



# The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, JANUARY 28, 1928

No. 13

## Our Problem—and Yours

EDITORIAL

## Notes on the Conversations at Malines

VISCOUNT HALIFAX

## Forming an East African Province

THE BISHOP OF NYASALAND

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Literary Editor, Rev. LEONARD HODGSON, M.A.  
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## EDITORIALS & COMMENTS

### Our Problem—and Yours

**T**HE TIME has come when we must present frankly to our subscribers the problem of the publication of *THE LIVING CHURCH*.

Most of our readers know that *THE LIVING CHURCH*, like all periodicals of relatively small circulation published under normal conditions, has not paid its way since the war. Nor is it alone in this difficulty. Many of the oldest and best known religious papers have come to a sudden end during the past decade; the rest have been enabled to continue only because annual deficits have been met by subsidies, endowments, or generous gifts. We know of no present-day religious paper of dignified size, printed under normal circumstances, which is able to meet its expenses solely out of the revenue derived from subscriptions and advertising. Greatly increased cost of labor and materials, high postal rates, and the tendency of national advertising agencies to disregard the religious press in favor of the secular weeklies and monthlies that count their subscribers by the hundreds of thousands—these are the factors that have driven religious journalism to a desperate fight, with its back to the wall, for its very existence.

Prior to the war, *THE LIVING CHURCH* just about paid the cost of publication—which was all that the publishers expected of it. During and shortly after the war the cost of production sustained a sudden increase, due to the causes mentioned above, which has continued to the present time and is not likely to be diminished. A small increase in the subscription price was made, but it proved wholly insufficient to provide for the increased costs, nor was it felt that further increase could be made without material loss of subscribers. Neither could advertising patronage be increased nor a higher rate obtained.

In the hope that the conditions might be only temporary, it was asked, in 1922, that interested Churchmen would regard themselves as "ASSOCIATES OF THE LIVING CHURCH," subscribing amounts, according to their convenience, to a sustentation fund for a period of three years. Many very cordially did so, and during that period the burden ultimately remaining upon the publishers was materially lightened though not altogether removed.

The following is a statement of the deficits of the

past five years and of the contributions toward those deficits by Associates of *THE LIVING CHURCH*:

For fiscal year ending	Annual deficits	Contributions from Associates of <i>The Living Church</i>
May 31, 1923	\$5,358.38	\$3,474.33
May 31, 1924	3,147.82	3,205.50
May 31, 1925	5,423.76	2,655.50
May 31, 1926	6,281.99	76.51
May 31, 1927	6,818.15	27.50

**I**T WILL readily be seen how serious is the problem of the future of *THE LIVING CHURCH*. The publishers do not feel that they can continue to meet out of their own earnings an annual deficit exceeding \$6,000, nor is it right that they should be expected to do so.

*THE LIVING CHURCH* will be fifty years old in November of this year. Perhaps our readers feel that it is superannuated and has outlived its usefulness. If so, it were better that it should die, as painlessly but as speedily as possible. But we hope and believe that such is not the opinion of *THE LIVING CHURCH FAMILY*, which has supported us so admirably for half a century, and has so generously aided the many causes presented to them. We, therefore, make bold to call upon our friends under these changed conditions to assist in carrying the burden, so that *THE LIVING CHURCH* may celebrate its golden jubilee with the assurance that it may count on a future on a business-like basis.

We therefore propose two measures whereby such Churchmen as believe the continuance of *THE LIVING CHURCH* to be desirable for the Church, and are financially able to help attain this object, can divide some considerable part of the added expense among them.

#### 1. SUSTAINING SUBSCRIPTIONS

**W**E ASK those who feel able and willing to do so, to declare themselves "Sustaining Subscribers, Class A" or "Sustaining Subscribers, Class B," the former paying \$20 a year and the latter \$10 a year in lieu of the present subscription price. If a considerable number of subscribers will do this, it will distribute the cost of publication widely enough so that the burden resting on each will not be large. It will,

however, require several hundred such subscribers in each class in order to be effective. In the hope of obtaining material relief from this plan before the close of the present fiscal year (May 31, 1928), we now invite our present subscribers to re-subscribe on this basis, according to the terms of the subscription blank printed on the last page of this issue.

We earnestly submit to each reader the question of whether he will assume this share of the publishers' burden.

## 2. CHURCH LITERATURE FOUNDATION

WE PROPOSE also to incorporate a society bearing the above title for the purpose of receiving gifts and bequests as an endowment for the publication of Churchly literature such as will probably not pay its way. The income from such a fund is, at the outset, to be used, if needed, to defray deficits in the publication of THE LIVING CHURCH, but it shall be within the discretion of the trustees at any time to discontinue that appropriation and apply it to other projects of Churchly literature, and two-thirds of the trustees shall at all times be Churchmen who have no financial interest in THE LIVING CHURCH. Thus, if ever the latter should seem, in the judgment of disinterested trustees, no longer to justify a measure of support from the Foundation, such support could be withdrawn. It is hoped that ultimately this corporation may become strong enough and may control sufficient funds to be a real force in the publication and distribution of Churchly literature. Details are now being worked out. Trustees to be chosen would be such as are in sympathy with the general ideals of THE LIVING CHURCH.

## CONCLUSION

We have frankly stated the facts of a grave problem. The solution to it rests in the hands of those who shall read these lines. If THE LIVING CHURCH is no longer needed in the Church, by all means let it die. It is the subscribers, not the publishers, who must determine this question.

LORD HALIFAX'S Notes on the Conversations at Malines, which are printed in this issue, were written in the understanding that another unhappy delay had arisen in publishing the full report of those important incidents. To the surprise of most of us, cabled reports that the book giving the full report has already been published are received before the Viscount's interim article could be printed in these columns. How to account for the suddenness of the publication of the book, when, as Lord Halifax observes, a further delay was anticipated, we cannot say. Our publishers, the Morehouse Publishing Company, ask us to say that they are making every effort to secure a supply of the book at the earliest moment possible, but are unable to state precisely when or at what price. They ask that those who will wish to order the book will advise them as early as possible so that a sufficient supply may be obtained.

In the meantime it is a special pleasure to print Lord Halifax's article. If any have been perplexed at the vague reports that have come to us of the "Conversations" at Malines, this explanation cannot fail to be reassuring. And nobody need fear that the distinguished English Churchmen who met Cardinal Mercier and his associates in these successive conferences compromised us in any way.

The justification of Malines was precisely the same

as the justification of Lausanne. Both were the inevitable first steps in a process that may require centuries for its fulfilment. That the former was more difficult than the latter is beyond question. The issues between the Churches of Rome and England are not yet far enough removed from the days of persecution and hate to enable the great mass of people on either side to approach them in the spirit of conciliation that was less difficult at Lausanne. Only men ahead of their age could attempt the task that these men, on both sides, attempted at Malines. That success cannot be immediate was a foregone conclusion. That the great mass, probably, on both sides, does not desire early success, can scarcely be questioned. The first step could not carry them far; but it was a step that had to come first in a long series of steps, and it carried as far as a first step could. More than that one would not dare to say.

Dreamers? Visionaries? Perhaps; but men who were thinking in terms of centuries and not of an immediate future. And certainly that great group of Christians of many names that invited the Roman Catholic Church to meet them in friendly discussion at Lausanne cannot very well condemn such discussion in its more informal but also more cordial way at Malines.

IT IS a pleasure to learn from Lord Halifax that on his visit to Rome last autumn, "the Pope did [him] the honor of receiving [him] . . . The Pope, after graciously expressing his appreciation of [Lord Halifax's] undertaking a journey to Rome at [his] age, gave [him] his personal blessing, extending it to [his] life's work for Reunion."

This corrects the reports that were generally published last fall, in connection with which our own European letter was in error, that the Pope had declined to receive Lord Halifax after he had gone to Rome for the purpose. We are in receipt, this week, of a correction of this misleading report from another source. A private letter from a very distinguished Roman Catholic in Europe, whom we are not at liberty to name, attributes the false report to a certain Roman Catholic periodical, and states: "Lord Halifax was received. The Pope was very kind and blessed his Lordship and his work." We regret that our own correspondent should have fallen into the error, though it was in common with the most trustworthy journals in England and Europe.

## ACKNOWLEDGMENTS

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# BLUE MONDAY MUSINGS

By Presbyter Ignotus

IT IS a discouraging thought that books printed generations ago are so much better done than those hot from the press. Printing is an art which sprang fully equipped from the head of Zeus like Pallas Athena; and all that we can hope to do, it appears, is to work backward to something like the primitive excellence. But I wish the people who try that latter scheme would show more discretion in the things they try to reproduce.

For example: not a few publishers, whether of magazines or books, leave the edges of the finished work uncut, so that the purchaser has to devote a considerable time to doing the work that ought to have been done for him. Sometimes, indeed, the sheets are folded so as to leave uncut edges on two sides; and occasionally the sheets turn up with the bottom edges uncut. I am utterly unable to see any reason for a piece of foolishness like that. The Tauchnitz copies of new books are published with uncut edges, it is true; but, in really first class bookshops in Europe, I find that the salesman severs the cut edges with a stroke from a knife mounted in a frame.

One can understand the preference for untrimmed edges, if that means a wider margin; though, for myself, I like a book best which I can carry in my pocket, and that means often sacrificing wide margins to the exigencies of space. But I have yet to find anybody that really enjoys delaying over a new book, while he hunts around to find the paper knife, and then goes to work at it laboriously, doing the work which he has already paid to have done for him. We very seldom take the time necessary to spread out a volume on the table, and attack it in the old fashion, cutting the edges with the greatest care, and stopping to read each new page as it is exposed. Most of us have more important things to do and want to get at the substance of the book or the magazine or the pamphlet, instantly. It would be a good thing for us to boycott the publishers who send out uncut volumes, on the ground that they cannot be worth while, because they are so carefully concealed.

I HAVE lately had an extraordinary instance of the inevitable blundering which must come if writers (even the comparatively well-qualified) will persist in rushing into topics about which they have no knowledge.

There is a newspaper, one of the three or four great dailies of our country with a reputation for literary excellence, in which an anonymous reviewer has given a third of a column to *The Report of the Anglo-Catholic Congress of 1927* on the Holy Eucharist. Intelligent as is his digest of the actual volume and its contents, his comments are so puerile, from the theological point of view, as to make one blush for the paper that engaged him to write it. Of course, if there were a definite *parti pris*, so that one could allow for that, and reckon upon always finding certain limitations of ignorance or prejudice—as if, e.g., the paper were the organ of the Mormons or the New Thoughtists—that might easily be taken for granted. But consider that this is a supposedly non-partisan journal, devoted, so far as matters of theological opinion go, to presenting all sides as there is occasion, but espousing none; and then take such an article as that from which I extract certain sentences:

"The religious editor of the *Providence Journal*, speaking in Boston recently on Church unity, said that at the Lausanne Conference the Lord's Supper was spoken of as a sacrament; that 'should be the trysting place of the redeemed, but that has become the center of disunity.' What was meant is illustrated by the conditions in the Church of England which is vividly divided into the Anglo-Catholic and Evangelical or Protestant parties. Discussion and division are rampant. The Anglo-Catholic Congress met in London last July and members of that Congress celebrated Mass in over ninety churches. Against all this and what it means Bishop Barnes of Birmingham has been thundering in no uncertain terms. The controversy centers around the meaning of the Lord's Supper, whether the bread and wine are symbols or whether a miracle is performed and the elements become the actual body and blood of the Lord. Naturally the theme of this Congress then was 'The Holy Eucharist' and the doctrine of 'The Real Presence.' . . .

"The speakers were naturally strong Anglo-Catholics, well versed

in their themes, well educated and thoroughly indoctrinated. They presented as thorough and convincing statements of their position as can be obtained. To an unprejudiced observer there seems no good and sufficient reason why they should not go into the Roman Catholic Church. Does 'Anglican' or 'England' loom so large that it prevents them from following the logic of their doctrines and convictions?"

Can anything be more characteristic of a thoroughly prejudiced observer, to alter the writer's highly colored estimate of himself more in accordance with facts? If there were nothing except Eucharistic doctrine to determine ecclesiastical position, one would hesitate to say that there was no difference between Roman and Anglican teachings—more specially in view of the admirable *resumé* in a recent leading editorial in *THE LIVING CHURCH*. But when a man begins to consider the whole question of the Papal claims, and the other things naturally connected with those; when, in short, he begins to view such matters historically, he finds a multitude of good and sufficient reasons for holding the one position where God has placed him, and will not be tempted, whatever sciolists may fondly talk, to go counter to "the logic of their doctrines and convictions." I am compelled to believe that this reviewer wrote about a subject on which he had never thought, only in so far as repeating certain prejudices may have taken the place of thought in his mental processes; and that the result of that affirmation of those prejudices (shown in all the fine phrase about the thundering Bishop of Birmingham) is sound and fury, nothing more. Save us from all error, ignorance, pride, and prejudice.

THIS IS an extract from a letter written by a young person in one of our capital cities, describing her New Year's festivities:

"We went to dinner at 10:30 P.M., at the Vaurien. It lasted till 4 this morning, and was raided three times by detectives and the police. But the hotel refused to stop, and a siren warned all the ball-room when a raid was coming, so those who had brought their liquor could hide it. (One big party of thirty had two suitcases full.) The fine for the hotel was only \$100 for having dancing at that hour in the morning on Sunday; and as they charged \$15 a person, they did not mind. Needless to say, the raids rather interested me."

Comment is superfluous, I think; though one is tempted to draw various morals out of history as to the consequences of a generation and class making merry out of the defiance of law—with the inevitable consequences!

HERE ARE some more "howlers," this time from an American public school teacher:

"The plural of spouse is spice."

"The subjects have a right to partition the king."

"A mosquito is a child of black and white parents."

"The population of New England is too dry for farming."

"A vacuum is a large empty space where the Pope lives."

THE TROUBLE with contemporary communism is that it is imposed involuntarily on others. It is usually anti-Christian. It is Red. The White communism of Christianity is voluntary. The non-Christian communist proclaims, All thine is mine, and proceeds to confiscate. The Christian communist says nothing on the subject, but he acts on the belief that, All mine is thine. As the poor widow cast her all into the alms box of the Temple, "Jesus sat over against the treasury."

The Treasury of the Church is not located at 281 Fourth Avenue. We are bid to lay up treasures in heaven. The Treasury of the Church is there, centered in the Sacred Heart of Jesus. His Mother and all His Saints are pouring "all their living" into that universal Trust Company. Our spiritual inheritances, our spiritual earnings, all of them the gifts of God to us, are safe there. We trust Him to use them as He deems best for the welfare of all His children. They have always belonged to Him. He only loaned them to us to use for Him.

—Rev. Spence Burton, S.S.J.E.

# DAILY BIBLE STUDIES

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

## RIGHT LIVING

*Sunday, January 29, 1928: Fourth Sunday after Epiphany*

READ St. James 2:14-26.

**F**AITH and works must go together. St. James makes this very clear. In the times of the Old Testament writers, however, little was known about faith; and while the prophets declared that the Messiah would come, the comforting truth of His righteousness becoming ours through faith was not generally understood. The simple, yet glorious, Christian truth is that Christ died for us that our sins might be washed away, and that faith in Him means an acceptance of this salvation. Right living then becomes a result of our faith. We try to do right because we love Him and not because we hope right living can save us. I cannot claim heaven because I am good, but I can, through God's mercy, as one for whom Christ died, enter heaven.

*Hymn 498*

*Monday, January 30*

READ Isaiah 5:1-12.

**I**SAAH brings before us the life which God would have us live. The gospel message enlarges the Old Testament truth and brings right living as a result of our loyalty. If I love my friend I will try to please him, not because I wish his praise, but because I love him and he loves me. I cannot claim that I am worthy of his love because I have tried to please him, nor can I really love him if I do not seek to help him. The good child tries to do what his father and mother wish him to do, not because they will reward him, although a reward is frequently given as an encouragement, but because he loves them.

*Hymn 234*

*Tuesday, January 31*

READ Hebrews 11:1-6.

**T**HIS wonderful chapter on Faith helps us to realize the gospel teaching of the union of faith and service. The heroes of faith mentioned in the chapter were all active in service as well as sincere in their loyalty. George MacDonald in his book, *The Seaboard Parish*, gives a translation of Hebrews 1:1 which makes the issue clear: "Now faith is the essence of hopes, the trying of things unseen." Faith seems to bring us nearer to God and makes us realize His interest in us, and thus being joined to Him as the branches to the vine, His life enters into us.

*Hymn 328*

*Wednesday, February 1*

READ St. Mark 10:17-22.

**W**EALTH can be honestly acquired and is a trust from God; but if wealth controls us so that it holds a higher place than brotherly service, then it works harm. The great truth of brotherhood throbs through the whole Bible from Genesis to Revelation. But wealth can never excuse us for idleness or for selfishness. Work becomes a blessing and is exalted when we realize that the Master Himself declared that both He and His Father were workers. Right living calls for activity, honesty, fellowship, mutual helpfulness, but, above all, for conscious fellowship with the Master who calls us to serve. We need greatly today the exaltation of work. It is a blessing which God has given us and is never to be considered as a curse or a burden.

*Hymn 493*

*Thursday, February 2*

READ I Corinthians 9:24-27.

**W**E MUST remember that right living demands self-control as well as active service. We are warned against indulgence of the senses. Strong drink, wild music, and night-long feasting and excitement result inevitably in a forgetfulness of God and a weakening of character. Right living demands something of abstinence, much of self-control, mastery of passion and impulses, resulting from self-reverence as children of God. Freedom, the moment it is interpreted as license, runs away with its boasting victim.

*Hymn 215*

*Friday, February 3*

READ I Peter 3:10-13.

**I**F WE realize that God has given us life, and that He will help us in our efforts to live rightly, then living becomes a joy. We thank God for our creation. In the Holy Communion we realize the glory and strength of the body as well as of the spirit: "That our sinful bodies may be made clean by His body." The Christian should find the joy of living and in that joy find strength to resist evil. Robert Browning makes the youthful David bring before Saul the delight of normal living:

"How good is man's life, the mere living!  
How fit to employ  
All the heart and the soul and the senses  
Forever in joy!"

The Christian has no right to think of life as weariness or of his human existence as a mere pilgrimage. We are God's children, placed here to learn how to live and to serve Him in bringing the world out of darkness into light; and when we realize the close union of the Master with ourselves, then, even though we are living on earth in the midst of struggle and battle, we can rejoice and be glad. So St. Paul writes to the Galatians: "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

*Hymn 318*

*Saturday, February 4*

READ I John 2:15-17.

**W**HEN St. John speaks of the world he means the bad things of the world and not the world itself, for we are told that God loves the world. Therefore we can realize our victories through Him who loves us. Christ came and gained the three-fold victory that human defeat might hide itself in His mastery. The three motions in right living come to fulfilment in Him. He made the vine to bear eternal fruit and lovingly joined us in the fruit-bearing. He went homeless and poor that we might have an eternal inheritance. He would not make bread from stones, nor would He use His divine power to gain applause, nor would He use evil as a means to achieve good. In Him, the Christ on earth, both Man and God, we see the glories of right living and we gain from Him at once inspiration and power.

*Hymn 128*

Teach me, dear Lord, for Thou art the Way, the Truth, and the Life. I can only bear fruit as Thy power controls my efforts. I can only love my brother as Thou dost inspire me with Thy love. And I can only master my body as Thou livest in me. Thou art my all in all. Amen.

AND as ye would that men should do to you, do ye also to them likewise.  
—Luke 6:31.

# Notes On the Conversations at Malines

1921-1925

By Viscount Halifax

## INTRODUCTION

THE Report of the Conversations held at Malines under the presidency of Cardinal Mercier in the years 1921-1925 ought, as promised, to have been in the hands of the public some time ago. The death of Cardinal Mercier and that of Abbé Portal, in January and June respectively, in the year 1926, and the consequent consecration of Monseigneur Van Roey to the see of Malines, involved a delay in the preparation of the Report until the autumn of that year, when the details of the publication were decided upon. There were again delays, owing to some misunderstandings in the spring of the following year, 1927, largely due to difficulties of combined meetings of the French and English members. Owing to rumors of hostility in various quarters during the summer and autumn and the attitude of the English Catholic press, which seemed to be jealous of the interest Cardinal Mercier had taken in English affairs regarding Reunion, I decided to go to Rome to ascertain the facts. Through the kind offices of Cardinal Cerretti, the late nuncio in Paris, I prepared a paper at the request of the Holy See, which I handed to the Cardinal when I arrived in Rome, and the Pope did me the honor of receiving me a day or two later. The Pope, after graciously expressing his appreciation of my undertaking a journey to Rome at my age, gave me his personal blessing, extending it to my life's work for Reunion, and it was with the greatest satisfaction that I returned homewards with the knowledge that the attitude of the Holy See had not changed from that which had always existed during the life of Cardinal Mercier.

Before returning to England I paid a visit to Cardinal Van Roey at Malines, who expressed his willingness at a suitable date to preside at such future Conversations as might be arranged on similar lines to those held under the auspices of Cardinal Mercier. On my return to England, both the English and French Reports, which had been for some time in the printer's hands, would have been published had not the Archbishop of Canterbury wished the publication postponed till the Revised Prayer Book had been submitted to Parliament, and now on the rejection of the Prayer Book Measure the Archbishop of Canterbury has again asked for another postponement of uncertain length. Considerable inconvenience will be caused by that delay, which to some extent may be obviated if I publish some brief notes which I wrote shortly after Cardinal Mercier's death in 1926, in regard to the Conversations. They are notes which I had always intended to publish, but which I should probably have kept back till the complete documents had appeared. Those notes may perhaps mitigate some disappointment at those documents being withheld.

In any case it is, I think, fitting that I should publish these brief notes on the Conversations which took place at Malines between the members of the Roman and Anglican communions, as I was, to a large extent, instrumental in bringing them about, and during the whole period remained in the closest touch with my fellow members, as well as with the responsible leaders of the Church at home. I can, therefore, speak with some degree of authority regarding the meetings themselves, the subjects which were discussed, and the results which have, thus far, been achieved.

Whatever the ultimate issue may be, no one who took part in, or was in any degree associated with, these conferences, can have failed to realize how deeply they have affected the relations hitherto existing between members of the Church of England and the Holy See. Never again can representatives on either side approach the subject of Reunion in the spirit of cold and critical detachment which prevailed before the Malines Conversations took place.

If nothing else had been achieved by these meetings and the frank discussions which marked their course throughout, this venture of faith (as I am bold to call it) would, on that account alone, have been amply justified.

But, for my own part, I have a profound conviction that these Conversations—informal and unofficial though they were—have been blessed and guided throughout by the Holy Spirit, who has used these occasions, in ways we know not, to lead us one step nearer to the goal of Catholic Unity, which we so ardently long to reach.

HALIFAX.

## 1. Object of the Conversations.

THE series of Conversations which were held at Malines, at intervals during the years 1921 to 1925, under the presidency of His Eminence the late Cardinal Mercier, had a two-fold object. One was to draw attention to the Lambeth Conference, which, by the action of the bishops of the Anglican communion, had brought the subject of Reunion before the notice of the Christian world. The other, to ascertain by a mutual exchange of ideas, whether there was a sufficient measure of agreement between what was held as *de fide* in the Roman communion, and the formularies and teaching of the Church of England, to justify the attempt to reunite the latter with the Holy See.

It may therefore be useful to recapitulate some of the conclusions arrived at in the course of these Conversations, which were not, however, in any case, exhaustive or final, nor such as to preclude further discussion at future conferences. The subjects dealt with included, among other questions, the Sacraments of the Church, Holy Scripture, the Episcopate, and, above all, the difficult questions involved in the claims of the Holy See and the position of the Pope in relation to the rest of Christendom.

The discussions revealed a considerable measure of agreement with regard to the following subjects:

1. That Holy Baptism constitutes the means of entry to the Church of Christ, and that all validly-baptized persons belong, in virtue of their baptism, to the Body of the Church. That the initiation thus effected must develop into an organized life.

2. That the Sacrifice of the death of Christ upon the Cross is the one all-sufficient sacrifice for the sins of the whole world; and that that Sacrifice is sacramentally offered by the showing forth—to use St. Paul's words—of that death, mystically represented by the separate consecration of the bread and wine; and that, as the formularies of the Church of England teach, "the Body and Blood of Christ are verily and indeed given, taken, and received by the faithful in the Lord's Supper."

3. That Communion in both kinds was once the custom of the Universal Church, and had only been discontinued in the West for reasons of a practical nature. The question was not, therefore, so much one of doctrine as of discipline.

4. That Holy Scripture requires the interpretation of the Church before it can be accepted as the ultimate standard of faith and doctrine.

The theological position of Anglicans that no doctrine may be considered to be *de fide*, and therefore binding upon the conscience of Christians, which cannot be derived from Holy Scripture, was not thought to be incompatible with that which is held by Roman Catholics.

5. That with regard to the position of the Holy See and the question of Papal Supremacy, the Anglicans, although, in common with the Orthodox Eastern Churches, they disowned the monarchy of the Bishop of Rome, and maintained that his doctrinal authority is not separate from that of the Episcopate, and can only be exercised in conformity with the traditions and teachings of the whole Church of Christ, conceded that a visible headship of the Church might be implied in the commission bestowed by our Lord upon St. Peter, and might even be found to be essential for the accomplishment of a reunited Christendom.

6. That the bishops derived their succession direct from

the apostles, and their authority and position in the Church are therefore *jure divino*.

### 2. Claims of the Holy See

CONSIDERABLE discussion took place during the Conversations as to the claims to preëminence of the Holy See, and the Roman Catholics dwelt upon the necessity of a visible head of the Church in order to preserve Catholic unity. It was urged that, apart from the proofs to be derived from Holy Scripture and from tradition, it was reasonable to suppose that our Lord did in fact make some provision for such a visible head of His Church in the persons of St. Peter and his successors, to act as a perpetual safeguard and center of unity for the whole episcopate scattered throughout the world. The unity of the family, it was argued, was preserved by the father, as also the unity of the state found expression in the person of the sovereign or president.

### 3. The Pope's Prerogative

ARISING out of a discussion of the Vatican Decrees, it should be noted that the prerogative of infallibility does not separate the Pope from the Church, nor may he act apart from the Church, of which he is the visible head and mouth-piece. His power consists, not in proclaiming or imposing new dogmas, but, as the chief bishop and pastor of the flock, in declaring explicitly and authoritatively what is the faith which our Lord Jesus Christ has committed to the keeping of His Church. It was further added that the definition of a dogma is not an expression of a new truth, but the authentic formulation of a truth which, from the beginning, was enshrined in the deposit of revealed doctrine, the bringing to light of that which had, in germ form, been contained in the teaching of Christ to His apostles. Before quitting the subject of dogma it was recognized by all that there are beliefs which must be imposed as Articles of Faith, and that, as to the greater number of such beliefs, and the necessity of holding them, there was a general consensus of agreement between the Churches.

### 4. The Need for Reunion

AS REGARDS the need for reunion among Christians it was acknowledged throughout the Conversations that the circumstances of the time revealed the necessity for its realization in the interests both of religion and morality, in a way that had perhaps never been so evident before.

The imperative desire for united action for the good of humanity, as witnessed by the formation of a League of Nations, was becoming more and more apparent in civil and political affairs. The same urgent call for unity is no less necessary in the sphere of religion.

### 5. The Lambeth Appeal

IN THIS connection two features in the Lambeth Appeal should be noted, one general, and one special. The first pointed to an external unity which was not to be a mere federation, but a re-incorporation of the severed parts into one united body. The second suggested a policy, not of surrender, but of revision and reunion founded on the acceptance of what was held to be *de fide* by the Universal Church from the beginning. Further, that all controversies of the past should be reconsidered in this spirit, as was exemplified by the fact that the Anglican bishops assembled at Lambeth had stated for themselves and their clergy, that they were ready to accept from the authorities of other Churches whatever form might be considered necessary in order that the Anglican ministry could be fully recognized by them, providing an agreement had already been reached upon all the points which had hitherto divided them. This statement of the Anglican episcopate, it was explained, had primarily in view, not so much the episcopally-governed Churches, but such, for example, as the Scottish Presbyterian, which claims to possess a valid ministry derived from the apostles, or the Wesleyan Methodists, who, to a large extent, use the Prayer Book of the Church of England. The bishops, in their appeal, invited these bodies to regularize their ministry by accepting episcopal ordination, and offered on their part to consider whatever form of authorization would commend their own ministry to the congregation in question. The offer, thus stated in general terms, involved their readiness to accept regularization of their own position, if it should be judged necessary, by the authori-

ties of the Roman or Orthodox communions. By making this offer it was recognized that the Anglican bishops were setting a conspicuous example of humility, and making a great sacrifice for the sake of unity.

### 6. The Thirty-Nine Articles

IN THE course of the Conversations allusion was made to the Thirty-nine Articles in relation to the Decrees of the Council of Trent, and it was stated by the Anglican members present that theologians like Dr. Pusey and Bishop Forbes of Brechin had held that the definitions of doctrine they contained admitted of an interpretation which would reconcile them with the Tridentine Decrees. It was suggested that a further study of those Decrees and of the history of the council which formulated them was greatly to be desired.

The change in the terms of subscription to the Articles which was effected by a modification of the civil law more than fifty years ago should also be noted, whereby the clergy by their signature give now only a general consent to the doctrine of the Church of England therein contained, without thereby accepting every proposition and phrase which may be found in them.

### 7. The Civil Power

IN VIEW of prevailing misconception as to the relations of the Church of England to the civil power, it may be useful to note, as was explained in the course of the Conversations at Malines, that, in England, ecclesiastical offenses are tried in the episcopal court of the diocese, with an appeal to the archiepiscopal court of the province.

In recent times an appeal has been asserted from the archbishop's court to the Crown in Council, not altogether unlike the *Appel comme d'abus* in France—an appeal the legitimacy of which has been the occasion of determined controversy.

The question, however, has ceased to have much importance as it is generally recognized that the synods of the province, the Convocations of York and Canterbury, are the final ecclesiastical authority, and that the action whether of the Crown, or of Parliament, or of the civil courts, is merely to give or refuse legal assent to the determinations of the ecclesiastical courts.

It may also be useful to add that, up to 1851, the ecclesiastical courts alone had cognizance of matrimonial causes—and that, as long as this was the case, a divorce *a vinculo* could only be obtained by a private Act of Parliament overriding, in that particular instance, the general law of England.

### 8. Conclusion

THE foregoing notes, brief though they are, will, it is hoped, make it abundantly clear to all who truly desire the unity of Christendom, how much is to be gained by the continuation and expansion of such Conversations as those which have owed their happy beginnings to the initiative and encouragement of the late Cardinal Mercier, whose death has filled so many hearts with a deep and abiding sorrow.

The whole subject of our relations with the See of Rome is of so vast and complicated a character, and the questions of doctrine and interpretation that will need to be explored are so numerous, that many similar conferences will have to be held—possibly of a more authoritative nature—before we can hope to make any real progress toward a mutual understanding. When, by the inspiration of God, and under the guidance of His Providence, a real desire for Reunion and the fulfilment of our Lord's words *ut unum sint* is entertained by all, then questions touching Holy Orders and the marriage of the clergy will settle themselves.

It is my earnest hope and prayer that the torch which has been lit at Malines may in God's good time pass to other and more vigorous hands, in order that the sacred fire may spread far and wide, kindling in the hearts of true believers a burning zeal for the restoration of Catholic and Apostolic Unity.

### 9. Cardinal Mercier's Last Letter to the Archbishop

I CANNOT more fittingly conclude these notes than by appending a translation of the last letter which the late Cardinal Mercier addressed to the Archbishop of Canterbury, before his final illness, which His Grace has most kindly permitted me to publish.

When I saw the Cardinal on his death-bed he gave me



leave to use the letter as I might think best, with the Archbishop's approval.

Malines, October 25, 1925.

My dear Lord:

AS SOON as I received your letter of August 1st, I made a point of acknowledging it at once, but I found myself compelled to ask for some delay in order to examine its contents. This delay has been prolonged far beyond my expectations. Being accustomed, as you are, to the difficulties of a large administration, I trust you will excuse me and forgive this apparent carelessness.

When I first read it, your letter caused me a certain uneasiness. I was not sure that I had grasped its inner meaning. The document was inspired by an unaltered goodwill, all appreciations on the past were encouraging, but reflections on the present situation and on future developments seemed to betray a shaken confidence.

This was not surprising since, in such a long protracted effort as our own, if the goal remains the same, the means to reach it vary according to circumstances and raise new problems at every step.

As our exchange of views are pursued within our meetings, the line of demarcation between the articles on which agreement existed or has been achieved, and the articles about which certain divergencies still exist become more and more distinct, the difficulties in the way of final success loom larger on the horizon, and the reasons for hoping seem less convincing.

When, on the other hand, we listen to the voice of our followers outside our meetings, we notice a restlessness which it is not within our power to appease, and it may be that we, I mean Your Grace and myself, feel some anxiety and weariness which are not always easy to dispel.

Among our Roman Catholics, this restlessness assumes two different aspects.

Some of them, full of enthusiasm and sympathy for our cause, complain of our apparent dilatoriness and of a silence which seems to them unduly prolonged. They are inclined to imagine that the problem of reunion being stated, like a theorem of geometry, its affirmative or negative solution ought to be reached immediately. If the worst came to the worst, they say a majority vote would put an end to all hesitations. They would like to see the Malines Conversations proceed more quickly and thus satisfy, without further delay, the curiosity of public opinion. Reunion would be such a beautiful and edifying spectacle that one could not provide too early for the religious-minded the comfort which they would derive from it.

Others, on the contrary, haunted by the policy of "all or nothing," consider only the final result, exaggerate purposely the difficulties which must be conquered before reaching it, and undervalue the supreme part played by Grace in the evolution of spiritual life.

Relying only upon themselves and upon the knowledge of their own weakness, they would readily abandon an attempt in which, it is true, they have never placed any confidence, which, at the bottom of their hearts, they perhaps never favored and for the success of which they perhaps never prayed.

Your Grace must, no doubt, meet with the same restlessness on the part of inveterate optimists and obstinate pessimists among your own flock; they wish to obtain from us a sudden solution, and, if they could, they would urge us to end the matter promptly.

Do you not think it would be weakness on our part if we gave way to these solicitations? We have responsibilities which our followers do not share and do not always understand. Our situation imposes upon us the duty to consider the general situation from a higher standpoint, according to deeper supernatural standards. The direction of consciences entrusted to us allows us to act with authority.

Your Grace's letter mentions certain declarations which ought to be made, certain statements in which the points agreed upon by the two sides should be definitely outlined and in which the points still under discussion should be recalled.

I eagerly accept this proposal and am ready to place it on the agenda of our next meeting, which might take place, according to the wish expressed by Lord Halifax, during the first fortnight of January, 1926.

I understand that two statements ought to be prepared, the first on the conclusions already reached, the second on

disputable points which have been partially considered, or on new subjects which, according to the wish of one or both sides, ought still to be placed on the agenda.

This comparative survey would show, I believe, that not only have our meetings brought hearts together, which is already a very appreciable result, but that they have also, on important points, harmonized our thoughts and achieved progress in agreement.

The first statement on common conclusions might be developed in more explicit form or be published in a reduced form. It would be a happy means of maintaining the religious interest of our respective flocks.

According to my humble opinion, however, it would be inopportune to publish the statement on disputable points. Negative conclusions, whatever they may be, would provoke polemics in the press, re-awake secular animosities, and accentuate divisions, thus harming the cause to which we have resolved to devote ourselves.

Faithful to our original purpose, we must bring to light progressively whatever favors reunion, and set aside or defer whatever stands in the way. Our original intention was not to examine, within a set time, a few questions of theology, exegesis, or history, with the hope of adding a chapter of apologetics or controversies to the scientific or religious works of our predecessors. On the contrary, we met face to face like men of goodwill and sincere believers alarmed by the confusion of opinions and the division of thought prevailing in modern society, and saddened by the progress of religious indifference and of the materialistic conception of life which follows it. We had in mind the supreme wish for reunion, for unity expressed by our Divine Saviour: "*Ut unum sint*"; "If they only could be one!" We set to work without knowing either when or how this union hoped for by Christ could be realized, but convinced that it could be realized since Christ willed it, and that we had, therefore, each one of us, to bring our contribution to its realization. Reunion is not our work and we may be unable to achieve it, but it is within our power, and consequently within our duty, to prepare it, and *pave the way* for it.

Was it not for this high purpose that the Lambeth Conference was called together in a spirit of trust in the wisdom and goodness of Divine Providence?

Is this not the unique object pursued for more than fifty years by our dear and revered colleague who devotes with such admirable zeal his time, his strength, and his heart to the cause of reunion?

I seem to hear the revered Dean of Wells addressing us in such moving words, at the close of our first meeting: "For four centuries, Anglicans and Roman Catholics were only aware of their antagonisms and divisions; they have met for the first time in order better to understand each other, to remove the misunderstandings which estrange them, to draw nearer to the goal so wished for by everyone: reunion."

When the revered Dean uttered these moving words, he did not merely address our small, exclusive group, but the mass of believers which we knew were behind us and whose perseverent faith in Christ and in the Church is the object of our constant care and anxiety.

As far as I am concerned, it is in this light of apostleship that I have looked upon my contribution to these conversations from the first day when the revered Lord Halifax and the Abbé Portal expressed the wish that I should join them. When, in January, 1924, I explained to my clergy and to my diocese the part which I had played in our conversations, I dwelt on the same point. I reminded them of the words of Leo XIII: "The great events of history cannot be gauged by human calculations." Foreseeing and fearing their impatience, I recalled to them the teaching of St. Paul on the unique source of the fruitfulness of apostleship: "So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "*Neque qui plantat est aliquid neque qui rigat sed qui incrementum dat, Deus*" (I Cor. 3:7). And I added these words which I beg leave to repeat here: "You are getting impatient, success is slow to come, your trouble appears wasted. Be on your guard; nature and her eagerness mislead you; an effort of charity is never lost."

Reapers of souls, we must sow in the sweat of our brow, mostly in tears, before the hour of reaping strikes. When this

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## PROTECTIVE SOCIAL MEASURES

BY CLINTON ROGERS WOODRUFF

NO CRITICISM is more frequently leveled at social service departments of the Church than that they dabble so much in legislation and seek to substitute law for character. I know from experience how often this charge is made and also that there is no foundation for it. No group of men emphasizes more often or more strenuously that no philosopher's stone of a constitution will take the place of the instinct for social justice, and no amendment is as important as the amendment of men's economic and social ideas. It must be borne in mind that there has been a marvelous transformation during the past century. In practically every field of human endeavor there have been developments that surpass Aladdin's lamp in mysterious accomplishments. Along with a great growth in population there has been a great growth in human demands and of the standards of life, and of the means to achieve them.

A century ago there was no need for rules and regulations in industry, because industry was a simple process, conducted under the immediate eye of the employer, who knew his men and called them by their Christian names. Industry was largely centered around the home.

How different today: modern industry has created entirely new and complicated callings for careful and different readjustment of standards, and the establishment of rules and regulations oftentimes of great intricacy and complexity.

In a recent illuminating article Dr. John B. Andrews pointed out how a just and satisfactory solution of these perplexing problems of modern industry was coming to depend more and more upon coöperation of social scientists, progressive business managers, labor officials, and legislators (and he should have added Church leaders), particularly to the end that legislation in the public interest be adopted to make desirable remedies permanent and universal in application, and effective in embodying the principles of social justice.

When he published his famous *Wealth of Nations* in 1776, Adam Smith could not foresee that within twenty-five years public spirited people would be forced to complain that large factories had developed, employing children from five to ten years of age, more than fourteen hours a day, in poorly ventilated, poorly lighted workrooms for a mere pittance and without opportunity for schooling. In 1802, after a sharp struggle, public spirited citizens, led by consecrated Churchmen, succeeded in getting the first modern child labor law enacted to help remedy this condition in England.

Objections raised by employers against that legislation sound familiar even today. As Dr. Andrews summarized it, they protested that protection of industry on the commercial side was the duty of government, but it should not interfere with the employer's management of his own business; (2) that conditions complained about were not really injurious to the workers, and, anyway, there is an inherent tendency for bad things to right themselves; (3) that such legislation would drive industry out of the country—a prophecy scarcely fulfilled.

In the United States our first labor legislation came a generation later, in 1836. Here, as in older countries, close personal relationship between employer and his workmen tended to disappear with the rise of the factory system. "Industry," said Dr. Andrews, "as a by-product, was increasingly adding to the 'human scrap heap.' Burdens of human wreckage—often the result of work accidents, disease, or unemployment—were thrown upon society. Engineers now tell us the community burdens of these three major industrial ills cost us billions of dollars yearly, much of it preventable. A single coal mine explosion in Utah cost the community \$1,000,000. In addition, the community losses in undernourished, uneducated children, increased charity, and crime, while less measurable, are none the less vital."

Interest in protective social legislation is clearly expressed and justified in the classic words of a court decision regarding the limitation of working hours: "As healthy mothers are essential to vigorous offspring, the physical well-being of women becomes an object of public interest and care in order to preserve the strength and vigor of the race." Surely, among Church people who daily recite the two great Commandments there can be no dispute about the soundness of this principle. Protective social measures are an essential part of a progressive Christian civilization.

We have five dioceses in Pennsylvania and their social interests may be said to be identical. Their social service departments have formed a central committee which coördinates their efforts with the active coöperation of the bishops. During the sessions of the legislature this committee places its chief emphasis on advancing those measures that have been selected as being worthy of support.

In 1927 it declared its policy to be to get behind the legislative program of the Consumers' League. This involved a bill for the inclusion in the Workmen's Compensation Act of accidents to illegally employed children. At present, the victims of such accidents, and they are known to be many, are in the same predicament as all injured workers were in before the passage of the Compensation Act. The proposed bill stipulated double the amount of compensation otherwise payable, and would hold the employer alone liable.

Then the committee joined in the demand that there must be modifications of the act to provide larger money awards and a shorter waiting period during which no compensation is granted; and other modifications of the act provided more adequate medical and hospital provisions for accident cases. It is only now that the hospitals are awakening to the fact that the inadequate amounts of compensation for medical attention not only make charity cases out of the patients, but force the state to pay for these cases, or, where there is no state aid, force the hospitals to collect enough from their charitable friends to meet the costs which should be borne by compensation insurance.

There was another group of bills designed to help and protect children which had our hearty support, namely, those proposed by the Children's Commission. The repeal of all general, local, and special legislation relating to indenture; a bill for the further control of child placement, another revising the present system of licensing lying-in hospitals; and the revision of the juvenile court acts redefining the jurisdiction in such a way as to get all child offenders out of the criminal courts into the juvenile courts and to get the cases of dependent children out of that jurisdiction.

There were two others dealing with still another phase of childhood and one which a comparatively few appreciated, although the conditions were appalling. One was the "Child Marriage" bill which places the marriageable age for both sexes at sixteen years. Formerly a boy could marry at fourteen and a girl at twelve. *Mirabile dictu!* Another was known as the "Hasty Marriage" bill and provided for five days' advance notice of intention to apply for a license. In both bills the Orphans' Court was given power to make necessary exceptions.

The child marriage bill was passed by an overwhelming vote, thanks to the hearty coöperation for this Central Committee, which also backed up the efforts of the Public Charity Association with its \$50,000,000 capital building fund program, and likewise the Consumers' League Workmen's Compensation legislation. It helped secure adequate appropriations for Mothers' Pensions. It secured and held close association with the members of the legislation and the representatives of the various public bodies working to mold legislation. The committee acted as advisor of the bishops and they, in turn, backed up the committee with their personal endorsements and work, so that the legislature knew where the Church stood on all matters of social legislation.

This is a sound policy so far as legislation is concerned for those states where there is more than one diocese.

Can a similar policy be followed for a province representing numerous states of diverse problems and activities? Perhaps not, but this a provincial social service commission can do, it can help establish those standards of legislation and personal conduct which are recognized as essential to the present and future welfare of humanity.

I think it can be truthfully said that never in the history of the world was so much being done to solve the evils of social and economic conditions, and ameliorate and improve the situation of the poor as in these latter years. Multitudes of men and women of heart culture, as well as head culture, are devoting their lives to a practical application of the social remedies proposed in the New Testament.

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ALL SERVICE ranks the same with God—  
With God, whose puppets, best and worst,  
Are we; there is no last nor first.

—Robert Browning.

# Forming an East African Province

By the Rt. Rev. Thomas Cathrew Fisher, D.D.

Bishop of Nyasaland

THE meeting of a conference of bishops and others at Nairobi in July last to consider the question of the formation of a province of East Africa has aroused some interest. It is probable, however, that while the matter is no new one to those who are immediately concerned, its history and connections are little known to many others, even among those who take an active interest in Church matters.

East Central Africa consists roughly of that part of Africa which is south of Egypt and the northern Sudan, and north of the river Zambesi. Missionary work has been in progress in this area for some half century, in parts for longer, but the main results come from about this period. Bishop Mackenzie died near the junction of the Shire and Ruo Rivers in 1861, Smith and Wilson reached Uganda in 1877. Since then the work has been carried on by two missionary societies from England, the Church Missionary Society in some parts and the Universities' Mission to Central Africa in others. These missionary societies, as is well known, though of course in full communion with each other, work on rather different lines. In addition to the mainland there are three islands near the coast which might be regarded as part of it: Zanzibar, Mauritius, and Madagascar. Zanzibar has always been part of the work of the U. M. C. A.; the two other islands are separate and the missionary work in them has been done by missionaries of the Society for the Propagation of the Gospel. All the mainland affected is now under British rule, though the Tanganyika part of it was formerly German and is now held under mandate. Zanzibar and Mauritius are in practically the same position, but Madagascar is a French colony.

The work has always been organized in dioceses which have steadily increased in number: they have owed allegiance to the Archbishop of Canterbury, to whom all the bishops have taken their oaths and by whom they have been consecrated, but they are not part of the province of Canterbury and the position has always been somewhat anomalous. The question of uniting the dioceses into a new province under their own archbishop has been under consideration for many years, but there have been many difficulties, both geographical and ecclesiastical, to be met in attempting to do so.

The present attempt owes most, perhaps, to the late Bishop of Zanzibar, Dr. Weston, who was certainly anxious for it and at work at it as long ago as 1910. Its establishment was one of his greatest wishes, and had he lived he would almost certainly have been the first archbishop, since he was senior in point of standing and was the only bishop in the province who held his D.D. degree by examination. Apart from his outstanding personality he had every claim to the office. He worked steadily for the creation of the province, and in 1920 it looked as if he had succeeded. Since that time there have been disappoint-

ments, but if the province eventually comes into being, it may certainly be said to be his child, even though a posthumous one.

The 1920 Lambeth Conference passed the following resolution on the subject of provinces:

"Whereas, it is undesirable that dioceses should remain indefinitely in isolation or attached only to a distant province, the gradual creation of new provinces should be encouraged and each newly-founded diocese should, as soon as possible, find its place as a constituent member in some neighboring province. The fact that dioceses proposing to form a province owe their origin to missions of different branches of the Anglican communion need be no bar to such action."

The bishops concerned (Zanzibar, Mombasa, Uganda, Kampala, Northern Rhodesia, Madagascar, and Nyasaland) agreed to the proposals generally, all being present at a meeting with the exception of Madagascar, who sent a message of agreement. Mauritius, which might geographically have been included, explained that its connections were so much bound up with India that it would not be convenient to be in an African province.

The Archbishop of Canterbury approved the idea and was prepared to sanction it.

Next it went to the societies concerned with the missions affected.

The C. M. S., the S. P. G., and the U. M. C. A. all approved and nothing further could be done in England. The 1920 arrangements ended with a photograph of the Archbishop of Canterbury and the bishops of the proposed new province, and the people most concerned returned to Africa thinking and hoping that the matter was settled in all but details. This, however, did not prove to be the case.

BEFORE such a province can come into being, it is necessary that it should receive the consent of the synods of all the dioceses concerned. The synod of the diocese of Nyasaland, which was the first to meet, passed a resolution approving. So far as we know, it never came formally before any other diocese at this stage except that of Uganda. Early in 1921 or thereabouts, after a full discussion, the proposal was rejected by the Uganda synod and for the time came to an end.

The Bishop of Mombasa, however, to whom after Bishop Weston the attempt to form the province owes most, did not despair, and his synod, when it met, asked the Uganda synod to agree to a conference on the subject, as it was felt that more than possibly they had not fully understood what was proposed. This conference was to consist of the bishops of the dioceses affected with up to six other representatives of each diocese, clerical or lay, English or African, as the diocese chose. The Uganda synod agreed to this, and the Bishops of Mombasa and Zanzibar (still Bishop Weston) began making arrangements for it to take place, the proposed date being March, 1925.

In November, 1924, Bishop Weston died, and again the pro-



BISHOPS PRESENT AT NAIROBI CONFERENCE  
Seated: The Bishops of Zanzibar, Mombasa, Nyasaland, and Uganda.  
Standing: The Bishops of Masasi and Upper Nile.

posal lapsed. We all felt, however, that we ought to carry on, and the Bishop of Mombasa began again to make arrangements, particularly with the Bishop of Madagascar, who was now the senior bishop of the group, with a view to a new date. While these were in progress the proposal was again stopped by death, for early in 1925 the Bishop of Madagascar died on his way home, and everything had to begin again.

This time, however, the arrangements were more successful. A particularly happy combination of events made them so. The Uganda Jubilee was to be kept in June, 1927, and the Bishop of Uganda had most kindly asked all the East African bishops with some members of their staffs to be his guests in Uganda and join in the celebration of it. It seemed an obvious suggestion that the conference should take place either before or after the Uganda meetings, when the members of it would already be in the neighborhood, and after a good deal of correspondence, both by letter and cable, it was arranged to hold it in the week following the Uganda Jubilee. Of the original bishops who had agreed in 1920, two were dead and one other (Kampala) had retired; two new ones were in office (Upper Nile and Masasi), as the dioceses of Uganda and Zanzibar had been divided. The newly appointed Bishop of Madagascar did not feel he could leave his diocese so soon, and the Bishop of Northern Rhodesia was unfortunately prevented from coming by an engagement of long standing which could not be broken. The other bishops all agreed to come and bring what other representatives could come also. Each bishop did, in fact, bring an archdeacon, and the nearer dioceses several others as well.

The following extracts from the letter sent out summoning the conference express the hopes and aims with which it was called:

"In considering the possibilities of a province, the first thing it seems right to say is that all past experiences in Church history is on the side of such a system. If it has been found a help everywhere else for dioceses near each other to be grouped thus, there is at least a very strong probability that it will be so in our case. The presumption is all in favor of it.

"Whether we like it or not, the different parts of East Africa are coming together; Governors are now meeting regularly, and other groups are doing the same. If the Church is to speak with force and authority, a similar coming together is needed. In very many cases we all face the same difficulties and have to deal with them. Where this involves putting our views before others, it is obvious that resolutions of an East African province would carry far more weight than those of a single diocese. And in such matters there is little probability of any controversy among ourselves. In matters relating to marriage, labor problems, education, and such like we are likely to find complete agreement.

"It is likely to be a practical help in our relations with England. Nothing can cut us off from Canterbury, but the fact that when we need advice and help from the Archbishop and the Lambeth Council we can ask for it as a province after preliminary discussion among ourselves, will almost certainly be a help to the archbishop and will enable him to give us his advice more readily and effectively. It is only fair to him that where we can settle small matters among ourselves we should do so, but we know we shall always have his help when we need it.

"But while all the above is true and in its way important, it is in the region of the smaller matters. Fundamentally we should get together because it is the Christian thing to do. We ought to know each other and understand each other, and we shall never do it if we stand apart, united only in our common connection with home. We have all of us much to learn from each other; if any diocese feels it has little to gain, then it must have much to give. . . . There will, no doubt, always be differences—no two nations and perhaps no two individuals can express themselves in exactly the same way—but if we are all expressing the same love and faith, we can all rejoice in each other's experience of it. We want to come together not to criticize each other or dictate to each other, but to learn from each other, help each other, and love each other. The only question really worth asking is, what does our Lord wish us to do, and can we doubt the answer?

"Our work in the coming conference is to frame proposals for the synod of each diocese concerned to consider. The final decision must rest with them as it is right it should. But we are to come in faith and prayer that the Holy Spirit will guide us so to frame them that they may be acceptable and may enable us all to do our work more effectively for the glory of God and the salvation of men."

[NOTE: A full account of the proceedings and conclusions of the Nairobi Conference was printed in THE LIVING CHURCH of September 3, 1927, page 604.]

A SOFT ANSWER turneth away wrath: but a grievous word stirreth up anger.  
—Proverbs 15:1.

## THE PATRIARCH MELETIOS

### His Relations With the Egyptian Government

THE Patriarch of Alexandria is second in dignity in the Orthodox Church only to the Ecumenical Patriarch, and as such he is a spiritual personage of the first importance. But in Egypt he is also the head of the Orthodox *millet*, and as such he is a temporal personage of the same importance.

When the Patriarch Meletios was elected in May, 1926, to succeed the Patriarch Photios, whose lamented death took place at Lausanne in 1925, on his way home from the Nicæan Commemoration in Westminster Abbey, the Egyptian government expressed its satisfaction at the event, and on his applying for Egyptian nationality sent a gunboat to bring him to Alexandria, on his arrival at which he was at once enthroned in the ancient cathedral of St. Sabas and assumed the spiritual function of Patriarch of Alexandria and Ecumenical Pope.

Contrary to the natural and inevitable expectation, however, the Egyptian government withheld the issue to him of the *berat* signed by the King of Egypt, which was necessary to place him in possession of the rights and authority of the temporal head of the Orthodox in Egypt. In consequence, his position has been hampered and precarious for the past seventeen months.

The ostensible ground advanced for the delay in the issue of the *berat* was that the Syrian or Arabic-speaking Orthodox of Egypt, who form less than a tenth of the *millet*, were dissatisfied with their representation in its administration, and that until their claims were met nothing would be done. On the other hand, while few ecclesiastics possess the devoted and enthusiastic admiration of a wider circle of friends, the very facts which have won the Patriarch Meletios that admiration have made him an object of dislike and suspicion. Thus the courage which he displayed during his brief Patriarchate in those dangerous months before and after the holocaust of Smyrna in 1923 make him the *bête noir* of the Turkophiles in Egypt. As a pronounced friend of Great Britain and as a sincere well-wisher of the English Church—it was he who as Ecumenical Patriarch was privileged in 1922 to write to the Archbishop of Canterbury announcing the Constantinople acceptance of Anglican ordinations—he was peculiarly unacceptable alike to the anti-British fanaticism of ultra-Nationalists of the Wafd and to certain currents of anti-Anglican ecclesiasticism, which maintained a steady intrigue to secure the refusal of the *berat* and his removal, which, in spite of the tact and firmness of Lord Lloyd, at one time seemed likely to be successful.

It is a matter, therefore, for profound satisfaction that an agreement, whereby a Syrian is to be consecrated bishop and to be given a seat on the Holy Synod of Alexandria, has been reached—the full details are not published—and that King Fuad issued the necessary *berat* at the beginning of December.

—Church Times.

## NOTES ON THE CONVERSATIONS AT MALINES, 1921-1925

(Continued from page 421)

blessed hour does strike, another very likely will have filled our place: "*Allius est qui seminat, allius est qui metit*" (St. John 4:38).

It is in this spirit of Christian patience and supernatural confidence that we shall meet again in January next, content to labor and to sow, leaving to the Holy Spirit and to the working of His Grace the choice of the day and the hour for reaping the crop which our humble works and our prayers endeavor to prepare.

For this also and above all we must declare: We associated ourselves as students, it is true, but our association is chiefly spiritual and joins in common prayer. The knowledge of our mere existence and of our periodical meetings is, for the general public, a constant exhortation to religious thought and collective prayer for reunion.

I am,

Your Grace,

Your obedient Servant,

(Signed) D. J. CARD. MERCIER,

Arch. of Malines.

# CORRESPONDENCE

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

## PARTISANSHIP IN THE CHURCH

To the Editor of *The Living Church*:

I HAVE JUST received some printed matter from the Evangelical Education Society which has brought to my mind a number of questions. And may I say that some of the members of my congregation have also received copies and are much disturbed?

First of all, why should the Protestant Episcopal Church accept articles which were imposed upon it in a time when Presbyterianism was somewhat in the ascendancy? The Presbyterians have, most of them, left the Church. Then again, where does this Church deny that the consecrated bread and wine is the Body and Blood of Christ?

I notice that criticism is also directed against a number of bishops because they wear vestments which somewhat resemble those worn by Roman bishops. If the Church is Catholic, why not? Where is it forbidden? And who authorized the wearing of the awful creation seen upon most of our bishops? Did St. Peter wear a magpie?

It seems to me that the organization which is fighting this thing, while partly right, is putting too much emphasis upon clothes and forms and Roman doctrines, which have little to do with preaching the gospel and bringing our Lord's blessing to the plain man on the street.

I refuse to take sides with any party, but I cannot stand by and see one group of loyal Churchmen say to another, "Do as we think or get out." "Lord, to whom shall we go? Thou hast the words of life." (Rev.) OLIVER F. CRAWFORD.

Oil City, Pa., January 18th.

## WHAT DO WE MEAN BY CHURCH UNITY?

To the Editor of *The Living Church*:

EVER SINCE the invitation went out for representatives of the Christian Church in all its various branches to meet at Lausanne, I have been asking myself and groups of ministers of various denominations at various Ministers' Associations, and our own clergy at meetings of our clericus, "Just what do we mean by Church Unity?" Of course I know the answer usually given: "The unity which Christ prayed for: That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." But when asked to express an opinion as to what Jesus was praying for, the unity Jesus had in mind, there has always been a profound silence.

I wonder if any within the Church are satisfied in their own mind just what it is we are trying to get the various bodies of Christians to consent to. And before we go any farther in the matter of conference, would it not be a splendid thing for us to settle among ourselves what we understand by "Church Unity"?

It is useless to say that that was not the thought back of the Lausanne Conference. The preamble to the report reveals that it was in the mind of those who formed the report and was accepted by the conference. It was also in the mind of those who formed the last report, which was not accepted by the conference. It was in the mind of those who from time to time commented upon the actions of the conference. And it is in the mind of the whole Church now.

Can anybody throw light upon a very cloudy subject?

McKinney, Texas, January 7th. (Rev.) BENJAMIN BEAN.

## WHY THE LOCKED DOORS?

To the Editor of *The Living Church*:

ON BEHALF not only of myself but of thousands of others who travel, let me say the following:

My territory covers western Pennsylvania and the northern part of West Virginia, but I think other sections of the country are much the same in the following respect. When I enter a town or while I am waiting for a train to take me to another town, I often wish to go into a church to pray or meditate. Naturally I look up an Episcopal church, and nine times out of ten I find its doors locked. If a parish house adjoins

I try its doors also—with the same result. Then I leave, with the feeling that I am being watched as a suspicious character.

Once I did get into a church but I was watched so closely by a couple of old ladies that I gave up and left in disgust. They evidently thought that the only reason one would enter a church on a week day would be to steal.

What do I do in such a case? I go to a Roman Catholic church. There I am not turned away, and there I may worship or meditate in the Divine Presence without gathering the suspicions of any others who may be in or about the church at the time.

One Episcopal clergyman gave as his reason for locking the church the fear that something would be stolen. In that particular church there was nothing that a thief would wish to bother with. The average Roman church has far more in the way of valuables than the average Episcopal church.

Another excuse was that no one would be coming to pray on a week day anyway. Of course they won't if the church is locked.

The best one can do who wishes to make a week day communion in the average small city or town is to attend Mass in a Roman Catholic church.

How much longer must the above stated conditions continue?

RONALD S. RHOADES.

Pittsburgh, Pa., January 14th.

## PLACING PRIESTS

To the Editor of *The Living Church*:

I HAVE BEEN interested in the letters concerning a bureau for placing priests.

As an old "Bradstreet," may I say that it *can* be done. It will take some money. How much I cannot estimate. But it will take a willing coöperation on the part of bishops, clergy, and vestrymen. If they will but coöperate, a very useful agency can be set up. There need be very little traveling on the part of the one who conducts the agency. Some traveling might be necessary, but on the whole the work can be fairly well done through the "original matter" and reports kept filed and "revised" regularly.

The original matter would be of two kinds: (1) for the clergy, and (2) for the parishes.

That for the clergy would be sent to them first and they would fill it out with a biographical sketch, with probably a photo. Other blanks would be sent to vestries they had served (and possibly to merchants with whom they deal), and opinions obtained.

That for parishes would be sent to the vestries and a statement of their condition, together with their programs for the future, would be made. Opinion blanks would be sent to the clergy who had served these parishes and to the bishops.

All this data would then be tabulated and could be furnished to those interested at a specified price per report.

(Rev.) OLIVER F. CRAWFORD.

Oil City, Pa., January 13th.

## "A NEW WAY OF USING THE DISCUSSION METHOD"

To the Editor of *The Living Church*:

IN THIS week's issue of your paper I was glad to see an article called A Novel Study of the Old Testament, written by an enthusiastic member of Dr. Delany's group. I wish to endorse every word of that article for I had the privilege, by courtesy of Dr. Delany, of attending one of these meetings one Friday evening in December. I would suggest with Miss Burton that the clergy and the young people's fellowships try out this plan being so successfully used at the Church of St. Mary the Virgin in New York. It is called the Tutorial Method. That is, some one is a tutor for the whole group giving the short lecture which follows along the lines of the chapter of the text book the group is studying. Then the one big group divides into two groups and

each goes off with a leader to discuss some question given by the tutor at the end of his lecture; the two groups to bring in decisions at the end of twenty minutes when the tutor calls both groups back together to give their decisions, when the two groups have a chance to pitch into each other's decisions.

It is most interesting and well worth trying by the fellowships. It is less of a debate and has a confessional attitude. When I heard of this plan being tried I was curious to see it working as I am leading a class on the Discussion Method, trying to train some in the process of leading a discussion; so I wrote to Dr. Delany asking the privilege of seeing how it worked. It was a very stormy evening that I took for my visit, and yet the attendance was great, showing the interest awakened in those who are members. I would commend the Discussion Method and this use of it to all parishes.

B. B. VAN HARTLINGEN.

(Mrs. Arthur Van Hartlingen)

Bryn Mawr, Pa., January 15th.

### CHURCH ARMY SEEKS RECRUITS

To the Editor of *The Living Church*:

THE CHURCH ARMY in the United States recently opened its training center in Providence, R. I., and a group of splendid young Americans are preparing for evangelistic work on the society's motor mission vans, in rural areas. Clergy can help by recommending keen, unmarried men, from twenty to thirty years of age, from their chapter of St. Andrew's Brotherhood, Young People's Fellowship, etc.

*The need for men is urgent*—men who know Christ and are eager to make Him known; men who are convinced Episcopalians, willing to endure occasional hardships in a roving life with oftentimes only a minimum of comfort and with but moderate pay.

The field is wide and the adventure of aggressive evangelism within the Church open to such as will risk a lot for the Master of lives. *The Company of Candidates-in-waiting* receives youths from sixteen to nineteen years as members, and these are helped in their more remote preparations by correspondence and literature.

Address all enquiries to Diocesan House, 416 Lafayette street, New York City. (Capt.) B. F. MOUNTFORD.  
New York City.

### "PROOFREADING THE BIBLE"

To the Editor of *The Living Church*:

A WRITER in the January *Atlantic* on Proofreading the Bible reveals some startling "errors" that were overlooked, or underlooked, by early proofreaders of King James' Version, one of those errors being responsible for an article in the Apostles' Creed, "He descended into hell."

The *Atlantic* writer is proofreading a translation of the New Testament by Edgar Goodspeed and issued by the University of Chicago. The error in question is in Verse 19 of the First Epistle General of Peter, Chapter Three. "By which also he (Christ) went and preached unto the souls in prison." Professor Goodspeed, it seems, follows the discovery made by another biblical proofreader, Rendel Harris, "who conjectured that by an error of the eye the name of Enoch had dropped out of Verse 19," with the following very lucid results. "In it," (a like "Spirit," with Christ), "Enoch went and preached even unto those spirits that were in prison."

This seems to be a case of mistaken identity. One wonders where Mr. Harris got the idea and why it appealed to Professor Goodspeed. Is it a discovery of, or by, say, Reincarnation? Were both these scholars on earth before and, at one time, in "the place of departed spirits": "Which are considered as words of the same meaning in the creed"? That must have been a long time ago! Perhaps the recent arrival, and—departure—of the Mahatma, in our noisy America, sent both of these gentlemen to their proofreading—and pleasant memories. God knows, I don't. But is this interpretation generally accepted by scholars? Is there more scholastic evidence in favor of the Enoch interpretation than of the Christ interpretation? Both cannot be right. The creed should be both biblically and philosophically correct. We recite it daily. We don't want to gag over it. We don't want to recite untruths about Jesus. Let God be true and every man a liar. What do our Episcopal Church scholars say about this Enoch discovery? We are revising our Prayer Book. Youth and age alike demand the truth. The old creed is dear, "bound by an iron band to the heart, not a tie will break, not a link will part" and, "memory flows like lava-tide." But the truth is dearer. The age demands the truth about Jesus. It is groping back to first principles. If it were Enoch that descended into hell then it was not

Christ. To say that, in a Christ-spirit, he descended, does not justify the change of persons. The days of revision are here. The time of General Convention draws nigh. What do our Church scholars say of First Peter, Chapter three, verse 19? Red Lodge, Mont. (Rev.) FRANK DURANT.

### APROPOS THE STATUS OF MORNING PRAYER

To the Editor of *The Living Church*:

A PRIEST FRIEND of mine, who is a recent graduate of the Episcopal Theological School, Cambridge, and is now associated with a cathedral parish where "Lord High Matins" still reign supreme, writes as follows:

"Having just come from Morning Prayer I am more sure than ever that the complacency which characterizes many Anglo-Saxons is due to the predominance of that service as the chief religious outlet for our people. There is nothing stimulating, nothing which gives power; nothing outside ourselves which pulls us up and out. . . . Morning Prayer will never benefit people who really need redemption. There is where the Buchman movement really does have some effect. . . . And such is the value of Communion, Sacrifice of the Mass, what you will. It stimulates, it has explosive powers. It really sets things going on in one, whether it overcomes the opposition of sin in one's life or not. There is something there."

The *Churchman* please copy!

(Rev.) EDMUND L. SOUDER.

Baguio, P. I., December 19, 1927.

### A GENTLE REBUKE

To the Editor of *The Living Church*:

TO THE EDITOR of *Around the Clock*, who does not "think it quite proper . . . to have a crucifix on the stage in a musical comedy," this little bit of verse:

"CHRIST IN WOOLWORTH'S  
"I did not think to find You there—  
Crucifixes, large and small,  
Sixpence and threepence, on a tray,  
Among the artificial pearls,  
Paste rings, tin watches, beads of glass.  
It seemed so strange to find You there,  
Fingered by people coarse and crass,  
Who had no reverence at all.  
Yet—what is it that You would say?  
For these I hang upon My cross,  
For these the agony and loss,  
Though heedlessly they pass Me by.  
Dear Lord, forgive such fools as I,  
Who thought it strange to find You there  
When You are with us everywhere."

New York, January 21st.

OSBERT REID.

### EPIPHANY

SINCE I am poor, and have no wealth to spend  
Spite of my saving, and my gnawing thrift,  
The choicest thing I have, to Thee I send  
And offer Thee my love, a golden gift.

I raise my eyes to Thee, of all creation  
The One not touched by anger and pretence;  
In that one act, an act of adoration,  
I send to Thee a gift of frankincense.

From my weak heart, on earth the one most lonely,  
Most mean, most full of tears and earthly stain,  
I tender Thee my dearest gift; 'tis only  
Myrrh of my sorrow and my bitter pain.

So, though I have no wealth to spend—behold!  
I offer myrrh, and frankincense, and gold.

MARGARET FOSTER SHAFER.

### HAPPINESS

HAPPINESS goes out from the heart before it comes in. It never by any chance stays at home.

You can harvest it for the common good, but you cannot store it for your individual use.

You can lend it but you cannot borrow it.

You can earn it but you cannot buy it.

You can spend it but you cannot accumulate it.

A man must contribute to the stock of human joys before he can participate in its profits.

To seek happiness without giving it is a futile quest, and all our longings for it, if we have not learned to give it to others, are as empty bottles in the winecellar of the soul.

Happiness never really was any good in this world but to give away.

—Rev. Albert E. Ribourg.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## AN IMPORTANT BOOK ON THE HOLY EUCHARIST

REPORT OF THE ANGLO-CATHOLIC CONGRESS, 1927: SUBJECT, THE HOLY EUCHARIST. Milwaukee: Morehouse Publishing Company. \$2.00.

THE proceedings of congresses in the Church, however interesting at the moment, are not apt permanently to enrich theological libraries. They are too miscellaneous in content, and too much concerned with questions of only passing interest, to do this; and the papers contained in them, however valuable, are liable to be forgotten in a few years at most. It is a pity, therefore, that this report of the Anglo-Catholic Congress held in London last summer could not have been published with a title that would make clear to everyone its real nature—a constructive treatise on the Holy Eucharist of permanent value. The papers are written by some of the foremost theological scholars of the Anglican communion, and thanks to the skill with which their subjects were chosen and arranged, they combine to produce the most important comprehensive treatment of the Eucharist from the Anglo-Catholic standpoint now available. No priest should fail to possess and study it. And it should not be permitted to sink into the obscurity of "Reports."

The volume deserves a more extended review than can be given here, for its papers, almost without exception, are of the very highest order—securely grounded in Catholic learning, and completely abreast of modern research and thought. The main part of the volume consists of twenty-three papers under eleven successive general heads: The Background of Sacramental Belief; The Context of the Eucharist; The Eucharist and Revelation; The Idea of Sacrifice Outside Christianity; The Christian Sacrifice; The Real Presence; The Approach to the Presence; The Meaning of the Presence; The Reserved Sacrament; The Eucharistic Liturgy; and Eucharistic Worship. There are added the Bishop of Nassau's inspiring Concluding Speech, and an Appendix of incidental Addresses from Father Hughson, the Rev. G. D. Rosenthal, and Sir Henry Slessor. A very impressive array.

The list of writers is long, but some of those best known in America are Dr. P. N. Waggett, S.S.J.E., Dr. N. P. Williams, Miss Evelyn Underhill, Dr. E. O. James, Canon Goudge, Dr. E. G. Selwyn, Dr. Darwell Stone, the Rev. Francis Underhill, Prebendary H. F. B. Mackay, Father Thornton, C.R., the Rev. K. D. Mackenzie, and the Rev. G. H. Clayton.

The treatment of the Reserved Sacrament by Prebendary Mackay and Father Thornton illustrates how a subject of acute controversial interest can be treated by competent and responsible men in a manner at once dignified, well balanced, and accurate. Their papers have been issued in separate form.

It is to be hoped that the volume will come to a second edition, and that in that event the title will be so modified as to bring out its constructive and permanent value.

FRANCIS J. HALL.

MANY BOOKS have been written on the contribution which Israel has made to civilization, but never has the task been accomplished more successfully than in *The Legacy of Israel* (Oxford University Press, American Branch. \$4.00), planned by Abrahams, edited by E. Bevan and C. Singer, and written by a group of brilliant students of Judaism, such as Burkitt, Herford, Box, Montefiore, and others. The chief value of the book lies especially in its keen analysis of issues in Judaism during the period between the fifth and sixth centuries A. D. and the time of Spinoza. Moreover, the many illustrations which adorn the book are copies of rare pictures and manuscripts. Israel's contribution to modern civilization has been great, and its story is clearly and authoritatively told in this volume.

THE LONELY ISLAND (TRISTAN DA CUNHA). By Rose Annie Rogers. With three maps and twenty-four illustrations, Milwaukee: Morehouse Publishing Company. \$3.00.

THE story told by Mrs. Rogers in the pages of this book is one that surely cannot fail to arouse the interest and enlist the sympathies of its readers. In 1921—to start at the beginning—there appeared in the English *Times* and *Guardian* respectively an appeal for a missionary and a schoolmaster to go out to Tristan da Cunha, an island situated in mid-Atlantic, midway between South Africa and South America, and 1,320 miles from St. Helena, the nearest inhabited land. Henry Martyn Rogers, who was at the time curate-in-charge of a parish near Leicester, responded to the appeal, and stated that he was willing to go out to the island for three years. The S. P. G. gladly accepted his offer, but so few and far between are the ships that touch at Tristan da Cunha that he and his wife had to wait a whole year before they could find one willing to take them thither. In April, 1922, they arrived at their destination on board a Japanese vessel, which also carried mail bags for the islanders and stores enough to last them a year.

In the following May the *Quest*, with the members of the Shackleton-Rowatt expedition, visited the island; after that no sail was sighted and no news whatever came from the outside world until February, 1925, when a boat bound for Durban and Australia arrived in search of fresh meat, stores being short. On this boat the missionary and his wife, with their baby son, left the island, hoping at some future date to return. But it was not to be.

Such is the brief outline of the story told in this book, and told simply and clearly, with no adornments of style or attempts to make it sound adventurous or exciting. The almost matter-of-fact narrative goes on from page to page. We meet the islanders, simple and friendly (only thirty families in all, mixed English and Italian), watch the building up of church and school, and the community life, taste the hardships and privations endured by all—the lack of good food, for the rock is barren and arid—and above all, the awful isolation from the larger world of men. In these days it hardly seems credible that such a lonely spot can survive on the face of the earth; yet it is so.

Mrs. Rogers does not say definitely that the hardships endured by them during the three years of their sojourn on Tristan caused her husband's death, but it seems more than likely. Yet that he felt that his life and effort there had not been vain is proved by words he uttered in a public lecture delivered shortly before his death:

"The rushing of the Atlantic waves is still in my ears, while I can still smell the kelp on the beach, and can see those eager, tear-stained faces pleading for our return—for my heart is ever there and I hope I may yet be able to return to the little island flock I love so well."

E. M. H.

A BOOK WHICH SHOULD fascinate Christian as well as Jew has been written by Maurice H. Farbridge, a cultured Jewish scholar. In *Judaism and the Modern Mind* (Macmillan, \$2.25) he presents a reverently written book on the majesty of his ancient faith and tradition. He pleads for observance of Israel's ancient customs and time-honored ceremonials, and shows that tradition often embodies a more exalted message than factual history. The basic elements of Israel's faith have no need to fear the advance of science and scientific criticism. Mr. Farbridge has stated his case with uncommon clearness and charm.

And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away. —Longfellow.

# Church Kalendar



## JANUARY

29. Fourth Sunday after Epiphany.  
31. Tuesday.

## FEBRUARY

1. Wednesday.  
2. Thursday. Purification B. V. M.  
5. Septuagesima Sunday.  
12. Sexagesima Sunday.  
19. Quinquagesima Sunday.  
22. Ash Wednesday.  
24. Friday. St. Matthias.  
26. First Sunday in Lent.  
29. Wednesday. Ember Day.

## KALENDAR OF COMING EVENTS

### JANUARY

29. Convention of Mississippi.  
31. Conventions of California and Southern Ohio.  
— Convention of Oregon.

### FEBRUARY

1. Conventions of Los Angeles and Michigan.  
3. Convocation of Eastern Oregon.  
5. Convention of Spokane.  
7. Conventions of Chicago, Lexington, Olympia, and Texas. Third Septuagesima Liberal Conference, St. Stephen's Church, Philadelphia.  
8. Meeting of National Council, New York City.  
12. Convention of Kansas.  
13. Triennial Convention of Confraternity of the Mystical Life, New York City.  
14. Institute of Church Mission of Help, Cincinnati, Ohio.  
15. Convention of Sacramento.  
22. Convocation of Panama Canal Zone.  
— Convocations of Idaho and Nevada.

## APPOINTMENTS ACCEPTED

ELLIOTT, Rev. H. MURRAY, formerly priest-in-charge of St. John's Church, Wilkinsonville, and St. Michael's Church, Worcester, Mass. (W. Ma.); to be priest-in-charge of St. Mary's Church, Palmer, and St. Andrew's Church, Ludlow, Mass. Address, 20 Foster St., Palmer, Mass.

LEWIS, Rev. VICTOR G., formerly of Deloraine, Manitoba, Canada; to be missionary of Glasgow and associate missions, Glasgow, Mont.

MAXTED, Rev. EDWARD G., formerly priest-in-charge of St. Stephen's Church, Indianola, Miss.; to be rector of Church of the Mediator, McComb, with charge of the churches at Magnolia, Osyka, and Summit, Miss. Address, McComb, Miss. February 1st.

MONTGOMERY, Rev. HUGH E., formerly rector of St. John's Church, Stockton, Calif. (San J.); has become rector of All Souls' Church, Berkeley, Calif. Address, 1519 Arch St.

MORRISON, Rev. LEWIS CHESTER, formerly rector of St. James' Church, Oldtown, Me.; to be vicar of St. Andrew's and St. Luke's Churches, Trenton, N. J. Address, The Vicarage, 1336 Brunswick Ave.

RICHARDS, Rev. LEONARD R., formerly rector of St. Alban's Church, Danielson, Conn.; to be rector of Christ Church, Pomfret, Conn. Address, The Rectory, March 1st.

SPATCHES, Rev. M. E., formerly priest-in-charge of St. Augustine's mission, Kansas City, Mo. (W. Mo.); to be vicar of St. Luke's Chapel, New York City. Address, 28 Edgecombe Ave. February 1st.

STANLEY, Rev. H. KING, formerly priest-in-charge of Holy Trinity mission, Raton, N. Mex.; to be chaplain of U. S. Hospital, Ft. Bayard, N. Mex.

## NEW ADDRESS

ALDRICH, Rev. DONALD B., D.D., rector of Church of the Ascension, New York City, formerly 12 West 11th St.; 7 West 10th St.

## CORRECT ADDRESSES

COLLOQUE, Rev. ORROK, Ph.D., a member of the staff of Grace Church, White Plains, N. Y., priest-in-charge of St. Stephen's Church, Armonk, N. Y., and chaplain of the House of Mercy, Valhalla, N. Y.; St. Francis' Cottage, Valhalla, Westchester Co., N. Y.

PEABODY, Rev. P. B., 2011 Park Ave., Topeka, Kan.; not Blue Springs, Kan., as in *Living Church Annual* for 1928.

## CORRECTION

ATTRIDGE, Rev. A. SIDNEY, is rector of Zion Church, Palmyra, N. Y. (W.N.Y.); not vicar of St. Paul's mission, Bishop, Calif. (San J.), as in *Living Church Annual* for 1928.

## ORDINATIONS

### DEACON AND PRIEST

KENTUCKY—On December 20th the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, advanced the Rev. RALPH J. KENDALL to the priesthood in Trinity Church, Owensboro.

The candidate was presented by the Rev. C. C. Miller, rector of Trinity Church, who also preached the sermon. The new priest is to be in charge of St. Mary's mission at Madisonville.

On December 22nd, Bishop Woodcock ordained CHARLES GILBERT YEARS deacon in St. Andrew's Church, Louisville.

The candidate was presented by the Rev. John S. Douglas, rector of St. Andrew's Church, and the sermon was preached by the Rev. Harry S. Musson of Louisville.

Mr. Years is to be deacon-in-charge of St. Stephen's Church, Louisville, with address at 1035 South 4th St.

## DIED

BISHOP—Entered into rest at the home of her sister, Mrs. John Buckingham, in Springfield, Ohio, after a long illness, ELIZABETH W. BISHOP, aged eighty-three.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

CHASE—On January 4th, EDWARD RONDTHALER CHASE, eldest son of the Rev. Arthur and Alice Rondthaler Chase, after an illness of fifteen months, in the twenty-fifth year of his life. Buried at Ware, Mass.

"*Apud te est fons vitae.*"

WEBB—Died at her home in Red Hook, N. Y., December 24th, MARY CLIFTON WEBB, formerly of Brooklyn, N. Y., and Cambridge, Mass. Burial December 26th, at Wappingers Falls, N. Y.

## MEMORIAL

### Charles Gregory Prout

The vestry of Grace Church, Canton, N. Y., hereby record their deep grief at the untimely death of REVEREND CHARLES GREGORY PROUT, one time rector of this parish. For five years he was an inspiration not only to the parish but to the community in which he lived and in a peculiar sense a living proof that saintliness and a warm humanity could exist in the same lovable personality.

We hesitate to intrude our sense of loss upon his sorrowing parents but cannot refrain from extending our deep sympathy and the assurance that his work in our parish is in itself a monument to his memory which will stand as long as the parish itself endures.

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## CLASSIFIED DEPARTMENT

### OF

## THE LIVING CHURCH

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

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## POSITIONS OFFERED

### MISCELLANEOUS

CHURCHWOMAN DESIRES LONE MIDDLE-aged woman as companion, With reference. A-987, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ASSISTANT (EPISCOPALIAN preferred), required for group of delinquent girls under Sisters' care. Apply to the SISTER SUPERIOR, House of Mercy, Valhalla, N. Y.

WANTED—DIRECTOR OF RELIGIOUS Education in large Eastern parish. Fair salary. Must be thorough Churchwoman. State educational fitness and give references. Address, L-985, THE LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

PRIEST, EARLY THIRTIES, CAPABLE, experienced, energetic, will accept small church with rectory and living wage. W-974, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY, UNMARRIED, TEN YEARS in present parish, Catholic, satisfied with moderate ceremonial, capable preacher. Interested in missions, definite systematic instruction in doctrine and practice, spiritual growth of congregation. Desires parish. Present salary \$2,300. References furnished. R-970, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, AGE THIRTY-two, desires call in East or in Pacific coast states. Will accept parish not to exceed two hundred communicants, or curacy in larger parish. Have had nine years' public experience prior to ministry. Salary, \$1,800 and house rent. High-Broad Churchmanship. A-984, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, NO CHILDREN, seeks parish or curacy. Musical, liberal evangelical, good preacher. Keen worker among young people. Adequate stipend necessary. P-988, LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

CHURCHWOMAN, DEACONESS, LATELY engaged in social service work, early middle age, excellent health, desires position as companion to lady. Best references. Address G-971, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES POSITION. Boy or mixed choir. Reasonable salary. Box C-990, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-DIRECTOR OFFERS SERVICES at minimum salary, where other employment may be found. Recommended Churchman. Box H-989, LIVING CHURCH, Milwaukee, Wis.

## RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

## UNLEAVENED BREAD

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

## ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

## CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

## PARISH AND CHURCH

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

## CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.



**VESTMENTS**

**C**ATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens. Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

**APPEAL**

**A**GROWING MISSION IN MONTANA IS in need of Church furnishings but especially vestments for men and boys. We have the choir. Address REV. ERNEST J. FITZPATRICK, Roundup, Mont.

**PALMS FOR SALE**

**W**OMAN'S AUXILIARY CHURCH OF HOLY Cross offers thirty pounds of palmetta palms, postpaid, to churches for five dollars. Money with order or C.O.D. MRS. MARY C. GUILFORD, Aurora, N. C.

**LENDING LIBRARY**

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

**GAMES**

**S**HAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Test your knowledge by playing the game "A Study of Shakespeare." Price 60c, postage 4 cts. THE SHAKESPEARE CLUB, Camden, Maine.

**MISCELLANEOUS**

**W**ANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

**W**ANTED—ONE OR TWO CONGENIAL young women to share home in Brooklyn Catholic parish. Miss M. CLAIR, 9306 75th St., Woodhaven, Brooklyn, N. Y.

**FOR SALE**

**F**OR SALE IN THE BEAUTIFUL CITY OF DeLand, Florida, a residence lot 150 x 150 feet, or less—nineteen miles from Daytona beach and river. MRS. V. CAMERON, 172 Willis Ave., Mineola, N. Y.

**V**ICTOR ANIMATOGRAPH STEREOPTICON, complete with tripod, lamp and roller screen. 16 slides, Stations of the Cross, and hymn. \$80 outfit. First check for \$40 takes it. 835 LAKE DRIVE, Lake Geneva, Wis.

**TRAVEL**

**E**UROPE—SMALL PRIVATE PARTY. Mediterranean route. Sailing July 2d. Best of Western Europe. Superior service. Itinerary from Rev. EDWARD H. YOUNG, Coll. Sta., Durham, N. C.

**BOARDING**

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

**V**INE 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**

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

**Washington, D. C.**

**M**R.S. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

**HEALTH RESORT**

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**RETREAT**

**W**EST PARK, ULSTER CO., N. Y.—THERE will be a retreat for priests, God willing, at Holy Cross, beginning Tuesday evening, February 14th, and closing Friday morning, February 17th. Conductor, Fr. Hughson. No charge. Address, GUESTMASTER.

**Church Services**  
District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions.  
" 11:00 A.M. Sung Mass and Sermon.  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

**Illinois**

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

**New York**

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
Rev. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noonday Services daily 12:20.

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
Rev. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermons, 10:45. Vespers and Benediction, 4:00. Weekday Masses, 7:00, 8:00, and 9:30.

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

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

**RADIO BROADCASTS**

**K**FBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**K**GBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

**W**EBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

**W**HAS, LOUISVILLE, KY., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**MAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M., E. S. Time.

**W**NBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gailor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

**W**TAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

**BOOKS RECEIVED**

(All books noted in this column may be obtained of the Morhouse Publishing Co., Milwaukee, Wis.)

The Macmillan Co. 60 Fifth Ave., New York City.

*A History of the United States Since the Civil War.* By Ellis Paxson Oberholtzer. In five volumes. Volume III: 1872-1878. Price \$4.00.

Rev. W. A. Williams, D.D. 1202 Atlantic Ave., Camden, N. J.

*The Evolution of Man Scientifically Disproved.* By Rev. William A. Williams, D.D., ex-president of Franklin College, Ohio, author of *Early American Families*, etc. Price \$1.00, mailed to all countries.

**PAPER-COVERED BOOKS**

Alexander Moring Ltd. The De La More Press. 10 Clifford St., Bond St., W. 1, London, England.

*Sawn Asunder.* A Study of the Mystery of the Gospel of Isaiah. By W. A. Wordsworth.

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

*Certain Alleged Gospel Sources.* A Study of Q, Proto-Luke and M. By W. Lockton, B.D., vice-principal of Winchester Diocesan Training College. Price \$1.40.

**BULLETIN**

General Theological Seminary. Chelsea Square, New York City.

Catalogue Number, 1927-1928.

**PAMPHLETS**

Greenwich House. 27 Barrow St., New York City. *Twenty-five Years of Greenwich House, 1902-1927.*

The Stratford Company. 234-240 Boylston St., Boston, Mass.

*By These Things Men Live.* By Rev. William Hawthorne, B.D. Price 50 cts. The Stratford Booklets.

**BISHOP ELECTED IN WEST INDIES**

KINGSTON, JAMAICA—At a recent special synod of the diocese of Jamaica, the Rev. William George Hardie, vicar of St. Luke's, Finchley, England, was elected Assistant Bishop of Jamaica. Mr. Hardie will succeed the Rt. Rev. David W. Bentley, D.D., lately translated to the see of Barbados.

# Conventions and Convocations

## ALABAMA

MONTGOMERY, ALA.—The ninety-seventh council of the diocese of Alabama met January 18th and 19th in the newly-completed Church of the Ascension, Montgomery. Although the episcopal residence was but a square away, Bishop Beckwith was compelled to be absent, being confined to his bed for several days. The council sent a personal delegation to express to the bishop the council's sorrow because of his illness, and hope for his speedy recovery; to which the bishop replied with his thanks and blessing.

The Rt. Rev. William G. McDowell, D.D., bishop coadjutor and ecclesiastical authority, was in the chair, and was the celebrant at the Holy Communion at the opening service of council, assisted by the rector, the Rev. P. N. McDonald, and the two archdeacons of the diocese, the Ven. V. G. Lowery and the Ven. J. F. Plummer. The council sermon was preached by the Rev. Herbert F. Schroeter of Mobile.

Bishop McDowell, in his council address, set as a goal for all parishes and organized missions an increase at least ten per cent toward self support per annum, as an unusually heavy strain had been placed upon diocesan funds the past year, due to the fact that every vacancy in the diocese had been filled. More self-help was imperative in order to make further advance possible. The bishop urged all Churchmen in the diocese to a fuller discharge of their civic duties so as to remove from the minds of our citizens the supposed necessity for invisible government.

The committee on Prayer Book revision reported, in substance, urging that the prayer for the whole state of Christ's Church Militant be left in its present form; that it is inadvisable to introduce the hymn, *Benedictus Qui Venit*, immediately before the prayer of consecration in the Communion service; that the proposed combined service of Holy Baptism should not be introduced into the Book of Common Prayer, that the catechism be retained in its present place and form in the Prayer Book, and that the proposed offices of instruction should not be incorporated therein; and that the diocese record its sense of the value of the testimony of the Thirty-nine Articles, and earnestly pleads for their retention in the Prayer Book of this Church. After considerable debate, these resolutions were adopted.

Council being in a conservative mood, a resolution permitting women to serve on vestries was lost by a large majority.

The Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, was an invited guest of the council, and preached at the evening service, his theme being Personal Consecration.

Deputies to the General Convention were elected as follows:

*Clerical:* the Rev. Charles Clingman, Birmingham; the Rev. Oscar DeW. Randolph, Birmingham; the Rev. James M. Stoney, Anniston; and the Rev. P. N. McDonald, Montgomery.

*Lay Deputies:* Messrs. Algernon Blair, Montgomery; W. B. Hall, Selma; R. J. Williams, Birmingham; and W. B. Jones, Montgomery.

Alternate deputies were elected as follows:

*Clerical:* the Rev. Dr. Richard Wilkinson, Montgomery; the Rev. R. A. Kirchhoffer, Mobile; the Rev. V. C. McMaster, Birmingham; and the Ven. J. F. Plummer, Toulminville.

*Lay Deputies:* Messrs. A. A. Townes, Herbert Tutwiler, E. J. Buck, and Frank Feltus.

The next meeting of council will be held in St. Paul's Church, Selma, the Rev. E. W. Gamble, rector.

## COLORADO

DENVER, COLO.—A very large attendance characterized both the diocesan convention of the diocese of Colorado, held January 17th, and the annual meeting of the Woman's Auxiliary on January 18th.

The outstanding feature was the formulation of plans to reach isolated communicants of the Church, the Woman's Auxiliary undertaking to cooperate with the field department in the arrangement of details.

The standing committee of the diocese was reelected without change. After an enthusiastic discussion, the diocesan convention unanimously authorized its deputies to the General Convention to be held in Washington in October, 1928, to invite the General Convention of 1931 to come to Denver.

The field department reported that its pledge for 1927 to the National Council of the sum of \$23,000 from the diocese of Colorado has been met in full.

Bishop Johnson's address dealt not only with the successful condition of various diocesan institutions, but also stressed the comprehensiveness of the Church and the need of loyalty from every school of thought to the institution, as being bigger than any expression thereof. Bishop Ingley's address dealt entirely with the need of personal evangelism, as illustrated by our Lord's method of dealing with the individual.

The following were elected as deputies to the General Convention from the diocese of Colorado:

*Clerical:* The Rev. W. H. Stowe, Denver; the Very Rev. B. D. Dagwell, Denver; the Rev. S. E. West, Greeley; and the Rev. A. N. Taft, Colorado Springs.

*Lay:* Messrs. C. A. Johnson, W. W. Grant, Jr., C. J. Moynihan, and F. E. Parks.

*Alternates:* *Clerical:* The Rev. Philip Nelson, Salida; the Rev. T. J. Haldeman, Pueblo; the Rev. H. M. Walters, Boulder; and the Rev. R. B. H. Bell, Denver.

*Lay:* Messrs. Arthur Ponsford, L. V. Emanuel, S. D. Trimble, and Dr. P. M. Cooke.

The following officers were elected by the Woman's Auxiliary:

President, Mrs. J. E. Kinney; 1st vice-president, Mrs. E. T. Boyd; 2nd vice-president, Mrs. E. E. Nichols; 3d vice-president, Mrs. J. H. Shaw; 4th vice-president, Mrs. W. J. Hollands; recording secretary, Mrs. H. S. Sands; corresponding secretary, Mrs. H. H. Fielding; and treasurer, Mrs. G. A. Askling.

The cathedral branch of the Woman's Auxiliary gave a delightful tea to more than 200 persons, the tea being held in the attractive new parish house of St. John's Cathedral.

The annual diocesan dinner for men and women was held in the new Y.W.C.A. building in Denver, on Wednesday evening, attended by some 300 persons. Two splendid addresses were given on this occasion

by Mrs. E. T. Boyd of Denver, and the Rev. Frederick W. Clayton, D.D., rector of All Saints' Church, Omaha, who also made the annual address to the Woman's Auxiliary.

## TENNESSEE

NASHVILLE, TENN.—The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, outlined the position of the American branch of the Holy Catholic Church at the ninety-sixth annual convention of the diocese of Tennessee, which was held in the Church of the Advent, Nashville, January 18th and 19th, the Rev. Prentice A. Pugh, rector.

The Rev. Arthur Howard Noll, LL.D., rector of the Church of the Good Shepherd, Memphis, and one of the best known and loved clergymen of the diocese, ended a period of service beginning twenty-nine years ago when he nominated the Rev. James R. Sharp, executive secretary of the Bishop and Council, to succeed him as secretary of the diocese. The Rev. Dr. Noll was named assistant secretary, in which position he will continue to aid in the work of the diocese.

The standing committee of the diocese remains unchanged except for one new member, the Rev. A. D. Ellis of Nashville, having been elected to succeed the Rev. P. S. Gilman.

The following were elected clerical and lay deputies to the General Convention: The Rev. Dr. Walter C. Whitaker, Knoxville; the Rev. Dr. E. P. Dandridge, Nashville; the Rev. Dr. Oliver Hart, Chattanooga; the Rev. Dr. Charles F. Blaisdell, Memphis; and Messrs. C. S. Martin, George M. Darrow, Z. C. Patton, and John B. Vesey.

The convention voted to pay the full quota apportioned by the Presiding Bishop and Council for 1928, and the various parishes and missions accepted apportionments amounting to \$60,000 to carry forward the work of the diocese and the General Church program.

On the first evening of the convention the delegates were guests of Ward-Belmont College. At this time the advance work program for 1928 was presented. Addresses were made by the Rev. E. W. Mellichampe, of Sewanee, the Rev. A. C. Killeffer, of Monterey, the Rev. Harry F. Keller, of Johnson City, and the Rev. Dr. E. P. Dandridge, chairman of the advance work program. This being a recessed meeting of the convention, it was voted to accept the following projects for the advance work program for 1928.

Diocese of Tennessee: Building a church at Sherwood, \$1,000; building a new chapel at Monterey, \$2,000; assisting in building a church at Kingsport, \$2,500; buying a lot for a church at Summerfield, \$500.

General Church: St. Agnes', Kyoto, \$1,200; Liberia, \$1,000, Eastern Oregon, \$1,000. So great was the enthusiasm aroused by the addresses that a communicant of one of the Nashville churches gave the new chapel at Monterey in memory of her husband, and the delegates from St. Paul's parish, Chattanooga, gave the church for Sherwood, and pledged \$1,000 for the work in Liberia.

The Daughters of the King of the diocese met for an all-day session on January

16th, and the Woman's Auxiliary met on January 17th, 18th, and 19th.

A pre-convention conference was held on January 17th on the general subject of Evangelism, with the result that the diocesan convention pledged itself to the task of making this the keynote of the work of this diocese through a follow-up of the Bishops' Crusade.

TEXAS

AUSTIN, TEX.—“Wanted: More and better fundamentalists” was the pithy summary by the Rev. Dr. W. Russell Bowie, of Grace Church, New York City, to his council sermon delivered in St. David's Church, Austin, Sunday, January 15th, to the seventy-ninth annual council of the diocese of Texas.

It was not the militant cry of a partisan, but as will be judged by the judicious use of lower case in the outstanding word, was a sincere and sympathetic appeal to think through to the elementals of the Christian gospel. “First hand experience, not second hand tradition is the desideratum,” declared Dr. Bowie, “and that is open to every searching heart.”

The council began Friday night, January 13th, with the gathering of the Young People's Service League council with some 200 delegates in attendance. The college students' council convened Saturday and Sunday, concurrently with the Y. P. S. L.

A happy coincidence is found in the age of the council, which is that of the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, who was able to attend the corporate Communion of the diocese, at which he gave his blessing. He also attended several of the business sessions of the council. The diocese this year met its pledge to the National Council, but failed to reach the quota. The pledge made at New Orleans to the deficit fund was completed. An increased budget was adopted for 1928, calling for larger provision for work among college students and for a permanent Camp Allen.

Clerical deputies to General Convention: the Rev. Claude W. Sprouse, Trinity Church, Houston; the Rev. Frank A. Rhea, St. Mark's Church, Beaumont; the Rev. L. Valentine Lee, St. David's Church, Austin; and the Rev. William D. Bratton, Church of the Redeemer, Houston.

Lay deputies: Messrs. J. Cooke Wilson, Beaumont; E. H. Peters, Calvert; William Strauss, Houston; and Dr. W. J. Battle, Austin.

The Woman's Auxiliary, Daughters of the King, and Church Service League had well attended sessions, marked by enthusiasm and vigor. The auxiliary is taking a deep interest in the project of building a chapel and student center at Texas A. & M. College. Miss Vernon Loudon, a member of St. Mark's parish, Beaumont, was nominated to the Minnie B. Taylor Scholarship for training for life service.

WESTERN MICHIGAN

BATTLE CREEK, MICH.—Christian Unity, Marriage, and the Home were the main subjects of the bishop's address at the fifty-fourth convention of the diocese of Western Michigan, which met in St. Thomas' Church, Battle Creek, on Tuesday, January 17th. There was a rather large number of lay delegates and the whole convention was marked by a spirit of enthusiasm and optimism.

Tuesday evening there was a great missionary rally, with the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, and the Rev. F. G. Deis of the Field Department, as speakers.

Early Wednesday morning there was the

usual memorial Eucharist. Bishop McCormick spoke of bishops who had died during the year and also of members of the diocese. The Rev. J. M. Johnson of Wisconsin Rapids addressed the convention on Church Work in Rural Communities. The Rev. Mr. Deis, field secretary, told the convention of the work of the National Council, of the new program, stressing the forward work that should be undertaken, and urging the members of the convention to stand back of the work.

The standing committee was reelected.

Deputies to General Convention were elected as follows:

Clerical: the Very Rev. C. E. Jackson, Grand Rapids; the Rev. W. G. Studwell, Battle Creek; the Rev. L. B. Whittemore, Grand Rapids; and the Rev. W. F. Tunks, Muskegon. Lay Deputies: C. L. Dibble, Kalamazoo; Dr. C. E. Hooker, F. A. Twamley, and F. A. Gorham, Grand Rapids.

Alternates: the Rev. J. H. Bishop, Kalamazoo; the Rev. J. E. Wilkinson, Ph.D., Grand Haven; the Rev. W. K. Chidester, Niles; and the Rev. E. G. White, Ionia. Lay: W. Hatton, Grand Haven; Norman Lilly, Grand Rapids; E. W. Hunting, Grand Rapids; S. G. Deam, Niles.

## Archbishop of Canterbury Pleads for Help in God's Work in New Year's Message

### Bishops Do Not Accept Adverse Vote of House—Discussions of Prayer Book Defects

The Living Church News Bureau  
London, January 6, 1928

IN A NEW YEAR'S MESSAGE TO THE NATION, the Archbishop of Canterbury says:

“Looking back along the last score or thereabouts of New Year's Days, we recall that each of them had its distinctive note of something in the air, some thought, for the then hour, dominant. It was political, or it was industrial, or again it was international, with Versailles or Geneva, or Locarno or Lausanne, as watchwords; or, a little further back, it sounded out something of the tragedy of the Great War.

“This time, the dawn of the coming year, 1928, finds more people than ever before in England's history thinking and talking about our Common Prayers. We, clergy and laity of the Church of England, have been considering and resolving with infinite care how we can most usefully strengthen and widen and enrich our forms of public worship, and I am anxious to call attention to the undoubted fact of the well-nigh universal interest therein taken by the English people. On a vast scale the Great War brought out the breadth and depth in England of our care for the common heritage of our Christian faith. The Prayer Book discussions in their own degree have brought it out again. That thought, that fact, increases our sense of high responsibility. Everybody cares. We welcome the knowledge that outside the ordered ranks of devout Churchgoers, observant and expectant, there are multitudes who instinctively and half unconsciously feel the matter to concern them too. Of them we should be thinking, for them be providing, as we execute our task. Our trust is for the common good of all.

“Pass from the Prayer Book to the wider field of our whole work for God. May we not fairly plead with those who in recent weeks of controversy have shown their interest that they should in the whole field of our ordered Christian activities let their caring take braver and more definite shape? Large tasks await us in a difficult and confused hour. Younger folk look to us for what spiritual inspiration and moral guidance we can give. Never was opportunity more widely open for united Christian effort. And some capable man will tell us in plaintive or indignant tone that he is given no voice direct or indirect in the Church's organic life. But is it so? The place is ready for every qualified man who is at the pains to use it. What of you, my friend? You criticize, perhaps fairly, our inadequate or halting work. Take your rightful place with us, and help to mend and speed the enterprise.”

#### ADVERSE VOTE OF HOUSE NOT ACCEPTED AS FINAL

The Bishop of Carlisle, in a letter to the diocese, says that the bishops—and he is certain that at least on this occasion they represent the Church—do not accept the adverse vote of the House of Commons on the deposited book as final. A wave of spontaneous loyalty and enthusiasm has been set in motion which will carry causes greater than the deposited book to victory. Church people perceive that the whole question of the Church's nature as a spiritual society, with an inherent spiritual authority, is now being raised. When that issue is clearly perceived, the bishop says he has no doubt what will be the answer of the Church. Whatever may be the future verdict of the House of Commons, he asks the clergy to show during the coming months a most scrupulous conscientiousness in keeping well within the limits of what has been ordered by lawful authority. The bishop asks from all a cessation of political and popular agitation. Prejudice, ignorance, and clamor, he says, should be equally hateful to all who pray for a rightful issue from the present grave anxieties.

#### REJECTION OF BOOK CHANGES SITUATION OF CHURCH

The *Church Times*, in its New Year's issue, says that the rejection of the revised Prayer Book by Parliament has, for the moment, completely changed the situation. The article goes on to say:

“The problem now confronting us is not merely liturgical; it has become constitutional. . . . The Church is, for the present, refused the right to decide its own devotions. Therefore the supremely important question is the Church's freedom. If Parliament had passed the book, this problem would not have been provoked. The House of Bishops declines to regard Parliament's refusal as final, and intends to present the book to Parliament again. And, if we interpret the bishops' intention aright, they will present the book, in no way changed in substance, but only with such explanatory changes as are calculated to remove the misapprehensions of the House of Commons. . . . If those changes should prove to be nothing more than explanations, leaving the substance of the book unaffected, and if Parliament should, on reconsideration, consent to pass the book, the problem of the independence of the Church will cease to be as acute as the House of Commons has made it.

If, on the other hand, Parliament should a second time reject the book, then the Church of England will be deprived of its independence in a matter vital to the fulfilment of its mission. In that event, the problem of independence will become even more acute than it is today, and it will

be quite impossible for the Church not to 'take action' accordingly. It would be compelled to act with firmness and with dignity to claim its inherent rights, whatever the consequences."

PRESS BUREAU STATEMENT

The following statement has been issued by the Press Bureau of the Church of England:

"The statutory copyright in the book referred to in the Prayer Book measure, 1927 (otherwise known as the deposited book), so far as concerns all matter out-

side or additional to the Book of Common Prayer, copyright of which is vested in the Crown, has been assigned to, and is now vested in, the Central Board of Finance of the Church of England: this corporation, as the financial executive of the Church of England, is charged with the duty of protecting such statutory copyright, and will take all such steps as may be necessary or advisable for that purpose. The board therefore calls attention to the fact that the deposited book or portions thereof must not be printed or published except by leave or licence from the board."

GEORGE PARSONS.

## Bishop of New York Replies to the Papal Encyclical on Church Unity

### Dr. Townsend Resigns From All Angels' Church—Bishop Condemns Certain Customs

The Living Church News Bureau  
New York, January 21, 1928

THE ANNUAL MEETING OF THE Churchwomen's League for Patriotic Service, held last Tuesday afternoon at the home of Mrs. Whitelaw Reid, was utilized by the Bishop of New York to reply to the recently-issued Papal encyclical on Church unity. For more than twenty years at least, ever since the American Episcopal Church has taken a definite stand to effect visible unity among Christians, Bishop Manning has been an outstanding participant in that movement. As Bishop of New York and as a member of the Continuation Committee of the World Conference his reaction to the statement by the Pope was awaited with interest. The bishop has previously expressed his wish that the next World Conference may meet in the cathedral here in New York.

In his remarks on Tuesday, Dr. Manning characterized the movement looking toward unity as one of the greatest taking place in our time, and said that he hoped no one would feel in any way discouraged or doubtful as to its progress by any pronouncements that have been made. "Nothing can stop or retard this movement. It is taking place and nothing can stop it. I doubt if anybody seriously wants to stop it." The bishop referred to the designation, the "Bridge Church," applied at the Lausanne Conference to our communion because of the position of the Anglican Church, sympathetic toward both the Roman Catholic and the Protestant positions, and expressed his hope that our communion more and more will realize its opportunity.

It was stated, after the meeting, that Cardinal Hayes had declined to comment on Bishop Manning's statement, a copy of which had been shown him. The residence of Mrs. Reid, where the league meeting was held, is directly opposite the Cardinal's home. While as yet no local clergyman of the Roman Church has spoken publicly on the Papal pronouncement, a number of other clergy, including several of our own, have expressed themselves, all voicing the disappointment which must be widespread. It is likely that Bishop Manning's prediction that nothing can retard this movement is much more in accord with general public opinion than the Papal concern over the tendency to level barriers which have retarded fellowship and brotherhood among us.

#### DR. TOWNSEND TO LEAVE ALL ANGELS' CHURCH

The Rev. Dr. S. DeLancey Townsend, for 41 years rector of the Church of All Angels, resigned on Sunday, January 22d, effective in May, but the administration of the parish has now been turned over to the Rev. George A. Trowbridge, the assistant priest. Dr. Townsend gave as the cause of his resignation the decline in his health and his advanced age.

Dr. Townsend was born in North Attleboro, Mass., in 1860. He attended the General Theological Seminary and was ordained priest by Bishop Seymour in 1884. After assisting at St. John's Church, Decatur, Ill., and having charge of St. Luke's Church at Whitewater, Wis., he became associate rector of All Angels' Church in 1887, becoming rector in 1897.

#### CHURCH MISSION OF HELP TO OCCUPY FORMER RECTORY OF TRINITY PARISH

The seventeenth annual meeting of the Church Mission of Help in the diocese of New York was held in the new St. Bartholomew's community house on Monday afternoon, January 16th.

Of particular interest was the announcement that the four-story dwelling at 27 West 26th street, adjoining Trinity Chapel, and which was for over forty years used as the home of the rector of Trinity parish, is to become the local headquarters of the Church Mission of Help. It was in this house, when occupied by Dr. Manning, that the organization was formed, and now it is to become at once the location of its offices, and later on available for use as a temporary shelter for some of the girls under care. Trinity Corporation is to put the house in thorough repair and the Church Mission of Help will be responsible for its upkeep; the lease is for an indefinite period.

The annual report told of 740 girls under care of the local workers during the year, of the steadily growing usefulness of the organization, especially in Westchester County, and of the plan to extend its work this coming year into Dutchess County. The treasurer reported the mission entirely free of all indebtedness, following an expenditure for 1927 of \$42,725. The Rev. Dr. J. W. Sutton, vicar of Trinity Chapel, was reelected president.

The special speaker on this occasion was Miss Ann E. Prophet, executive secretary of the Church Mission of Help in the diocese of Western New York, who told of her work at Brent House in Buffalo.

#### BISHOP STIRES CONDEMNS CERTAIN CUSTOMS

The preacher at the tenth annual service of the National Society of Colonial Dames in the State of New York, held

last Sunday afternoon in St. Thomas' Church, was the former rector of that parish, the Rt. Rev. Dr. Ernest M. Stires, now Bishop of Long Island.

Bishop Stires made a forceful plea for the restoration of Christian influence, especially for the sake of our present young people. He condemned immodesty in dress and the extensive use of cosmetics "to a degree that makes it impossible to discern a good woman from others." The bishop further urged the discontinuance by Christian people of the custom of holding Saturday night dances which last into Sunday, and of the giving of dances on Sunday afternoons and evenings. While no widespread reform movement can be expected, Dr. Stires emphasized the personal influence which every one has and pleaded for a utilization of it in behalf of our young people.

#### NEWS NOTES

The Rev. John Forbes Mitchell, rector of the Church of the Holy Spirit in Brooklyn, was made a canon of St. Andrew's Cathedral, Aberdeen, Scotland, on Wednesday, January 18th. The service of installation took place at St. Paul's Chapel, Broadway and Fulton street, and the officiant was the Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen and Orkney. Canon Mitchell, who is a brother of the former Bishop of Aberdeen, has been in charge of the visit of Bishop Deane and of Provost Hill to America where they have solicited funds for the proposed Bishop Seabury Memorial Cathedral at Aberdeen.

The Rev. James Gilliland Simpson, D.D., Canon of St. Paul's Cathedral, London, arrived in New York on Monday last, a day late by reason of unfavorable weather at sea. He has come to America under the auspices of the Church Army and will be here three weeks speaking in various cities. He will preach at St. James' Church, New York, on Sunday, January 29th.

Among our visiting preachers are the Bishop of Athabasca tomorrow at St. Thomas', the Bishop of Erie on week days this week at old Trinity, and the Bishop of Western Michigan next Sunday morning at the cathedral.

Next Sunday afternoon at 2:30 o'clock, the Bishop of New York will formally assign the Sports Bay in the nave of the cathedral, a ceremony made possible in the attainment of its goal by the sponsors of this bay.

On Thursday evening, February 2d, in the Children's Theater, Heckscher building, 730 Fifth avenue, forty young people of the Church of the Heavenly Rest will, for the benefit of the building fund of their church, give a production of Gilbert and Sullivan's *Pirates of Penzance*.

The Church and Drama Bulletin comments on the great improvement in dramatic output and quotes from an editorial in the *Times* which states that "the New York stage of 1927-'28 is replete with excellence." The Bulletin recommends the play, *Behold, the Bridegroom*; and the film, *The Circus*, a Chaplin picture.

HARRISON ROCKWELL.

A HEAVILY LADEN truck may move slowly, yet it usually moves without the disturbing rattle of an empty truck, and in due time arrives at its destination. If your life is filled with tasks that are worth while and are willingly performed, there will never be a need nor a time to complain of the emptiness of life.

—*Christian Home.*

# Bishop Slattery Urges Massachusetts Church League Study Christian Doctrine

**Bishop Lawrence Preaches in Trinity Church, Boston—Miss Maude Royden Addresses Meetings**

The Living Church News Bureau }  
Boston, January 20, 1928 }

**D**EFINED QUITE SIMPLY, DOCTRINE IS only the effort to give a reason for the faith that is in us. . . . The moment a doctrine of the Church becomes a bugbear and a menace to men who honestly try to follow Christ, that moment a doctrine ceases to be a doctrine. To be a doctrine, it must explain and clarify a man's hopes, enlighten his reason, establish his conviction." With these words the bishop of the diocese urged the members of the diocesan Church Service League to pursue the study of Christian doctrine, in his annual address on the occasion of the eighth annual meeting of this organization in the Cathedral Church of St. Paul in Boston on Wednesday, January 18th. The sessions which occupied the entire day were said to be the best—in point of attendance, at least—yet held, and opened with a corporate Communion at 10:30, the bishop himself being the celebrant. At 11:30 three meetings were held concurrently in different departments of the cathedral buildings.

The annual business meeting of the Woman's Auxiliary took place in the crypt. The women voted on their assignments for the current year and elected their officers, as follows: President, Miss Eva D. Corey of Brookline; secretary, Miss Margaret E. Cobb, with Miss Miriam Drury as her assistant; treasurer, Miss Frances C. Sturgis; vice-presidents, Mrs. Laird W. Snell, in charge of the middle district, Mrs. Edward V. French, in charge of the northeastern district, and Mrs. Albert L. Sylvester, in charge of the southeastern district. The following were elected delegates to the triennial: Miss Corey, Miss Sturgis, Miss Margaret Dexter, Miss Laura Little, and Mrs. J. T. Addison, with the following elected as alternates, Miss Josephine Bumstead, Miss Cobb, Mrs. French, Miss Margaret Marston, and Mrs. R. M. Sedgewick. Meanwhile, the Church Periodical Club likewise held its annual business meeting in Room A, under the chairmanship of Mrs. Paul Sterling, who was later reelected to this office for another year, and received reports of the year's work.

At the same hour Bishop Slattery presided over a meeting of the clergy on the fifth floor. There was a good attendance at this meeting and the subject discussed was adult education. The discussion was led by the Rev. Howard R. Weir, of Grace Church, Salem, who described the Bible study class in his own parish, and also a young people's class which had been marked by a full attendance, even during the hot weather, and by the Rev. Raymond A. Heron of Grace Church, Lawrence, who also gave hints from his personal experience as to means he had found most effectual in advancing this particular department of parochial work. After these two set speeches, there was considerable discussion from the floor, all of which was summed up by the bishop before he closed the session with prayers that each might have grace to make real in his personal life the vows of his ordination. After the luncheon recess, all assembled in the ca-

thedral, where Bishop Slattery read his annual address. The general subject of this address may be said to have been "the necessary intellectual equipment of a well instructed member of the Church of Christ." "I am aware," he said, "that there are saints and heroes who are not well instructed. With all others who know the breadth of the sheltering love of our Master, I bow my head in reverence before these untutored saints. But I do not reverence, or even respect, the member of the Church who has the capacity and the opportunity to learn, and who yet remains ignorant of the truth which the Church wishes to teach him." Continuing, he enumerated with considerable explanations the studies which seemed to him necessary in this intellectual equipment, *viz.*, Christian ethics, the Bible, Church History, and Christian doctrine.

After the conclusion of the bishop's address, the assembly was addressed by the Rev. Dr. Theodore R. Ludlow, national secretary for adult education, and by the Rev. Charles F. Lancaster of Reading, the latter of whom presented a parish program on adult education. Dr. Ludlow pointed out that "much has been written and said about the moral laxity of our young people. The root of the difficulty lies in a theory and practice of religious education which have been stopped at the 'teen' age. If the preceding generation had made a continuous and life-long effort toward ever-increasing spiritual capacity, they would not now find themselves with a fourteen-year-old spiritual knowledge struggling to understand and guide the forty-year-old worldly wisdom of their children." After these addresses and the election of officers, a pageant, entitled *Let There Be Light*, written by Miss Eleanor Parker, daughter of the Hon. Judge Philip S. Parker of Brookline, was shown in the cathedral, and was followed by tea in the crypt, which brought to a close the annual meeting for 1928.

The officers elected for this year are as follows: First vice-president, John Quincy Adams; second vice-president, Miss Eva D. Corey; recording secretary, Francis A. Parker, Jr.; corresponding secretary, Miss Margaret E. Cobb; treasurer, Gordon Hutchins. The following were elected members at large of the diocesan council: Mrs. J. T. Addison, Mrs. E. V. French, Mrs. Ralph Lewis, Mrs. George H. Monks, Mrs. Laird W. Snell, Mrs. Albert L. Sylvester, and the Messrs. H. H. C. Bingham, Henry R. Brigham, Edward Hutchins, Charles R. Nutter, C. Clifford Payson, John W. Priestley, John Roots, George H. Tracy, and Ben Verity.

#### BISHOP WILLIAM LAWRENCE PREACHES IN TRINITY CHURCH, BOSTON

"It is Finished," was the text from which Bishop William Lawrence preached in Trinity Church in Boston on Sunday morning, January 15th. "What is finished?" he asked. "Christ was only thirty-three years old, had had three years only of active service. He was on the threshold of His career, yet as He drooped His head He tried to say, 'It is finished.' Our general impression has been that it was the suffering and shame of those last few days and weeks that were over. That interpretation does not seem to me quite worthy of the Master. Many martyrs have died with finer words on their lips, if that

interpretation is correct. He suffered in order that He might reveal the great love and the justice of His Heavenly Father. That only could be revealed by His living out the very life of God in the life of man, without the slightest deviation from the path which God would have Him follow. In these last days the suffering, the pain, the shame, the humiliation were as nothing compared with the strain of the consciousness that 'Now it is for Me to show forth My Heavenly Father with unwavering love and patience and forgiveness.' It was a spiritual struggle, and when He bowed His head it was this, I think, that He meant when He said 'It is Finished.'"

#### MISS MAUDE ROYDEN ADDRESSES SEVERAL MEETINGS IN BOSTON AND VICINITY

Miss Maude Royden, the noted English woman evangelist, from the Guildhouse, Eccleston Sq., in London, recently spent a few days in Boston where she addressed several meetings. At the Community Church service which she addressed in Symphony Hall on Sunday, January 8th, the hall was crowded to capacity. The following day she addressed the Church Press Club at noon at a luncheon at the Hotel Vendome, and in the evening she was the honor guest of the Woman's Republican Club. On Sunday, January 15th, she spoke in the Wellesley Memorial Chapel, when she told the students "It is the noble part of man that responds immediately to the inspiration of any prophet, but it is his physical, mental, and moral cowardice which prevents him from fulfilling the ideal, and which leads him to cast out and crucify these leaders. Jesus was a gambler, because He staked everything on the ability of human hearts to see beauty and truth and on people's inability to forget, having once seen. Christ on the cross knew that He had won. Having once seen Him, the world could never forget Him."

#### NEWS NOTES

Bishop William Lawrence was the principal speaker at the graduation exercises recently of the largest class in the history of the Massachusetts General Hospital Training School, numbering seventy-eight in all, which took place in the Moseley Building. Reminding the graduates that one of the weaknesses of trained nurses is the apparent loss of interest in their patients when once convalescence has commenced, he urged them to maintain the same interest throughout the entire illness. He further admonished them to let their patients feel, rather than know, that they (the nurses) have physical strength. The Rt. Rev. Edwin F. Robins, D.D., Bishop of Athabasca, will spend Sunday, February 5th, in Boston. The Rev. Henry Knox Sherrill was elected president of the Greater Boston Federation of Churches for this year at its recent meeting.

REGINALD H. H. BULTEEL.

#### TEXAS CHURCH HOSPITAL ENLARGED

AUSTIN, TEX.—Ground was broken, Monday, January 16th, for the new unit of St. David's Hospital, Austin, as a part of the program of the annual diocesan council, then in session. The hospital was purchased three years ago and has gone ahead with sufficient success to make enlargement necessary. This unit is the first of three additional units planned.

St. David's parish has organized recently a Guild of St. Barnabas with some sixty members, taken from among the nurses generally in Austin.

## Tendencies in Social Work Discussed at Chicago Church Mission of Help Meeting

Bishop Philaretos Guest of Catholic Club—Dedicate Memorials in Dixon Church

The Living Church News Bureau  
Chicago, January 21, 1928

MRS. JOHN M. GLENN OF NEW YORK City was among those who organized the Church Mission of Help in 1911. Her work as national president of the C.M.H. since that time is well known. Mrs. Glenn was the chief speaker at the annual meeting of the diocesan branch of the C.M.H. held at St. James' parish house on Friday, January 19th. She spoke on tendencies in social work, particularly as regards young women. "All the discussions we hear about the modern girl being worse from a moral standpoint than her predecessor is purely guess work," said Mrs. Glenn.

"The public is led to believe that conditions among young people are less favorable today than a generation ago, largely because more is being done for youth; and specific cases are more often exposed to the light than heretofore. This is particularly true of the educated and better classes.

"Years ago such organizations as the C. M. H. seldom had a case of delinquency of an educated girl or a member of a family above the average in wealth and education. Delinquency was considered largely a problem among the poorer classes. Today it is not infrequent that the C.M.H. handles cases of educated girls and young women from respectable homes."

Mrs. Glenn said that the spiritual side of social service work is occupying a larger place in the field, making Church social service of increased importance. She pointed to specific cases handled by the C.M.H., bearing out her declarations concerning the tendency of social service work. She emphasized the need for families of position and wealth to help in such a social service program that young women might attain their proper places in society.

On the same evening Mrs. Glenn met several of the clergy and social service workers at St. Chrysostom's parish house, and had a helpful conference on the nature and problems of the work of the society.

Mrs. Theodore W. Robinson was re-elected president of the diocesan branch, the vice-president is the Rev. Dr. C. L. Street, and the executive secretary is Miss Elsie K. Walther.

NOTED GUEST AT CATHOLIC CLUB MEETING

The Rt. Rev. Philaretos Johannides, D.D., Bishop of the Greek Orthodox diocese of Chicago, was the guest of honor and the preacher at the January meeting of the Catholic Club of Chicago, held at the Church of the Redeemer, Hyde Park, on January 17th. He was accompanied by several priests and laymen of the Greek Church.

The program began with dinner at 6:30, served by the women of the parish in the new parish house, after which the president of the club, V. D. Cronk, spoke briefly, and introduced the Rev. Dr. John H. Hopkins, the rector of the parish. Bishop Philaretos was introduced after Dr. Hopkins welcomed the visitors, and he was followed by Fr. Dimitri, of the new parish of Christ Church in Rogers

Park. He spoke of his early work in America, before there was a Greek bishop in the country, and exhorted the people of both churches to aggressive action to stay or counteract the influences that tend more and more strongly to draw young people from the Church. The last speaker was George Alexander, director of religious education for the diocese, and editor of the official magazine for the archdiocese of North America, *The Voice of*

*Orthodoxy*. He commended the aim and methods of the Catholic Club, and favored more coöperation between Orthodox and Anglicans.

Bishop Philaretos' address was perhaps the first ever delivered by an Orthodox prelate at a service of Benediction, and it was followed with close attention. He spoke strongly of the necessity of maintaining the Catholic faith, and of the necessity also of winning the Church as a whole to an acceptance of the whole faith. At the close of the address, the congregation knelt for the apostolic blessing. The service was concluded with Benediction of the Blessed Sacrament.

H. B. GWYN.

## Bishop of Washington Announces Gift of \$500,000 to Cathedral for Chapel

Conduct Services in St. John's Church in French—Illness of Several Washington Clergy

The Living Church News Bureau  
Washington, January 21, 1928

ANNOUNCEMENT HAS JUST BEEN MADE by the Bishop of Washington of a gift of \$500,000 to Washington Cathedral. The gift, which comes from an anonymous donor, provides for the building and endowment of a chapel which is on the north side of the choir immediately adjoining the north transept. This chapel, to be known as the chapel of St. Mary, will be balanced by a similar chapel, dedicated to St. John, which will be on the south side of the choir. The chapel of St. Mary will have a seating capacity of 400, and will be one of the most beautiful portions of the cathedral. The gift provides for the building of the chapel, together with its stone carvings, adornments, and furnishings.

Portions of the new chapel are already structurally complete as it was included in the construction program initiated three years ago. The funds already used will be released by this gift and made available for building portions of the choir, crossing, and transepts, which constitute the next step in the cathedral building program.

The dimensions of this chapel are larger than those of any of the three structurally complete chapels in the crypt of the cathedral, its length being 115 feet, its width twenty-five feet, and its height, from floor to vaulting, forty-three feet. It will contain five bays.

The carvings on the vaulting bosses of this chapel form an important element in the elaborate scheme of Christian symbolism planned from the cathedral. They include groups which depict the sacraments and groups which represent the cardinal virtues and their opposites, the seven deadly sins. The virtues are symbolized as a rule by saints, and the sins by figures in modern clothes grouped about a central boss, where penance is symbolized by the delivery of the keys to St. Peter by our Lord.

These carvings and other symbolical ornamentations were sculptured into the fabric of the chapel after the stones had been set in place. It is expected that the chapel will be complete and available for the use of General Convention which will convene in Washington next October.

CONDUCT SERVICES IN FRENCH

The services in the French language which were begun several months ago in St. John's Church, Lafayette Square, by the Rev. Florian J. Vurpillot have met with increasing success. A congregation of about 300 persons gathers every Sunday afternoon. The entire service, including canticles and hymns, is in French. The congregation includes both French-speaking people, and students of the French language. Mr. Vurpillot has also organized the Foyer Français, which meets in St. John's parish hall on Friday evenings. This is a social organization of people interested in the French language and culture.

GIVE DINNER IN HONOR OF BISHOP FREEMAN

Plans are practically completed at this time for the dinner to be given to Bishop Freeman at the City Club, on January 23d, by the united laymen's organizations of the diocese. The principal address will be made by Senator Goff of West Virginia. The sale of tickets for the dinner has been limited to 500.

SESSIONS AT COLLEGE OF PREACHERS

The College of Preachers is now holding sessions almost continuously. The group during the past week was devoted to Lenten preaching. The lectures have been given by the Bishop of Vermont, and the Rev. Dr. John A. Richardson of Philadelphia. The men in attendance came from various parts of the country, as widely separated as Vermont and Texas. The conference during the coming week will be led by the Bishop of Colorado and the Rev. S. C. Hughson, O.H.C. The general subject will be Noonday Preaching.

MEMORIAL SERVICE FOR BISHOP HARDING

On the feast of the Conversion of St. Paul, the anniversary of the consecration of the second bishop of Washington, a special commemoration of Bishop Harding will be made at all services in the cathedral. The Chapel of the Resurrection, dedicated to the bishop, is now completed and within a short time the furnishings, including the tomb of Bishop Harding, will be installed.

ILLNESS OF WASHINGTON CLERGY

Illness has visited a number of the Washington clergy recently. The Rev. Dr. William L. DeVries, chancellor of the cathedral, is seriously ill in a hospital. The

Rev. Dr. George W. Atkinson, rector of St. James' Church, and the Rev. Hulbert A. Woolfall, rector of St. Philip's Church, Laurel, Md., have both undergone operations. The Rev. John J. Queally, rector of the Church of the Transfiguration, has been quarantined because of the sickness from diphtheria of his two children. The Rev. Guy E. Kagey, rector of St. Bartholomew's parish, is also confined to the hospital with an infection of the foot.

CHANGE HOUR OF BIBLE CLASS

The adult Bible class, conducted by the Rev. Dr. Z. B. T. Phillips at the Church of the Epiphany, has changed the hour of its meeting from 9:30 on Sunday morning to 8 o'clock on Sunday evening. This class, numbering in its membership 1,000 persons, has been one of the outstanding developments of Church life in Washington during the past year.

RAYMOND WOLVEN.

## Retreats for Laymen Feature of Pre-Lenten Season in Philadelphia

### Berkeley Men Present Move of School—Missionary to China Interprets Chinese Affairs

The Living Church News Bureau  
Philadelphia, January 21, 1928

THE DAYS BEFORE LENT WILL BE NOTABLE this year for the prominence of retreats offered by two different groups, each representing all schools of thought in the Church. Announcement was made this week that the Young People's Fellowship of the diocese would open to all young people, whether affiliated with its organization or not, the second annual pair of short retreats the last Saturday evening before Lent. The Rev. Dr. Floyd W. Tomkins will conduct that for girls, and the Rev. Albert H. Lucas, assistant headmaster and chaplain of Episcopal Academy, and also assistant to the Rev. Dr. Mockridge at St. James' Church, will lead the young men. Both will be held at St. James', 22d and Walnut streets, to facilitate parties coming together, especially from a distance. This is based on last year's experience, when the younger ones especially were in some cases deterred from going alone to widely separated points. The two groups, however, will be entirely distinct, the girls meeting in the church proper, and the men in a chapel in another building. The Rev. Leon A. Shearer, student at the Divinity School and in charge of young people's work at St. James', is representing the parish in the arrangements; and Harry S. Huber, Jr., of Calvary, Germantown, and Mary Moore of Holy Apostles' Church act for the young people. It is a tribute to the retreats conducted last year, also on the eve of Quinquagesima, by the Rev. Dr. J. O. S. Huntington, O.H.C., and the Rev. Dr. Royden K. Yerkes, that it was the young people themselves, and not the clergy, who raised and settled the question of repeating the experiment.

The other group, presumably catering especially to adults, made a preliminary announcement in the January number of the *Church News* of the diocese of Pennsylvania, of week-end retreats for men and women in pre-Lent, and this week circularized the clergy with a card giving more details. The Farmhouse at Westtown, in effect a small hotel in a fine old residence, maintained to accommodate principally those interested in the Friends' school nearby, is to be the place. It has been used for conferences of Student Volunteers, and for the winter conference of the Northfield summer school.

The Rev. Thomas A. Conover of Berksville, N. J., will take the retreat for men February 3d to 6th; and the Rev. Dr. George L. Richardson of Burlington, Vt., that for women the 10th to the 13th. New

names on the committee besides those listed in THE LIVING CHURCH for December 31, 1927, are Osborne Coates, Mrs. Charles Biddle, Miss A. W. Fisher, and the Rev. W. Fred Allen. Lee Sowden, rector's warden of the Memorial Church of the Good Shepherd, Germantown, and president of the North Philadelphia Trust Company, is secretary. By permission of Bishop Garland, communications may be addressed to Church House, 202 South 19th street.

BERKELEY'S MOVE TO NEW HAVEN  
PRESENTED TO CHURCH

Berkeley Divinity School's imminent move to New Haven to affiliate with Yale University was presented Sunday in the churches of Philadelphia and vicinity served by Berkeley men, and the local alumni and the visiting clergy dined together Saturday evening at the Benjamin Franklin. The Rev. Elmore McKee, pastor of Yale University, preached at St. James' Church, and the Yale men of the city were invited. Dean William P. Ladd was at old St. Peter's, the rector, the Rev. Dr. Edward M. Jefferys, being president of the alumni association of the school. Old Christ Church heard the Rev. Dr. Fleming James; the Rev. Dr. Charles B. Hedrick was at the Holy Comforter Memorial; the Rev. Dr. J. Chauncey Linsley at Valley Chapel, Meadowbrook; the Rev. Cyril Hudson at St. Clement's; the Rev. Cranston Brenton at Holy Apostles'; the Rev. Dr. Theodore Sedgwick at St. John the Evangelist's, Lansdowne; and the Rev. L. O. Melville at St. James the Less. The Rev. Gilbert E. Pember of St. Michael's, Germantown, and the Rev. Francis B. Barnett of St. Andrew's, Yardley, presented the matter to their own people.

THE REV. S. HARRINGTON LITTELL  
ON CHINA

The Rev. S. Harrington Littell has made a great impression with his interpretation of Chinese affairs, presented to the Woman's Auxiliary and in many Philadelphia churches. He sees China reacting from Russian communism, and conditions becoming more favorable for our work. While the Christian Church in large measure had to go down into the catacombs once more, and ordinary Christian education was almost stopped, the training of theological candidates was maintained, and the work interrupted last January will be gradually resumed in all probability. The missionary will be more and more a specialist, reproducing the desired life and work in selected natives, who will themselves spread the faith.

CHURCH MUSIC PRESENTATIONS

Notable renditions of Church music are announced for St. Andrew's Collegiate chapel of the Divinity School, by the

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men's choir of St. Mark's Church on January 25th and May 16th, under Lewis A. Wadlow; and by St. Peter's choir March 7th under Harold W. Gilbert. Mr. Gilbert is organist and choirmaster of that par-

ish, and also in charge of music at the school. Mr. Wadlow's men's choir sings only a few times a year. It was heard at the priests' convention in 1924.

CHARLES JARVIS HARRIMAN.

## Dean of Long Island Cathedral Plans United Lenten Services for Parishes

### Three Bishops Attend Clericus of Queens and Nassau—Dr. Melish Replies to Pope's Encyclical

The Living Church News Bureau  
Brooklyn, January 20, 1928

THE CATHEDRAL OF THIS DIOCESE WILL be a preaching center for the parishes of Queens and Nassau Counties during Lent. At the suggestion of the clericus of these counties, the Very Rev. G. P. T. Sargent, dean of the cathedral, has arranged for united Lenten services to be held on Tuesday nights in Lent. The special preachers will be the following:

"February 28th, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island; March 6th, the Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York; March 13th, the Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin, New York; March 20th, the Rev. Arthur B. Kinsolving, 2nd chaplain of the United States Military Academy, West Point, N. Y.; March 27th, the Rev. Dr. Floyd Tomkins, rector of Holy Trinity Church, Philadelphia; April 3d, the Most Rev. John Gardner Murray, D.D., Presiding Bishop.

A special choir will be organized containing members from as many as possible of the parishes nearby. Various plans are being made to convey parishioners of the surrounding churches in groups to Garden City. As there are sixty-seven parishes and missions in these two counties, it ought to be possible to fill the cathedral each Tuesday night; indeed the real question seems to be whether the cathedral, with its own constantly growing congregation, will have room for the delegations that are planning to attend.

#### THREE BISHOPS AT CLERICUS

The clericus of Queens and Nassau held its 301st meeting on January 19th at Garden City. This body was organized as the Queens County clericus in February, 1878, under the leadership of the late Rev. George R. Van de Water, then rector of Christ Church, Oyster Bay. The name was changed when Queens County was divided, but its territorial limits remain the same. The organization has always been characterized by a fine spirit of good fellowship and fraternity, due at least in part to the more intimate relationships that result from the custom of meeting, not in a public place, but in the homes of the members by turn.

The recent meeting was of unusual interest not only because it was the beginning of the club's fourth century of meetings, but also because three bishops were present: the bishop of the diocese, the Rt. Rev. Ernest M. Stires, D.D.; the Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota; and the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota. The meeting began with a celebration of Holy Communion in the cathedral, Bishop Stires being celebrant. After a short business meeting, luncheon was served by ladies of the cathedral congre-

gation. Later, Bishop Tyler and Bishop Roberts spoke briefly but interestingly of their respective fields. Bishop Stires, the scheduled speaker, made a stirring appeal to the clergy for such an observance of Lent as would best develop, in each parish, the good seed that was undoubtedly sown and germinated in the Bishops' Crusade last year. He urged that each man make his own crusade in his own parish. To this end, the bishop emphasized the need of careful preparation, on the part of the clergy, in the time that still remains before Lent begins.

#### EDUCATIONAL ACTIVITIES

On Tuesday, January 17th, the Normal School opened the second term of this session at St. Ann's Church, Brooklyn. Courses are being given on the Life of St. Paul, by the Rev. Wilbur L. Caswell; Adventures in Mission Fields, by the Rev. Franklin J. Clarke; and Religious Drama, by Miss Mildred H. Brown. This year's plan of five weeks of two hours' intensive study of a single course is proving very satisfactory.

Another teacher training center is to be opened at the Church of the Redeemer, Astoria, on Wednesday, January 25th, and will continue once a week for five weeks. The number of these teacher training centers is greater this year than ever before.

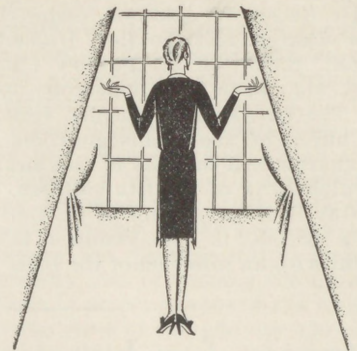
#### ANNIVERSARIES

The Rev. Thomas J. Lacey, Ph.D., has completed twenty-five years as rector of the Church of the Redeemer, Brooklyn. His silver anniversary was recognized at a service of appropriate character on Sunday morning, January 15th. The preacher was the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, who was ordained in this parish church in 1882.

On the same Sunday Colonel Edward Barr, senior warden of St. Ann's Church, Brooklyn, completed 50 years' service as a member of the parish corporation. The following night, at the Hamilton Club, Colonel Barr was guest of the rector and the other members of the vestry, who presented him with a memorial beautifully engrossed in the following words: "Servant of God, well done." Colonel Edward Barr, senior warden of St. Ann's Church, Brooklyn Heights, was elected to the vestry in 1878 and with this month will complete as a member of this body a half century of faithful and self-sacrificing service for his Master. During this uninterrupted period he has served successively as clerk, treasurer, and church warden, and he has been a most loyal co-worker with the six rectors who have ministered at St. Ann's since his election to the vestry. During interregnum he has officiated as nominal head of the parish, with zeal and fidelity, and by his gracious courtesy and winning cordiality he has endeared himself to untold numbers.

#### DR. MELISH REPLIES TO MGR. BELFORD

The characteristic ultramontanist of the Pope's encyclical on Unity, elucidated



## "THE SUN IS JUST POURING IN OUR WINDOW"

QUITE early this morning (Bob, poor dear, wasn't even awake!) I peeked out at the ocean. You know how the sun makes a path right down the breakers? Well, it did today — and then came streaming in our windows! Little flecks lit up the whole delightful room. Oh, it's lovely here! The food, the courtesy, and the restfulness make you so comfortable. And—my word, I almost forgot! —we saw the Thompsons last night! Isn't the world small? And yet that's not so strange—this is the sort of place you would expect to meet them.

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and extolled by the Rt. Rev. Mgr. Belford in a sermon published in the Brooklyn *Daily Eagle*, drew a well-considered reply from the Rev. J. Howard Melish, D.D., which appeared in the columns of the same paper. "The encyclical," says Dr. Melish, "fills us Protestants, and I know many Catholics as well, with sincere sorrow. In an age calling for unity among belligerent nations, fair play amidst race antagonism, coöperation between different faiths, the Pontiff sees fit to stand where his predecessors stood and not to move forward. The twentieth century hoped to see Pius XI lead a great offensive for Christ and mankind; he has chosen to dig himself in. . . . I want to see the Roman Catholic Church face the new age and join all other Christians in the service of Christ and America."

CHURCH ARMY IN FLUSHING

Beginning Sunday evening, January 29th, and concluding the following Sunday evening, the Church Army will conduct a crusade in St. George's parish, Flushing. There will be a celebration of Holy Communion every morning at 7:30, noonday service every day, afternoon service for children daily, afternoon devotional hour for women three days, and preaching service every night at 8:00. Special preparation is being made, and will be intensified in the week preceding the mission. The parish organizations are coöperating.

INTERNATIONAL CAROLS

At the Church of the Holy Trinity, Brooklyn, at an Epiphany festival on Sunday evening, January 15th, Christmas carols of six nations were sung by a chorus of 150 voices under the direction of Louis Robert, organist of the church. Carols of the English, French, Spanish, German, Basque, and Andalusian people were sung.

CHAS. HENRY WEBB.

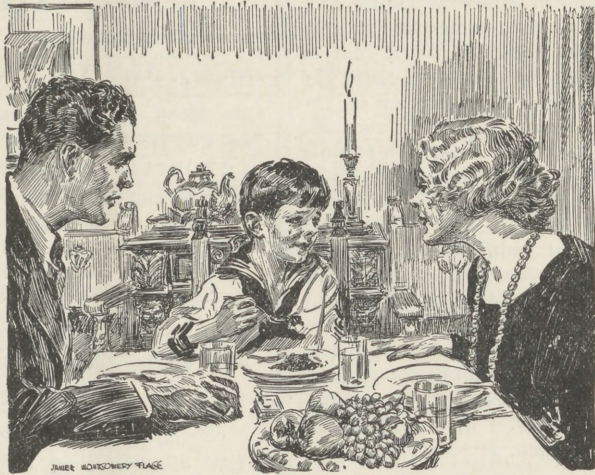
REPORTS INDICATE DECREASE IN BUDGET QUOTAS

NEW YORK—The reports so far received from the dioceses as to what they expect to pay on their budget quotas for 1928 indicates a decrease as compared with 1927 of about \$150,000. At its first meeting in 1927, the National Council was compelled to reduce appropriations \$254,313. From the figures now in hand, the council at its meeting to be held February 8th will be compelled to cut appropriations to the amount of \$400,000 in order to comply with the orders issued by General Convention in the adoption of the Pay-As-Go Plan.

In the hope that this situation may be improved prior to the meeting of the council, the Presiding Bishop has written or telegraphed the bishop of each diocese which has told us to expect less than its budget quota figure, urging him to use all possible efforts to supplement the report already made and thus preserve missionary work which must otherwise be sacrificed.

To the missionary bishops in the domestic field telegrams have been sent warning them of a pending reduction of ten per cent in their appropriations. To the foreign field cables have gone indicating that the cut must be equal to six per cent of their budget appropriations. When it is realized that a large proportion of the budgets of these missionary bishops is for salaries of missionaries, that these salaries are based on the minimum cost of living and therefore cannot be reduced, it is evident that the reductions in appropriations for work

# "Nuthin' I Like!"



© 1928 N. L. I. Co.

**H**UNGRILY and expectantly he had gone to dinner. "Nuthin'" he liked—just things which "were good for him". String beans—he wouldn't eat them. Time had come for discipline. When told that he was to have none of a favorite dessert, he gave in. Smiling thro' his tears after the first few mouthfuls, he said, "I didn't know it, but I was likin' string beans all the time."

**P**ERHAPS in your own home there is a small child who is finicky about his food. But you insist upon his having plenty of milk, cereals, vegetables and the other foods he requires, for you know that the growth of his body and his health depend upon the "building" foods he eats.

But how about yourself? Have you dropped into the habit of ordering what you like without regard to the foods you need to build and repair your body and to keep it in the best possible condition of health?

Diet is literally a separate problem for each individual. The "overweight" is usually too fond of starchy, sugary and fatty foods and disinclined to eat vegetables and fruits, while the "underweight" often neglects the fattening foods he needs. Appetite is not always a reliable guide to correct eating.

Take time to find out what constitutes a properly balanced day to day diet for a person of your age—how much meat, fish, cheese and milk you require, how many sweet foods, and most important of all—how many vegetables. Don't

forget the string beans or the tomato, King of the Vitamins. Raw salads, fruit, butter, cream and nuts are important parts of the regular food supply when taken in correct amounts. And six to eight glasses of water daily, please—mainly between meals.

Through a well-balanced ration, you can keep in good condition every part of your body—muscles, bones, vital organs, nerves, eyes, teeth and even hair. It is interesting to discover what each particular food contributes to the body—to know just what to eat if you wish to reduce your weight, or increase your weight, or keep it normal.

Incorrect diet is responsible for a vast number of ailments and lack of strength and vigor. It is estimated that three calls out of ten in doctors' offices are caused by faulty diet—errors that may be easily corrected.

For more enjoyment in eating and for better health from eating, learn what to eat.

Because our daily food needs are little understood by most persons, the Metropolitan Life Insurance Company has prepared a booklet, "The Family Food Supply", which tells what to buy and how, and includes diet and marketing helps for the housewife.

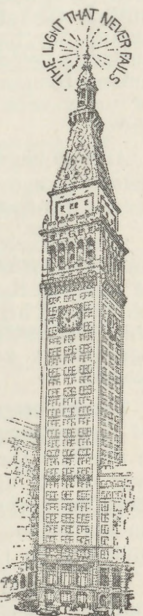
The best food is not always the most expensive, and the most expensive is oftentimes far from the best. The least costly foods can often be prepared in such a way as to give more nourishment and more taste-satisfaction than those which are extravagant in price.

By means of this booklet, the modern housekeeper can easily find out which foods her family requires. She will learn which foods are needed by a man who does heavy physical labor, which are necessary for the office-worker, which for herself and which for the growing child.

"The Family Food Supply" tells how to buy economically and should be used in connection with the "Metropolitan Cook Book". A copy of either, or both, will be mailed, free, upon your request.

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other than salaries must be far greater than the percentage indicated. The officers of the council will recommend that the first cut, and probably in the largest percentage, will be made in the expenditures at the Church Missions House.

In contrast with this somewhat gloomy outlook it is encouraging to learn that of the \$896,942 which the council notified the Church must be paid in December on the budget quotas, there has been received about \$826,000, leaving a shortage of only \$70,000, the exact figure being subject to final adjustment. There is good reason to hope that this amount may have been saved by an equal reduction of expenditures and that the year 1927 can be closed without a deficit and without using any of the undesignated legacies. If this happy result is achieved our satisfaction must be tempered with the remembrance that at the beginning of the year 1927 there was a reduction of a quarter of a million dollars in appropriations.

### MALINES REPORT PUBLISHED

Anglican and Roman Statements Combined in Book Just Released in England

LONDON—The long awaited report on the famous "Malines Conversations," bearing on the question of a union of the Roman Catholic and Anglican Churches, was released in England on January 19th, and has been met with great general interest in Church circles.

The crucial question of a papal primary brought a striking statement from one of the Anglican delegates, the statement being made "with full approval of his colleagues," according to the advance report of the book.

"We wish for unity, and if the necessary preliminary conditions have been duly met we should not shrink from the idea of a Papacy acting as a center of unity," the statement reads. "But in so saying we have in view not a Papacy such as exists in theory and practice among Roman Catholics, but a conception of unity such as may emerge in the future."

At one conference among the Anglican delegates a document was read which included the following statement:

"The Church is a living body under the authority of the bishops, as the successors of the apostles, and from the beginnings of Church history a primacy and leadership among all the bishops has been recognized as belonging to the Bishop of Rome."

The report presented to the Archbishop of Canterbury by the Anglican delegates is given in the book, together with the report drawn up by the Catholic delegates. The Roman Catholic report states that an agreement was reached without much difficulty on the following points:

"The social life of Christians is organized around an episcopal hierarchy. This social and organized life finds expression in the existence and use of the sacraments.

"In the Eucharist, the Body and Blood of our Lord Jesus Christ are verily given, taken and received by the faithful, by consecration the bread and wine become the body and blood of Christ.

"Communion in both kinds was once the practice of the whole Church, but in the West communion came to be limited to one kind for practical purposes, dependent upon circumstances."

## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

February, 1928 Vol. XXII, No. 6

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The English Prayer Book—Reservation of the Blessed Sacrament—The Origin of Man—The Destiny of Man—Destroyed for Lack of Knowledge.

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**BISHOP MURRAY ADDRESSES W.A. OF UPPER SOUTH CAROLINA**

COLUMBIA, S. C.—The Presiding Bishop of the Church, the Most Rev. John G. Murray, D.D., was the chief speaker at the annual convention of the Woman's Auxiliary of the diocese of Upper South Carolina, which was held in Columbia on January 10th and 11th at Trinity Church. Bishop Murray spoke on the morning of the second day of the convention. He outlined for the women the place of the auxiliary in the life of the Church and its relation to the National Council, expressing his appreciation of the splendid work they had accomplished.

On the first day of the convention the Rt. Rev. K. G. Finlay, D.D., bishop of the diocese, addressed the women. At the night session the Rev. H. Hobart Barber of Augusta, Ga., delivered an address on Prison Reform. Others who spoke during the convention were Miss Theodora Young of Yangchow, China, Mrs. D. D. Tabor, a worker under the National Council, Miss Porter of the Winthrop College Episcopal Bible Class, and Miss Parmley, who has been doing volunteer summer service in the mountain missions of Virginia.

Mrs. Joseph E. Hart of York was re-elected president of the auxiliary for the coming year. The other members of the executive committee who were elected are: Mrs. W. Bedford Moore, vice-president; Mrs. John W. Arrington, Jr., secretary; Mrs. Frank P. Henderson, treasurer; Mrs. R. C. Thomas, O. T. O. custodian; Mrs. E. R. Lucas, chairman, missions and Church extension; Mrs. J. N. Lemaster, chairman, religious education; Mrs. S. K. Oliver, chairman, social service; Mrs. James A. Cathcart, chairman, publicity; Mrs. T. M. DuBose, chairman, supplies; Mrs. LeGrand Guerry; and Mrs. W. W. Long.

Those elected as delegates to the triennial convention to be held in Washington next October are: Mrs. Joseph E. Hart, Mrs. Proctor A. Bonham, Mrs. J. N. Lemaster, Mrs. R. C. Thomas, Mrs. Frank P. Henderson; with the following alternates: Mrs. Jas. R. Cain, Mrs. K. G. Finlay, Mrs. M. B. Hutchison, Mrs. J. W. Arrington, Jr., and Miss Leila Shannon.

**OFFER PITTSBURGH CHURCH FOR CATHEDRAL**

PITTSBURGH, PA.—The congregation of Trinity Church, Pittsburgh, has approved the offer of the rector, wardens, and vestrymen of the parish to make Trinity Church the cathedral of the diocese, and have authorized the vestry to go ahead and take such steps as may be necessary.

This action has been taken by the authorities of the parish as the result of their own deliberate judgment, entirely apart from anything in the day of diocesan pressure or suggestion. It contemplates a real cathedral, owned and controlled by the diocese, not a parish church camouflaged under that title.

To all outward seeming the change from a parochial to a diocesan status will be scarcely noticeable. For years Trinity has been doing the work of a diocesan church. More and more under the leadership of its present rector, the Rev. Dr. P. G. Kammerer, it has served the whole community.

The offer has already been approved by the standing committee, acting as the bishop's council of advice, and a joint committee representing the diocese, and Trinity parish drew up a plan of organization, copies of which were sent to the clergy and the lay members of the convention before the date of meeting January 24th.

**CONFRATERNITY OF MYSTICAL LIFE CONVENTION**

NEW YORK—The first triennial convention of the Confraternity of the Mystical Life will be held at Grace Church, New York City, on Monday, February 13th. Since its inception, just three years ago, its membership has gradually spread throughout the world, and its principles, ideals, and objectives have met with an increasing welcome and sympathy among Churchmen.

The following are among the speakers scheduled:

The Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg; the Rev. Gilbert P. Symons, rector, Christ Church, Glendale, Ohio; the Rev. Marshall Montgomery, rector, St. Barnabas' Church, Newark, N. J.; the Rev. Eliot White, Grace Church, New York City; Miss Bertha Condé, New York City, author of *The Human Element in the Making of a Christian*; Morrison P. Helling, Kent, Conn.; the Rev. John Gayner Banks, Society of the Nazarene.

**EXECUTIVE COUNCIL OF NORTH CAROLINA MEETS**

GREENSBORO, N. C.—The executive council of the diocese of North Carolina held its January meeting on Wednesday, January 11th, at Holy Trinity parish house, Greensboro. Though the returns from the Every Member Canvass are not yet all in, the indications are that the budget will be subscribed, and that there will be no necessity to revise any of the plans for the year. A most encouraging report was given by the Rev. Theodore Partrick, editor of the *Carolina Churchman*. The paper is out of debt, and the subscription list has been largely increased. At the suggestion of the Rev. Thomas Opie, a committee was appointed to consider ways and means to better practical Church unity.

**Anglican Theological Review**

EDITED BY  
Frederick C. Grant and Burton S. Easton

VOL. X JANUARY, 1928 No. 3

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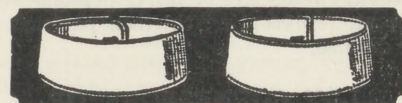
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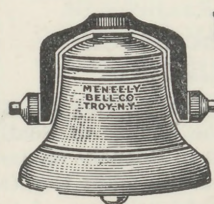
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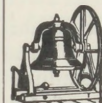
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**SEMI-CENTENNIAL OF  
NEW YORK CHURCH**

SARANAC LAKE, N. Y.—The semi-centennial of the Church of St. Luke the Beloved Physician, Saranac Lake, was celebrated for a week beginning Sunday, January 22nd. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, gave the sermon on Sunday. On Thursday a parish dinner was held at the Hotel Saranac. Addresses were given by the Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, the Rev. William B. Lusk, rector of St. Stephen's Church, Ridgefield, Conn., and others. On Sunday, January 29th, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, will celebrate at the Holy Communion. The Rev. Elmer P. Miller is rector of St. Luke's Church.

**INSTITUTE FOR TRAINING  
LEADERS IN VIRGINIA**

ROANOKE, VA.—An institute for training leaders of the Lenten study classes was conducted by the Woman's Auxiliary of the diocese of Southwestern Virginia on January 11th and 12th. Mrs. E. L. Herndon of Pottsville, Pa., educational secretary of the diocese of Bethlehem, was the leader. The meeting was held in the parish house of Christ Church, Roanoke, and the visitors were guests of the three Woman's Auxiliary branches of the three congregations in Roanoke.

About twenty-five or thirty persons were present, representing thirteen parishes in the diocese.

**LAY CORNESTONE OF  
PENNSYLVANIA CHURCH**

ELIZABETHTOWN, PA.—On the first Sunday after the Epiphany, the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, assisted by the Rev. Charles E. Berghaus, vicar, and Albert Judd of Harrisburg (representing his father, the Rev. A. M. Judd), laid the cornerstone of the new St. Elizabeth's Church, at Elizabethtown.

This mission was started in 1911 by the present vicar, who at that time was rector of Mount Joy. The ground for the new church was broken last November, and the building operations have proceeded as satisfactorily as anticipated.

**DR. E. N. SCHMUCK  
VISITS VIRGINIA**

ROANOKE, VA.—At the meeting of the executive board of the diocese of Southwestern Virginia, held in Roanoke on January 12th, a most welcome guest was the Rev. Dr. Elmer N. Schmuck, one of the general secretaries of the Field Department of the National Council.

Dr. Schmuck made an interesting address to the board on the plans of the general Church for the next triennium: 1929, 1930, and 1931, and some of the matters which will be brought by the National Council to the attention of the General Convention when it meets in Washington next October.

This visit of Dr. Schmuck's was the first of a series of conferences which the Field Department of the National Council plans to hold through certain of its representatives with various diocesan bodies between now and the General Convention, with a view to acquainting the various dioceses somewhat with the plans of the general Church, in order that they may, if desired, consider some of the problems in which their respective deputies will be interested at the General Convention.

**BISHOP REMINGTON  
CELEBRATES ANNIVERSARY**

PENDLETON, ORE.—On Tuesday, January 10th, the tenth anniversary of the consecration of the Rt. Rev. William Procter Remington, D.D., as Bishop of Eastern Oregon, was celebrated, and began with a celebration of the Holy Communion in the Church of the Redeemer, Pendleton. A dinner and reception was given in the parish house in the evening. Several of the clergy of the district were present and gave addresses in eulogy of the bishop.

**NEW PARISH HOUSE AT  
MARIETTA, PA.**

MARIETTA, PA.—A new parish house was recently opened for St. John's Church, Marietta, the Rev. Charles E. Berghaus, rector. The new building, exclusive of equipment, cost about \$5,000, and represents the biggest achievement of the parish in a great many years.

During the incumbency of the present rector new life has been infused into the parish. Among the organizations are a strong chapter of the Order of Sir Galahad, and a branch of the Girls' Friendly Society with forty members.



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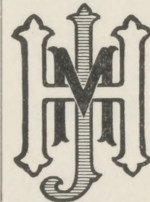
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**WELCOME BERKELEY TO ITS NEW HOME**

NEW HAVEN, CONN.—President James R. Angell of Yale University officially welcomed the Berkeley Divinity School to its new home in the heart of Yale, at a luncheon and reception on January 17th, attended by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, the Rt. Rev. Edward C. Acheson, D.D., bishop coadjutor, and 200 clergy and prominent Churchmen from the diocese of Connecticut. Bishop Brewster is president of the board of trustees of Berkeley which has been located in Middletown since 1854.

The seminary's new site, purchased recently, adjoins several of the university's finest laboratories and is only one block from President Angell's residence. According to present plans, the school will open here next September in affiliation with Yale but not as an integral part of the university. The move is being made



WELCOMING BERKELEY TO NEW HAVEN

More than 200 prominent Churchmen heard President Angell's welcome to Berkeley Divinity School on January 17th.

in order to give the broadest possible training for the ministry.

"Yale is delighted to have Berkeley for her near neighbor," said President Angell. "I feel sure that both the students and faculty of Berkeley will find it possible to take advantage of the resources of Yale, and I am equally certain that Berkeley will offer opportunities of which various members of our Yale group will be glad to avail themselves. We look forward with genuine pleasure to the prospect of mutually helpful relations."

The Rev. Elmore M. McKee, pastor of Yale University, and Samuel A. York of New Haven, also joined in the welcome, and characterized the move as a great forward step in the field of religious education.

**EXECUTIVE COUNCIL OF BETHLEHEM MEETS**

BETHLEHEM, PA.—The Bishop and Executive Council of Bethlehem met on Monday and Tuesday, January 16th and 17th. Notwithstanding the hard economic struggle in the anthracite region which covers over half of the diocese of Bethlehem, the treasurer reported all bills paid including the full quota of the national Church and a balance in the treasury.

The archdeacon, who is the chairman of the field department, reported pledges for 1928 over \$3,000 in excess of those for 1927. The full quota for 1928 for the general Church work was pledged to the National Council.

The incorporated trustees of the diocese met at the same time and reported a prosperous year. It was voted to increase the salaries of the bishop coadjutor and the archdeacon, beginning January 1st.

THE YOUNG PEOPLE'S group of St. Mark's, Jackson Heights, New York, issues the monthly parish paper.

**† Necrology †**

*"May they rest in peace, and may light perpetual shine upon them."*

**ARTHUR EDGAR GORTER, PRIEST**

LOUISVILLE, KY.—Arthur Edgar Gorter, rector of St. Alban's Church, Garnetsville, died Saturday evening, January 14th, at the Norton Memorial Infirmary, Louisville, where he had been taken the previous Sunday for an emergency operation for appendicitis. He was apparently progressing favorably, and his death, therefore, came as a great shock.

The Rev. Fr. Gorter was born in Baltimore, Md., 57 years ago. While still a boy, his family moved to England, and his early education was received there and

in France. He was a graduate of St. Stephen's College, Annandale, N. Y., and the Seabury Divinity School, at Fribault, Minn. He was ordained to the priesthood by Bishop Nicholson in 1904. He held various charges, including the rectorship of the church at La Porte, Ind., whence he came to the diocese of Kentucky in 1909 as rector of St. John's Church, Louisville, later serving at the Church of the Epiphany, Louisville. He founded a mission at Garnetsville, and held services there and at another mission in Meade County, Grahamton, visiting both each month. For a number of years, Fr. Gorter served as city missionary, visiting the poor, the hospitals, jails, and the Home for the Aged and Infirm.

In this work he was particularly happy and successful, and it was one for which he was peculiarly fitted. In all of these institutions he was a well known and well-beloved figure, and it is here and in the two rural missions to which he had devoted most of his time in later years that he will be most sadly missed. Almost the last official act of his life was the soliciting and collecting from the various city parishes and friends, large quantities of toys, second hand clothing, candy, and oranges, for a Christmas entertainment for the poor of these missions. He also held services regularly at St. Paul's Church, Jeffersonville, Ind.

The Rev. Fr. Gorter is survived by his widow, a daughter, a son, and one grandson, besides various other relatives, including an uncle, James P. Gorter, supreme judge of the Baltimore bench. His body was taken to Grace Church, Louisville, on Monday morning, where it lay in state, watched over, as he had requested, by the various Louisville clergy in turn, until the funeral on Tuesday morning, conducted by the bishop of the diocese, assisted by a number of the clergy. A full requiem Mass was sung. Interment was in Cave Hill Cemetery.

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**HENRY H. SNEED, PRIEST**

MISSISSIPPI CITY, Miss.—Monday morning at 12:40 o'clock, December 26th, the Rev. Henry H. Sneed, non-parochial priest of the diocese of Mississippi, died at his home in Mississippi City at the age of 86 years.

The Rev. Mr. Sneed was born in Halifax Co., Va., in 1841, and in 1867 was ordained deacon by Bishop Green and priest the following year by Bishop Quintard. His first cure was at Trinity Church, Winchester, Tenn., from which he left to become rector of the first Episcopal church in Chattanooga for a period of 17 years. He left Chattanooga to go to the Ascension Church at Mt. Sterling, Ky., and in 1890 leaving there to go to Middleborough, Ky., and from there in 1898 to go to Georgetown, Ky. He was in charge of St. Peter's-by-the-Sea, Gulfport, Tenn., for 21 years after he left Kentucky.

Mr. Sneed was deputy to several General Conventions, the last one being in 1910. He was buried in Chattanooga. Special services were held at St. Peter's-by-the-Sea, Gulfport, the Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, officiating.

**LOUIS L. WILLIAMS, PRIEST**

POCOMOKE CITY, Md.—The Rev. Louis L. Williams, non-parochial and retired priest of the diocese of Delaware, died suddenly of a neuralgic heart shortly after arising on the morning of January 18th. Since his retirement in July, 1926, he has resided in Pocomoke, where he had been rector for twelve years—1910-1922.

Mr. Williams was a native of Alabama, and was born in 1856. Previous to entering the ministry he followed a business career. He graduated from the Virginia Seminary in 1887, being ordained priest by Bishop Lyman in 1889, and thereafter served the Church in the dioceses of East Carolina, West Texas, Easton, and Delaware. He was delegate to one General Convention and to provincial synods; secretary of the diocese of East Carolina and editor of the diocesan paper; secretary of the southern convocation of the diocese of Easton; chairman of the diocesan convention in 1920, when Bishop Davenport was elected.

The Order for the Burial of the Dead was said in the Church of St. Mary the Virgin, Pocomoke, on Friday, January 20th. The Rev. R. S. Whitehead, rector of St. Philip's Church, Laurel, represented that diocese and assisted in the office. Interment was at Ivy Hill Cemetery, Alexandria, Va., beside the remains of his wife.

**ISHAM BRIDGES**

LOUISVILLE, KY.—The diocese of Kentucky has lost one of its faithful officers and laymen in the death of Isham Bridges which occurred at his home in Louisville on January 1st.

Mr. Bridges was a communicant of the cathedral, and was treasurer of the diocese at the time of his death, an office which he had filled for about 20 years.

**LOUISE STERRETT HAZEL**

BETHLEHEM, PA.—Mrs. Louise Sterrett Hazel died in the home of her brother, Bishop Sterrett, in Bethlehem, on Tuesday, January 17th.

Mrs. Hazel was born in Middleport, N. Y., the daughter of William J. and Mary Spalding Sterrett. After graduating from the Middleport high school, Mrs.

Hazel continued her study of music, specializing in piano and voice. Her ability and pleasing personality, added to a very unusual soprano voice, won recognition among music lovers, especially in Philadelphia, where she was a member of the Hayden and Matinee Musical Clubs; served acceptably as leading soprano in Holy Trinity and as solo soprano in Princeton Presbyterian, Calvary Methodist, and Oak Lane Presbyterian churches, and gave instruction in voice and piano, with studios in Philadelphia, Collingswood, and Camden, N. J. Since July, Mrs. Hazel has been suffering from a lingering illness, being in the Episcopal Hospital for some months and since November has been in the home of her brother, Bishop Sterrett, in Bethlehem. Through it all her cheerfulness and courage have made a deep impression.

Mrs. Hazel was the widow of George W. Hazel, who died in 1921, and is survived by three children, Mary Louise, John, and Elizabeth Ann; by her mother, Mrs. Mary E. Sterrett; her brothers, Frank W. of Bethlehem, Robert T. of Atlanta, Ga., and Linus S., of Norwich, Conn.; and her aunts, Mrs. Louise S. French of Middleport, and Elizabeth Sterrett of Atlanta.

Service and interment was at Arlington Cemetery, Cove Road, Merchantville, N. J., on Thursday, January 19th.

**WILLIAM ENOS STONE**

RALEIGH, N. C.—William Enos Stone, for twenty-six years a teacher at St. Mary's School, Raleigh, died on Saturday, January 14th, at his home in Raleigh. The funeral took place on the following day in the chapel of the school he loved so well, the bishop of the diocese officiating.

It is the lot of few men to be respected and loved as Mr. Stone was. For all these years he has represented to the girls of St. Mary's a sort of incarnation of the spirit of the school, and his passing has brought sorrow to hundreds of alumnae.

Mr. Stone was born in Boston, Mass., in 1859, and was a graduate of Harvard of the class of 1882. The year following he came to North Carolina, and since that time has been a well known figure in the educational circles of the state.

**BEGIN WRECKING  
BALTIMORE CHURCH**

BALTIMORE, MD.—The last services in the old St. John's Church, Mt. Washington, Baltimore, were said Sunday, January 15th, and the next day wreckers took it over to prepare for a new church building on the site. It was erected in 1868 in what was then a sparsely settled region; but, especially during the past two years during which the Rev. R. Stanley Litsinger has been in charge, the congregation has grown so large that greater facilities have become imperative.

A survey found that the present site of the church was almost in the center of the suburban population, if present development trends continue, and it was decided to erect a Norman gothic building of red colonial brick in Flemish bond there. It is to be L-shaped, one wing being the church proper and the other the parish house. This latter will have a large room that can be used as a Church school assembly room or as a gymnasium. While the new church is building, the services will be held in the Mt. Washington Casino. The church will seat about 400 persons.

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NEWS IN BRIEF

**ARKANSAS**—A chapter of the Brotherhood of St. Andrew has been organized in Christ Church, Little Rock. There are 876 communicants in this parish so there is a great field for work.—The Woman's Auxiliary of the diocese had an Educational Day in St. Luke's Church, Hot Springs, on January 27th. One delegate from each parish was entertained. The conference was in charge of the general assistant educational secretary, Miss Laura F. Boyer.

**EASTERN OREGON**—On January 8th the bishop dedicated the new parish hall of St. Matthew's Church, Ontario.—On January 18th the bishop dedicated the new parish hall of St. Stephen's Church, Baker, which has been erected in memory of Dr. Nevius, one of the early missionaries.—At the annual parish meeting of St. Peter's Church, La Grande, the rector, the Rev. Oliver Riley, reported that the new Hinners organ recently installed had been fully paid for and the parish is now out of debt.

**GEORGIA**—A junior Young People's Service League has recently been organized in the parish of Grace Church, Waycross. The group gave a pageant representing the seasons of the Church at one parish meeting, and the older league of the parish presented a chapter from Dr. Atwater's book, *The Episcopal Church*, at a second parish meeting. In the mission of Christ Church, Augusta, where the Rev. Jackson H. Harris is vicar, and Deaconess Byllesby is giving splendid assistance, there are increasing congregations, the Church school attendance has increased to sixty-five, and the problem will soon be not how to get more pupils but how to get more teachers to care for them. At a recent fair which netted \$121, a handkerchief, donated by Mrs. Calvin Coolidge, brought a good price at auction.

**HARRISBURG**—Mrs. Sarah F. Hedrick of Philadelphia has recently given to Bangor Church, Churchtown, a set of communion vessels, together with the linens for the service. The gift is in memory of her father, John Martin, who died December 12, 1876, and of her mother, who died December 20, 1883, both of them formerly residents of New York. The Rev. F. B. Hornby is the vicar of Bangor Church.—On the first Sunday after the Epiphany, Bishop Darlington blessed the following gifts presented to Emmanuel Chapel, Mont Alto: a pair of brass candlesticks, given by Mrs. Richard M. H. Wharton of Harrisburg, in memory of her mother, Mrs. Sarah Gilmer Coleman; a hand-etched brass altar cross, given by the patients of Mont Alto Sanatorium; and a fine Bible for the lectern, presented by Miss Emelin Knox Parker of Carlisle, Pa. Addresses were made by the Rev. Elliott C. B. Darlington, of Philadelphia, and by Col. Edwin A. Zeigler, dean of the State Forest School, Mont Alto, Pa.

**KENTUCKY**—Two beautiful memorials were dedicated by Bishop Woodcock, assisted by the chaplain, Canon Nelson, at the Home of the Innocents, Louisville, on the afternoon of Holy Innocents' Day. One is a brass altar cross, given by Mrs. John S. Akers in memory of her daughter, Florence. The other memorial is a pair of brass altar lights, given by Mrs. Alex Heyburn in memory of her niece, Julia Barret Heyburn.—A very successful eight days' mission was held in Christ Church, Elizabethtown, conducted by the Rev. John H. Brown, rector of St. Mark's Church, Louisville, assisted by the Rev. John M. Nelson, junior Canon of Christ Church Cathedral.—Two memorials were dedicated at Christ Church Cathedral, Louisville, on Sunday morning, January 15th, when a tablet in memory of the late John Milton Stokes was unveiled, and a desk and visitors' record book given by the Men's Bible Class in appreciation of the work of James W. Wymond, teacher, were dedicated. The inscription on the tablet is, "To the honored memory of John Milton Stokes, October 15, 1840-January 17, 1927. Thirty years treasurer and usher of this church. 'Lord I have loved the habitation of Thy house.'"

**LOS ANGELES**—A recent survey of diocesan finances by the executive council showed that the missionary giving of the diocese had increased 600 per cent in the last ten years.—A Christmas offering of \$5,000 at All Saints' Church, Pasadena, has brought nearer its project of a new stone rectory and parish house.—The Rev. A. F. Randall, diocesan representative of the Jerusalem and the East Mission, reported at New Year's that the 1927 offerings for this fund had mounted to \$1,273, a new high figure.—A special parish meeting of St. Barnabas' Church, Eagle Rock, Los Angeles, decided to erect a fine pipe organ as a memorial to its founder, the Rev. Canon Robert Renison, killed in an auto accident in December.—The diocesan lay readers' league held its annual meeting at St. Clement's Church, Huntington Park, on January 9th. Albert

Wiley of St. John's, Los Angeles, was chosen the 1928 president.—A unique meeting of the diocesan men's club was held in Los Angeles on January 17th, when Chief Thunder Bird, in full tribal regalia, spoke on The Religion of My People.

**MILWAUKEE**—A most interesting parish meeting was held by Trinity Church, Baraboo, on Wednesday, January 11th. Reports were presented by the parochial organizations, the most interesting and the most essential one being that of the Every Member Canvass committee which revealed the fact that this parish, for the first time in its history, went over the top. All of its obligations, parochial, diocesan, and for the Church's program have been met. The executive secretary of the diocese has written that "it is the biggest increase and the most notable record made by any of the parishes this year." The Rev. John Boden is rector of the parish.

**NEWARK**—Commander C. T. Jewell of Washington, D. C., has recently been appointed press representative for the Society of the Nazarene of Mountain Lakes. Until recently he was executive secretary for publicity of the diocese of Washington.

**PITTSBURGH**—Trinity Church, Washington, the Rev. R. H. Fortesque Gairdner, rector, is building a new parish house. It will be commodious in size, of modern style and equipment, and when completed will cost about \$55,000.

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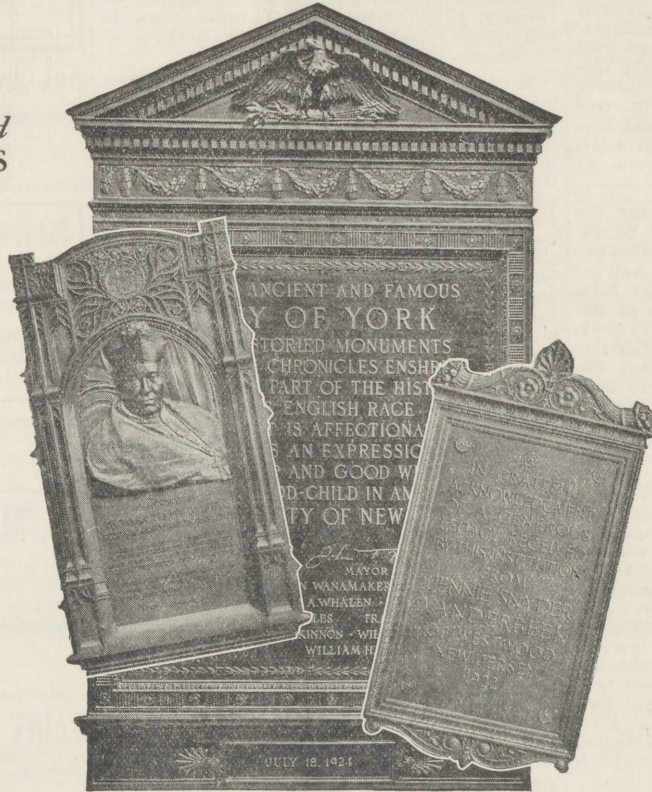
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