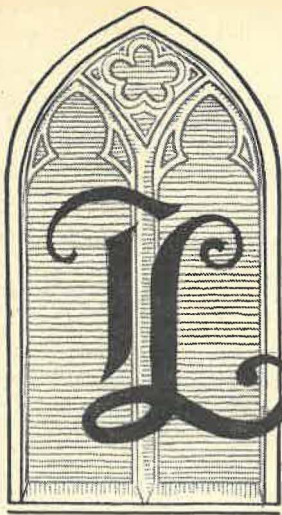


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The Living Church

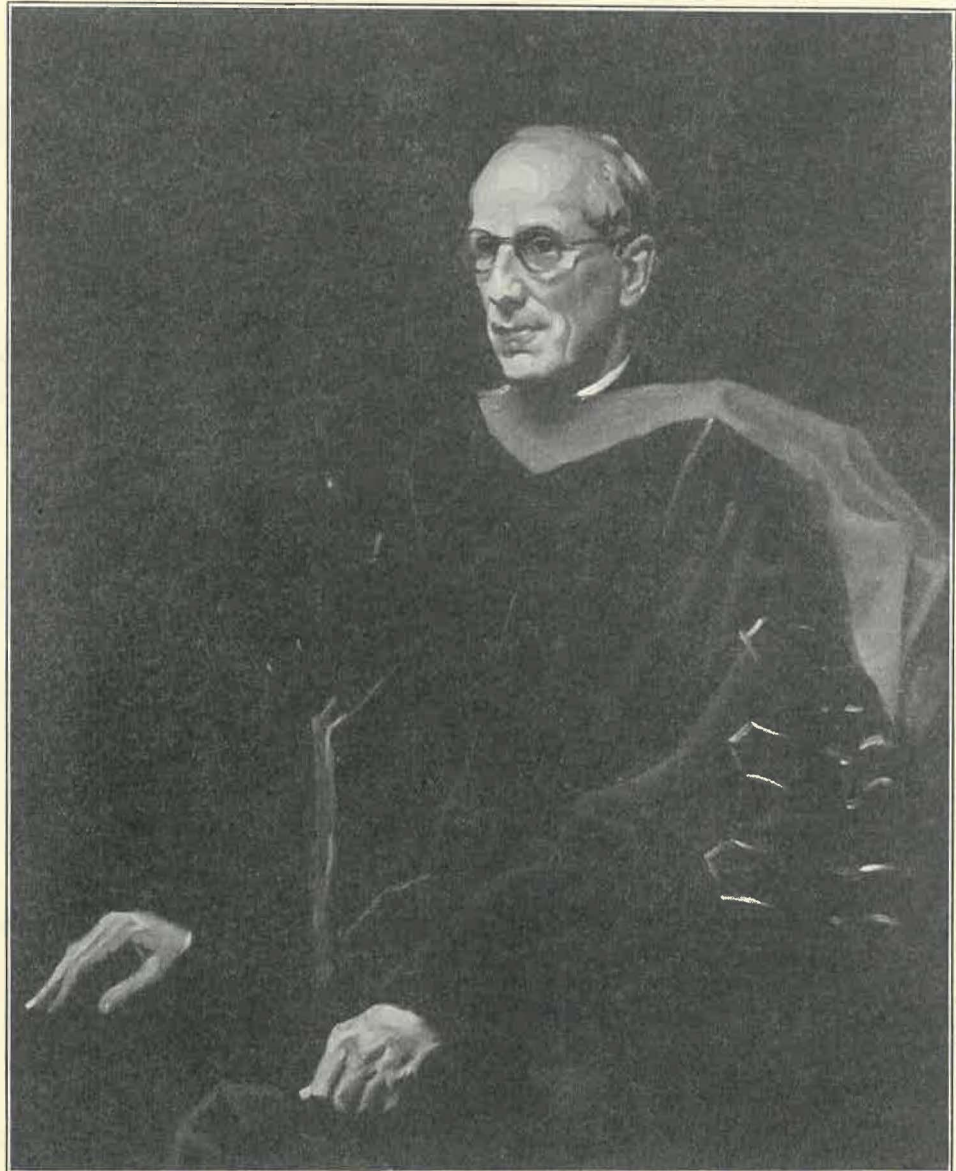
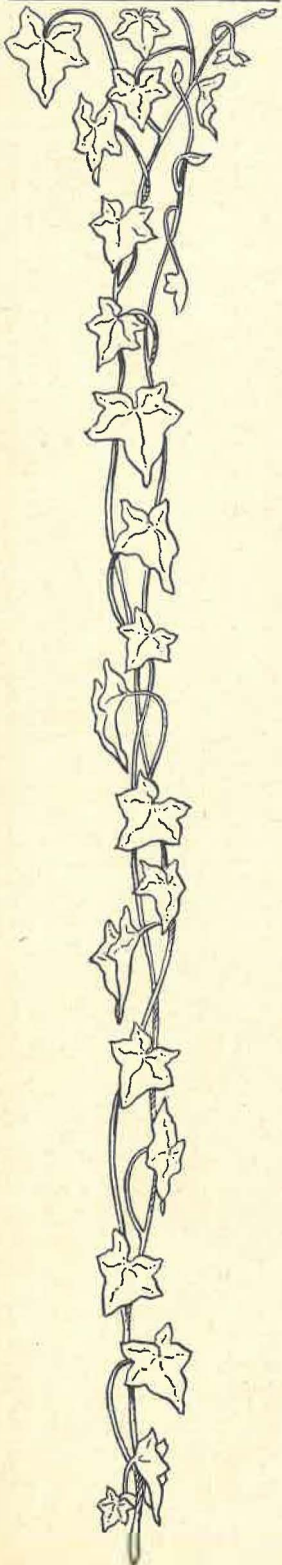


Photo by Juley & Son.

THE VERY REV. HUGHELL E. W. FOSBROKE, S.T.D., LL.D.

This portrait of the Dean of the General Theological Seminary was presented to him by members of the board of trustees, faculty, and alumni of the seminary on the occasion of his 20th anniversary as Dean, at a testimonial dinner on February 1st. It is the work of Sidney E. Dickenson.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Midnight Mass

TO THE EDITOR: Your editorial anent the midnight Mass, good as it was, seems to me to defend the impracticable. Except in the few instances of large parishes, two sung Eucharists, with dignified ceremonial, at one festival are quite out of the question. Having earlier believed in the theory that it was not only possible but practicable I tried it for several years. Not having once succeeded, I gave it up. If Christmas is made, as I believe it should be, a *family festival*, then midnight must be canceled. Too long have we acquiesced in the popular notion that children should be entertained at Christmas, rather than being given a chance to worship—at the true earthly crèche. If the church is a Bethlehem and the sanctuary a stable then the Altar must be a manger. A wax figure in an imitation rustic stable cannot be a substitute for the Living Child. Worship must be more vital than a pageant if it is to satisfy. I plead for the children; and God knows how sadly we have sidetracked them in all the major considerations of the Church's life and work.

He who was born a Child that God might be understood by children, took a child as one of the most central acts of His ministry, and set him in the *midst*. We have acquired the habit of setting him on the sideline. And now we are paying the price.

✠ THOMAS JENKINS,
Bishop of Nevada.

Reno, Nev.

TO THE EDITOR: I have read the correspondence and your editorial of January 16th and quite agree with you.

It occurs to me that the question is not susceptible of a general answer. If a priest recognizes that he has a bunch of roisterers on his hands he had better put his Mass over to a soberer time. But the number of cases where such a move is advisable can't be great.

Granted that people come unprepared, too full of cheer, not fasting, or to gape (I have seen all these things many times), I still believe our Lord is a little nearer to most of them and they are nearer to Him on that night of nights than He is even on Easter Day.

The clergy are a painstaking lot but I wonder whether they lose sight of the fact that one of the great assets of the Church in ages past was popularity. In these times when few people can even tell you where to find a church, it is hard to realize why some theologians should begin to quiver because the thoughtless or indifferent have a momentary curiosity about something pertaining to the worship of God. They certainly can't hurt Him. And what they do does not hurt them. Out of it come many turns to religion and the Church.

Consider which is the better attitude of mind before the Presence, the democracy and friendliness of a Christmas Eve congregation or the stiff, appraising respectability of the Easter paraders. And do we protest the presence of silk hats?—well, not in print.

As to receiving at midnight, most people will decide as they feel in the light of the teaching they have accepted. I suspect that is the way most Episcopalians do right along. A less crowded time after a few moments

with the priest is better of course and the thing which will bring it is a Church so glorious as to have a midnight Mass.

J. G. HUBBELL.

Evanson, Ill.

TO THE EDITOR: I suppose the question of the Christmas midnight Mass depends largely on the parish and on the city or town where it is situated.

In 1933 we arrived in Big Spring, Tex., on December 23d, and were kept there by motor trouble over Christmas. We were much pleased to find that there was to be a midnight Mass at the church there. The congregation occupied every seat, and all were most reverent and devout. Some of them had driven 125 miles to be present. It was a holy service and there was nothing which one would regret. It made a deep impression which we can never forget.

On the other hand we know that in some places there is danger that revelers may come to the Mass to finish out their evening's amusements. Therefore each rector must decide for himself whether it is advisable to have the midnight Mass.

(Rev.) GEORGE B. STONE-ALCOCK.

San Francisco.

TO THE EDITOR: I was much interested in the correspondence regarding the Christmas midnight Mass, pointed out to me in your January 16th issue. You may be interested to hear from one who can be termed an outsider.

I do not happen to be an Episcopalian or a Catholic, but have an inquisitive mind and am analytically bent and interested in religions generally. Having never attended a midnight Mass I asked for and was furnished tickets to attend one of the more prominent churches in this territory.

I observed things carefully and saw no

one who might be termed boisterous. In fact the congregation seemed to me to be deeply intent on the proceedings, enjoying the music, and imbuing that spirit of gratitude and happiness which, in my estimation, is the proper sort of consciousness on so important an occasion.

As for myself, I enjoyed the decorations, the ecclesiastical procession, the services at the Altar, and particularly the music. While I was not familiar with the reasons for many of the activities at the Altar and, in following the services from the Prayer Book, I possibly used my own construction of the text, yet the air was charged with the spirit of Christmas and one could almost transplant himself back many hundreds of years. Although the service was long (some say too long), the music and colorful activities sped the time and I was hardly conscious of the two hours which the proceedings consumed. I might add that I left the church with plenty of Christmas spirit, the beautiful carols kept recurring for many days that followed, and, from the standpoint of your denomination, I, as an outsider, would say that it would be a mistake to discontinue the Christmas midnight Mass. In fact, a service of that kind will attract many who likely would come again to the regular services.

M. E. BULSKE.

Chicago.

TO THE EDITOR: As a layman may I too express my views on the midnight Mass? To me that service is the most solemn of the entire year. However, of years in a great many parishes it has branched into a grand show as some term it. I happen to know of at least 50 cases where people never attend any other service during the whole year except this one. If, however, the grand show does attract and help, let us go on. But, there is another angle to it. Seeing any number of persons attending in evening clothes, who have dashed away from some formal affair just long enough to take a look, and who show plain signs of having used alcoholic beverages is to me the very worst thing anyone could think of whether he be a Churchman or not. Summing it all up, I heartily agreed with my friend, Fr. Knowles, and also go on record to say, "Discontinue the midnight Mass."

WALTON K. LENTZ.

Williamsport, Pa.

TO THE EDITOR: I am a convert to the Christmas midnight Mass. For ten years I "heard" all the objections (and more!) recently brought before us, and, like many who now voice them, I too repeated them. Finally I decided to find out the truth other than by hearing, and for three years have given my people the opportunity of a midnight Mass. The attendance at this service has been between 400 and 500, with nearly 300 of these making their communions. Notice is given to our people ahead of time that they are to inform the sexton, on entering the church, whether or not they plan to receive, and on the printed leaflet the congregation is told that only communicants of the Church who gave notice at the door are expected to receive.

Many of our people prefer to attend one

(Continued on page 181)

The Living Church

Established 1878

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

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EDITORIALS AND COMMENTS

Every Day in Lent

AS LENT DRAWS NEAR this year rectors hear parishioners say what they have heard them say in other years. Some whose daily lives are not subject to much interruption and who delight in "extraordinary opportunities for devotion" rejoice in the coming of Lent. The additional services, and especially the daily sermons or instructions, are eagerly welcomed; so also are the plans for the Easter offering with its call to daily self-denial; and so are the demands made upon them by their rectors for an increase in their regular performance of good works of practical help to their neighbors. These fortunate Church people can and do "make a good Lent."

Others who are very busy say that they wish Lent were not so long. They cannot do very much more than they already are doing in the matter of attendance at services or in social service; nor can they afford to give much more. Yet they too wish to keep Lent. They declare that they *could*, if it were only a fortnight or even a week in length. For that period they could do extra reading and extra church-going and extra parish work; they might give a little extra also.

Then there are others who say frankly that they dread Lent. There is so much going on in the parish; the rector is working so hard and they are fond of him and feel constrained to do all that they can to cooperate with him. But it does so interfere with the customary affairs of life!

The fact of the matter is that Church people today are, most of them, far removed from the Church people of earlier times in their attitude toward Lent. The clergy are often startled to discover that the Collects, Epistles, and Gospels for the Lenten season are quite remote from the thought of many of their faithful flock. To be sure, they think about Lent as a time for self-improvement, but they do not invariably regard that self-improvement as the forsaking of sin. It is not too much to say that they do not take the words of the Lenten devotions literally.

Perhaps Church people were formerly rather too gloomy in Lent, as some of those of the present day tell us. But the children reared in their tradition have interesting things to disclose about Lent as they remember it. One of these, a rector of a great parish, affirms that the whole course of his life was

determined in the parish of his childhood by a daily service held directly after school in order that children might come with the older members of their families. The hymns sung were those so much used in those days; among them that one beginning "Weary of earth, and laden with my sin." The sermons were about sin and repentance and amendment of life. They were not "children's services"; and few of us, we venture to think, would quite advocate a return to them for the benefit of the children for whom we take thought. Yet this rector says with extreme earnestness that nothing less nor different would have met his need during one crucial Lent. He had fallen into idle, careless ways in school and into more dangerous ways in the little community. No one knew that he was miserable and frightened; no one, therefore, came to his help. He went from school to church simply because his parents required it of him.

Then one afternoon the hymn was "Weary of earth, and laden with my sin"; and another afternoon, it was "Christian! dost thou see them"; and then, on another day, came that other popular Lenten hymn of the time, "My sins, my sins, my Saviour"—not one of them a hymn that we should choose for children to sing. That boy sang them. On occasional days he listened to what the preacher said; sometimes he followed the words of the prayers. But the hymns he read many times. Finally, emboldened by what he heard and what he took to himself of what he had sung, that boy turned to better ways. All the steps need not be cited. However, it may be stated that, in grateful remembrance of what that Lent did for him, the boy, now the rector of a large parish, always uses in Lent the hymns that meant so much to him. Even at the special services for children, he has them sung!

GATHER the children," the Epistle for Ash Wednesday says; as well as "the elders." None of us gather the children for certain ceremonies, in these times. And yet, when a child does happen to be present the impression received is unexpected. For example a mother, visiting in a city, took her small daughter with her to an Ash Wednesday service which was followed by the ceremony of the Imposition of Ashes. The mother desired to have a part in this, and she did

not dare leave her child alone in the pew while she went forward. So she took the little girl with her to the Altar rail. It had been her intention that the child should simply wait, near her. But the little girl slipped in beside the mother and knelt, and the ashes were imposed upon her too. When the mother, on the return to the pew, would have wiped the ashen cross from the child's brow, the little girl demurred: "Let me keep it, like everybody else." She had not caught the murmured words; she was too young to understand them, if she had. But that experience gave her a vivid sense of the spiritual quality of Lent, which never left her. It may be added that that child, now grown up, is director of games in a large school. The other members of the faculty tell of her that she arranges the schedule of after-school "practice" during Lent in such wise that the Church children can go every day to the special services provided in their parishes.

We are not suggesting that a return to old customs would be better than the present-day arrangements for the keeping of Lent, especially on the part of children. Indeed, we realize that the boys and girls of the time in which we now live have incalculable advantages in the realm of religious education. So also have men and women, in the matter of spiritual nurturing. A very great deal is done that could not be done before; and it is admirable.

WHAT is sorely needed is a fuller response to it and use of it. The Collects, Epistles, and Gospels for the Lenten season are just exactly what they were. The Lenten hymns sung by our grandparents are still in our hymn books—even the *New Hymnal*. In fact, Lenten services are not so very different, though perhaps Lenten sermons are, in some churches. The ashes are still made of the palms of last year's procession, and the words with which they are imposed are unchanged. Then, what is different?

Beyond a doubt, the emphasis made by Church people themselves, as well as some of the clergy, is different. But that would hardly account for the fact that Lent does not mean so much to as many Christian people as it once did. The inherent significance of the season abides, and so do the Prayer Book provisions for its observance. The great difference, we think, is caused mainly by a very simple thing: namely the forgetfulness of the words, "every day in Lent," found in the rubric after the Collect for the First Day of Lent, "commonly called Ash Wednesday." How many Church people, except officiants, say this Collect every day in Lent?

Nor is this all. The words, "every day in Lent," are implicit in the very idea of Lent. It is a period, not of six weeks, but of forty days. Other holy seasons are measured by other rules. Lent is counted by days. We all remember that our Lord fasted forty days and forty nights; and still we forget to think of Lent in terms of days. It requires "every day in Lent" to make up the sum of Lent. We need to recollect this, and to keep Lent according to it.

Of course, few men and women can do very many extra things "every day in Lent." It may be that, for very many, special services are impossible except on one or two weekdays. Many can spare little time for much extra work, and not that on every day. Perhaps even an extra penny cannot be spared every day. Yet, it is still within the power of everyone to observe Lent "every day in Lent." Prayer, Bible reading, meditation: all these are blessedly open, even to the sick—perhaps most of all to them. The busiest person can find a few moments in which to go into a church for private devotions. And everyone who has to do with children can take care that they learn to keep Lent "every day in Lent." In one way or

another, we all can keep the forty days, one day at a time. May we all do it.

The Floods

THE HEARTS of all of us go out to those of our fellow-Americans in the flood areas. The extent of this greatest natural disaster that has ever struck our land is so staggering as to be almost incomprehensible. Hundreds dead, thousands—yes, hundreds of thousands—homeless, many of them deprived of their livelihood and dependent upon charity and government aid, martial law in great cities almost completely under water—these are things that seem incredible in our own country. We associate such conditions with China and other remote lands, but not with the United States.

One wonders whether these things have to be. Broadly speaking, the floods of recent years are due to the shortsightedness of previous generations—and our own as well—in destroying forests without regard for ultimate consequences. Perhaps it could not be foreseen a generation ago that this wanton deforestation would lead to disaster. But what are we doing today to prevent future widespread inundations? After the great floods of 1927 the Mississippi levee system was rebuilt to resist greater pressure than ever before—but ten years later this costly system proves inadequate. The government has a long-term reforestation plan, but this is probably inadequate too; at best it will take many years to become effective, and meanwhile there is the danger of an annual flood like the present one.

Our first task is to relieve present distress caused by the flood. Our second is to rehabilitate the stricken areas as rapidly as possible. But our third and most important task is to devise some way of making another such disaster in this country impossible. That is a task that will require the best brains of scientists, the vision of statesmen, the courage of legislators, the skill of administrators, and the cooperation of all the people. It is a task that must be done, and that we cannot permit to become tangled in partisan politics. The defense of America against the wrath of nature requires a nation united in planning and carrying through a campaign of large proportions, quite as much as would defense against an enemy nation bent on conquest.

What will America do about it?

Contributions for Flood Relief

LAST WEEK, in asking for donations to aid sufferers from the floods, we requested donors to name the area in which they wished to have their contributions spent. We should now like to revoke that request, as it has been agreed that the simplest and most efficient administration of these funds can be made by turning them over to the Rev. Dr. Lewis B. Franklin, treasurer of the National Council, for general distribution wherever the need is greatest.

We believe that this policy will be most effective for all concerned, and unless we hear definitely from those who have already sent in contributions that they prefer to have their funds sent directly to the place which they originally indicated, we shall turn these, as well as future receipts, over to Dr. Franklin.

THE LIVING CHURCH extends its thanks to those generous readers who have already responded to the need of flood sufferers. We trust that many more will join their ranks.

The Church and the Negro

THE CHALLENGING article by the Rev. Shelton Hale Bishop on Conflicting Loyalties of the Negro Churchman, in this week's issue of THE LIVING CHURCH, is the first of a series of seven by well-known Churchmen on The Church and the Negro.

The series will continue through Lent with articles by the Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes; Bishop Quin of Texas, who will discuss the Forward Movement Commission's efforts for Colored people, and Bishop Demby, Suffragan of Arkansas for Colored work, who will describe the Negroes' response to the Forward Movement; Bishop Wing of South Florida, Bishop Maxon of Tennessee, and Bishop Bartlett of Idaho.

We consider ourselves fortunate to have secured these distinguished writers to present to our readers their contributions on this important subject. The series makes, we believe, an excellent subject for Lenten study. In this connection we should like to call the attention of those who are not yet subscribers to our special Lenten offer of 17 issues of THE LIVING CHURCH for \$1.00.

The Consecration of a Bishop

NOT LONG AGO, our contemporary the *Southern Churchman* spoke in kindly rebuke of a pamphlet entitled *The Consecration of a Bishop*, which was circulated at the consecration of Bishop Ziegler of Wyoming. The *Southern Churchman's* objections were five in number, and we shall try to discuss them in order.

(1) The sacrament of Holy Orders. In the sense in which Sacrament is used in the Catechism, and elsewhere in the Prayer Book, the word refers to an outward and visible sign of an inward and spiritual grace, *ordained by Christ Himself*. The *Southern Churchman* grants by implication that there is another less specific use of the term, signifying the conferring of grace and power [by an outward and visible sign] although the form may not have been specifically ordained by Christ Himself. But, our contemporary declares, Holy Orders "confers position, privilege, responsibility, and authority, but it does not, nor does the Book of Common Prayer anywhere say that it does, confer grace and power, for these are given by the Holy Spirit to all whom God calls to occupy any position in His ministry." In the first place, the Prayer Book says: "Remember that thou stir up the grace of God, which is given thee by this imposition of our hands"; and in the second place, the grace in all Sacraments, including Baptism and the Holy Communion, is given by God, not by the outward and visible sign which assures us that God is giving it. And if grace and power are given to all whom God calls to enter any position in His ministry, presumably the outward and visible sign of this sacrament is the entrance into the ministry—the sacrament of Holy Orders, of which the outward and visible sign is the laying on of hands.

(2) The doctrine of Apostolic succession. As we have pointed out above, the grace, according to the Prayer Book, is given by [means of] the imposition of the Bishop's hands. We heartily agree with the statement of the *Southern Churchman* that bishops are not Apostles in the "original sense of the word." If the *Southern Churchman* would rather call it "episcopal succession," we do not object. We would merely like to point out that the functions of the Apostles were passed on, *in full*, to the earliest bishops. And that by "Apostolic succession" we mean, not a succession of Apostles, but a

succession of bishops stemming back to the Apostles. This is safeguarded in the Prayer Book by the insistence upon "episcopal consecration or ordination." "Imposition of Hands" is also obligatory. If this act had no sacramental meaning—as the *Southern Churchman* seems to allege—surely, the Prayer Book would not attempt to retain a meaningless gesture.

(3) Catholic vestments. We agree with the *Southern Churchman* that we must be thankful to the Roman Church for preserving for us the Catholic vestments. However, we think that the point stressed by the pamphlet, that Rome did not invent them and has never made exclusive use of them, is important in view of the fact that there is in this portion of the Church Catholic much fear of undue dependence upon Rome.

(4) Anointing with oil. In the *Veni, Creator Spiritus* in the consecration service "anointing" and "unction" are referred to, albeit in a figurative sense. From early times oil has been used in both the Western and the Eastern Church. And the fact that the ministry of the Old Testament is not carried on in the New no more invalidates the use of oil than it does the use of words—or, for that matter, the use of the Ten Commandments.

(5) "A medieval sect." The *Southern Churchman* seems to think that the four points mentioned above, which were defended in the pamphlet, and are defended here, attempt to prove that the Episcopal Church is a medieval sect—this, although it is emphasized that these four things stem far back of the middle ages into the writings and practices of the early Fathers of the Church. "Are we," our contemporary seems to ask, "a medieval sect, or a renaissance sect?"—with the understanding that, for some mysterious reason, the latter is far preferable to the former.

"We are *Protestant* against denominational subtractions from the primitive Gospel Faith, as we are *Protestant* against Papal additions thereto. Hence the word as used on the title page of the Book of Common Prayer." These are the closing words of *The Consecration of a Bishop*. They seem to us to sum up the whole matter in a way to which nobody can conscientiously object. We believe that we are a part of the Church founded by Christ. And we believe it our duty to purify our Faith, to form it and reform it, until it contains nothing contrary and everything essential to the nature of that Church. That is why there was a Reformation.

Divorce and Remarriage

IN THE MIDST of many more praiseworthy activities the convention of the diocese of Michigan last week resolved upon a memorial to General Convention asking for a revision of Canon 41—the much discussed "marriage canon"—in the direction of allowing the remarriage of divorced persons.

Our Lord spoke very sharply and very clearly on this subject to the "best people" of His day. Even the solitary exception to absolute permanence of marriage given in St. Matthew 19:9 is believed by many on very good grounds to be a corrupt text. We need not be concerned with critical and textual problems here, for this exception is not pleaded in the Michigan resolution; suffice it to point out that the Christian moral system, like the Christian theology, is a perfect whole. We cannot accept one saying and reject another; we must teach the world to "observe all things, whatsoever I have commanded you," or to reject the whole as an idle dream.

Divorce is an institution almost as ancient as marriage. There are no "modern conditions," so often pleaded by those whose kindness has outrun their wisdom, which make the

problem in any way essentially different today from the problem in our Lord's own time. Simply stated, marriage in the Christian way of life is fundamentally a different thing from pagan marriage, different even from Jewish marriage. And one of the essential points of difference is that it is indissoluble. Not, as in primitive civilizations, a matter of property; not, as in pagan—or neopagan—civilizations, a contract, marriage in Christian ethics is a sacrament: the outward and visible sign of spiritual fact. "They are no more two, but one flesh. What therefore God hath joined together, let no man put asunder."

We have no way of forecasting what the result of the Michigan memorial will be. But an elementary knowledge of Christian ethics makes it clear that these are the alternatives: either it will be repudiated, or the Episcopal Church will be by one more degree removed from the one, holy, Catholic, and Apostolic Church, which Christ founded.

Through the Editor's Window

OUR ABLE British contemporary, the *Church Times*, quotes the following delightful howlers from *The Land of Sinim*, quarterly publication of the North China and Shantung Mission:

"U. S. A. is the boundary between Canada and Mexico."

"The raw materials imported into Switzerland are cotton, silk, and also tourists from England and U. S. A."

"August 27th was Confucius' bathday."

"One of the factors that help the growth of a port: it must be warm so that it does not freeze in winter; for example—Hell."

APROPOS the first of the above howlers, who is the *Church Times* to scoff at ignorance of North American geography? On another page of the very same issue the editor, reviewing the new edition of *Whittaker's Almanack*, confesses bewilderment:

"Yet we are worried—it's figures again—by one entry. In the section, free as always from any sectarian bias, on the Religions of the World, we are told that there are 40,000,000 Roman Catholics in North America; and 1,000,000 Orthodox. In the table below, in which are catalogued the religions of Canada and of the United States, Canada is given 4,285,383 Roman Catholics and 102,389 Orthodox, while in the U. S. A. there are 18,605,003 Roman Catholics and 259,394 members of the Orthodox Churches. Now, if in the U. S. A. and Canada together there are only 22,890,391 Roman Catholics and 361,783 Orthodox, where are the odd 17,000,000 Roman Catholics and 600,000 Orthodox? On what Atlantis do they reside?"

Well, as a matter of fact the larger statistics include Central as well as North America. But many of the extra Orthodox are doubtless in Alaska, and some of the elusive Romanists in Newfoundland. And has the editor of the *Church Times* never heard of that rather considerable North American republic, Mexico? Or does he think that was a part of the Chinese schoolboy's invention?

ACKNOWLEDGMENTS

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS

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Mrs. Robert Ewell Roe, Greensboro, N. C.	30.00
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	<hr/> \$85.00

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EVERYDAY RELIGION

High Water—St. Paul's Day, 1937

DOWN SOUTH HERE, calamity has struck at our old city again. In hundreds of streets, muddy, drift-covered water stands anywhere from 6 to 20 feet deep. Huge gasoline and oil tanks are bursting loose, catching fire, or spilling their explosive vapors over an inland sea that was once a city.

Our power-houses are all flooded. There is neither light nor water. All the stores and factories are closed. We hear no more the drone of street cars nor the puff and whistle of the steam locomotive. Already 40 buildings have burned down with the help of 250,000 gallons of escaped gasoline.

Our city is like a ship weathering a hurricane. We are a little nation of waterbound Robinson Crusoes.

To our shoreline come boat-loads of bedraggled humanity, most of them lifted out of attics and upper windows. Sodden and disheveled, clinging to their pet dogs, canaries, and whimpering children, they are carted off. Every schoolhouse and nearly all the churches are filled with refugees. They bed down on pews and desks and on hallway floors.

Most of our modern gadgets face us in stupid helplessness. Their heart is a battery of dynamos, dead under 20 feet of mud and water. Our gadgets mock us: radios, vacuum cleaners, furnace-stokers, water-heaters, light bulbs, refrigerators, gasoline pumps, street cars—all dead.

The primitive things are at a premium. A 25-cent oil-lamp is better than a \$1,000 neon sign. A candle, an old wash tub that is *not* stationary, a well in the back yard, a few old cider jugs and buckets—these are our treasures now.

The primitive is at a premium now—especially mankind's primitive courage and will to share.

How quickly in the universal suffering has the universal oneness of us reappeared! Our very criminals in the prisons volunteered for fire duty, risked their lives, and marched back, chilled, bruised, and blackened, to their cells. Our hearts have gone out to them for their gallantry. They are our friends. We did not know of them before.

How quickly our pettiness vanished when something big demanded bigness. We don't care any more about mud and dirt, about hanging on to our dollars and our elegant privacy. Thousands are giving spare clothes, spare time, the use of their cars, houses, stocks of food, and furniture. Yes, to save others they are gaily giving themselves to the utmost wearisome drudgery and even danger.

St. Paul knew all about this. It was his steady job. I realized this keenly this morning as I heard with reopened ears the Epistle: "I will show him how great things he must suffer for My Name's sake."

Why, this calamity courage and selflessness is just the kind of thing Christ offered us when we elected to follow Him! It was the spirit which He carried into everyday living. Why in our case should it ever evaporate? Why should we ever break up this blessed corporateness and steal back to private and acquisitive selfishness?

One thing is plain. Our Lord lived every moment as if He were in the midst of a world calamity. Abnormal, you say. Impossible to support for long? Not with the Vision and the constant supply of the Spirit.

Conflicting Loyalties of the Negro Churchman

By the Rev. Shelton Hale Bishop

Rector of St. Philip's Church, New York City

IT IS QUITE NATURAL to be wholly loyal to the race with which one is identified and in whose roots all social, economic, and religious life has been found. It is just as reasonable for one reared from infancy in the Church to feel a strong loyalty to her. Critical conflict of loyalties arises when the inherent demands of race are buffeted by the practices of the Church. Most Negro Churchmen are forced into such a conflict.

Membership for Negroes in the Episcopal Church is not racial in the same sense that membership in the African Methodist Episcopal Church is. That is a religious organization confined entirely to Negroes. Loyalty to that Church inevitably involves loyalty to the race. It has always been a matter for great pride that membership in our Church is organic and not racial. As soon, however, as racial distinctions enter within the life of the Church, racial loyalties begin to assert themselves. The realization that the Church fails to practice the teachings of Christ with regard to brotherhood only intensifies the conflict. Intelligent and devoted Churchmen ask themselves shall it be loyalty to race, to Christ, or to the Church? The history of congregations of Colored people over more than 100 years is witness to undivided loyalty in spite of uncertainty.

It is well for the peace of the whole Church that few of us are too conscious of the implications of our social loyalties as against our ecclesiastical loyalties. One wonders whether it is not peace at a bitter price. Unaroused consciences may easily hide behind the hiatus that so many people feel between Christian ideals and Church practice. But that does not lessen its deteriorating effect. Compromises which loyal Negro Churchmen have to make because of the failure of their Church to practice Christian brotherhood are scarcely more than the suffering that White Churchmen undergo because they are helpless to act above the *status quo*. In many schools and colleges in this country the boards of trustees set the program of discrimination and students can do nothing except register their protest against the injustice. Here and there a gesture of "no barriers at all" has won much fairer treatment for Negro students. So in the Church a convicted minority here and there is the only existing sign that inclines to the hope that the Church will move forward in racial good will to exemplify the teachings of Christ rather than the expediency of society.

Two alternatives seem apparent for explaining the anomalous position which the Church takes toward the Negro. Either the Church does not feel convinced that Christ's teachings are definite and specific enough about the relations between races and therefore accepts the prevailing attitudes, or else it feels that it can only pursue a "practical" course in spite of certainty concerning Gospel teaching. Whatever ineffectiveness the Church has had among Negroes can largely be attributed to this indecisiveness. It has been molded by the practices and prejudices of its social flora rather than by impinging its Divine Commission upon the sins of society. Adaptation to local situations has been its procedure rather than the fullest concentration of Christ's Gospel of love and brotherhood upon the society in which it has operated. You want examples: the slave gallery in All Saints' Church, New York City—New York, not Scottsboro, Ala.; the maid in a Westchester county city, cultured, ardent Churchwoman, who was sought out by

the rector and asked to wait to come for her communion until everyone else had *returned to his seat*, and who, because of her love for the Church, marched up alone every first Sunday in the month for three years—that was only 15 years ago; the diocesan convention in a southern state that howled down an anti-lynching resolution and heard its bishop denounce any such radical move—this was last year.

These are not unusual instances. They are characteristic. Of course, it is not only on the question of racial good will that the Church has taken the color of its environment. All of us are deeply conscious of her imperfections on most social issues. That makes us love her no less but pray for her more earnestly, "Thy Kingdom come." It is necessary to cite here that American prejudice shows no less in the Church than in politics, in industry, in social circles. That is a bitter realization. A Harvard graduate, a brilliant student and an earnest Churchman, who was refused admission to the Harvard Medical School because he was a Negro, returned from Germany after receiving his medical training there to say that the only prejudice he encountered while in Germany was in the American Episcopal church in the city where he studied. Love of Church and love of race are here in stern conflict. Loyalty to his race he can scarcely lose. What about his loyalty to his Church? And who is alert enough in such a crisis to distinguish between Christ's religion and the twisted practice of the Church? Who when he knows that so much discrimination marks the Church nearly everywhere does not recognize that in unconscious ways the Church and Christ hold less and less actual sway?

WE AS A CHURCH have so much to atone for, so much in the past, so much in the present. As a boy I remember how my father used to grieve when Bishop Ferguson came from Liberia to attend General Convention and was forced to stop at some Negro rooming house while the other bishops of the Church lived in the best hotels. Bishop Ferguson was a saint, sent out from South Carolina, remembered in Liberia today as the only pioneer builder of the Church's life. He is revered today by Negro Churchmen as the symbol of what a consecrated Negro can do among his own people. What opportunities do Negroes have in the Church equal to those of their White brothers? Every White priest potentially can aspire to the highest office the Church affords. Every layman who feels the call to devote himself to missions can, according to his qualifications, find a place to serve. Every White child knows that there is very slight chance of his being refused admission to any church school or confirmation class of any church in the country. What about Negroes? Can they be bishops even in Africa? In spite of the success of Bishop Ferguson in Liberia, the Church still sends White bishops there, all of whom have suffered intolerable physical, mental, and spiritual hardships that have more than depleted their usefulness. And yet the Church goes on sacrificing White priests to a climate and an environment which none has yet long survived. It is perhaps too much to hope for that—in spite of the fact that Negroes are directing, training, supervising, and teaching White people exclusively in many areas of American business, social, and educational activity—in the Church, Negroes cannot offer themselves for missionary or

evangelistic endeavor except to Negroes and scarcely then.

What does this do to missionary zeal, missionary offerings among congregations of Colored people? If a young woman in the North desires to answer her vocation to be a deaconess, the Church selects her training school for her. She cannot go to St. Faith's and only one reason is given: *We do not train Negro women.* And this in New York! Any young woman who has the vocation to be a Religious cannot receive her training in the States; she must go to Canada. Three young Colored women, two already professed, are in a Canadian order because they could not be received in our country. Can this kind of discrimination go on endlessly when so many agencies not religious are applying social principle and practice in accordance with the teachings of Christ?

MANY OF US in the North were astounded to hear at a triennial conference that in certain dioceses of the South the Negro clergy were not even allowed to attend the diocesan convention. Is it political expediency alone that has Negro representatives—even a Negro “maker of prayers”—at national political conventions? Then truly “the children of this world are wiser in their generation than the children of light.” When educational associations, social service groups, even other Christian bodies are dramatizing symbolically their convictions with regard to racial good will, why does not some diocese where Negroes are numerically considerable have the courage to elect a Negro to General Convention just because he is a Negro and represents a large constituency of Church people? That is not subtle discrimination. It is the democracy that Americans have practiced since the Boston Tea Party.

Why does not General Convention go on record, as the Conference for Social Work, the national council of the YMCA, and even the Brotherhood of St. Andrew, I think, as being unwilling to hold its sessions in a city or place where discrimination of any kind will be practiced against Negro deputies? The national council of the YMCA refused to decide upon Cincinnati finally for its annual meeting until it had a definite written assurance that there would be no least bit of discrimination. The same hotel will be used by General Convention. What would happen if, as a matter of principle, it made a similar demand in Cincinnati? It is a question, isn't it, of local adaptation or Christ's principle of love and brotherhood?

The congregations of Colored people in the Church have shown a loyalty to the Church that is their very life. It is nothing of which to boast. It is of the spirit of true Churchmanship. In a day, however, when all conventional prejudices are being brought out into the light for critical examination and for ultimate eradication, the validity of the Church's practice in her treatment of Negroes is openly challenged. Many Negroes are still flattered by the acknowledgment and appreciation of their loyalty to the Church or by the recital of what the Church has done for them. Many, many others just as loyal want to see the Church, with her great authority and her unique influence, come forward boldly and champion the cause of justice and equal opportunity for Negroes both within her fold and in our nation. So far as the integrity of our national life is concerned, racial injustice calls for as vigorous and as specific condemnation from Christian leaders as war, exploitation, poverty, or any other social malady. Shall we not raise up modern abolitionists who will cry, “I hate race prejudice,” with the same fire of conviction that a Fosdick cries, “I hate war”? Shall we not multiply in our Church the Robert Searles who will plead before 18,000 people in a

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CHURCH MUSIC

Rev. John W. Norris, Editor



THE FIRST REPORT of the Rev. William L. Griffin, Jr., chairman of the committee on the revision of the Hymnal of the diocese of Newark, which is based upon answers received from the questionnaire issued by the committee, contains some interesting items. These questionnaires had been sent to all parochial clergy in the diocese of Newark, whose names were included in alphabetical order from A to L; all clergy in the nation whose names begin with N; ten older and ten younger bishops; the Joint Commission on Music; deans of eight seminaries; editors of four periodicals; 39 rectors of the largest parishes in the country. Fr. Griffin reports that this selection was made on a mathematical basis. Replies have been received from 36% of the questionnaires mailed. Some of the information gathered by this method follows:

83% of the priests in the diocese of Newark favor immediate revision.

75% of the clergy whose names begin with N favor revision.

80% of rectors of large parishes reached favor revision.

61% of the bishops addressed oppose revision, 39% favor it.

The greatest objection to the present Hymnal the committee has discovered is its lack of hymns for children; 91% of the replies indicating need of improvement in this department. More brotherhood and social hymns are urged by 75% of those replying. War and soldier hymns are opposed by 67% of the clergy. Objection is made that the Hymnal is too academic, formal, and is lacking in hymns of the Church Army type, while others feel that it is too popular now.

Objection to particular verses or lines were frequently made, Fr. Griffin reports, and cites a hospital chaplain who complained that while our evening hymns start out splendidly, we nearly always die in the last verse, and expresses the wish, for his hospital evensong, for some hymns in which there might be a few recoveries.

Fr. Griffin's final comment is this:

“To me the report shows conclusively that the dissatisfaction with the present book is diffuse. It is not High Churchmen feeling the book is too low, or Low Churchmen feeling it is too high. The dissatisfaction is definitely focused on real deficiencies. The time is ripe for revision. The next General Convention should appoint a new Joint Commission to revise the Hymnal.”

Some of the comments of those opposed to revision are:

“Not in favor of revising now because Anglo-Catholics could not get enough hymns at this time.”

“No consensus of opinion could be reached to give us anything better.”

“Need of Church not a revision, but a completely new and different Hymnal.”

“Don't favor immediate revision because people are wedded to the dear old slush.”

Some of the comments favorable to revision were:

“Less hymns putting God in bright blue sky. More Christian worship of an objective, real, present God.”

“Narrative hymns like ‘Once in David's royal city,’ not sentimental slush, needed.”

“Regular Hymnal should contain all the hymns the church school needs and be used there.”

That there does seem to be a sentiment that strongly favors either revision or the creation of a new Hymnal is evidenced not alone by Fr. Griffin's report but also by many letters received by this editor from clergy and laity.

A Priest and Scholar

By the Rev. William B. Turrill

Olympia Correspondent of THE LIVING CHURCH

IN THE MIDST of the 17,000 volumes of his private library, brick-built by his architect son in the hillside garden adjoining the campus of the University of Washington, sits and reads or writes one of the most erudite and versatile of men. He has had 27 books published by leading book houses of the world. For more than 40 years he has read an average of 250 new books each year. He has been a wonderful church builder and mission founder; and his influence upon international thought, especially in the region of the Pacific, has been acknowledged by crowned heads and leaders in many higher realms of life and thought. Furthermore, he has been elected president, fellow, or member of almost innumerable scientific, cultural, and sociological societies. But above all he is a devoted priest of the Anglican communion and has never been so happy as when ministering before her Altars. He is the Rev. Dr. Herbert H. Gowen.

He began his ministry 50 years ago in far-off Honolulu, after graduating from St. Augustine's College, Canterbury, and passing the Oxford and Cambridge Preliminary first class. Taking an interest in the Chinese in Honolulu, he had as one of his pupils the man who afterward became China's emancipator, Sun Yat Sen. Returning to England he became a curate in his native town of Great Yarmouth, where he sometimes preached in the largest parish church in England. Then he came out to western Canada and served as curate at the cathedral of New Westminster and as first rector of St. Barnabas' parish. In 1896 he was induced to come into the States, as rector of old Trinity parish, Seattle. Here for 18 years he became widely known for his scholarly preaching, lecturing, and writing, and as the builder of the present beautiful church. In Honolulu he had founded St. Peter's Chinese Mission. In Seattle he started St. Peter's Japanese Mission. Both organizations are flourishing today.

Of late years, having taken up university work, Dr. Gowen has contented himself on the ministerial side with being founder and pastor of St. Barnabas' Chapel on Capitol Hill, Seattle, and honorary associate rector of Christ Church in the University district, together with the pastorate of the lovely Florence Henry Memorial Chapel in the residential estate of the Highlands. On the last Sunday in 1936, after reaching the age of 72, he relinquished all responsible Church work. He had served for 40 years in the diocese of Olympia, and at the home and by the word of the Bishop his fellow clergy presented him with a testimonial of appreciation, wishing him joy in the more restful opportunities of retirement.

He will not be idle. For more than 23 years Dr. Gowen has been founder and professor of the department of Oriental studies in the university. Even in this capacity he never forgot that he was a minister of Jesus Christ. While the "Huskies" of this large western university have made a name for themselves athletically, their testimony to the personal kindness and good moral influence of the professor of Oriental studies has been remarkably widespread and sincere. He will continue his university classes—"for a while," he says.

His retirement from Church work will give him more leisure in which to write. Of the making of his many books there happily seems to be no end. Some have interesting associations. One of the early ones was quoted by Mark Twain in

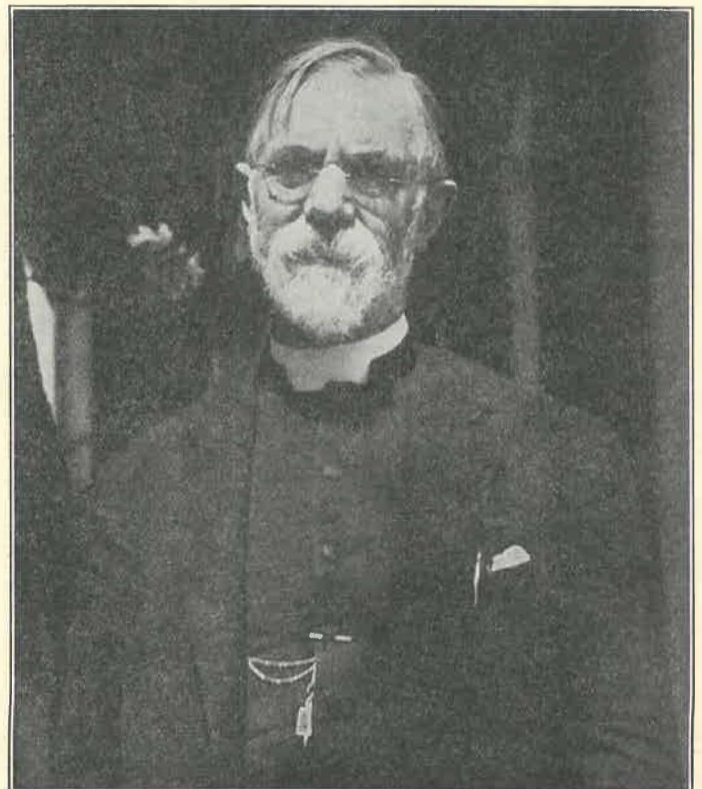
Following the Equator. Asia—a Short History, the first part of which Dr. Gowen wrote without consulting a note, has reached its sixth printing. But his *magnum opus* is probably the *History of Religion*, the American edition of which was published by Morehouse in 1934. His articles in THE LIVING CHURCH and other leading Church, scientific, and historical magazines are accounted as models of learning and style. May their tribe increase.

There will be more time for travel. The Oriental scholar has journeyed much in the Orient itself. He has ministered and lectured in China and Japan for several months at a time. While he is deeply sympathetic toward the best features of non-Christian religions, Dr. Gowen's description of the "Temple of Hell" in Anking is the acme of vivid presentation of the revolting side of the heathens' religion which the critic of missions says "is good enough for them." It is alluded to in the Doctor's *The Universal Faith*.

His extensive scholarship and whimsical humor have caused him to be in ever greater demand as a speaker and lecturer in many places and on all sorts of subjects. An address to the Church Congress in 1927 was hailed as a masterpiece and included by Bishop Slattery in *Christ in the World of Today*. It is to be hoped that his speaking service will be continued for the years yet to come.

Happy in the companionship of a wife who is a lovable lady and a perfect hostess, and in the possession of a gifted family, this scholar and gentleman is due to enjoy his later years to the accompaniment of loving associations, high appre-

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REV. DR. H. H. GOWEN

Four Years of Hitlerism

II. The Roman Catholic Church

By William Hess

HITLER HAS BEEN in power four years. Those years have been marked by a savage and relentless persecution of the Roman Catholic Church. The Church thus far has partially survived the Nazi attack while Hitler himself, according to a recent dispatch from Saxony, has been forced to arrest his own followers for taking part in a strike. Roman Catholic farmers and industrialists are manifesting a growing hostility to the party in power. The rumblings of the Nazi propaganda machine calling for guns instead of butter can scarcely overcome the rising chorus of protest and discontent in all parts of the Third Reich.

Under the pressure of hunger and increasing embarrassment in economic and financial fields, Hitler will probably attempt to divert attention from his own mad policies by another carefully staged 99% plebiscite, by an insistence upon the Communist peril, by demanding colonies, or by a more overt interference in the Spanish civil war. His popularity, however, is fast ebbing away. He can estimate the number of his opponents, but he can no longer trust his friends.

The strong distrust of German Romanists, particularly in the south and west, has never been allayed by Hitler's apparent success. They were confident that the Nazi régime was merely a temporary outburst of middle-class insanity, a sudden revival of the worst in prewar Germany, that would quickly disappear. Many teachers, officers, engineers, writers, and adventurers hoped for better days. This hope blinded them to the realities of the situation. They compromised. They temporized. They entered the trap which had been skillfully prepared for them with that certainty which Hitler himself characterized as "the infallible instinct of a sleep walker."

If it had not been for the subconscious belief and hope that the Nazi tyranny could not last forever, Roman Catholics would have unquestionably adopted a policy of unrelenting opposition. The losses of the Church during the past few years have been so terrible that any coöperation with such a formidable enemy would have been unthinkable—except on the basis that the temporary menace of National Socialism would quickly pass.

With the advent of Hitler to power, Roman Catholics divided into two groups. Some were convinced that since Nazi Fascism was the fulfilment of so many national ambitions, it undoubtedly contained something on which an intellectual compromise might be built up. Von Papen, as the leader of this group, discovered many affinities between Roman Catholic and Nazi teaching—conservatism, corporative ideals, emphasis upon authoritative guidance, protection of the family, opposition to crime and birth control. Many educated Roman Catholics accepted his leadership—and it was the leadership which ultimately prevailed.

A second group, however, denied Von Papen's convenient theory. They were realists. They viewed Hitler's *coup d'état* as an historical event of the same importance and duration as Lenin's revolution and Mussolini's march on Rome. They strongly advocated resistance—even though such resistance might mean exile and death. The leaders of this second group were the late Bishop Bares, who died mysteriously in 1935, former Chancellor Bruening, Fr. Muckermann, Von Hildebrandt, and Waldemar Gurian. The latter's deep knowledge

of the Russian revolution and Bolshevik totalitarianism made him an excellent prophet on every phase of Hitler's policies.

The last free election under Hitler in 1933 showed that the Center party openly manifested its distrust of the new order of things without any decrease in numbers. Had it not been for the active politicians of that party and their leaders—with the exception of Bruening, who was silenced—the Catholic population would have been ready to fight and suffer. In the beginning, Nazi propaganda had little effect upon the Roman Catholic masses; but this propaganda received the support of Catholic politicians. The masses followed what they thought was responsible and far-sighted leadership. They realized their mistake only when the passing months clearly revealed the absolute totalitarian objectives of National Socialism.

THE CHURCH-STATE struggle will continue. The mere fact that a Cardinal has interviewed Hitler or that a Roman Catholic priest has been released from a concentration camp does not alter the vital issues at stake in this combat. Hitler is fully determined to put into effect his long-conceived plans. If he merely intended to annoy the Church, or if he had lost control merely over a few of his minor lieutenants, there would not exist today the grave concern which Catholics throughout the world feel for the safety of the Church in Germany. Hitler has very definite ideas of what a totalitarian state should be. He is a much better strategist than his enemies would have us believe.

Hitler is by no means a nominal dictator. He controls Germany. He has used the social unrest of the middle classes, the anti-capitalistic feelings of the proletariat, the nationalism of the educated classes, and the money of large industrial corporations, to further his own aims and ambitions. He has profited by the anti-religious work of various anti-Christian societies and given them Rosenberg's nebulous pseudo-religion which has no other moral obligation than service and loyalty to the Third Reich. Hitler will not be satisfied until he has absolutely rooted out all forces which bind men to supernatural and spiritual values, to God, to Church, and to humanity.

The man who rejected the careful work of Stressman and Bruening in foreign affairs, who abrogated all treaties the moment he felt strong enough to do so, who had his Austrian colleague murdered, who shot his best friend in order to prevent the Nazi revolution from taking a direction too close to his social promises, will not hesitate to wipe out a minority, even such a large Roman Catholic minority, when he discovers that it can be destroyed without danger.

There is no doubt that Hitler's personal aim is as radical as that of Rosenberg. Every sort of attack on the Church is carried out according to his general wish and intention. How could anyone dare to do anything which is at variance with Hitler's will, when even the slightest criticism is punished by prison or the concentration camp? Every other sort of activity is carefully regimented. Is it possible that attacks on the Church are tolerated because they cannot be prohibited?

In 1933 Hitler destroyed the Center party which constituted the political defense of the Church. It was optimistically

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The First Pan-Orthodox Congress of Theology

By the Rev. William H. Dunphy, Ph.D.

QUITE in the manner of the ancient Councils of the Church, the first Pan-Orthodox Congress of Theology, held at Athens from November 29 to December 4, 1936, was opened by George II, King of the Hellenes, after the celebration of the Divine Liturgy by the Archbishop of Athens, and addressed by the highest dignitaries of Church and State.

Membership in the Congress was limited to professors of Orthodox theological faculties of university grade, and all such faculties were represented: Athens, Bucharest, Chisenau, Cernauti, Warsaw, Sofia, Paris, and Belgrade. Among the delegates well known to Anglicans and to those interested in the ecumenical movement were the Archbishop of Athens, Mgr. Chrysostom Papadopoulos; Prof. H. Alivisatos, who presided; Profs. N. Arseniew, S. Zankov, H. Basdekas; Fr. S. Bulgakov, Fr. G. Florovsky, and A. Kartaschoff. There were also present three non-Orthodox observers from abroad, Professor Lieb of the University of Basle (formerly of Bonn), editor of *East and West*, Professor Koch of Königsberg, editor of *Kyrios*, and the writer of this article.

Professor Alivisatos (Athens), in his opening speech, outlined the causes of the decadence of Orthodox theology after the patristic period—the schism of the Churches and the resulting concentration on comparatively minor matters of controversy, the yoke of the Turks, with the exodus of leading scholars to the West at the Renaissance, the subsequent necessity for Orthodox thinkers to receive their culture at second hand, and the consequent coloring of the Orthodox tradition by alien Roman Catholic or Protestant elements. The acceptance of the modern "Confessions" as true expressions of Orthodoxy was one of the unfortunate results of this evolution. Today, he said, the Orthodox consciousness was being set free from these influences, and was able once more to return to its patristic sources, while at the same time welcoming and accepting all that modern research set at its disposal. He felt that the first Pan-Orthodox Congress of Theology had an important part to play in this liberation and advance, both in the discussion of the problems themselves and in the prepara-

tion for an adequate consideration of them by an Ecumenical Council, if it should seem advisable to hold one.

The first papers and discussions dealt with The Position of Theology and Science in the Orthodox Church.

Professor Bratsiotis (Athens) spoke on the fundamental principles of Orthodoxy, deprecating the attempt to sum up Orthodoxy under any one formal principle, and setting forth certain basic characteristics of the Orthodox Church: fidelity to tradition (not to be conceived in a static manner) and to the piety of the undivided Church; a mystical emphasis on deification (Θεώσις) through the Incarnation; an other-worldly, eschatological outlook, which however is not hostile to cultural and social activity; the affirmation of the hierarchy in the Church, without the hierarchical absolutism of Roman Catholicism; and finally Catholicity, ecumenicity, transcending all national and racial bounds.

DEAN BULGAKOV showed that the Church in its noumenal reality was nothing less than God-manhood, to be understood in connection with the Divine Wisdom; and that the organic conception of the Church, the principle of *Sobornost*,* was in full harmony with the hierarchical principle, rightly understood. The hierarchy, though of divine institution, is *in* the Church, not above it; it cannot give infallible dogmatic definitions of itself, independently of the consent of the Church. The power of consecrating the Sacraments is the preëminent and unique characteristic of the hierarchy, yet even here, this power must be exercised in union with the Church; the laity, too, have their part. The canonical powers of the clergy, especially the episcopate, are to be viewed as an extension of this sacramental function.

A lively discussion ensued upon the reading of Fr. Bulgakov's paper, in which the differences were especially marked between the *Sobornost* view, championed by Fr. Florovsky (Paris) and some of the Rumanian delegates, who were dis-

*The Russian word "*Sobornost*" is virtually untranslatable. "Catholicity," rightly understood, is the nearest equivalent. *Together-ness*, *whole-ness*, *conciliatory*—all these words approach the meaning of "*Sobornost*," yet fall short of it.



MEMBERS OF THE PAN-ORTHODOX CONGRESS

In the center is the Archbishop of Athens. On his left (to the right of the picture), G. Papamichael, rector of the University of Athens; Fr. Bulgakov, Professor Zankov. On the Archbishop's right, Professor Alivisatos, then Archimandrite Scrivan. Behind the Archbishop and Professor Alivisatos is Constantin Dyvouniotis, Dean of the faculty of theology. The author is in the second row from the top, directly above Mr. Papamichael.

tressed at the implied denial of the infallibility of an Ecumenical Council, *as such*. Fr. Florovsky insisted that it was only acceptance by the body of the faithful which enabled us to distinguish pseudo-Councils, like that of Florence, from the genuine Councils which expressed truly the mind of the Church. Professor Zenkovsky (Paris) pointed out that *Sobornost* is an organic fact, not an arithmetical sum.

THE BIBLE AND THE FAITH

PROFESSOR VELLAS (Athens) spoke of Biblical criticism in its relation to revelation and to ecclesiastical authority. The Church, he maintained, has nothing to fear from frank and free criticism of the sacred books, historicity is not necessarily the same thing as revelation, which is not touched by criticism. Revelation has to do with matters religious and ethical. All the sober and undoubted results of modern scholarship must be accepted. Professor Antoniadis (Athens) insisted on the need to ascertain the literal sense of the Scriptures by the best philological and technical scholarship, and to leave all fanciful and allegorical uses alone.

Professor Kartaschoff (Paris) sought to reconcile the principles of ecclesiastical authority and freedom of theological research. Freedom is essential to any intellectual investigation worth the name. But one does not begin his researches with a blank mind; one approaches the problems with a certain orientation, a world-view. Now it is the mind of the Church, her living tradition, which should mold this. The content of revelation, once given, has developed in the consciousness of the Church in accordance with the needs and activities of her spiritual life. New cultural milieus make possible further new developments, though the principle of *Sobornost*, of unity and harmony with the body as a whole, has always to be maintained, if the development is to be true and fruitful.

Fr. Florovsky (Paris) urged the necessity of a return to the patristic basis of Orthodoxy, and with this to a re-Hellenization of theological thought. Christianity is not an abstract thing, but a concrete reality, and it is organically linked with its primary forms (both Jewish and Hellenic) and is not to be divorced from them. He pleaded for the restoration of the fulness of theological insight through the complete "enchurchment" of our intellect.

Professor Balanos (Athens) maintained, in good Anglican fashion, that the full faith is to be found in the Scriptures, but that tradition gives us the key to their meaning.

ROMANISM AND PROTESTANTISM

THE ARCHBISHOP of Athens, Mgr. Chrysostom Papadopoulos, pointed out the historical fact of successive waves of Latin influence in Greek theological circles in the 16th and 17th centuries, which brought them very close to Roman Catholic doctrine, partly in reaction to the purely Protestant tide. In each case it was the conservatism of the main body of the Church (scarcely affected by these movements in higher quarters) which brought the teachers of the Church back again into line with the pure Orthodox tradition. Fr. Florovsky similarly indicated how Russian thought had been influenced, either positively or negatively, by Roman Catholic and Protestant thought, giving as examples the rebellion by the Old Believers against the correction of corrupt texts, scriptural and liturgical, since this correction emanated from the Greeks, who were supposed (after the Council of Florence) to be semi-papists; the Catechism of Peter Moghila, with its strongly Roman flavor, the influence of Latin thought in the Kiev school, and on the other hand the influence of German Protestant thought on another group of Russian

theologians. The result of all this was a breach between the theology of the schools and the faith of the people, who remained quite indifferent to these theological movements. It was a layman [Khomiakoff] who brought this breach to an end, and began the renaissance of a truly Orthodox theology, closely linked to the faith of the Body.

Professor Dyovouniotis (Athens) pointed out several doctrines in which it is important to distinguish between Orthodox and Roman teaching, and to get rid of Latin influence. He instanced the "indelibility" of some of the Sacraments, particularly Holy Orders, the Roman distinction between apostolic tradition and ecclesiastical tradition, the operation of the Sacraments *ex opere operato* as distinct from *ex opere operantis*, the doctrine or practice of *Economia*, the doctrine of Baptism, especially as regards the view that Original Sin is entirely done away with by this Sacrament, and the doctrine or theory of Transubstantiation.

AN ECUMENICAL COUNCIL

THE PROBLEM of the convocation of an Ecumenical Council came in for a long discussion. A paper by Professor Sesan (Cernauti, Rumania) dealt with preliminary conditions of such a Council, but Dr. Alivisatos held that the calling of such a synod is at present impossible, because of the lack of necessary preparation, also because there are no compelling reasons for holding it. Further, the summoning of an eighth Ecumenical Council would necessarily involve passing judgment on the ecclesiastical status of Roman Catholicism and of Protestantism, which Orthodoxy is not prepared to make at the present time. Professor Balanos presented much the same view. The time is not yet ripe, there is much preliminary work to be done; an Ecumenical Council must not be summoned to deal with secondary questions, but must proceed to a renewal of the life of the Church which is its *raison d'être*. Historically, the Ecumenical Synods were summoned to settle dogmatic controversies which were rending the Church—there is no such fatal controversy at present. Professor Zankov (Sofia) also underlined the difficulties in the way of holding such a Council. Professor Granich (Belgrade) mentioned the language difficulty which would arise in connection with the synod. The official languages, he felt, should be Greek and Russian. Professor Basdekas (Warsaw) urged the need of familiarity with all the languages of the Orthodox Church. Professor Sesan (Cernauti, Rumania) also dealt with the question of the revision of the canons which was urgently needed. As opposed to the *Sobornost* view held by the Paris school—though by no means limited to them—he held that the preaching of the Gospel was committed to the Apostles alone, hence the bishops alone are the guardians of the faith, and the function of the laity in any ecclesiastical assembly is purely advisory. Dr. Alivisatos spoke of the need of a commission to revise the canons. Professor Georghiu (Cernauti) treated of the problems of the kalendar.

THE CHURCH'S MISSION

THE MISSION of the Church was the subject of papers by Professors Alivisatos, Ispir (Bucharest), and Moraitis (Athens). The latter emphasized the need of preaching, catechetical work, and thorough teaching, in connection with the internal mission of the Church. Dr. Ispir considered that the Church's mission had two chief aspects: internally, the founding of churches and the spreading and transmission of the faith; externally, the struggle against Communism and other anti-Christian teachings.

Professor Kartaschoff read a paper, representing the views

of the faculty of the Paris seminary as a whole, setting forth the need of an international Orthodox journal. At present, Western scholars interested in Orthodoxy are at a loss where to turn to discover what the Orthodox are doing or thinking about. Such a situation was intolerable. Moreover the Orthodox of one national Church were largely in ignorance of the others. The inter-Orthodox journal should furnish information (chronicles, bibliography, etc.) but should also make place for original articles which could contribute to the development of theological knowledge and scientific research. Such a journal need not confine itself to theology in the strict sense, but could include articles on Orthodox culture, social life, the ecumenical movement and events in other Christian confessions, the spiritual life, academic activities of the various Orthodox seminaries and higher institutions, the review of new books in various languages dealing with Orthodoxy or of general interest, etc.



MEMBERS OF THE CONFERENCE AT THE ACROPOLIS

THE CHURCH AND SOCIAL QUESTIONS

THE RELATION of the Church and social questions was handled by Professors Popovitch (Belgrade) and Pashev (Sofia). The former stressed the fact that Christianity is not a social system and sets no premium on any one particular social system, while at the same time it demands the transformation of human life and hence the settlement of social problems and obstacles in the way of such a transformation. This is not to be achieved by violence but by Christian morality. There is need for a Christian organization of political and social life, and of a definite Christian social program. Dr. Pashev emphasized the social nature of man, and scored the individualism which had so often sought to shelter itself under the aegis of Christianity. The Sermon on the Mount itself had tremendous social implications. Hunger, thirst, suffering, injustice, were there recognized as evils to be done away; this fact must determine the relation of man to his fellows. Christ blesses work, but man is to work not only for himself but for others. Social and economic relations must accord with justice and express that value of man which Christ set on him. The Church has a social task given her by Christ. The direct means to accomplish this task are religious and moral education, but she must actively champion justice and fight injustice, though always in a spirit of love.

THE CHURCH AND CULTURE

THE RELATION of the Church and culture was discussed by Professors Popescu (Bucharest) and Zenkovsky (Paris). The first faced frankly the tension between religion and culture, in that religion orientates man toward God and a transcendent sphere, while culture inclines him to earth, to a human realm. The brilliancy of modern culture could not conceal its sickness—the symptoms of decay, re-barbarization, were evident in the emancipated man of today. Religion criticizes culture, at times opposes it, insists on the needs of the soul. But therein lies its very value for culture. Religion is not only a link with God but a conception of the world, a norm of life. The moral and spiritual principle in Christianity is the salvation of culture; in discovering the inner man, the moral man,

it makes him truly human, and brings its purifying and animating spirit to bear on culture itself. Professor Zenkovsky likewise sought the reconciliation and union of the Church and culture, and condemned the secularism which prevails everywhere today. The Church has the duty to irradiate all culture, all human life. Protestantism, with its doctrine of justification by faith alone, struck at the roots of the creative life of man, his participation in the process of sanctification. The attitude of Orthodoxy is very different, and sets a high value on the participation of man himself in the creative task. But this carries with it a high responsibility: the Church must become the center of all life, of scientific and social activity, of human culture generally.

Professor Arseniev spoke of the need to stress the supreme, unique reality of God, as opposed to all pantheistic and naturalistic conceptions. God is infinitely above the world—therein lies the truth of Barthianism—yet He is in the world, a power in history. The speaker paid tribute to Anglican scholars for maintaining this double truth. What we need is a Christian Realism uniting both poles of the truth. The Glory has actually become flesh, the two poles are united, and from this union flows the very being of the Church, which is not an abstract idea, but an ontological reality. Christian freedom is a postulate of this conception, which is inseparably linked with the fact of the Resurrection of *Christus Victor*. The spiritual warfare of Christianity, and the nature of the Church, are to be viewed in this light.

CHURCH AND STATE

THE QUESTION of Church and State was discussed by Professors Alivisatos, who insisted on the close unity and harmony that ought normally to characterize their relations, and Zankov, who emphatically championed the liberty of the Church over the State, combating both Caesaro-papism and (extreme) nationalism. A paper by Professor Zyzkine on The Church and International Law traced the rise of international law and the influence upon it of papal encyclicals and other expressions of the ecclesiastical consciousness. Protestant influence rightly laid stress upon the nation, but un-

happily lost the awareness of Christendom, of the Christian republic. In the East the (Byzantine) Emperor was regarded as the protector of Christians everywhere, whatever their nationality; where the West spoke of a "just war," the East knew only a sacred war. The Christian mission of the Emperors descended in a sense to the Russian Tsars. An example is to be seen in Alexander I's conception of the Holy Alliance, an ideal which is not to be confounded with Metternich's exploitation and perversion of it, and which aimed at a genuinely Christian international order. The latest attempt at international order—the League of Nations—was unhappily based not on a Christian ideology, but on Jean Jacques Rousseau's conception of human nature, and on a type of idealism alien to Christianity, witness the admission of a militantly atheistic and anti-Christian State, the USSR, to membership. The problem today is whether international life and order, and their juridical organization, are to be based on an anthropocentric or on a theocentric principle. For the Christian there can be but one answer.

RESOLUTIONS

IMPORTANT resolutions were passed. After expressing its satisfaction that the principal questions confronting Orthodoxy were set forth and discussed, the Congress resolved to publish the reports of the sessions which will serve as the basis for further discussion; it proposed the codification of the canons by a commission of canonists of the various theological faculties of the Holy Orthodox Church which should submit its findings, through the Ecumenical Patriarch, for the Church's sanction; also it proposed a commission to prepare a critical edition of liturgical books; it recognized the necessity for a common Orthodox journal and requested the Metropolitan of Cernauti to assume the financial responsibility for this; it expressed its will to collaborate with the ecumenical movement in an orthodox spirit; it recommended a common day of prayer for all the Orthodox theological faculties (Feast of the Three Hierarchs); it proposed a closer collaboration of the Orthodox schools of theology, through an exchange of professors and students; it expressed its deep sympathy with the persecuted Russian Church and with all who suffer for their faith in Christ, together with its assurance of their triumph; finally it set the time and place of the next Pan-Orthodox Congress (Bucharest, 1939), the general subject to be the sources of Orthodox Theology and the Social Task of the Church.

Space does not permit extended description of the non-theological aspects of the Congress—the happy contacts and activities, the truly Greek hospitality of the University of Athens and the authorities generally, the visits to the Acropolis (the Parthenon was illuminated at night in honor of the Congress) and other places of interest, as well as to the Byzantine and other churches and museums, the visits to Eleusis, Daphne, Corinth, the Monastery of Pentele, and the rest. Yet these remain among the pleasantest memories of all of us.

AN IMPORTANT BEGINNING

IT IS CLEAR that the scope of the Congress was wide indeed. The program was so full that there was little time to come to grips with each subject, still less for discussion. But as the president, Professor Alivisatos, pointed out in his closing address, the purpose of the first Congress was not to solve these problems out of hand, or even to discuss them exhaustively, but to begin the work of discussing and solving some of them. Considered in this light, it would be difficult

to exaggerate the significance of this Congress. It has leaped over the national and other differences within Orthodoxy—the good feeling and sense of unity among the different national and racial groups was striking—and has focused the mind of the Church upon the theological and practical problems of the day in a truly Orthodox spirit, freed from undue dependence upon foreign influence; it has at the same time given a new impetus to ecumenical Christianity, which was never lost sight of even in the discussion of problems which on the surface might appear purely internal questions of the Orthodox Church. The very holding of such a Congress was the setting of a new precedent, which other Churches of the Catholic tradition might well follow; and it is probable that the Church historian of the future, summarizing the agencies that contributed to the great renaissance of Orthodox thought and life in the 20th century, will accord an honorable place to the first Pan-Orthodox Congress of Theology.

Conflicting Loyalties of the Negro Churchman

(Continued from page 160)

national religious meeting for a consideration of justice for Negroes on the same basis as justice for slum-dwellers? Shall we not drop from our ecclesiastical vocabularies the term "Negro brethren" until such time as we have fought and bled sacrificially to gain for them the welcome, the treatment, the rights, the representation of brothers within the Church and without? Shall we not have more parish priests who will think of Negroes in the community not as a group for whom to start a mission but as potential members of the parish? Shall we not hope for more bishops who have the faith and courage to bury a Richard B. Harrison from their cathedral, and in like manner make that faith more than a gesture?

To undertake the study of The Church and the Negro is dangerous. No one can study Communists or Fascists with pictures and figures and conditions and stories without becoming involved in the implications of their reciprocal relationships. The Church will unearth many an unknown fact about Negroes and will have as a result a more informed Church. If the Church in Christ's Name does nothing about what she corporately discovers, "her last state will be worse than her first." Today studies and surveys are not made for entertainment, or for information alone. They are for action. Negroes and many White people expectantly wait for the Church to assert her leadership and to vindicate her genius and the Saviour's Commission in dealing with the problems of the Negro in America.

THE LIVING CHURCH RELIEF FUND AUDIT

WE HAVE MADE an examination of the records relative to the various relief funds collected through THE LIVING CHURCH, and have satisfied ourselves so far as practicable that the donations received for the period from December 31, 1935, to December 31, 1936, as published in THE LIVING CHURCH amounting to \$2,545.70, were distributed in accordance with the published wishes of the donors. The cancelled checks in support of these disbursements were inspected by us.

At December 31, 1936, donations of \$531 were on hand. These were distributed in January, 1937.

No charge has been made for expenses incurred by the Morehouse Publishing Company in the collection and distribution of these funds.

The total amount collected and distributed for relief purposes from November 1, 1914, to December 31, 1936, is as follows:

Total to December 31, 1935, as previously reported.....	\$398,187.00
Amount collected and distributed from December 31, 1935, to December 31, 1936.....	2,545.70

Total collected and distributed to December 31, 1936.....	\$400,732.70
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Milwaukee, Wis.

PRICE WATERHOUSE & Co.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

The Story of a Missionary

FIGHTING ANGEL: Portrait of a Soul. By Pearl S. Buck. Reynal & Hitchcock. \$2.50.

THIS BOOK is a companion to *The Exile*; as "Carie" was Miss Buck's mother, so "Andrew" was her father; the two volumes fit into and explain each other. Andrew came from "the preachingest family in Greenbrier county (Virginia) with dissenting blood as strong as lye." Until 21 he knew only farm life. Then with an overpowering missionary vocation he worked his way through college and seminary, and secured an appointment as missionary to China. To gratify his mother he married before he sailed—from a sense of duty and without real affection for his wife. And—typical of the future—he began his honeymoon by buying only one railway ticket. He lived for nothing but his work.

He was "somebody in a dream, a soul possessed, to whom life and the human heart had no importance. He never lived on earth. . . . He seemed sometimes almost a fool for naïveté. One could not be sure that he really understood the situations in which he found himself. But he was God's fool." And so he walked unscathed through all filth, poverty, disease, pirates, the Boxer revolt, and the Communist rebellion; of a crowd of bandits who kidnaped him he observed, "They were really very nice men, in spite of their unfortunate calling"! The Chinese adored him, trusting him beyond any other white man; at a rumor of his retirement there arose such a clamor for "the Old Teacher" that the idea was given up. His great battles were with other missionaries, who patronized the "natives," and with his mission board. A wealthy American gave Andrew money to build a chapel; and he used it to build a boat. The donor, infuriated, demanded the return of the gift and the board backed up the demand. Andrew calmly asked the board what they meant by bowing their heads to Mammon—and kept the boat. This intolerance of authority—"he spent all his life being a ruling minority of one"—made him eventually a free lance and his churches became independent congregations. At them he worked endlessly, with a converted Mohammedan named Ma as his lieutenant. Beside each church he planted a school and instituted a corps of native workers; at one time he had more than 200 Chinese assistants in his "diocese," who met in formal assembly twice a year. A Union seminary for training native clergy was his ideal; it came into being, and from there, in his old age, he conducted a widespread correspondence course. A translation of the New Testament into the vernacular was one of his great achievements.

Andrew kept on into his 80th year, with a heart "too hot for an old man," and passed away suddenly. "And so he lived, a happy soul, and never knew he died."

M. P. E.

The Philosophy of American Protestantism

AMERICAN PHILOSOPHIES OF RELIGION. By Henry Nelson Wieman and Bernard Eugene Meland. Willett, Clark. \$3.00.

THIS BOOK is a survey of the important philosophical positions of American Protestantism. All of the important thinkers of recent times (with the notable exception of William James) are classified under the headings of Supernaturalism, Idealism, Romanticism, and Naturalism. Such a classification makes strange bed-fellows. In the group of naturalists are such diverse thinkers as Calhoun (a full theist with a background of Platonism), Whitehead, Max Otto (an atheistic humanist), John Dewey, Shailer Mathews (almost a theist), and Wieman himself. Another strange mixture includes John Bennett, Douglas Macintosh, and Santayana as "romanticists." How Santayana managed to be placed with the others is a puzzle. And to call such a clear-headed empiricist as Macintosh a romanticist is downright absurd.

However, in spite of the classification (which the jacket says is a very natural one and will clarify all the confusions of modern thinkers), the book has very definite value. It does summarize in an adequate fashion the positions of the majority of the thinkers

and groups in modern America. As stated above, it omits William James, who is practically the father of the empirical movement; and it omits the leading Catholic theologians, the neo-Thomists.

There is a good discussion and critique of supernaturalism, with references to the thinking of Machen, Tillich, and the Niebuhrs. Among the idealists, Royce, Hocking, the mystics Jones, and C. A. Bennett, and the personalists Bowne, Brightman, Buckham, and others are summarized. The romanticists (*i.e.*, empiricists of the religious realism group) are given good summaries in spite of the classification. D. C. Macintosh, Eugene Lyman, William Adams Brown, Walter Horton, and others are considered. The section on naturalism is followed by a symposium by representative writers, which is one of the most valuable parts of the book. George W. Richards defends supernaturalism, Edgar S. Brightman defends idealism, Macintosh defends realism, and Edward Scribner Ames defends naturalism.

The bibliography is extensive; the indices are convenient; the introductory chapters offer excellent orientation. In the treatment of each individual ample quotations are given so that one can sense the vocabulary of the man under discussion. The book is too brief, and is not as comprehensive as the blurb on the cover maintains. However, it is the best book so far in the field. The authors have accomplished a difficult task.

RANDOLPH CRUMP MILLER.

Four Talks on the New Testament

WE WOULD KNOW JESUS. By John A. Scott. Abingdon Press. \$1.50.

FOUR TALKS on New Testament subjects by a professor of classical Greek; on the extra-Biblical sources for the life of Christ, on textual criticism, on St. Luke as a physician, and on Socrates as compared with Christ. They have the great merit of an unconventional point of view and are very pleasant to read; Dr. Scott is highly interesting in his picture of St. Paul visiting St. Luke by chance to gain medical help and the consultation that ensued. He would have done well, however, to have the manuscript checked by a specialist before publishing it, as there are several slips.

B. S. E.

A New Testament Commentary of Great Value

NEW TESTAMENT COMMENTARY. Edited by Herbert C. Alleman. The Board of Publication of the United Lutheran Church. \$3.00.

AMERICAN LUTHERANISM has reason to pride itself on its learning and its dignity, qualities abundantly manifest in the present volume. This Church prides itself also and again with reason, on a unique familiarity with the Bible. It is a Lutheran principle—largely realized in practice—that all preaching and teaching should rest directly on the Bible as the sole rule of faith, and the result is an extraordinary dexterity in the handling of Biblical passages; Lutherans are trained to make the text immediately available for practical ends. This training is likewise manifest in the present volume, where the comment is not presented in detached notes but in continuous exposition that weaves the exegesis into the problems of present-day life. The volume is therefore useful to the busy student or pastor; much more than commentaries in the conventional form. And American Lutheranism may well pride itself on assembling 28 scholars capable of sustaining throughout the high level of this volume; could any other denomination do the same?

Since American Lutheranism also prides itself on its conservatism in Biblical matters, a markedly conservative note is only to be expected. Yet it is not rigorously maintained. Dr. Berkemeyer, for instance, who edits the Pastoral Epistles, states frankly that these letters are sub-Pauline; they display "the intuition of authority rather than the authority of intuition." Dr. Stamm, in an extremely able treatment of St. Mark, recognizes explicitly the difference between the Evangelist's material and the purpose for which it is used. Dr. Flack in his comments on

Revelation writes entirely from the standpoint of historical apocalyptic. And, while Dr. Alleman's introduction to the Fourth Gospel is conservative in its conclusions, the selection of material in the commentary is such as to avoid the more burning critical problems. The treatment of the First and Third Gospels is more conventional and not always adequate. (How can the "least commandments" in St. Matthew 5: 18a possibly be the Decalog? And St. Luke certainly did not mean 16: 14-18 as a "digression"; in his plan these verses form an indispensable prologue to the story of Dives and Lazarus.) In the Pauline epistles, naturally, the denominational standpoint is particularly prominent, but the amount of space allotted to Dr. Voigt for Romans is surprisingly small.

The volume contains around 700,000 words. How the publishers can offer it at so low a price is a mystery.

BURTON SCOTT EASTON.

A Pageant of English Society

FAIR COMPANY. By Doris Leslie. Macmillan. \$2.50.

MANY NOVELS nowadays tell the story of one family over a long period of years, but Miss Leslie offers variety by centering around four women, each representative of her era and in contact with its significant events. So a background of English history, from 1806 to 1936, is made a very real part of the story. Yet the history never submerges the characters; each stands out against the background and shows her mettle in the way she faces life. Sabrina, born in 1798 and widowed by the battle of Waterloo, takes us to Brussels during the battle and lets us see the turmoil there. She lives on until 1893 and supplies a chorus of comment during most of the volume. Clare, born in 1822, takes us to Victoria's coronation procession, introduces us to Mr. Disraeli and to the distress of women's clothing at the time; becomes properly married in Victorian style, lives the Victorian life and—not unnaturally—produces a rebel daughter Charlotte. She, born in 1858, turns violently against the family ideals, marries a Jew, and gives herself to the suffrage cause. Last comes Gillian, in 1890. She reaches maturity in wartime, absorbs its recklessness, and is killed in an aeroplane accident. And the volume closes with an epilogue written on the death of George V. E. E.

Second Isaiah as Hero of a Novel

THE DIVINE ADVENTURER. By Karl August Meissinger. Translated by Eden and Cedar Paul. Viking Press. \$2.50.

AN HISTORICAL novel of the Jews at the time of Cyrus, with its hero no less a person than the Second Isaiah of critical fame (under the name of "Sira"). It was an excellent idea to add flesh and blood to this celebrated but enigmatic person, and Mr. Meissinger gives his passionate prophecies an historical setting that is usually close enough to the facts; at least the situation and the prophet are made vivid. The story, however, is overloaded with archæological detail, and Sira's visits to the leading teachers of other great religions and the exposition of their tenets grow a bit tedious. And the picture of Deutero-Isaiah—of all people!—absorbing his wisdom from Mazdaeans and Hindus is merely silly. B. S. E.

A Priest and Scholar

(Continued from page 161)

ciation, and much hopefulness. His eldest son is himself a successful author and a self-sacrificing missionary in the Philippines.

But the editor must be asked to make room for a story which the faculty and students of Washington tell with great glee—and it is a true one. The Doctor was walking one night near the campus, when a young thug met him and commanded him to "stick 'em up." "I shall do nothing of the kind," characteristically retorted the quiet cleric and proceeded to walk up the steps of a house at which he was calling. The thug was so flabbergasted that he turned tail and ran away!

Four Years of Hitlerism

(Continued from page 162)

assumed that Hitler would assume the function of supreme protector of the Church. What need was there, therefore, for such a party? When the Vatican Concordat was violated, complaints could be made only to the man who was himself responsible for violating its provisions. Numerous protests were deposited in cabinet files. The only redress was a series of evasive and procrastinating replies.

The second totalitarian achievement was at the expense of the well-organized Roman Catholic press which was either suppressed or given over to a strict censorship. Only a few monthly magazines were permitted to continue publication. Diocesan and parish bulletins, purely religious in nature, lead a much hampered and embarrassed life in Germany today. Nazi propaganda organs are permitted to calumniate the Church while the Catholic press is not permitted to refute the calumny.

THE CHURCH'S educational system has been practically destroyed. Parish schools are taken over after terroristic plebiscites in towns and villages. Teachers are informed that they will lose their jobs if they do not join Nazi organizations, go to Nazi training camps, and pledge themselves to teach Nazi doctrines. University students are likewise dragonaded into Nazi organizations. Their own clubs and societies, which used to provide them with philosophical and religious instruction, have been outlawed.

The flourishing after-school program, similar to the Roman Catholic youth organization in the United States, has been wrecked. The whole system has been terrorized into a state of inefficiency and forbidden to recruit new members. A recent law provides that all young Germans must become members of Nazi-controlled organizations. Catholic youth will thus be at the mercy of Nazi racial and anti-religious propaganda. Catholic youth leaders are languishing in prisons awaiting trial for high treason and subversive activities. In short, the influence of Catholic teaching has been reduced to the 30 minutes of Sunday Mass—and even at that time, every effort is made to keep young people away from church by parades or other demonstrations.

The entire Catholic charity system is in grave danger. Members of religious orders who served in hospitals, schools, and asylums have been the victims of staged trials and boycotts. Collections have been restricted in a most thoroughgoing way. The Nazi régime wants to be the sole benefactor of the poor, not out of a sense of Christian charity but for propaganda reasons. Nazi officials brag a great deal about the large sums of money they have collected for charitable purposes. They fail to mention the fact that religious organizations cared for the poor in previous years without such tremendous self-praise and did not use charitable donations, as the Third Reich is now doing, for militaristic purposes.

Himmler, Streicher, Mutschmann, and many other Nazi leaders closely associated with Hitler have not only left the Church but are constantly trying to persuade the Roman Catholic population to do likewise. The older generation of German Catholics have been terrorized into submission. Catholic youth has been infected by a poisonous and malicious propaganda.

Four years of Hitlerism finds the Roman Catholic Church in Germany fighting desperately for its very existence. But Hitler himself has seen the handwriting on the wall.

NEWS OF THE CHURCH

Michigan Elects Bishop Creighton

Long Island Suffragan Chosen as Coadjutor on Second Ballot; to Have Extensive Duties

DETROIT—On the second ballot, the Rt. Rev. Dr. Frank W. Creighton, Suffragan Bishop of Long Island, was elected Bishop Coadjutor of the diocese of Michigan, at the 104th annual convention of the diocese in St. Paul's Cathedral, Detroit, on January 27th.

Besides Bishop Creighton there were also nominated the Rev. Henry Lewis of Ann Arbor; the Rev. Francis B. Creamer, rector of Christ Church, Detroit; the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Philadelphia; the Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C.; the Rev. Warner L. Forsyth of Birmingham (Mich.); and the Rev. A. S. Gill, rector of Emmanuel Church, Cleveland, Ohio.

In defining the jurisdiction of the Bishop Coadjutor, Bishop Page, addressing the convention, said that he desired to surrender "full episcopal oversight of all the parishes in the diocese except the cathedral and such dependent parishes as are administered by the Bishop in coöperation with the executive council of the diocese." He will also delegate "such responsibilities as can be canonically delegated in connection with the work of the executive council in the departments of finance, field, and publicity." The Confirmations he desires to share by mutual agreement with the Coadjutor. In this assignment, Bishop Page stated, he is "anxious to avoid any division of territory or administration in the work of the two bishops, and any real distinction between parish and mission, and between town and country."

WAS CONSECRATED FOR MEXICO

Bishop Creighton has been suffragan of Long Island since March, 1933. He was born in Philadelphia, December 3, 1897, the son of Thomas and Elizabeth Whittington Creighton, and attended public school in Philadelphia, followed by preparatory work at Brown. He obtained the degree of Bachelor of Sacred Theology from the Philadelphia Divinity School in 1915, obtaining his Doctor's degree in 1926. He was ordained deacon in 1914 and priest in 1915 by Bishop Rhinelander, and was consecrated Bishop of the missionary district of Mexico on January 12, 1926, by Bishops Murray, Nelson, Garland, Lloyd, Manning, Oldham, and Stires.

He married Maude R. Hawk in 1903. One of his two sons, the Rev. William F. Creighton, is in priest's orders.

Before he was advanced to the episcopate, Bishop Creighton was priest in charge

Romanists May Withdraw From Child Labor Stand

WASHINGTON (NCJC)—Roman Catholic opposition to the proposed child labor amendment may be withdrawn in the near future, it was learned recently. A prominent Romanist is responsible for the information that several cardinals and bishops have engaged their legal advisers to investigate the proposed amendment.

It is understood that assurances have been given by government officials in positions of authority that the sanctity of the home and the right of the Church to educate will be safeguarded whether or not the amendment is adopted. Roman Catholic opposition heretofore has been based on these grounds.

At the present time, 28 states have ratified the amendment. Should the opposition of the Church cease, it is highly probable that the amendment will be ratified by the necessary 36 states. Furthermore, it is anticipated that other religious groups which hitherto have opposed the measure will follow the example of the Roman Catholic leaders.

of the Church of the Redeemer, Andalusia, Pa., from 1913 to 1916; rector of St. Andrew's Church, Albany, N. Y., 1916 to 1923; and rector of St. Ann's Church, Brooklyn, N. Y., 1923 to 1926.

During his service from 1926 to 1934 in Mexico, Bishop Creighton was from 1930 to 1933 executive secretary of the national Department of Domestic Missions. He resigned this post when he accepted his election as suffragan of Long Island, but remained in charge of Mexico until 1934.

Bishop Creighton is the author of *Our Heritage*.

Bishop Stewart Starts Fund for Flood Relief

CHICAGO—Church people of the diocese of Chicago were called upon to contribute to a special fund for the relief of stricken Church people in the Ohio valley flood area by Bishop Stewart in special letters dispatched to clergy of the diocese last week. Special offerings were taken in churches on Sunday.

The Bishop also suggested to the Presiding Bishop the starting of a national Church fund for the purpose.

The local fund, according to Bishop Stewart, will be disbursed to the dioceses in the flooded districts on requisition of the bishop of the diocese. After the needs of Church families are met, the fund would be employed for the rehabilitation of Church property, under the Bishop's plan.

Churchmen Take Part in Aiding Refugees

Begin to Estimate Damage of Worst Flood in Ohio Valley History as Waters Recede

AS FLOOD WATERS receded along the Ohio valley, clergymen and laymen began to take count of the damage inflicted by the worst flood in the history of that part of the country. Churchmen assisted in official and unofficial activities to care for hundreds of thousands of refugees.

Bishop Hobson of Southern Ohio sent the following message to THE LIVING CHURCH:

"The river is about ten feet higher than it has ever been before in history. This means a vast area flooded and most of the public utilities out. There is a small supply of water on hand, and it is turned on each day for a few minutes so that those who are fortunate enough to have pressure can get some. The diocesan house is low, and therefore we can get a supply each day which carries us through.

"We have concentrated the work of the Forward Movement in a couple of rooms where heat is maintained. Nothing but first class mail is accepted here, and no railroads are running into Cincinnati, but service is maintained to suburban points, and we can drive out there—so we are not really cut off.

"Our Church property in Cincinnati is not damaged. We are using St. Barnabas' Church, Christ Church, and one or two other places for refugees. Other parish property along the river has suffered very seriously.

"The staff here has shown a fine spirit. Some are out sick, and others are marooned and can't get in. Those who are here are carrying on and putting in extra time."

In a letter to THE LIVING CHURCH Bishop Clingman of Kentucky declared: "The situation in and about the city of Louisville beggars description." In the city alone, he said, at least seven churches, parish houses, and rectories, with their contents, were seriously damaged.

[The text of Bishop Clingman's letter appears on page 174.]

KENTUCKY

LOUISVILLE—Seven Louisville churches and their rectories have been flooded, as have three churches elsewhere in the diocese. It is impossible as yet to estimate the total damage, but there have been no casualties to Church people.

Bishop Clingman urges financial help, because of severely crippled resources in the diocese of Kentucky.

The Church is taking its part to the full in relief activities. A complete hospital unit is functioning in the parish house of the Church of the Advent. Parishioners are rendering valuable services.

The Rev. C. F. Wulf is in charge of

(Continued on page 174)

Seek Security Plan for Church Workers

Michigan Convention Provides for Study of Problem; Remarriage of Divorced Persons Supported

DETROIT—Responsibility of finding a plan to provide for the future of lay workers of the Church was laid upon the executive council of the diocese of Michigan at the convention of the diocese, held here January 27th and 28th.

The convention also memorialized General Convention to revise Canon 41 with a view toward permitting the remarriage of divorced persons after one year, if approval by the marital court is given; and to provide for adequate support to the missionary district of the Philippine Islands.

An amendment to the diocesan constitution passed its first reading. The amendment would turn over to the diocese of Marquette the islands composing a part of Mackinac county, in which Trinity Church, Mackinac Island, is located. A second reading in 1938, action by General Convention, and concurrence by the diocese of Marquette are necessary to complete the transfer of this property which lies within the geographical boundaries of Marquette, but formerly contained a summer residence for the Bishop of Michigan which has now been sold.

Other resolutions appealed to the parishes and missions for funds to aid sufferers in flooded areas; appealed to all involved in the General Motors strike and to the state and federal governments for a speedy settlement of the strike along the lines of Christian love and justice; and expressed the sorrow of the convention at the loss suffered by their Roman Catholic brethren in the death of the Most Rev. Michael J. Gallagher, Roman Catholic Bishop of Detroit.

A unanimous rising vote was given to the following resolution:

"That this convention go on record as expressing its sincere and deep appreciation to Bishop Page for his continued gracious spirit and generosity in sacrificing one-half of his present salary in the interest of our diocese; and our love and affection for him and our appreciation of the leadership he has given us as our Father in God in this diocese for the past 13 years."

Bishop Page's salary, at his own suggestion, will be reduced by 50% as soon as the Bishop Coadjutor takes office.

Deputies to General Convention were elected as follows: the Rev. C. L. Ramsey, the Rev. L. W. Barton, the Ven. Leonard P. Hagger, the Rev. Dr. William D. Maxon; Messrs. William T. Barbour, John C. Spaulding, Charles O. Ford, and Frank J. Weber. Alternates: the Rev. Henry Lewis, the Very Rev. Dr. Kirk B. O'Ferrall, the Rev. Drs. S. S. Marquis and William R. Kinder; Messrs. Waldo R. Hunt, H. J. M. Grylls, E. C. Reynolds, and William B. Duncan. The Rev. William R. Blachford was elected registrar.

The Rev. Dr. William R. Kinder was elected a member of the standing committee replacing the Very Rev. Dr. Kirk B. O'Ferrall. The rest of the committee remains the same. Bishop Page appointed the Rev. Donald S. Crawford of Trinity Church, Detroit, as an examining chaplain, replacing the Rev. R. E. Charles, now resident in Ithaca, N. Y.



REV. ERNEST J. DENNEN

Social Disease Attacked by Lexington Convention

LEXINGTON, KY.—The danger of venereal disease was recognized by the convention of Lexington, meeting here from January 19th to 21st, and a resolution was adopted recommending that clergymen insist on competent medical examination of both parties before performing the marriage ceremony.

A committee was appointed to memorialize the state legislature for laws covering this, and to memorialize General Convention on the subject.

The text of the Lexington resolution follows:

"We recommend that no minister of this diocese perform the marriage ceremony unless he shall have received from each party to the proposed marriage negative reports for gonorrhoea and syphilis from such microscopic and blood tests as shall at the time be approved by the recognized public health authorities; also negative reports for gonorrhoea and syphilis from approved physical examinations."

The meeting date hereafter will be in May, in conjunction with the Woman's Auxiliary, Calvary Church, Ashland, will be next host to the convention.

The Rev. Dr. J. W. Mulder was made an examining chaplain, and succeeded the Rev. G. R. Madson as Bishop's Pence secretary.

The Rev. J. Wilson Hunter was elected to the standing committee, in the place of Archdeacon Davis.

The Bishop appointed the following heads of departments in the executive council: missions, Archdeacon Catlin; religious education, Dr. Sparling; social service, Dr. Mulder; publicity, the Rev. G. R. Madson; field, General Duncan; finance, C. H. Edge and A. C. Hunter. Archdeacon Davis is secretary of the diocese, of convention, and of the executive council.

The following were elected deputies to General Convention: the Rev. J. Wilson Hunter, the Rev. Dr. W. G. Pendleton, the Ven. Franklin Davis, the Rev. Dr. C. P. Sparling; Maj. Gen. G. B. Duncan, Messrs. E. L. McDonald, Henry T. Soper; Dr. J. Rice Cowan. Alternates: the Rev. E. W. Baxter, the Ven. Gerald H. Catlin, the Rev. Dr. J. W. Mulder, the Rev. G. R. Madson; Messrs. Thomas Thames, Edward Glenn, Albert V. Stegeman; Dr. F. E. Tuttle.

Founder of Order of Sir Galahad is Dead

Ven. Ernest J. Dennen, Noted for Work With Boys, Dies at Home in Cambridge, Aged 70

BOSTON—The Ven. Ernest J. Dennen, founder and national head of the Order of Sir Galahad, died at his home in Cambridge on January 22d. At the time of his death he was also Archdeacon of Boston, superintendent of the Episcopal city mission, secretary of the standing committee of the diocese of Massachusetts, and secretary of the diocesan council. He was 70 years old.

Born in Naugatuck, Conn., September 7, 1866, the son of Charles O. and Josephine Day Dennen, he was graduated from the University of Michigan in 1893 and from the Episcopal Theological School, Cambridge, three years later. He was ordained to the diaconate in 1895 and the priesthood in 1896 by Bishop Lawrence. He began his ministry as assistant at St. Stephen's Church, Boston, and later was assistant at St. John's Church, East Boston, and at Trinity Church, Newport, R. I.

In 1905 he became rector of St. Stephen's Church, Lynn, and it was during his rectorship that he founded the Order of Sir Galahad for boys, which celebrated its 40th anniversary in January, 1936.

On December 1, 1914, the Rev. Mr. Dennen became superintendent of the Episcopal city mission of Boston, which position he held until the time of his death. In connection with his deep interest in work with boys, he founded Camp O-at-ka at Lake Sebago, Me., in which he always took an active part.

He married Anna Blake Hayden in 1903. They have had three daughters and one son.

Funeral services were held at the Cathedral Church of St. Paul, Boston, on Sunday, January 24th. Bishop Lawrence, Bishop Sherrill, Bishop Babcock, and the Dean of the cathedral, the Very Rev. Philémon F. Sturges, officiated. Burial was in Island cemetery, Newport, R. I.

Plans to Strengthen Church Discussed by Youth Group

PHILADELPHIA—Plans to strengthen the Episcopal Church in the future through a renewed interest on the part of the young people in all Church activities were discussed by representatives of 22 chapters of the Knights of SS. John in the diocese of Pennsylvania at a meeting in the Penn Athletic Club, January 14th.

The representatives pledged attendance of their respective chapters in a body at church service the second Sunday in each month.

Plans were also discussed for raising of funds for summer camps for members of the chapters.

The Knights of SS. John is a Church fraternity composed of young men and older boys in dioceses in various parts of the country.

Mark 20th Year of Colorado Diocesan

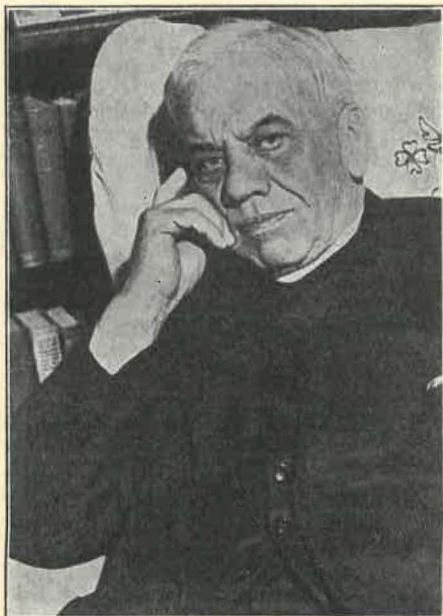
Convention and Auxiliary Meeting Devoted to Festivities Observing Bishop Johnson's Anniversary

DENVER—The 51st annual convention of the diocese of Colorado, as well as the annual meeting of the Woman's Auxiliary of the diocese, with the exception of necessary routine business and election of officers, was devoted to the celebration of the 20th anniversary of the consecration of Irving Peake Johnson as Bishop of Colorado.

The love of his people and clergy and the admiration of citizens of city and state, as well as the devotion of his friends outside of Colorado, was demonstrated by their presence at the various events of the celebration.

Three thousand people attended the united service of Morning Prayer held in the Denver municipal auditorium, Sunday, January 24th, when Bishop Dagwell of Oregon was the preacher. A choir of 274 voices, including representatives from every Episcopal church choir in the city of Denver, 40 of the diocesan clergy vested and in procession, and five visiting bishops, including Bishops Dagwell of Oregon, Wise of Kansas, Keeler, Coadjutor of Minnesota, Roberts of South Dakota, and Ziegler of Wyoming, as well as the Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, and Bishop Johnson, joined in a great moving service of prayer and thanksgiving.

Following the sermon, which traced the steady growth of the Church in Colorado during the 20 years of Bishop Johnson's episcopate, Bishop Ingley announced the gathering of the thank offering for Bishop Johnson's 20 years of service—the proceeds to be used for the erection of three much-needed churches in small towns



BISHOP JOHNSON



AT THE COLORADO ANNIVERSARY SERVICE

in Colorado, Cortez, Lamar, and Estes Park. Tablets will be placed on these three buildings indicating that they were erected as memorials to Bishop Johnson on his 20th anniversary. St. Barnabas', Cortez, is already under construction and will be ready for use by Easter.

At the Vesper service in St. John's Cathedral Sunday afternoon Bishop Johnson delivered his annual address to the convention, in which he expressed his gratitude to the diocese for the coöperation given him during his episcopate and stressed the need for adherence to the teachings of our Lord in the present day.

MANY ATTEND RECEPTION

A large crowd of friends, including state and city officials and representatives of other religious bodies, paid their tribute to the Bishop at a reception given for him and Mrs. Johnson in St. John's parish hall, Sunday evening.

On Monday evening more than 350 people attended the anniversary dinner at the Denver country club, when the genuine affection and esteem in which the Bishop is held were vividly manifested. Robert L. Stearns, chairman of the committee of young men of the diocese, who made the arrangements for the anniversary celebration, introduced the toastmaster, W. W. Grant. Speakers included the Rev. Harry Watts, who brought a message from the clergy of the diocese; Mrs. C. C. Moore, who promised the affection and loyal support of the women; Ralph Crosman, spokesman for the younger men; Bishop Dagwell, for the Church outside of Colorado; James H. Pershing, chancellor of the diocese, who spoke for the board of trustees; Bishop Keeler, president of the province of the Northwest as well as Bishop Coadjutor of Minnesota where Bishop Johnson spent 15 years of his ministry; and Bishop Wise of Kansas, who told of the early days of the associate mission in Omaha where Bishop Johnson began his ministry.

Bishop Wise characterized his companion of those days as a great adventurer for the Church. Bishop Ingley read a letter from Bishop Matthews, another member of the associate mission group, who was unable to attend the meeting in Denver.

Bishop Johnson himself closed the evening in his usual happy and humorous vein, dismissing the gathering with his benediction.

West Texas Convention Adopts Three-Year Plan

SAN ANTONIO, TEX.—At the 33d annual council of the diocese of West Texas, held in Christ Church, San Antonio, January 17th and 18th, Bishop Capers, the diocesan, outlined a three-year plan for the development of the work of the Church in West Texas, which was enthusiastically adopted.

As the first step in the program, the council voted to relinquish all further grants from the National Council, except two items for which appropriations have been made from the UTO.

It was further voted to start at once on a campaign for funds to liquidate debts which have long hampered the work of the diocese, namely on St. Philip's Junior College for Negroes and on the Episcopal residence, and to provide funds for other necessary projects.

The council adopted resolutions endorsing the principle of using a percentage of "current expenses" of each diocese as the basis for levying the assessments for General Convention expenses and the salary and expenses of the Presiding Bishop; and instructing its deputies to General Convention to use their best efforts to have Canon 49, section 7, so amended.

The treasurer's report showed every obligation of the diocese paid in full for the year, and the "expectation" to the National Council overpaid by almost 17%.

Immediately before the diocesan council, beginning on January 15th, the first young people's council was held in St. Mark's and Christ Churches, San Antonio, with a total registration of 164 young people from all parts of the diocese.

Elections resulted as follows: Secretary, treasurer, and registrar, the Rev. L. B. Richards; chancellor, Albert C. Dulaney; standing committee, Albert C. Dulaney succeeded Victor Keller, all other members being reelected.

Deputies to General Convention: The Rev. Messrs. Arthur R. McKinstry, William C. Munds, Samuel O. Capers, Charles W. C. Leel; Messrs. Albert Steves, Jr., Walter Godart, Albert C. Dulaney, E. H. Keator. Alternates, the Rev. Messrs. Robert N. MacCallum, William H. Marmon, Heber W. Weller, Walter H. Meyers; Dr. Harry G. Heaney; Messrs. Alfred E. Bartberger, James Abney, Lee A. Christy.

Diocesan officers of the Woman's Auxiliary: president, Mrs. Walter Godart; first vice-president, Mrs. Gilbert Thorne, Jr.; second vice-president, Mrs. Robert Carter; recording secretary, Mrs. J. M. Charlton; corresponding secretary, Mrs. Thomas Matthews; treasurer, Mrs. Harry Johnston.

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ENGLAND

Lutheran Council Opposes Coöption

National Body Insists on Use of "Representative Principle" by Ecumenical Conferences

NEW YORK (NCJC)—The National Lutheran Council, composed of the leading Lutheran bodies in this country, meeting here for their annual convention, expressed strong disapproval of ecumenical movements which ignore the "representative principle." The resolution was directed at movements such as the Universal Christian Council on Life and Work and the International Missionary Council which coopt or choose members aside from the regularly elected or appointed representatives of the various Churches whom the gatherings are said to represent.

The resolution, presented by Dr. Frederick H. Knubel, president of the United Lutheran Church, said:

"The National Lutheran Council recognizes with satisfaction the constant practice of the Lutheran Church to observe the principle of authorized representation in the Church's organization.

"The National Lutheran Council regrets to note the widespread departure from that principle in many Christian activities, including particularly ecumenical movements. This takes place especially through the method of coöption, whereby individuals are drafted and given certain rights alongside of those who represent the Churches. This is actually a derogation of the Christian Church, although no doubt not so intended. It fails to recognize the wide difference between the voice of an unrepresentative individual and the voice of that supreme social unit, the Church. It is in reality an outstanding example of the evils of individualism.

"The National Lutheran Council takes the position that Lutheran coöperation in general organizations among the Protestant Churches of the world can be effected only when such coöperative movements in all their assemblies, conferences and parts are constituted wholly of official representatives of Church bodies."

A release from the National Lutheran Council said the United Lutheran Church and the Augustana Synod (Swedish) will not send delegates to the world conference to be held at Oxford next summer under the auspices of the Universal Christian Council but that these bodies will be represented at the Edinburgh Conference on Faith and Order because the latter movement "recognizes the representative principle in establishing its membership."

Previous to this action the Augustana synod, it was learned, had informed the American section of the Universal Christian Council that it would probably be represented at the Oxford conference.

Explaining the action taken, Dr. Ralph H. Long, executive secretary of the National Lutheran Council, said:

"The National Lutheran Council favors the exclusively representative principle in building up national and international Church movements. The present practice of

Young People Mimeograph 40-Page Parish Yearbook

LANSING, MICH.—A yearbook of St. Paul's Church here was mimeographed by the young people of the church as their project for the parish.

Containing a message from the rector, a Forward Movement program for the new year, and reports of all parish activities, the 40-page booklet was given to every member of the parish and enough extra copies were made to take care of new members added during the year.

The yearbook also contains photographs of Bishop Page of Michigan, the Rev. Ralph B. Putney, former rector who last year accepted a call to Trinity Church, Lenox, Mass., and the Rev. Clarence W. Brickman, present rector. Fred Perry is president of the St. Paul's Young People's Fellowship.

coöption vitiates the right of such gatherings to speak in the name of the Churches represented by official delegates because the coopted persons do not represent their Churches and are often in utter disagreement with the official position of their Churches. Universal conferences will never accomplish results of permanent value until they become thoroughly representative of the branches of Christendom for which they are claiming to speak."

Propose Redraft of Upper South Carolina Canons at Convention

GREENWOOD, S. C.—Among the important issues discussed at the 15th annual convention of the diocese of Upper South Carolina, which opened here January 19th, was a proposal for a thorough redraft of the diocesan constitution and canons.

The recommendation for the redraft was contained in a report submitted by a special committee on revision of the constitution. The recommendation was referred to the standing committee on constitution and canons for their consideration.

Another issue that created considerable interest was the resolution referred to the standing committee on constitution and canons whereby wardens of a parish would be exempt from the present canon which stipulated that after four years' continuous service as warden, one cannot serve again for at least one year. The standing committee returned an unfavorable report. The matter was discussed at length on the floor of the convention and provoked the most lively discussion of the entire convention. The resolution was defeated.

The convention accepted the invitation to meet January 18th and 19th next year at the Church of Our Saviour, Rock Hill.

The following were elected deputies to General Convention: the Rev. Messrs. H. D. Phillips, L. N. Taylor, A. R. Morgan, A. G. B. Bennett; Maj. W. B. Moore, Messrs. Lindsay Smith, W. S. Manning, Maj. W. F. Robertson. Alternates: the Rev. Messrs. T. P. Noe, R. T. Phillips, Maurice Clarke, W. H. K. Pendleton; Messrs. H. E. Kiefer, Jr., James Y. Perry, E. R. Heyward; Dr. G. C. Stuart.

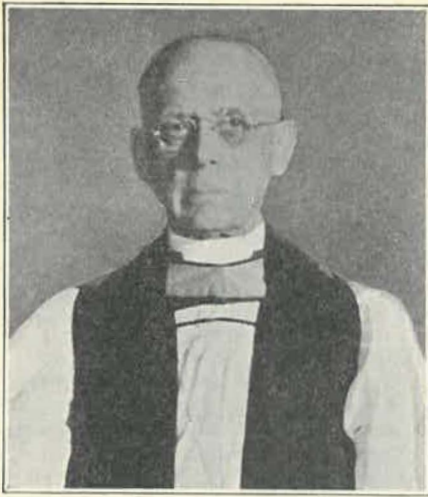
The following were elected delegates to the Woman's Auxiliary Triennial: Mmes. John Barnwell, Frank P. Henderson, Bedford Moore, and J. M. Boatwright. Alternates: Mmes. W. P. Peyton, E. N. McDowell, J. E. Hart, H. G. England.

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BISHOP McCORMICK

Bishop McCormick to Present Resignation

Western Michigan Diocesan Tells Convention He Plans to Retire Next Autumn

MUSKEGON, MICH.—In a message that was in no sense a farewell, but a challenge to the diocese to keep moving forward, Bishop McCormick of Western Michigan addressed the 63d annual convention of the diocese of Western Michigan in an impressive service held in St. Paul's Church, Muskegon, on January 19th. Bishop McCormick announced that he would offer his resignation to the House of Bishops at the Cincinnati General Convention.

This note of optimism was also reflected in the report of the coadjutor, Bishop Whittemore, who stated that there were no vacancies in any parish or mission in the diocese and that several new locations would be opened during the coming year.

The convention voted to purchase the home of Bishop Whittemore at 442 Madison avenue, Grand Rapids, for a permanent episcopal residence.

Bishop McCormick reappointed the chancellor and the examining chaplains. The Rev. Donald V. Carey was appointed registrar.

N. A. Lilly and Dr. Horace J. Beel were elected to the standing committee to succeed Chester Wells and C. L. Dibble.

Elections to the executive council were as follows: the Rev. Messrs. Donald V. Carey, Harris Mowry; Messrs. Hunt, Chester Wells.

Deputies to the General Convention were elected as follows: the Rev. Messrs. W. A. Simms, H. L. Nicholson, A. G. Fowkes, F. D. King; Messrs. C. L. Dibble, N. A. Lilly, C. C. Wells, Charles Walker. Alternates: the Rev. Messrs. H. R. Higgins, D. V. Carey, A. E. Traverse, H. M. Laws; Messrs. E. L. Soderberg, S. G. Deam, Stuart White.

Northern Indiana Cathedral Observes 100th Anniversary

MISHAWAKA, IND.—St. Paul's Pro-Cathedral is observing its 100th anniversary during the months of January and May.

The program for January contained the following events: St. Paul's Day, January 25th, was marked by celebrations of the Holy Communion at 7 and 10, and Evensong at 5:45 followed by a parish dinner in the guild hall. Several members of the congregation gave reminiscences of 25, 50, and 60 years ago. A birthday cake with 100 candles was brought to the Bishop during the dinner. All members made a birthday offering. The Sunday after St. Paul's Day January 31st, Bishop Gray was the celebrant at the early Mass at which time a corporate Communion was made. The Bishop pontificated and preached at the sung Mass of the day. The new organ was blessed at this service.

A more formal celebration will be held in May at the time of the annual council of the diocese.

The Very Rev. A. I. Drake is Dean and rector of the pro-cathedral.

Pennsylvania Religious Education Venture to Be Thrown Open to Visitors

PHILADELPHIA—The department of religious education of the diocese of Pennsylvania has announced that its Observation School will be open for visitors on and after the first Sunday in February. The school is that of All Saints' parish in South Philadelphia. All Saints' Church was selected for this purpose because of having a convenient number enrolled working with the equipment of an ordinary parish. The school enrolls about 250 pupils and teachers.

To visit the school for the observation of principles of religious education, visitors will be expected to apply in advance to the diocesan office for a blank form. The applicant will be asked what it is his hope to see, on what dates he would like to come, and how often he can come. For general study the department has prepared a list of questions addressed to the visitor to help in the observation of principles and methods in use at the school.

The rector of the parish, the Rev. J. E. Hill, and the teachers of All Saints' are enthusiastically cooperating with the diocesan department to make this venture for the illustration of educational methods a success in every way.

Chicago Brotherhood Assemblies to Confer on Young Men's Work

CHICAGO—An attack upon the difficult problem of young men's work will be made at a joint meeting of men and boys of the diocese of Chicago, to be held at St. Paul's Church, Kenwood, February 11th, under auspices of the Chicago assemblies of the Brotherhood of St. Andrew.

Leon C. Palmer, national secretary of the Brotherhood, and John M. Garrison, director of education at Christ Church, Winnetka, will lead the discussions. Separate sessions will be held for the boys and the men. The Rev. F. C. Benson Belliss, rector of St. Paul's and the Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, will be other speakers.

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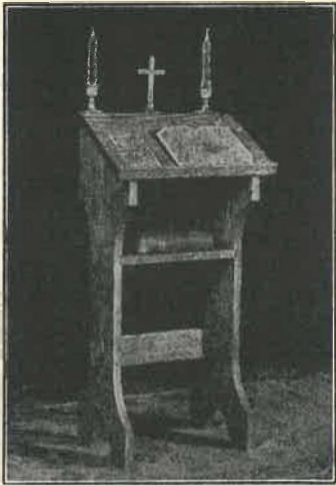
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Churchmen Take Part
In Aiding Refugees

Continued from page 169

relief at Fulton, where Trinity Church, undamaged by the flood, is located. His wife is in charge of some 1,000 refugees quartered in one of the denominational churches there.

SOUTHERN OHIO

CINCINNATI—Deacons and priests, the members of the Graduate School of Applied Religion here, have volunteered their services for night duty to serve at the waterfront headquarters of the Red Cross, where they have been giving out food and clothing to thousands.

No Cincinnati churches were damaged. The Bishop has gone on a trip to Portsmouth, Ironton, Gallipolis, and other flooded sections to try to determine flood damage, but no report of the results of his visit is available as yet.

Churchmen are cooperating to the full in relief activities and churches and parish houses are being made available to refugees.

INDIANAPOLIS

INDIANAPOLIS—In the tight grip of martial law, the river cities of the diocese of Indianapolis could supply only brief reports of the flood.

Christ Church, Madison, was untouched by the flood. The parish house is being used to shelter refugees. Water filled the basement of St. Paul's Church, Evansville. Refugees are being quartered in the rectory and the parish house. The church building at Jeffersonville suffered

seriously. It may be completely undermined.

Many refugees are quartered at Columbus, Ind., and the vicar, the Rev. Rudolph F. Keicher, is meeting all trains. The diocesan council is meeting this week to make plans for rehabilitation.

LEXINGTON

LEXINGTON, KY.—Calvary Church, Ashland, was reported out of danger of flood waters. The parish house had been made available for refugees from this city and from Greenup.

The Church of the Nativity, Maysville, was on the edge of the flood. The parish house was being used as an emergency hospital, and Neptune Hall, next door, in church property, was a men's dormitory. The Rev. Harry R. Ziegler, the rector, is special Red Cross chairman for the city.

St. John's Church, Bellevue-Dayton, was above flood level, and the parish house was in use for flood sufferers. The Rev. N. E. Annable, priest in charge, and his family, were forced to move from the rectory because of high water.

Flood waters were in the basement of St. Paul's Church and parish house, Newport, but space was available for refugees.

Trinity Church, Covington, was surrounded by water, but was not seriously damaged.

The Church of the Ascension, Frankfort, was out of the reach of the flooded Kentucky river, although four-fifths of the city was under water.

Missions along the Big Sandy river were unaffected.

Communication with flooded cities was difficult, and few details can be learned as yet. No serious damage seems to have been sustained by any of the parishes,

Text of Bishop Clingman's Letter Describing
Flood Conditions in the Diocese of Kentucky

TO THE EDITOR: You and your readers are aware that a major disaster has visited the Ohio valley. The situation in and about the city of Louisville beggars description. It is desperate. In a city of 350,000 people, two-thirds have their homes in the section affected by the flood. Nearly all have been sent to communities from 30 to 200 miles from Louisville. They will probably remain there for 30 days, or as long as the health and police departments think necessary for health and safety.

We are just beginning to take account of the toll of life. Thus far we have been spared gruesome details; I would not retail them even if I possessed them. The loss of property, personal possessions, business, and whole businesses is beyond computation. In Louisville alone we have at least seven churches, parish houses, and rectories, with their contents, seriously damaged. The clergy have sustained irreparable losses. Two-thirds of their parishioners are in like condition. The Church will need as much assistance from generous friends throughout the country as possible. Naturally there will be many needs which cannot be met by governmental agencies.

What is true in Louisville is probably true in several other communities in the Ohio valley. The entire population of Paducah, some 25,000 persons, has been removed. Our faithful rector there, the Rev. Curtis Fletcher, must have lost nearly everything tangible he

possesses. What has happened to the Church properties and contents, time alone can tell. Every member of his flock must have suffered the greatest losses.

I cannot close without paying the highest tribute to the people of this city and to our friends near and far. The morale here, among workers and sufferers, is little short of amazing. Workers, official and volunteer, have been on the job until literally exhausted. Many of them have come from the four corners of the nation, bringing boats and every sort of equipment and supplies; many, many others have offered themselves and supplies; yet others are sending money. I would now acknowledge receipt of encouraging messages from the dioceses of Chicago, Pittsburgh (the first two to wire me), and many others. The small amount of lawlessness and violence is surprising and gratifying.

We are grateful to THE LIVING CHURCH for its interest and concern and for any assistance which it can render through its readers. Our own people will do all in their power to set things right and they will do well; but I am frank to say that we will need all the aid that generous friends may render in putting property in shape for use and in enabling our clergy (many of them on desperately small incomes for many years) to replace their losses.

(Rt. Rev.) CHARLES CLINGMAN,

Bishop of Kentucky.

Louisville.

although many families, of course, have been driven from their homes by this greatest of floods on these two rivers.

Parish houses elsewhere in the diocese have been made available for refugees, notably St. John's, Versailles, Christ Church and the Church of the Good Shepherd, Lexington. Parishes and individual members have contributed generously to relief funds. The Students of Margaret Hall, Versailles, contributed the fund raised to be used for a dance January 29th—\$100—and are abstaining from desserts at meals, to help the needy.

PITTSBURGH

PITTSBURGH—Cold, dry weather at a most opportune moment stopped the angry, rising water of the Allegheny and Monongahela rivers at 35-foot crest, which saved millions of dollars and the morale of a people still shaken by the bitter, cruel, and unforgettable experience of the St. Patrick's Day flood, 1936.

For several days all Pittsburgh and vicinity listened eagerly to all the weather reports and river-stage predictions. Sand bags were piled high on all streets near the point where the surging, turbulent Ohio begins. Flood windows and other preventives were installed but a drop in temperature, with a cold wind and no snow, stopped the further advance of the mighty waters, with only basements of business buildings flooded. Pumps purchased last March soon emptied these, and the cities and towns went on giving and praying for the devastated areas down the Ohio and offering thanksgiving for being spared a local calamity.

Our churches in the diocese were spared by a margin of 11 feet of water, as the St. Patrick's Day flood showed a 46-foot flood stage. Bishop Mann, in the convention last week, urged help for the sufferers of our Church in the Ohio river dioceses and the response was immediate—the \$200 offering at the young people's convention service. All parishes and missions, remembering the help received from all parts last March, are taking special offerings for the Red Cross.

Rev. William S. Chalmers Takes

Life Vows in Holy Cross Order

WEST PARK, N. Y.—The Rev. William Scott Chalmers, OHC, made his life profession to the Order of the Holy Cross, on January 14th, in the monastery chapel at West Park. The ceremony took place at a High Mass sung by the Rt. Rev. Robert Campbell, OHC, retired Bishop of Liberia.

After the sermon, preached by Fr. Tredemann, OHC, Fr. Chalmers knelt before the superior and took the three traditional vows of poverty, chastity, and obedience. Thereupon he received the black wooden cross worn by members of the order, which will be his only personal possession for the rest of his life.

Fr. Chalmers is the son of the late Rev. Robert Scott Chalmers, who at the time of his death two years ago was rector of Grace and St. Peter's Church, Baltimore. Fr. Chalmers is at present stationed at the mother house in West Park, and has been appointed assistant novice master.

Mark Organist's 25th Year

PHILADELPHIA—A musical service was held in St. Clement's Church, January 14th, in celebration of the 25th anniversary of Dr. Henry S. Fry as organist of the parish. Dr. Fry completed his 25th year at the parish in November. Following

the service a reception was tendered Dr. Fry in the parish house.

During his 25 years at St. Clement's this parish has become noted for the devotional and spiritual quality of its music. For a number of years he was dean of the Pennsylvania chapter of the American guild of organists.

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General Convention Invited by Maryland

Convention Offers Facilities for 1940 Sessions; Pledge to General Church Overpaid

BALTIMORE, MD.—The 153d convention of the diocese of Maryland, held in the Church of St. Michael and All Angels, on January 27th, voted enthusiastically to invite the General Convention to meet in Baltimore in 1940. The General Convention has not met here since 1892.

Bishop Helfenstein reported that the diocese had closed the year with all bills paid and a balance in the treasury. The amount pledged to the general Church was overpaid, and in presenting the budget of \$80,000 for 1937 the Bishop could also state that sufficient pledges had been received to cover it.

A resolution was presented by the Rev. Dr. Fenn urging amendment of the marriage law in Maryland to provide for a delay of at least 72 hours between application and issuance of a marriage license. Dr. Fenn explained that the resolution was designed in an effort to "wipe out the scandal associated with the marriage market in Maryland."

CLERGY PLACEMENT

The following resolutions were offered regarding clergy placement:

"Resolved, that the Bishop of the diocese of Maryland, or the ecclesiastical authority thereof, for the term of one year from this date, be given the authority to make all appointments and removals of clergy in parishes and churches aided by the diocesan funds after consultation with his clergy placement committee. This committee shall consist of the dean of the convocation, the president of the Baltimore clericus, together with equal number of lay representatives which shall be chosen by the standing committee of the diocese.

"Resolved, that the Bishop of the diocese of Maryland, or the ecclesiastical authority thereof, for the term of one year from this date, be given the authority to make all appointments and removals of clergy in parishes and churches not aided by the diocesan funds, provided the approval of the local vestry be given to such appointment or removal."

After some discussion, a motion was made and carried to refer the above resolutions to the committee on canons.

In discussing the above resolutions, one clergyman stated that the proposal was in conflict with the canon law of the Church and in conflict with the Vestry Act of Maryland.

Thomas F. Cadwalader was elected to the standing committee to replace Dr. Joseph S. Ames. The following were elected deputies to General Convention: the Rev. Drs. Don Frank Fenn, Arthur B. Kinsolving, Noble C. Powell, Philip J. Jensen; Messrs. Henry D. Harlan, Carlyle Barton, Garner W. Denmead, James A. Latane. Alternates: the Rev. S. Thorpe Sparkman, the Rev. Dr. William O. Smith, Jr., the Rev. Hugh W. S. Powers, the Rev. Roger A. Walke; Messrs. Frederick A. Savage, Tasker G. Lowndes, Thomas F. Cadwalader, and Ridgely P. Melvin.



FR. MORLEY

New Chicago Director of Social Service Stresses Church's Social Message

CHICAGO—Greater emphasis on the part of the Church in dealing with social welfare problems, including social diseases and pre-marital instruction was urged by the Rev. Walter K. Morley, newly appointed director of social service in the diocese of Chicago, when he was welcomed to the diocese recently. Representatives of the various Church institutions and agencies met at Chase House to receive Fr. Morley formally into the diocese.

Fr. Morley represented the Church at a conference called by Mayor Kelly in an effort to bring about a united effort to curb venereal diseases. Leading Church and secular bodies were represented at the conference and a permanent organization was formed to provide clinics and other means of combating the diseases.

Parochial social service groups were urged by Fr. Morley as a means of disseminating information about the Church's social work and to interest larger groups in the welfare of Church institutions and agencies.

"I thoroughly agree with the trend in modern social work to lift the problem of syphilis and similar diseases out of the grip of superstition, ignorance, and unconscious prudery," said Fr. Morley, speaking of the united effort against social diseases. "While all social workers recognize that syphilis is essentially a medical problem yet there are extensive implications of the disease which must be recognized both by religion and social work."

Bishop in Radio Debate

CHICAGO—War and Peace was the subject of a discussion between Bishop Stewart of Chicago and Professor McGovern of Northwestern University over a local radio station, January 24th. The discussion was one of a series on current subjects.

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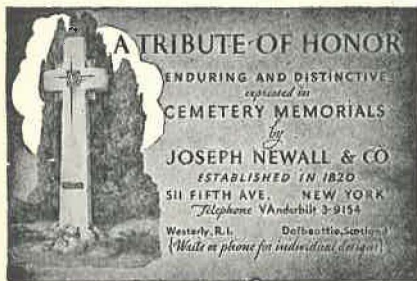
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59 New Brotherhood Chapters Reported

Annual BSA Executive Committee Meeting Hears General Secretary Report Progress

PHILADELPHIA—The organization of 59 new chapters and the extension of Brotherhood work into Alaska and the Philippine Islands were among the items of progress reported by General Secretary Leon C. Palmer at the annual executive committee meeting of the Brotherhood of St. Andrew, held in Philadelphia, January 16th.

Reports showed that conferences, conventions, and other meetings had been held during the year by the general secretary in every province of the Church, with from one to twelve meetings in each of 24 dioceses. Two provincial older boys' conferences and two interdiocesan weekend laymen's conferences were held at the College of Preachers in Washington, and four theological seminaries were visited during the year.

The Brotherhood has actively coöperated with the Forward Movement; and specific courses on the Brotherhood, personal evangelism, and work with boys have been introduced in some of the theological seminaries.

COÖPERATING CONFERENCES

Proposed plans for coöperation between the Brotherhood of St. Andrew and the Daughters of the King in a joint Lenten project were submitted and approved, the officials of the Daughters of the King having already signified their approval. The plan calls for the holding of a series of six conferences for parents, teachers, and other leaders of boys and girls, in each of 500 selected parishes.

These conferences will study together What It Means to Be a Christian, and in this connection will make a survey to discover the chief problems in the Christian training of boys and girls in the modern home. The results of these surveys and discoveries will be reported to a joint committee on religion in the home, for compilation and analysis.

The analyses and the preparation of material based on them will be carried on with the coöperation and guidance of a special advisory committee composed of representative bishops, psychologists, educators, and social workers, and will be followed in the fall by the holding of regional conferences for training leaders who will in turn conduct parochial and interparochial parents' panel discussion conferences next winter.


NEW FIELD SECRETARY

Because of the growing needs of the Brotherhood, especially in its work with boys and in connection with this new project, the general secretary requested the employment of a field secretary to give special attention to this and other features of the Brotherhood program. Waldo Hunt of Detroit was elected, and within a few

days after the meeting his acceptance was received.

Mr. Hunt has been active in various forms of boys' work for a number of years and comes to the Brotherhood with high

recommendations from bishops, clergy, and business men who have been in touch with his work in other fields. He begins his services February 1st, making his official headquarters at Philadelphia.



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Convention Supports Proper Burial Office

Colorado Resolution Says Church Has Sole Charge During Service; Secular Songs Outlawed

DENVER—The Church has sole charge of the service throughout the entire office of the Burial of the Dead, declares a resolution adopted by the 51st annual convention of the diocese of Colorado, meeting here January 24th and 25th.

Designed to help the clergy establish a proper standard in conducting funerals in places where by long-established custom certain popular secular songs have been sung and certain fraternal organizations have requested the right to interrupt the service with ritual of their own, the resolution further provides: that hymns, being an integral part of the service, should be taken from hymnals commonly used in the Episcopal Church; that any other ritual than that of the Church shall precede or follow the whole burial service; and that in the diocese of Colorado the casket shall not be publicly opened between the two parts of the service, but may be privately opened for the family.

J. Harry Custance was added to the board of trustees. Other diocesan officers were reelected.

The following were elected deputies to General Convention: the Rev. Harry S. Kennedy, the Very Rev. Paul Roberts, the Rev. Messrs. T. J. Haldeman, Z. T. Vincent; James H. Pershing, Dr. O. M. Cooke, Messrs. Harry Custance, John M. Kennedy, Jr. Alternates: the Rev. Messrs. James W. F. Carman, L. A. Crittenton, Harry E. Rahming, Eric A. C. Smith; Messrs. Alpheus Chittenden, C. A. Johnson, H. S. Sands, Karl C. Staps.

Delegates to the Woman's Auxiliary Triennial are as follows: Mmes. Clarence C. Moore, J. E. Kinney, J. O. Law, E. T. Boyd. Alternates, Mmes. Howard Moore, Z. T. Vincent; Robert Niedrach, L. A. Crittenton, Persifor M. Cooke.

Philadelphia Divinity School

Progressing, New Dean Reports

PHILADELPHIA—Twenty-five applications for admission in September, 1937, have already been received by the Very Rev. Allen Evans, Jr., the new Dean of the Philadelphia Divinity School, announced at the annual luncheon of the associate alumni of the school. The luncheon was held in the parish house of Holy Trinity Church, Philadelphia, following a service at 12 o'clock in the church, on January 26th.

Dean Evans sounded a note of great hope for the future of the school in his address to the alumni at the luncheon. His assurance that the school possesses sound backing and support was felt by all present. The matter for concern now, the Dean said, was to secure the right type of men.

Church, Orders Given Bequests

NEW YORK—The Church of St. Mary the Virgin received a bequest of \$100,000 in the will of William V. B. Kip, which was filed for probate last week. The Order of the Holy Cross, West Park, and the Society of St. John the Evangelist, Cambridge, Mass., are also legatees.

1,500 at Peace Service in Pittsburgh Cathedral

PITTSBURGH—Fifteen hundred people braved rain with dense fog to listen to Charles P. Taft and Miss Maude Royden in a service in the interest of world peace at Trinity Cathedral, January 17th. Bishop Mann presided at the service, which was sponsored by a prominent group of laymen representing all branches of the Christian faith and the Jewish religion. The service was endorsed by the chamber of commerce with the president of that body present as one of the sponsors.

In his address of welcome Bishop Mann emphasized that this service was an effort to strengthen the hands of the President of the United States and the Secretary of State in their peace promotion. All the speakers emphasized religion as necessary for the will to peace.

Florida Council, W. A. Find Encouraging Spirit

JACKSONVILLE, FLA.—The 94th annual council of the diocese of Florida met in All Saints' parish, Jacksonville, on January 21st and 22d. Meeting with the council, and holding their sessions in the Hendrix Memorial Methodist Church next door, the diocesan branch of the Woman's Auxiliary to the National Council held its 47th annual meeting. Both Bishop Juhan and Mrs. Ragland, the president of the Auxiliary, expressed themselves as greatly encouraged with the spirit, and the business transacted, in their respective groups.

Due to heroic effort during the last month of 1936, the diocese closed its books with a small surplus in both assessments for maintenance and program budget for diocesan and general missionary work. It is the first time in several years that a deficit in both budgets has not hindered the work of the coming year.

Two guests of note addressed the sessions. Bishop Bratton of Mississippi, chancellor of the University of the South, made a convincing plea for stronger support of the university at Sewanee, Tenn.

The council's offering at the opening service was designated to Sewanee.

The 95th annual council will be the guest of the two parishes of Good Shepherd and St. John's, in Jacksonville, in January, 1938. Plans were also laid for the celebrating of the centennial of the diocese of Florida in St. John's parish, Tallahassee, where the first council was held in 1838, in the spring of next year.

Deputies to the General Convention and delegates to the Triennial of the Woman's Auxiliary, with their alternates, were elected as follows:

Deputies: the Rev. Messrs. John C. Turner, Newton Middleton, Francis B. Wakefield, Douglas B. Leatherbury; Messrs. Raymond A. Yockey, John P. Ingle, Frank P. Dearing, M. Whipple Bishop. Alternates: the Rev. Dr. Malcolm W. Lockhart, the Rev. Messrs. Russell S. Carleton, John L. Oldham, Gladstone Rogers; Messrs. Chester Bedell, George P. Shingler, Fred Hampton, Herbert Lamson.

Delegates: Mmes. Reuben Ragland, J. D. Russell, W. P. Cornell, M. W. Lockhart; Miss Rachel E. Gregg. Alternates: Mmes. T. F. Davis, Henry E. Palmer, W. M. Corry, E. D. Cobb, H. Havens.

Diocese Asked to Aid Flood Victims

Bishop Mann Appeals for Relief to Flood Sufferers; Convention Votes Against Lay Administration

PITTSBURGH—The 72d annual convention of the diocese of Pittsburgh, meeting in Trinity Cathedral, January 26 and 27th, adopted the budget for the same amounts as last year. The Bishop's address made a plea for flood relief, urged a greater activity for world peace, and urged a full discussion of industrial problems in a spirit of good will.

A feature of the convention was a service Tuesday night sponsored by the committee on youth of the department of religious education, the Rev. L. H. Harris, III, chairman, with the Rev. A. L. Kinsolving of Trinity Church, Boston, as the special preacher. More than 500 young people from all parts of the diocese were present for this service in addition to the massed choirs of many of the parishes and missions assisting the choir and choral society of Trinity Cathedral. The cathedral was packed. The young people were also present for the Bishop's reception and supper. This was the first time in the history of the diocese when any such service had been held in connection with the diocesan convention.

The convention voted unanimously against the resolution referred back from the synod and General Convention giving the Bishop authority to appoint lay readers to administer the chalice.

Plans were carried for raising \$4,000 more this year to prevent any possible deficit. No deficits were sustained in 1936.

By unanimous vote the convention authorized the appointment of a special committee of three clergymen and three laymen to arrange a fitting celebration of the 15th anniversary of the consecration of Bishop Mann, St. Paul's Day, 1938.

OFFERING GOES TO STRICKEN AREAS

The offering at the young people's service was designated for flood relief and will be sent to the bishops of the dioceses damaged by the flood.

A new canon was added which gives the Bishop the power of initiative in the matter of the merger of parishes and missions.

The Rev. A. W. S. Garden and the Rev. Dr. William Porkess were elected to the standing committee to replace the Rev. Dr. L. B. C. Newman and the Very Rev. Dr. N. R. H. Moore.

The following were elected deputies to the General Convention: the Rev. Drs. Homer A. Flint, William Porkess, William F. Shero; the Very Rev. Dr. N. R. H. Moore; Messrs. Hill Burgwin, Theodore M. Hopke, H. Lee Mason, Charles S. Shoemaker. Alternates: the Rev. Messrs. Thomas H. Carson, Louis M. Hirshson, F. P. C. Hurd, J. Fredrik Virgin; Messrs. W. A. Cad-dick, Robert Garland, William Leigh, Roland Merrill.

Woman's Auxiliary delegates were elected as follows: Mmes. H. B. Kirkpatrick, W. R. Taliaferro, H. J. Hawthorne, J. K. Webster, J. Fredrik Virgin. Alternates: Mmes. J. H. Musgrave, Edgar Masters, G. A. Morrison, Edward A. Fisher, L. F. Williams.



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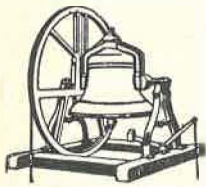
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NECROLOGY

† May they rest †
in peace.

JOHN R. CROSBY, PRIEST

SEAFORD, DEL.—The Rev. John R. Crosby, rector of St. Luke's Church here, died on January 29th. He was 54 years of age.

Dr. Crosby was well known as the author of several books. He was also the Delaware correspondent of THE LIVING CHURCH.

The son of George Francis Crosby and Katherine Howard Crosby, he was born on June 14, 1882, in Santa Barbara, Calif. After being educated privately he attended Cambridge University, England, obtaining the degree of Bachelor of Arts. He received the degree of Doctor of Philosophy from Heidelberg University, and the degrees of Doctor of Sacred Theology and Doctor of Canon Law from Gregorian University, Italy. He also held honorary degrees from the Universities of Madras and Calcutta.

He was ordained deacon in 1927 and advanced to the priesthood in 1928 by Bishop Garland. He married Grace Mary Chrisman, who survives him, in 1925.

Dr. Crosby's first charge was St. Elizabeth's Church, Philadelphia, from 1928 to 1930, during which time he was also diocesan missionary to the foreign born of the diocese of Pennsylvania. In 1930 he accepted a call to St. Luke's Seaford, where he remained until his death.

Previous to his entry into the ministry, Dr. Crosby was professor of Oriental Church history at the University of Galle, India; he was a member of the International Oriental Commission, the Indian Government Survey of Archaeological Remains, and similar organizations. He was for a time secretary of the Pennsylvania branch of the Anglican Society.

Dr. Crosby was the author of *The Primitive Autocephalous Churches of the East*, *Historia Ecclesiae Malabariensis*, *The Lost Christian Churches of India and Ceylon*, *The Pre-Nestorian Churches of the Far East*, *The Ebonitic Church in the Middle Ages*, *The Evolution of the Papacy*, and various pamphlets and articles in Church papers.

WILLIAM PAGE DAME, PRIEST

BALTIMORE, MD.—The Rev. William Page Dame, D.D., rector of St. John's Church, Worthington Valley, died on January 18th, in the Church Home and Infirmary, Baltimore. Dr. Dame had been a patient there since December 22d.

He was born in Norfolk, Va., on June 12, 1875, the son of the Rev. William Meade Dame and Susan Meade Funsten Dame. At the age of 3 he moved to Baltimore when his father became rector of Memorial Church, Baltimore. He attended the local public schools and the old Major William B. Hall School for Boys. He attended the Episcopal High School, at

Alexandria, and the University of Virginia. He was graduated from the Virginia Theological Seminary and was ordained deacon in 1901. His diaconate was spent in mountain work in Virginia and upon ordination to the priesthood in 1902 he became assistant to his father. A year later he accepted the rectorship of old St. Bartholomew's Church and returned to Memorial Church six years later to become associate rector with his father.

Upon his father's death in 1923, Dr. Dame became rector and remained until 1927 when he went to Christ Church School for Boys in Middlesex county, Va. In 1934 he accepted a call to Trinity Church, Upperville, Va., and in October, 1935, he returned to Maryland and became rector of St. John's Church, Worthing Valley (Western Run parish).

He succeeded his father as chaplain of the fifth regiment, Maryland National Guard, more than 20 years ago.

He is survived by his widow, who was Miss Josephine Putney of Richmond; his son, William Page Dame, Jr.; two daughters, Mrs. Daniel De Butts and Miss Elizabeth Lee Dame; two brothers, and a sister.

Funeral services were held in Memorial Church on January 20th, by Bishop Helfenstein, assisted by the Rev. Dr. Benjamin B. Lovett. Burial was in St. John's churchyard, in the Worthington Valley.

MRS. FRANK HADLEY GINN

CLEVELAND—Cornelia Root Ginn, wife of Frank H. Ginn, died in Cleveland Clinic Hospital on January 14th. Besides her husband, she leaves two sons, Francis and Alexander, and two daughters, Marian and Barbara.

Originally a communicant of Trinity Cathedral, Cleveland, she perhaps more than any other person was instrumental in organizing the parish of St. Christopher's-by-the-River, in Gates Mills, a suburb of Cleveland, where she and her family made their home. Not only has the parish suffered a great loss by her death, but the diocese and national Church as well. For many years, until her health became impaired, she headed the Girls' Friendly Society in the diocese; and she was a generous giver to the support of many parishes both in the mission field and in important positions here and abroad. It has been declared that no one who sought her interest or support in a worthy cause asked in vain; and she will be remembered not only for her great generosity but for her graciousness and simplicity in serving.

Funeral services, conducted by Bishop Rogers of Ohio, assisted by the rector, the Rev. J. Keeney McDowell, were held at St. Christopher's-by-the-River, Gates Mills, Saturday, January 16th, at 3 P.M. Interment was in the village cemetery.

LAWRENCE S. HOLT

BURLINGTON, S. C.—Lawrence S. Holt, noted Churchman and philanthropist whose total benefactions to the Church have been estimated to total nearly three-quarters of a million dollars, died here

January 15th. He was nearing the age of 86.

He was prominent in the state and nationally as a merchant, banker, and textile manufacturer. Mr. Holt is credited with taking the leadership in shortening working hours for mill employes, first in 1886 and again in 1902.

Margaret Erwin Holt, whom he married in 1882, died some years ago. He is survived by three sons, Erwin A., Eugene, and Lawrence S., Jr.; and three daughters, Mmes. H. H. Lowry, Walter Brooks, and Bertha Holt Clark.

Mr. Holt had been a liberal donor to the diocese of North Carolina, creating trust funds totaling more than \$300,000. He also contributed largely to the support of the Virginia Theological Seminary.

Funeral services were conducted by Bishop Penick, Bishop Gribbin, the Rev. R. C. Fortune, and the Rev. David Eaton, rector of the Church of the Holy Comforter, where the services were held, on January 16th. Many leading Churchmen and citizens attended.

CORRESPONDENCE

(Continued from page 154)

of the early services on Christmas morning. We provide three such, at which the total number receiving about equals the midnight Mass. Having a paid choir, we can again have a solemn sung service at 11 on Christmas day, although one year we had a volunteer choir of men only, at midnight.

After three years' trial, I am convinced that this service on Christmas eve ranks with our 6:30 A.M. Maundy Thursday solemn sung Mass as the most inspiring and beautiful of the whole year. I have found none of the gross abuses (of which I had often heard and formerly repeated) to exist seriously. The congregation has been devout, and our own people who receive have been instructed not only to fast from midnight (which they had to do, being in church from 11:30 P.M.) but also to keep strict fast after their evening meal. Honestly, I cannot see why family Christmas preparations and festivities need be a barrier to a good communion, nor, on the other hand, do I feel convinced that a few hours of sleep before Mass necessarily makes a communion better!

"Rome" has been held up to us. Well, one of Rome's greatest glories is that she provides opportunities for her people to fulfill their obligations. In one Philadelphia church there is always a Sunday Mass at 2 A.M., attended regularly by many who otherwise would add to their other sins the sin of non-attendance at Mass—and so be just like many Episcopalians!

In my experience, every opportunity of administering the Sacraments provides need for discipline and careful safeguards. These will vary in localities and parishes. But such need will not cause us to cease administering the Sacraments, and, for example, even though we realize the dangers in an open church, with the Blessed Sacrament reserved, we do not conclude thereby that we must close and lock the church.

Every priest must decide whether the benefits are worth the risks involved, and, on this particular question, I have no hesitation whatever in saying that for us it has met a real need and been a source of joy for many devout souls, as well as a service truly to the glory of God.

(Rev.) WALLACE E. CONKLING.

Germantown, Philadelphia.

TO THE EDITOR: Fr. Knowles' letter regarding the midnight Mass voiced my own thoughts regarding it and I awaited with much interest the discussion which you invited.

There is evidently a good deal to be said on both sides but I feel that Fr. Mabry makes a strong point when he "questions whether we have sufficient spiritual discipline to claim this privilege." In a well instructed Catholic parish it is undoubtedly beautiful, but in one of a different type (especially if it be located in the heart of a city amid a typical Christmas Eve crowd) there is certain to be great irreverence.

The introduction of evening Communion is a very real danger. In my own parish (unhappily, not Catholic) the service was at 11 o'clock and ended just before midnight. In a neighboring parish whose rector is a devout Catholic, the hours were the same. And there seems a surprising difference of opinion in regard to the proper fast before such a Communion. I was taught years ago to fast from 6 P.M. and Fr. Hooper mentions that hour, but Fr. Knowles states that the fast is only from midnight (which would seem to be really no fast at all), and I am told of one priest who fasts from 9 o'clock and another from 10. Is there no definite rule on this point?

JOSEPHINE E. KIMBALL.

West Newton, Mass.

TO THE EDITOR: In looking over your issue of THE LIVING CHURCH for January 16th, I have been deeply shocked to read complaints that there have been in certain parishes serious abuses in connection with the celebration of midnight Mass on Christmas Eve. I am an old woman in my 82d year, the widow of a priest of the Church, and since I was a very young girl have attended many midnight celebrations of the Blessed Sacrament and never have I in one single instance been brought into contact with any signs of unseemly levity, or observed tokens of drunkenness or undue indulgence of any sort. On the contrary the whole atmosphere has been a deep reverence, quiet joy, in the certainty of the Communion of Saints and the Real Presence of our Blessed Lord Himself to carry home with one in the stillness of the early morning.

To those who have had that terrible experience of sacrilege at the midnight Mass we can only say in the words of our Lord Christ, "Let both grow together until the harvest."

In conclusion I will quote from a letter of one of my former GFS girls received as I had just read with sadness the letters in THE LIVING CHURCH. She has been for years a happy wife and mother and by her influence has drawn husband, son, and daughter together in the closest bonds of love and communion in Mother Church. She writes, "I'll

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also tell you all about our beautiful midnight service, for it is something that just makes Christmas and casts a beautiful glow over all the Christmas season, before in anticipation and afterward in remembrance; and indeed it makes the whole year different, for one cannot forget it nor fail to look forward to the next one immediately this one is past."

This I think shuts out the blasphemous comparison to a "three-ring circus" which occurred in one of the letters. . . .

(Mrs.) CAROLINE H. B. H. EDGELOW.
Springfield, Mass.

The Church and Labor

TO THE EDITOR: An interesting article on Better Diocesan Conventions [L. C., December 12th], especially: "In one case the worthy man who rings the church bell is pressed into service to fill up the delegation." I ask you, why not? Do convention delegates have to be made up of insurance men, bankers, retired colonels, etc.? One layman recently asked me what percentage of union labor men are represented at a Church convention. So to the editor I give the task. What voice does organized labor have in

the General Convention? Now, I do not mean as a "group," but as individuals who are also members of the Church.

(Rev.) W. OWINGS STONE.
Baltimore, Md.

Desecularizing Christmas

TO THE EDITOR: Anent the desecularizing of Christmas, how would it do if some parishes started their people wearing little evergreen crosses on their coat lapels on Christmas day? They could be blessed in

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Memorial

GEORGE COOLIDGE HUNTING

In ever loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, who entered into Paradise, February 6, 1924.

"I thank my God upon every remembrance of you."

Resolution

CORNELIA ROOT GINN

Whereas, it hath pleased Almighty God in His Infinite Wisdom to call His handmaiden, CORNELIA ROOT GINN, into the fuller life:

And Whereas, she has for many years been active in the Altar Guild of St. Christopher's-by-the-River, Gates Mills, Ohio: generous in her gifts, loyal in her support, and untiring in her devotion:

And Whereas, her going from us occasions great grief and irreparable loss:

Be it Resolved, that this expression of our affection, with the reassurance that our prayers will follow her, be sent to her husband and to her children.

And be it Further Resolved, that this resolution be spread upon the minutes of our Altar Guild, and a copy of it be sent to THE LIVING CHURCH.

Submitted Saint Wulfstan's Day, in the year of our Lord one thousand nine hundred and thirty-seven by the Altar Guild of Saint Christopher's-by-the-River in special meeting.

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RETREATS

St. Luke's Chapel

Trinity Parish

Hudson Street below Christopher Street

QUIET DAY

Ash Wednesday, February 10, 1937

Conducted by Rev. S. C. HUGHSON, O.H.C.

Program

- Holy Communion 9:30 A.M.
- Meditation 10:15 A.M.
- Meditation 12 M.
- Meditation 2:45 P.M.

At 1 P.M. luncheon will be provided for those who send their names to Mrs. Jane I. Probst, 487 Hudson Street.

ST. MARY'S RETREAT HOUSE, 407 West 34th Street, New York City. February 13th-15th, The Rev. Shirley Carter Hughson, O.H.C. March 20th, 9:00 A.M. to 5:00 P.M., the Rev. Herbert S. Hastings. March 18th-20th, The Rev. William Pitt McCune. Address the SISTER SUPERIOR.

church and given out if desired—as on Palm Sunday.

The secular spirit is of course fostered for a commercial purpose by those whom we could hardly expect to understand our feelings about it, though the Birthday is for one of their race—yet who surprise us at times with their generous Yuletide gifts!

In regard to children: their Christmas is more religious than when I went to Sunday school. We had a brief carol service, a secular Christmas play in the parish hall, and the climax was Santa bearing gifts. Now they seem to have a party day or night, and also on another night a carol service or, better yet, a lovely Christmas mystery. Quite an improvement, is it not?

But, why do we no longer differentiate betwixt hymns and carols? And, Oh, why do we sometimes intrude our Christmas pageant starkly into the last days of Advent?

MARY McENNERY ERHARD.

Hoboken, N. J.

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

FEBRUARY

- 15. Order of the Holy Cross, West Park, N. Y.
- 16. St. Elizabeth's, Philadelphia
- 17. St. Andrew's, Stamford, Conn.
- 18. St. Peter's, Geneva, N. Y.
- 19. St. Mary's, Aquasco, Md.
- 20. Christ Church, Media, Pa.

CHURCH KALENDAR

FEBRUARY

- 7. Quinquagesima Sunday.
- 10. Ash Wednesday.
- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 24. St. Matthias. (Wednesday.)
- 28. Third Sunday in Lent.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUTLER, Rev. THOMAS THEODORE, formerly rector of Trinity Church, Utica, N. Y. (C. N. Y.); to be rector of St. Matthew's Church, Woodhaven, N. Y. (L. I.), effective February 14th. Address, 8545 96th St.

COX, Rev. OLIVER C., formerly in charge of St. Paul's Church, New Smyrna, Fla. (S. F.); is rector of St. John's Church, Decatur, Ala.

CUSTER, Rev. RAYMOND D., formerly in charge of St. John's Church, Donora, Pa. (P.); is rector of St. Mary's Church, Beaver Falls, Pa. (P.). Address at The Rectory.

FUESSLE, Rev. RAYMOND E., formerly missionary in Porto Alegre, Brazil; to be rector of the Church of the Resurrection, Greenwood, S. C. (U. S. C.), effective February 15th.

FULLWOOD, Rev. STANLEY M., formerly in charge of St. Luke's, Cedar Falls, and St. Matthew's, Iowa Falls, Iowa; is rector of Trinity Church, Muscatine, Iowa.

HARRIS, Rev. EDWARD B., formerly assistant at St. Alban's Church, Washington, D. C.; has taken charge of the following churches in the diocese of Southern Virginia: Emmanuel Church, Powhatan; Christ Church, Amelia; St. John's, Grub Hill; St. James', Pineville; St. Luke's, Subletts; and Manakin Church, Huguenot Springs, in King William Parish. Address, The Rectory, Powhatan, Va.

HOLLOWAY, Rev. ALBERT M., formerly in charge of St. Paul's, Minersville, and of St. Stephen's, Forestville, Pa. (Be.); is rector of

Trinity Church, Athens, Pa., since November 1st. Address, 701 S. Main St.

LUND, Rev. G. CLARENCE, formerly assistant at Christ Church Cathedral, Hartford, and in charge of Grace Church, Newington, Conn.; to be rector of St. Mark's Church, Adams, Mass. (W. Ma.). Effective in February.

MARSHALL, Rev. MYRON B., formerly rector of St. John's, Halifax, Va., and in charge of adjacent missions; will engage in special missionary work in Southern Virginia after February 1st.

MILLER, Rev. BENJAMIN F., recently ordained to the priesthood, is vicar of St. Anne's Church, DePere, Wis. (F. L.). Address, 825 N. Webster Ave., Green Bay, Wis.

PITBLADDO, Rev. GUTHRIE, formerly locum tenens of St. Mary's Church, Shelter Island, N. Y. (L. I.); is rector of that church since January 18th.

SACKETT, Rev. MILTON B., is vicar of St. John's Church, Homestead, Fla. (S. F.). Address, P. O. Box 976.

WELSH, Rev. STANLEY L., formerly curate of St. Mark's Church, Frankford, Philadelphia, Pa.; has been rector of Christ Church, Calumet, Mich. (Mar.), since November 1st. Address, 308 8th St.

NEW ADDRESS

WILLIAMS, Rev. JOHN, JR., formerly 15 Pennsylvania Blvd.; 6 Commonwealth Blvd., Bellerose, L. I., N. Y.

DEPOSITION

FERRAZ, SOLOMON, Presbyter, by the Bishop of Southern Brazil, December 31, 1936. Deposed from the sacred Ministry under the terms of Canon 36.

ORDINATION

PRIEST

BETHLEHEM—The Rev. PROBERT EDWARDS HERB was ordained to the priesthood by Bishop Sterrett of Bethlehem in Christ Church, Susquehanna, Pa., December 14th. The ordinand was presented by the Rev. E. G. N. Holmes, and is rector of Christ Church, Susquehanna. The Rev. R. A. Weatherly preached the sermon.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

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 Sunday Masses: 8:00, 9:15, 11:00 A.M., and
 Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John, the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
 Evening Prayer and Benediction, 7:30 P.M.
 Weekdays: 7, 9:30 A.M.
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
 Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays. 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service
 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
 Daily Services: 8:30 A.M., Holy Communion.
 Noonday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

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REV. FREDERIC S. FLEMING, D.D., Rector

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St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
 9:30 and 11 A.M. Junior Congregation.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong.
 Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
 Noonday Service Daily (except Saturday) 12:15

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 Week-day Mass, 7, 8 and 9:30.
 Confessions: Thursdays, 4:30 to 5:30; Fridays 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
 Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

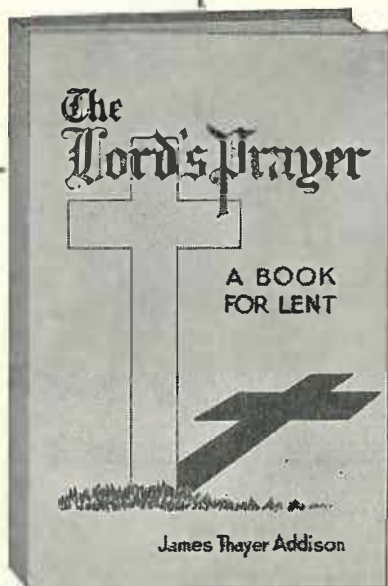
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