festival of the Kingdom of Christ* as a definite day of remembrance in the Christian year makes a strong appeal to me. There is a little too much justice in the criticism that the Church has not sufficiently reflected the mind of Christ to allow us to be entirely comfortable. Certainly the ideal of the kingdom of God has not been stressed sufficiently as a motivating force in the lives of Christians. The appointment of a special Sunday to that end would be an enrichment to the calendar and a force for good.

\* \* \*

*From Rev. A. S. Duncan-Jones, Vicar of St. Mary's, Primrose Hill, London.*

I think we should be slow to add new days to the calendar. Because once a day is thus recognized, it becomes everybody's duty to observe it. But I entirely agree with Dean Ladd that a "Festival of the Kingdom of Christ" would focus a considerable body of opinion in the Church, which is eager to express its faith in Christ's power to overcome in increasing measure, the forces of selfishness and fear here and now, as well as its certainty in regard to the final consummation. Here is the field where we can all co-operate. We ought to be grateful to the Pope for giving a lead which all Christian people can follow. He has opened an opportunity of unity by recalling us to the first inspiration of our Lord's message.

\* \* \*

*From Rev. Norman Nash, Professor at Episcopal Seminary, Cambridge.*

I am heartily in favor of Dean Ladd's suggestion that we follow the lead of the Pope, and observe the



last Sunday in October as the Feast of the Kingdom of Christ. Such a festival would be free from the artificiality of some recently proposed in the General Convention, and would give our Church a "Social Service Sunday" that all would recognize without any feeling of incongruity or of conflict with the established calendar.

I hope the Federal Council of Churches will take up Dean Ladd's proposal. The brief quotation from the Encyclical suggests that in the Roman Church the day would have a special meaning with which few Protestants would entirely sympathize, for I am not sure that "laicism" is exactly equivalent to irreligion. But the essential significance of the day would, as he says, be common to all, and the observance might help to bring the churches closer to one another.

## The Council's Work

### UP TO THE MINUTE

By Alfred Newbery

A JAPANESE gentleman who lived in the mountains, visited a friend in the city, and to his great astonishment, learned that Christianity was no longer forbidden.

"I never dreamed of such a thing," he said. "I myself am a Christian. For ten generations the religion has been handed down in our family from father to son. I supposed that the laws against it were still in force, and so I have never told others of my faith. God be praised if I am now at liberty to speak of it!"

Thus writes Dr. Cary. That was in 1886. Four years before that the number of Christians connected with Anglican or Protestant missions was 4,300. Three years after it, the number was 31,800, and twenty-five years later, it was 98,000.

Dr. Robinson quotes a Chinese who said to Bishop Boone about the New Testament, "Whoever made that book made me; it knows all that is in my heart."

He tells also of a savage Bechnana, who "on hearing the story of the Cross, was deeply moved, and exclaimed, 'Jesus, away from there! That is my place.'"

Another clipping from Dr. Robinson is a quotation of Bishop Selwyn who wrote in 1840 of the New Zealanders:

"I am in the midst of a sinful people, who have been accustomed to sin uncontrolled from their youth. If I speak to a native on murder infanticide, cannibalism and adultery, they laugh in my face, and tell me I may think these acts are bad, but they are very good for a native, and they can-



BISHOP BENNETT  
*Preaches at Chicago Convention*

not conceive any harm in them. But, on the contrary, when I tell them that these and other sins brought the Son of God, the great Creator of the universe from His eternal glory to this world to be incarnate and to be made a curse and to die; then they open their eyes and ears and mouths, and wish to hear more and presently they acknowledge themselves sinners and say they will leave off their sins."

Here is the power of the Christian religion persisting through generations of persecution and edict, moving the Oriental mind to a new conception of God, stirring a response in the breast of the savage.

The annals of the extension of Christianity are full of such stories. And the annals are still being written. These stories are from the past. The present affords different but no less absorbing pictures of the progress of religion. We can be brought up to the minute, if we will, by the pages of the Spirit of Missions. The current issue for example, (dated January, 1926), contains a remarkable picture of recent events in China, terse, logical and informative, from the pen of Dr. Pott. Then there is the equally remarkable story of what has been accomplished at St. Luke's Hospital, Tokyo, in the year that has elapsed since our sympathies went out to earthquake victims. The insufficiently heralded work among Negroes done by the American Church Institute has been given substantial recognition by no less a distinguished body than the General Education Board—a significant event, duly recorded in this same issue.

So it goes. A moving history is the story from Pentecost till now.

It is worthwhile to read the Spirit of Missions to derive the spiritual refreshment of the up-to-the-minute account of how the Church has still upon her lips the ancient Gospel of Her Lord.

## About Books

*The Unknown Years of Jesus*, by Otho Fairfield Humphreys, published by the Abba Co., Rahway, N. J.

REVIEWED BY REV. HORACE FORT

Here is a book that cannot fail to interest many readers. The author, Mr. Humphreys, tells us that "the sole purpose of the studies which compose this volume is to give the reader an accurate historical perspective and a true background of the culture of Jesus' world; to clothe with personal reality the surroundings, thought and learning of the period of his growth to manhood."

It is not an attempt to displace any one's ideals of Jesus' personality, but an honest effort to picture the social group in which a divine life was humbly lived during its unknown years.

Mr. Humphreys has at least three admirable qualifications for this task. He has a vivid imagination, a thorough knowledge of present social and cultural conditions in Palestine, and a good camera.

The effort to know the "Unknown" is an inevitable adventure. Man's instinct of curiosity so easily possesses and directs his other faculties. That is why I believe many people will read this book.

The question is, however, can we be sure we know the "Unknown Years of Jesus" after we have read it? Fancies of the imagination are never easily worked into a background and fabric of historical fact without loss in accuracy to the latter. This is especially true if the historical data concerning a period in the past is itself largely acquired by speculative inference from facts existing today.

Bearing this in mind and being guided by it we can read Mr. Humphrey's book not only with absorbing interest, but also with very great spiritual benefit to ourselves.

The Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, New York, has made public letters he had received from the foreign ministers of several of the powers signing the Treaties of Locarno. The Dean has sent an account of the special service held in the Cathedral on December 13 in thanksgiving for the signing of the treaties, inclosing clippings from New York newspapers of December 14.



## Chesterton Hits At Our Modern Theology

Now England Turns to a Debate  
the Subject of Evolution  
and Religion

MAUDE ROYDEN IN IT

By Rev. A. Manby Lloyd

Miss Maude Royden has been saying nasty things about Chesterton's last book and reproving him for saying that Mr. Wells' Outline of History has no outline.

So G.K.C. retorts that he said nothing of the sort. He said it had the wrong outline. . . . It is an admirably written summary of the notions of Nineteenth Century England. Jesus Christ is a Nonconformist. Napoleon Bonaparte is a wicked foreigner; everything as nice as Mother made it; but it is not ungrateful to say that Mother was a trifle Victorian. He is maintaining views less familiar to the fashions of our age, and they make Miss Royden jump.

His book did not deny Evolution, as some people imagine. But he cannot accept Miss Royden's conclusion that in some strange future the same human trend will inevitably go on, until merely by the biological process which eventually gave a giraffe a long neck or a rhinoceros a horn on his nose, we shall all have reached the same divine nature as Jesus Christ. The lady accuses him of "jeering" at her only "hope." Really, was there ever an Early Victorian curate or maiden aunt who was more sentimental in pleading against the missing link than Miss R. in pleading for it?

We used to be told that Darwinism was proved, and that we must accept it, even if it seemed hopeless. Now it is being disproved, Miss Royden clings to it as her only hope. But he shudders to think what Huxley would have said to her if she had told him that evolution followed the line of ethics, and that biology would some day turn every man into Jesus Christ.

\* \* \*

Miss Royden, "with hope renewed," might "look into the pit from whence we are digged." That is, says G. K. Chesterton, we shall feel more cheerful when we compare ourselves with slugs and slimy sea beasts. In saying this, she has betrayed the truth about the whole subconscious excitement round the evolutionary legend. It is a way of comforting ourselves, amid the unclean cruelty of all the modern industrial world, by deliberately dwelling on things lower than ourselves, whether legendary or real. It is more pleasant to think about slugs than about slums; the man who

puts up the slum rents is supposed to murmur to himself, "But I am already more idealistic than a jelly-fish." The man who pays the slum rent is expected to whisper, "But at least I have more money than was possessed by a mammoth."

That is why the plutocratic owners, the newspaper proprietors, and the self-educated millionaires, the big publishers, and especially the American sort of philanthropists, are all so keen on such "culture." That is why they insist on the people being taught Evolution. That is why the syndicates boom evolutionary histories of any kind, and why Wells' Utopias are less widely circulated than his Outlines. That is why the libraries of Carnegie were always conditioned by exclusions, aimed against the language of Plato or the theology of St. John. That is why big newspapers do not ask for theology from theologians who possess it, but from popular novelists who have none. That is why the worst books are often (Wells' included) the best sellers. . . . That is why we shall go on telling slaves to be cheerful because they were once Chimpanzees. And G. K. C. concludes by saying he shall remain in what seems to him (in his Weekly) a more responsible function: not looking down into the pit from which we were digged, but into that other and deeper pit into which we may yet descend.

\* \* \*

On the intellectual side, English churchmanship is represented by two schools of thought, one focused at St. Martins' and pioneered by Dick Sheppard; the other at St. Marys, Graham Street, which has Lord Halifax for a warden, and the Duke of Argyll amongst its sidesmen.

Every American churchman has heard of the former movement, with its "Life and Liberty" and its famous monthly "Review." How many have heard of Graham Street and its brilliant, but less known "Quarterly." It is not St. Alban's, Holborn's, or even St. Paul's that sets the fashion among Anglo-Catholics, but St. Mary's Graham Street. Go there any Sunday and you will find a few parsons following the Ritual and making mental notes. St. Mary's is standardizing worship, as St. Martin's is standardizing morals.

The "Review" is fortunate in having for a regular contributor, Fr. Denys, the Abbot of Pershore, perhaps (pace the Gore-ites), the most learned man in the Anglican Communion at the present time, especially on the philosophical side. The Abbot sees quite clearly that some cleavage must be looked for—on what issues will the final battle be fought?

(Continued on page 16)

## College Presidents Caution the Church

Church College Heads Want an  
Investigation of Institutions  
Before Endorsement

HIT AT TABOR?

The Association of Church College Executives met at Clifton Springs, New York, for a conference on January 23rd. It was attended by the presidents of Kenyon, Trinity, Hobart and St. Stephen's Colleges and was presided over by Bishop Brent. Vice Chancellor Finney of the University of the South was unable to be present, although he co-operated in preliminary arrangements and was cognizant of the purposes of the conference.

The association had a long discussion about the necessity of the Episcopal Church developing a definite collegiate policy, similar to that of the other Christian communions. This discussion resulted in the unanimous adoption of the following resolutions:

"The Association of Church College Executives of the Episcopal Church expresses its belief that no college should be endorsed by Church officials, or advertise or be mentioned in the Church press, as 'a college of the Episcopal Church,' or 'under the auspices of the Episcopal Church' until such college has been investigated by educational experts and endorsed by the National Council.

"It is, moreover, convinced that no college should be recognized or endorsed by the National Council until it shall have conformed to the requirements of the collegiate rating organization having jurisdiction in that part of the country in which it is located.

"It further requests that the National Council publish in its paper at least once a year a statement commending to the people of the Church the colleges which it has endorsed."

While it is not directly named, it is apparent that the presidents are directing the attack at least in part at Tabor College.

## TO LOOK OVER MISSIONS

Robert S. Barrett, an associate secretary of the field department of the National Council, sailed from Seattle, January 22, for an extended tour of the Far East, during which, at his own expense and on his own initiative, he will visit all of the principal mission stations of the Church in the Orient. The fact is of more than usual interest to Churchmen, for in the past Mr. Barrett, as a volunteer official of the field department has assisted materially in carrying forward the work of the Church's program.



## Self-Advertising Is Condemned By Abbott

Let Your Light Shine, But Let the  
Other Fellow Do the  
Polishing

### TEMPORARY SUCCESS

By Rev. H. P. Almon Abbott

"A clergyman, as other men, is taken at his own valuation. If he thinks highly of himself, his people will do the same." So we read in a recent periodical.

We wonder! Let us occupy ourselves in this column this week by attempting to answer this statement, or, rather, by attempting to "wring its neck"!

An admonition of worldly wisdom runs to this effect: "Son, wise art thou if thou dost blow thine own horn." A maxim of good manners is couched in the following language: "Be silent, O Man, upon the subject of thine own excellencies." The contradiction, therefore, between worldly wisdom, on the one hand, and good manners on the other hand, is absolute. The answer will be determined by the innate crassness or good breeding of the individual. The blatant, cross-grained man will blow his own horn. The reserved, competent, and finely-fibred man will not blow his own horn—he will be subjected to the humiliation of hearing others blow his horn for him!

This blowing of one's horn is, undoubtedly, a problem. It calls for elucidation. There are those who say that if you do not vocally impress other people with your inestimable worth you are lost, lost so far as worldly recognition and promotion are concerned. Other people will take you at your own valuation. There are those who say that talent and capacity, unheralded and unannounced, will tell in the long run—that self-praise is no recommendation.

Surely, the antithesis is between temporary and lasting reputation. And, the differentiation is involved, irremediably involved, in the definition of success. He who blows his own horn will collect a crowd in a short space of time, and be the ephemeral hero of the hand-clapping hour. Great, but transitory, will be his reward. As "lightening that mocks the night" his career shall be "brief, e'en as bright."

He who refuses to blow his own horn, who is constitutionally incapable of puckering his lips into the requisite circle of self-congratulatory expiration will, if he be a man of worth and reserve force, sooner

or later "come into his own," and enter upon the reaches of prolonged appreciation. There is a place for his "Rehoboth," where his powers will be matched by his opportunities.

Then, what is success? If it is the good opinion of your fellow men minus your own self-respect, why, blow your own horn and keep on blowing—awaken the dormant echoes with the exuberance of your song. The more noise you make, the better, for people, speaking generally, are susceptible to the insinuations of boorishness, and it is possible to fool some of the people some of the time. Proclaim your estimable qualities from the housetops, and do not be over-conscientious about proclaiming a varnished tale. Chant the gamut of your worth, and "heed not the rumble of the distant drum." If you are in for an inch, why not traverse a mile, and taking the cash, let the credit go. Let us have thoroughness and efficiency at all costs, and remember that efficiency has no soul.

But, if success is the good opinion of your fellow men, plus your own self-respect, if the exhilaration of succeeding is the knowledge that you have worked for and are owing the success, if peace of mind and commendation of soul are the principal things and the knowledge that you have behaved as a gentleman the supreme comfort of life, then, smite the trumpet from your lips, and listen to the commendatory notes, faint at first and growing in volume, of many horns murmuring in crescendo the anthem of your greatness. Let other people do your advertising for you, after you have proved yourself to be a man, four-square to all the winds that blow. "To blow, or not to blow," that is the question. For decency's sake, to put it on the lowest grounds, and for Christ's sake, Whom you serve, to put it on the legitimate levels—let us not even whisper. "Let your Light shine."

### HOSPITAL RAISES FUNDS

A well-organized effort to carry out long-needed additions and equipment of Christ Hospital, Jersey City, in raising \$500,000 is in progress. The beginning was made in a general meeting on January 15th, the initial gift showing about \$200,000 in sight. It is fully expected that the entire amount will soon be raised and that additions will be started this Spring.

### STUDENTS IN PULPITS

Students from the University of Pennsylvania occupied the pulpits of 104 churches in Philadelphia to explain the work of the Christian Association at the university.

## News Paragraphs of The Episcopal Church

Programs For Summer Schools Are  
Being Announced By Committees  
In Charge

### CHURCH CONGRESS

By Rev. W. B. Spofford

The Evergreen Conference for 1926 in Colorado promises fine things for the Clergy and layworkers of the Church. Each year has witnessed an increasing attendance and an expanding program. This year, there will be a conference for High School boys, one for High School girls; a conference for all church workers, including Church School teachers; a School of The Prophets for the Clergy, followed by a Retreat for the Clergy.

The faculty will include such men and women as: The Rev. Dr. McCune, rector of Saint Ignatius, New York; The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala.; The Rev. Dr. Lathrop, Secretary of the National Department of Social Service; Deaconess Newell, of Hooker School, Mexico; Miss Florence L. Newbold, Extension Secretary of The Girls' Friendly Society; The Rev. S. C. Hughson of The Order of the Holy Cross; and The Very Rev. R. S. Chalmers, Dean of Saint Matthew's Cathedral, Dallas.

A very interesting, descriptive and illustrated booklet, written by Canon Douglas, is just off the press, and can be secured for the asking from the Evergreen Conference Committee, 605 Insurance Building, Denver.

\* \* \*

Racine Conference is to be from June 28th to July 8th, and the Concord and Gambier Conferences meet during the same period. Programs for the Concord and Gambier meetings are not yet announced, but the following will teach at Racine; Bishop Burleson, Bishop Ivins, Dr. Francis Hall, Dr. Boyer Stewart, Dr. A. Haire Forster, Dr. Frank E. Wilson and the Rev. D. H. McGregor.

\* \* \*

Rev. David Cady Wright, rector of Christ Church, Savannah, Ga., announced at a recent parish meeting that 121 communicants had been added during the past year—a gain of 45% during the past two years. The parish is sponsoring a mission in another part of the city where there is already a Church School of over 100 pupils.

\* \* \*

Church Congress at Richmond to be held April 27th-30th. Bishop Reese of Southern Ohio, preacher; Program: "The Church and War," Brigadier General Harry H. Smith, Rt. Rev. Paul Jones, and Rt. Rev.



George A. Oldham; "The Church and Marriage," Prof. Hornell Hart, Rev. Charles N. Lathrop; "What Message Has Evangelical Theology for our Day," Rev. W. Russell Bowie, Rt. Rev. Beverly D. Tucker; "The New Psychology and Christian Discipleship," Rev. Leonard Hodgson, Rev. Angus Dun, Dr. John R. Oliver, Rev. Pryor M. Grant; "What Is Loyal Churchmanship," Rev. George Craig Stewart, Rev. Frank Nelson; "Standards of Success in the Church," Rt. Rev. Philip Cook, Rev. William Way, Rev. Elmore McKee, "The Place of Mysticism in Religion," Rev. G. G. H. Barry, Rev. Robert W. Norwood.

Bishop Matthews of New Jersey has been elected president of the board of trustees of the General Theological Seminary.

St. Peter's, Portland, Oregon, has outgrown its rented quarters and is planning to build.

New church is planned for St. John's, Toledo, Oregon.

A pamphlet entitled "The Home and Its Problems," containing four sermons by the Rev. Frank Warfield Crowden, rector of St. James', New York, should be of special interest to young married people—old ones to for that matter. Costs a quarter, and can be obtained from him, 829 Park Avenue.

New parish house at Burlington, N. C., is soon to be completed.

St. Luke's, Spray, N. C., is also completing a new church.

Kansas diocesan convention at Grace Cathedral, Topeka, from the 7th to the 9th. Bishop Murray is to be there, coming on from Denver where he is to speak on the 6th. Bishop Woodcock of Kentucky is also to be a guest of the convention.

Our game of Famous Living Episcopalians is slowing up. Only one letter this week and that from a good rector who protests against the game. He feels that it is time we Episco-

pals stopped tooting our own horns and as a counter attraction suggests the game of *Infamous* Living Episcopalians.

It has possibilities. A weekly column for example headed "Scribes, Pharisees, Hypocrites," would be such fun. The rector even leads off with a nomination—of course of a dead man, indicating, perhaps, that even he lacks the courage of his convictions. But I see difficulties. This particular dead man, for instance, has descendants who are extremely busy spending the wealth he accumulated; and from the columns of the Daily press I gather that they are too much occupied in present pursuits to waste time in defending the name of their benefactor. Yet there is always that possibility and having neither the inclination nor the cash to defend this sort of freedom of the press, it seems wiser to bar the game. Let's stick to the other—after all it is more in the spirit of St. Matthew, chapter seven, verse one (that's the way to get folks to read the Bible). So send

in your nominations for Famous Living Episcopalians.

Bishop Gailor was the speaker last week at the Chicago Sunday Evening Club.

Fine new diocesan house for the diocese of Albany is located at 68 S. Swan Street, almost directly opposite the Cathedral.

Another meeting of the National Council is scheduled for February 24th in New York.

Again a son of St. John's University, Shanghai, is serving China in a most important post. Dr. W. W. Yen,

## BOOKS

CUSHIONED PEWS	
By Bishop Johnson.....	\$1.75
FOUNDATION STONES	
By Rev. H. P. Almon Abbott.....	\$1.25
WICKET GATE	
By Rev. G. A. Studdert Kennedy.....	\$1.60
CHRIST THE TRUTH	
By Bishop Temple .....	\$2.65
BIBLE AND EVOLUTION	
By Rev. W. P. Witsell .....	50c
ETHICAL TEACHINGS OF JESUS	
By Rev. E. F. Scott .....	\$1.60
LIES	
By Rev. G. A. Studdert Kennedy.....	\$1.60
PERSONAL RELIGION	
By Dean Inge .....	\$1.10
PERSONAL CHRIST	
By Bishop Johnson .....	50c
WAY OF LIFE	
By Bishop Johnson .....	50c
I BELIEVE	
By Rev. G. A. Studdert Kennedy.....	\$1.60
VICTORY OF THE CROSS	
By Rev. High Moor .....	50c
EVOLUTION: WITNESS TO GOD.	
By Rev. George Craig Stewart.....	35c

Any book reviewed in The Witness may be ordered from us. Add 10c to quoted price for postage. When price is not given with review, order and we will send invoice.

## Witness Books

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### NOW READY

## The Unknown Years of Jesus

By Otho Fairfield Humphreys

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a former student and instructor, has been appointed Minister to Great Britain. He is the son of the Rev. Y. K. Yen, one of the first Chinese clergy of our Church.

\* \* \*

A day of prayer for missions has been appointed for February 19th, by the federation of Women's Boards of Missions with which the Auxiliary is affiliated.

\* \* \*

Nine people confirmed last week at Zion Church, Rome, New York, all of the members of the class being members of the Rome School for the Deaf. This brings the total number confirmed this year to 96. The Rev. E. H. Carhart Jr. is the rector.

\* \* \*

The Sunday Evening Club speaker on January sixteenth in Chicago was Mr. William Hapgood, president of the Columbia Conserve Co., Indianapolis. Mr. Hapgood is about the poorest speaker I ever listened to. He stuttered and stammered in his embarrassment, but he told about the most Christian tale of the conduct of present day business that I have ever heard. I wish that the Rotarian Convention had been meeting that week in Chicago so that they might have heard him. Prof. Paul Douglass of the University of Chicago has written a pamphlet about the experiment which may be secured from the company. I hope that those interested in this sort of thing will send for one so that they may judge for themselves.

\* \* \*

Just one other comment and then the news again. Mr. Arthur Nash, known as "Golden Rule," has been conducting an industrial experiment in his factory in Cincinnati. He has stood for a lot of pounding from critics. I have been one of the critics, for which I make no apologies. Recently however Mr. Nash adopted another policy for dealing with his workers. I have gone to a bit of trouble to find out about this move, and I want here, in public view, to take off my hat, toss it into the air, and lead a cheer for Arthur Nash. It takes a four square Christian man to do what he has recently done. And as I catch my hat as it descends I wish to suggest to the flock of busi-

ness men who have hailed his greatness in the past that they now have an opportunity to witness to the sincerity of their "hails" by following his present example.

\* \* \*

Bishop Chauncey Brewster, Connecticut, announces himself as favoring voluntary chapel at Yale. "Compulsory services in college chapels have little or no value, because the reality of religion would seem to involve, as an essential element, the partice of liberty." He is an alumnus of Yale.

\* \* \*

New summer school planned, to be held at Hood College, Frederick, Maryland, from July 20th to 31st. The purpose is "to train leaders in an atmosphere of high spirituality and devotion." Faculty not yet announced.

\* \* \*

Rev. Frank Coles Sherman, executive secretary of the American Guild of Health conducted a mission last week at Christ Church, Winnetka, Illinois.

### TABOR COLLEGE

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The Registrar, Tabor College, Tabor, Iowa.

Ordained deacons by Bishop McElwain at Seabury Divinity School, January 15th, William R. McKean and Ernest O. Kenyon. On the 17th at Austin, Minn., Bishop McElwain advanced the Rev. James E. Blake to the priesthood.

\* \* \*

First annual young people's conference for the diocese of Oregon was held last week in connection with the diocesan convention.

\* \* \*

Rev. George R. Brush has accepted the rectorship of St. Jame's, Arlington, Vermont.

\* \* \*

Rev. H. S. Gately has resigned as rector at Missoula, Montana, to become the rector of All Saints', Appleton, Wisconsin.

\* \* \*

Large Church School: St. John's, Stamford, Connecticut, with an enrollment of 600, and an average attendance of 434. The Rev. Gerald Cunningham is rector.

\* \* \*

The Rev. A. C. Coburn, rector of

### THE AMERICAN GUILD OF HEALTH

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## How She Got Rid of Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, D-18, Bloomington, Ill., is so thankful at having healed herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this information entirely free. Write her at once before you forget.



St. James, Danbury, Connecticut, has established a church school for boys in the city. On the outskirts of Danbury a tract of 123 acres has been secured and it is hoped that building will begin shortly.

\* \* \*

Great services at Cathedral at Bethlehem, Pa., on the 24th. The guests of honor were Bishop Murray, presiding bishop; the Very Most Reverend Platon, metropolitan of the Russian-Greek Church; the Most Reverend Alexander, archbishop of the Greek Orthodox Church, and the communicants of their congregations in the city. The hosts of the occasion were Bishop Talbot and Bishop Sterrett and the dean of the Cathedral, Very Rev. D. Wilmot Gateson.

\* \* \*

The printed announcement of this service contained a photograph of Bishop Murray—the one that is being sent out from the Church Missions House. It prompts a suggestion. I am fairly familiar with bishop's pictures, and if I avoid names I may be permitted to say that some of them are really not as handsome as their photographs make them appear. But I am not writing to make any such announcement. What I want to say is that Bishop Murray is a lot *better* looking than this particular photograph and I want to suggest that he be persuaded to sit for another. Actually when that picture appeared on the cover of this paper at the time of his election as Presiding Bishop we received letters of protest from readers.

\* \* \*

Full program for the diocesan con-

vention, Chicago, this week. Bishop Murray is to be here, and a number of missionaries from foreign fields. Practically all of the organizations of the diocese are to have meetings, and there will be reports from the various commissions. Mass meeting on the evening of the 2nd with Bishop Anderson and Bishop Bennett of Duluth as speakers.

\* \* \*

Bishop Shayler of Nebraska is confined to his home under doctor's orders.

\* \* \*

Rev. John Dallas, bishop-elect of New Hampshire, was the preacher at a unity service at Wellesley, Massachusetts, last Sunday.

\* \* \*

Plans for a school of religious education in Fitchburg, Massachusetts, are under consideration by a committee of local ministers.

\* \* \*

The ministers union of Baltimore, Maryland, have divided the city into districts and plan to canvas the entire city this month to bring non-church families into church relationships.

\* \* \*

Acolytes of Massachusetts are to hold a service at the Advent, Boston, on February 22nd.

\* \* \*

The recent canvass of St. Paul's, Malden, Massachusetts, disclosed 60 families who belong to the Episcopal Church who were not affiliated with the parish. Page Dr. Atwater.



#### PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work. **Free Samples and Particulars.** Our plan provides a paper for your church without cost to you. **The National Religious Press**  
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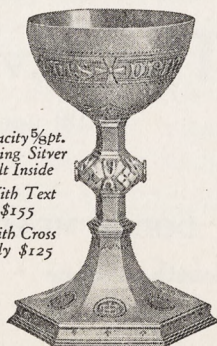


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Annual diocesan winter institute for teachers and church workers was held last week at Grace Church, Providence, Rhode Island.

\* \* \*

The Rev. H. S. Duncan-Jones, English lecturer at the Berkeley Divinity School, was the preacher last Sunday at the Cathedral of St. John the Divine, New York.

\* \* \*

Rev. Schuyler Pratt resigns from All Saints', San Francisco, to become rector of St. Mark's, Hood River, Oregon, succeeding the Rev. Lindley H. Miller, who becomes vicar of St. Clement's, Berkeley, California.

\* \* \*

Mr M. Sayre, vice president of the Church Pension Fund, addressed the diocesan convention of California on Tuesday.

\* \* \*

At Zamboanga in the Philippine Islands, an Episcopal priest, and his wife have taken into their household a young girl from the Tirurai tribe, the first of the tribe to venture out of the very primitive conditions of her pagan home. She has had some schooling, and is to be trained so that she may return to her people and prepare them for baptism, teach church

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## SERVICES IN LEADING CHURCHES

## CLEVELAND

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Sundays at 8, 11, and 4 o'clock.  
Daily at 8, 10, and 4.

## BALTIMORE

**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M. A., D. D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
(First Sunday in each month Holy Communion).  
8 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
Sunday Services: 8 and 11 A. M., 7:30 P. M.

**St. Paul's**

Dorchester Ave. and Fiftieth St.  
Rev. George H. Thomas, Rector.  
Sundays at 8, 9:30 and 11 A. M. and 7:45 P. M.  
Holy Days at 10 A. M.

**The Atonement**

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Rev. Frederic S. Fleming, Rector.  
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional).

**St. Chrysostom's**

1424 North Dearborn Parkway  
Rev. Norman Hutton, S. T. D., Rector.  
Sundays: 8, 9:30, 11 and 4:30 P. M.  
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

**St. Luke's**

Rev. G. C. Stewart, D. D., Rector  
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Daily: 7:30 and 5:00.  
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## BOSTON

**Trinity**

Copley Square  
Rev. Henry K. Sherrill, Rector.  
Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young Peoples Fellowship; 7:30, Service and Address.  
Wednesdays and Holy Days: 12:10, Holy Communion.

## ATLANTIC CITY

**The Ascension**

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Sundays: 7:30, Eucharist: 10:30. Matins: 12:00, Eucharist: 8:00, Evensong.  
Daily: 7:30. Eucharist: 10:30. Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

## NEW YORK

**Cathedral of St. John the Divine**

Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.  
Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).

**The Incarnation**

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8, 10 and 11 a. m., 4 p. m.  
Daily: 12:20 p. m.

**Trinity**

Broadway and Wall Street  
Rev. Caleb R. Stetson, S. T. D., Rector  
Sundays: 7:30, 9:00, 11:00 and 3:30.  
Daily: 7:15, 12:00 and 4:45.

**Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.  
Sundays: 8, 10, 11 A. M. and 8 P. M.  
Saints' Days: Holy Communion, 7:30 and 11 A. M.

**St. James**

Madison Ave. and 71st St.  
Rev. Frank Warfield Crowder, D. D., Rector.  
Sunday Services: 8, 11 A. M., 4 P. M.  
Week-day Services: Wednesday, 12 M., Morning Prayer and Litany; Thursday, 12 M., Holy Communion; Holy Days, 12 M., Holy Communion.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D. D., Rector.  
Sundays: 8 and 11 A. M., 4 and 8 P. M.  
Week Days: 8 A. M., Noonday.  
Holy Days and Thursdays: 11 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph. D., Dean  
Sundays: 7:30, 11 A. M., and 7:45 P. M.  
Week Days: 7:30 A. M.  
Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. Warren C. Herrick.  
Sundays: 8:45 and 11 A. M. and 7:45 P. M.  
Daily: 12:10 P. M.  
Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

The Very Rev. Robert S. Chalmers  
The Rev. Robert J. Murphy  
The Rev. H. K. McKinstry  
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45 P. M.  
Daily Service: 7:00, 9:30 A. M. and 5:30 P. M.

## ST. PAUL

**Church of St. John the Evangelist**

Portland Ave. and Kent Street  
Rev. F. D. Butler, B. D., Rector  
Sunday Services: 8, 9:45 and 11 a. m.; 4:30 p. m. Young People's Fellowship; 6:00 p. m. Wednesdays and Holy Days; 9:30 a. m. ALL WELCOME.

## MINNEAPOLIS

**Gethsemane**

4th Avenue South, at 9th Street.  
Rev. Don Frank Fenn, B. D., Rector.  
Sundays: 8 and 11 A. M., 7:45 P. M.  
Wednesdays, Thursdays and Holy Days.

## ALBANY

**All Saints Cathedral**

Swan and Elk Sts.  
The Very Rev Charles C W. Carver, B. D., Dean.  
Sundays: 7:30 A. M.; Church School 9:45 A. M.; Sung Eucharist 11 A. M.; Choral Evensong 4 P. M.  
Week Days: 7:30 A. M., 9, and 5:30 P. M. Wednesday and Friday the Litany after Matins. Thursday and Holy Days the Holy Eucharist 11 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.  
Very Rev. B. D. Dagwell, Dean.  
Rev. Jonathan Watson, D. D., Assistant.  
Sunday Services: 7:30, 11:00 A. M., 7:30 P. M.; Church School, 9:30 A. M.; Young People's Society, 6:00 P. M.

## MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.  
Very Rev. C. S. Hutchinson, D. D., Dean.  
Sundays: 7:30, 11:00, 7:30.  
Week Days: 7:00 and 5:00.  
Holy Days: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 a. m.  
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**St. Mark's**

Hackett Ave. and Bellevue Place.  
Rev. E. Reginald Williams, Rector.  
Sundays: 8:00, 9:30, 11:00 and 5:00.  
Gamma Kappa Delta Club 6:00 p. m.  
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Wells-Downer Cars to Bellevue Place

## PHILADELPHIA

**St. Jame's Church**

22nd and Walnut Streets  
Rev. John Mockridge, Rector.  
Sundays: 8 and 11 A. M., 8 P. M.  
Week days: 7:30 and 9 A. M., 6 P. M.  
Thursdays and Holy Days: 10 A. M.



school classes, and instruct the women in nursing and the care of children, matters in which they have only most primitive knowledge. The expense of her training has been provided by a gift of \$50 from a boys' class at St. Mark's, Tacoma, Wash., and by offerings of the Zamboanga Mission, and by her own work about the house and in the mission office. Her name is Augustina Cariaga. A second girl from the tribe, Balbina de la Cruz, is receiving preliminary instruction and doing practical work in the hospital, looking towards a possible course in the Nurses Training School, perhaps to be the first Tirural nurse. The bishop confirmed Augustina during the summer, and received Balbina from the Roman Communion.

\* \* \*

Mission study classes for the Episcopal Churches of San Francisco are to be held during Lent on Monday afternoons, in Grace Chapel.

\* \* \*

Don't neglect to order that bundle for Lent. Great series on *The Church and the World Today* and a series on the parables by Bishop Johnson.

\* \* \*

A period of unusual construction work in the Diocese of Kansas was started last month. On the Feast of All Saints Bishop Wise officiated at the laying of the cornerstone of the new St. James' Church in Wichita. This church will have more than ordinary interest for the people of the diocese, because it is being built in memory of the bishop's own son, James Wise, Jr. The rector, the Rev.

Otis Gray, beginning with a small mission, has built up here one of the strongest congregations of the diocese.

During the meeting of the South-eastern Deanery, the bishop laid another cornerstone, this time that of the new Church of the Epiphany in Independence, where the Rev. F. B. Shaner, with a devoted congregation, that has recently built a commodious parish house, has found it possible also to begin the construction of a stone church of splendid proportions and beautiful architecture. Both of these new churches will be worthy additions to the parish buildings of the diocese.

During this same time, work on the construction of the new parish house in Fort Scott and the new guild hall in Wamego, goes steadily on; and plans are concluding for the building of the new St. Paul's Church in Kansas City. Probably at no other time in the life of the diocese has there been such conspicuous forward effort and venture for the Kingdom.

\* \* \*

The Rev. Douglas Matthews, Rector St. Luke's Church, Billings, will hold a seven days' preaching mission in the Cathedral of our Merciful Sa-

viour, Faribault, Minn., beginning February 2nd.

\* \* \*

Snappy paragraphs from a Bishop's diary:

January 15th—Spent the day answering letters. Was prompted to do this because of a telegram from the rector at \_\_\_\_\_ who wired me as follows: "Have written you three times to ask if you are to speak for us next Sunday. A friend tells me that Bishops never answer letters, hence the telegram." My mail contained thirteen letters from officers of the National Council about the national deficit; sixteen pamphlets from the National Council; four requests that I endorse the World Court; three requests that I condemn the World Court; letters from as many organizations that Sunday, the 31st, be dedicated, by the parishes of the diocese as "Better Movie Sun-

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G. WARFIELD HOBBS, Editor.

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Vol. XCI

FEBRUARY, 1926

No. 2

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day," "Temperance Sunday," "Free Speech Sunday," "Hospital Sunday," "League of Nations Sunday," "Social Service Sunday," and a half a dozen other "Sundays" which I cannot record as I threw the letters in the waste basket. Also letters from the four Church weeklies asking me to support their papers, one as a stalwart defender of the faith, another because it is in the vanguard of theological thinking (also asked for money); the third that it be endorsed because it champions the historic evangelical heritage of the Protestant Episcopal Church; and the other apparently for no other reason except that it has succeeded in remaining alive as a weekly of the Church. Planning to leave Monday for a much needed rest in Florida."

\* \* \*

The Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, Minnesota, and Mrs. Butler were recently the recipients of a beautiful gift from some of their friends in the parish in the form of a 1926 Buick Master-Six Sedan, fully equipped with every accessory. Mr. Butler has been rector of the parish since the first of January, 1925, when he succeeded the present Bishop of Spokane, the Rt. Rev. Dr. Cross.

### Manby Lloyd's Letters

(Continued from page 8)

You cannot, he says, have a Reformation without a Counter-reformation. Mr. Storr, the Bishop of Durham, Heiler and Harnack know it, and so they fulminate that the Counter-reformation is "debased Christianity." Unfortunately for them, psychology alone confirms the Counter Reformation. (He means the C. R. as it was formulated in its devotional principles by St. John of the Cross, St. Teresa, and others. He illustrates this by reference to developments in Sisterhoods, and the Retreat Movement.)

He discerns two schools of thought—the Historical school, led by Bishop Gore, and the Analytical school, which is that of the younger theologians of Oxford and Cambridge,

such as Mr. Will Spens and Mr. Rawlinson, who recently crossed swords with Mr. Chesterton, and holds that the Middle Ages were the Muddle Ages.

Mysticism, says the abbot, must be founded on the moral, and it will be an evil day for English devotion if it ever leaves the broad lines laid down by Father Benson, of Cowley. He wants to get rid of the word "spiritual" (which has come to mean a mere idealization of the natural, e.g., the Pleasant Sunday Afternoon stuff) and insist on the "supernatural."

We must return to the mystical—because personal—element in the morality of Jesus. We are tired of worshipping an uncrucified Jesus and of keeping the Cross only for our watch-chains and bookmarks and necklaces. One hesitates (he says) to speak of a humanist in a dog collar. And then he has a go at those clergymen who "give one the impression that Golgotha means the same thing as "playing the game," "Social-

ism and Bolshevism" (one for Jack Bucknall); "a journalistic and priggish intelligentsia," (one for me); "and an assortment of stunts accompanied by a breezy and hearty manner," (seems like one for the managing editor).

\* \* \*

The refusal to allow a Presbyterian M. P. to have his child baptized in the Crypt of the House of Commons, on the ground that the rite was not to be performed by an Anglican priest, is the occasion of some comment, but the law officers have decided that the refusal was *ultra vires*, and that the chapel may be used by any denomination. The chapel, they say, is really the speaker's dining-room, that is, it is not a consecrated building.

Lord Hugh Cecil now points out that the chapel, as a logical consequence, cannot now be used for Anglican Services of Baptism or Holy Communion, so the wheel has come full circle, and the building is of little use except to dissenters.

## GREAT NAMES

During the past year The Witness has had contributed articles from the following:

BISHOP TEMPLE  
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SHERWOOD EDDY  
G. K. CHESTERTON  
CANON DWELLY  
GILBERT P. SYMONS  
MARY VAN KLEECK  
BISHOP GORE  
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