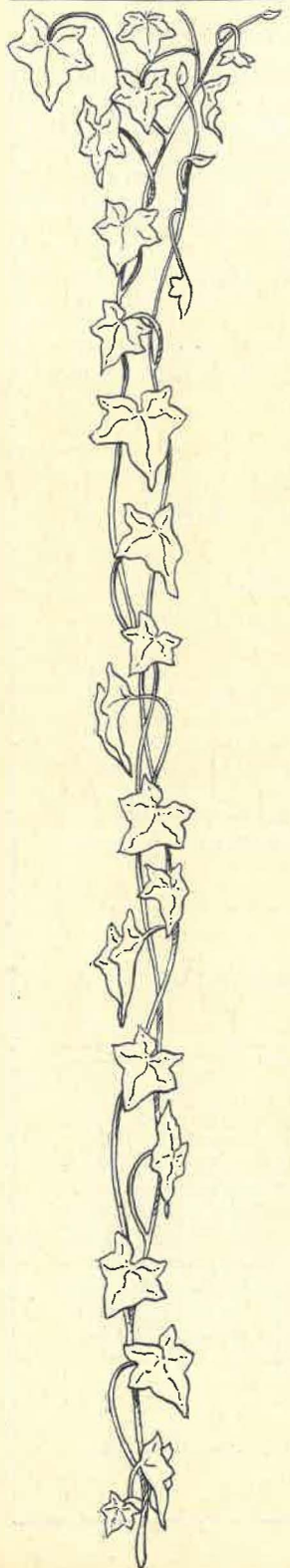


March 28, 1936



The Living Church



THE FRANCISCAN CHRIST

A photograph by Howard Coster of London of a wood-carving over the altar of the Jesus Chapel in the Monastery of the Little Portion, Mount Sinai, Long Island. The sculptor is A. J. Oakley, also of London.



Devotional Manuals for Easter Gifts

THE PRACTICE OF RELIGION

By the Rev. Archibald Campbell Knowles

An ideal manual of instruction and devotion for Confirmation candidates and for communicants. Very compactly and interestingly the author sets forth the history, doctrine, discipline, and worship of the Church. The service of Holy Communion is included, together with brief suggestions and instructions. There are also hymns, litanies, prayers, devotions, the Way of the Cross, and the Sacrament of Penance. Illustrated. Cloth, regular edition, 75 cts.; Cloth, thin paper, \$1.00; Genuine Morocco, \$3.00.

A bishop has spoken of this book as "having proven to be one of the most helpful works of its kind ever published, a means of helping so many thousands to Christ."

The Practice of Religion also comes bound in one volume with the *Book of Common Prayer*. Printed on Bible paper, black genuine Morocco binding, gold edges, round corners, silk markers. \$5.00.

IN GOD'S PRESENCE

By the Rev. Phillips S. Gilman

"... *In God's Presence* ... is particularly good. Indeed, it is not too much to say that the book is a little Treasury of Devotion. It contains, in addition to prayers and meditations, psalms and eucharistic hymns. More: it has a useful appendix in the shape of a glossary of terms in common use. Rectors might well select it for this year's gift to members of Confirmation classes."—*The Living Church*.

The second edition contains also a particularly fine section for Juniors. Cloth, 50 cts. Morocco, red, purple, or blue, \$2.50.

MANUAL FOR THE HOLY EUCHARIST

By the Rev. John H. McKenzie, D.D.

As a practical devotional manual, this small book never loses its popularity with adults as well as with young people. In addition to the Service of Holy Communion, it contains the Anima Christi, form for Confession, Self-Examination, hymns, and private devotions. Cloth, 40 cts.; leather, \$2.50.

GOD'S BOARD

"*God's Board* ... is more than a manual for the Eucharist for it contains daily prayers and meditations, eight Communion hymns, an office for spiritual communion, and a system of self-examination. Evidently the demand for it has been insistent through the years and a new edition has been produced by Morehouse. It may be had in cloth, but we guess that the small vest-pocket paper edition which sells for only 25 cts. will prove to be the popular edition."—*The Witness*.

The reviewer is right. The paper edition is proving popular, especially for distribution in quantities. 25 cts.; \$2.40 a dozen.

God's Board, illustrated, is also obtainable in cloth at 45 cts.; and black, red, blue, or dark green leather binding, \$2.50 each.

A BOOK OF DEVOTIONS FOR WOMEN AND GIRLS

Compiled by Ada Loaring-Clark

"This little book compiled by Mrs. Clark, to which Bishop Darst has written the Foreword, seems to us to fill a real need. Simple, unaffected prayers and devotions are provided for Daily Prayers, Family Prayers, Preparation for the Holy Communion, at the time of that service and after receiving. There are also prayers, thanksgivings, and intercessions for special times. We believe this will be found a useful and helpful gift especially for girls who have recently been confirmed."—*Southwestern Episcopalian*. 60 cts.

A BOOK OF DEVOTIONS FOR MEN AND BOYS

By the Rt. Rev. Benjamin F. P. Ivins, D.D.

In reviewing this manual, *St. Andrew's Cross* says that the author "has given us in this little book a remarkably good selection of prayers and devotions for men and boys. It includes provision for a form of self-examination and confession in preparation for the Holy Communion, together with thanksgivings after receiving. An unusual and particularly helpful feature is the provision for spiritual communion when one is prevented from attending the Holy Communion. There is also a brief form of family prayer. The book is virile in tone and Anglo-Catholic in Churchmanship." 60 cts.

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The Living Church

Established 1878

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

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REV. FRANK GAVIN, Th.D. } ..Associate Editors
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Church Kalendar



MARCH

29. Fifth (Passion) Sunday in Lent.
31. (Tuesday.)

APRIL

1. (Wednesday.)
5. Sixth (Palm) Sunday in Lent.
6. Monday before Easter.
7. Tuesday before Easter.
8. Wednesday before Easter.
9. Maundy Thursday.
10. Good Friday.
11. Easter Even.
12. Easter Day.
13. Easter Monday.
14. Easter Tuesday.
19. First Sunday after Easter.
25. St. Mark. (Saturday.)
26. Second Sunday after Easter.
30. (Thursday.)

CALENDAR OF COMING EVENTS

APRIL

- 14-15. Convocation of Puerto Rico.
19-21. Convention of Colorado.
21. Convention of South Florida.
22. Conventions of Georgia, Sacramento.
26-27. Convocation of Eastern Oregon.
28. Convention of South Carolina.
28-30. National Council Meeting.
29. Convention of Massachusetts.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

6. Christ Church, Rochester, N. Y.
7. Christ Church, Rochester, N. Y.
8. Christ Church, Rochester, N. Y.
9. Christ Church, Rochester, N. Y., and St. Mary's-by-the-Sea, Point Pleasant, N. J.
10. Christ Church, Rochester, N. Y.
11. Christ Church, Rochester, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BELDEN, Rev. FREDERICK H., is in charge of Christ Church, Duaneburg, N. Y. (A.).

GOODEN, Rev. R. HEBER, formerly at Holy Trinity Cathedral, Havana, Cuba; is in charge of St. Paul's Church, Camaguey, Cuba. Address, Mártires, 88.

HAYES, Rev. WILLIAM E., honorary canon of Grace Cathedral, San Francisco, Calif., has removed from Palo Alto to San Francisco and is serving on the Cathedral staff. Address, 897 California St.

LEWIS, Rev. HUNTER M., of the district of Tohoku, is in charge of SS. Peter and Paul, Koriyama, and St. Mary's, Nihonmatsu. Address, 50 Ike no Dai, Koriyama, Fukushima Prefecture, Japan.

MANN, Rev. DUNCAN E., formerly assistant at Trinity Church, New Haven, Conn.; is rector of St. Luke's Church, Wheeling, W. Va.

PENNINGTON, Rev. EDGAR L., formerly rector of Grace Church, Ocala, Fla. (S.F.); has accepted a call to Holy Cross Church, Miami, Fla., effective April 1st.

ZUVER, Rev. DUDLEY D., will be assistant at St. Paul's Church, Jersey City, N. J. (N'k), as of April 1st.

NEW ADDRESSES

ARSON, Rev. MELVIN, 1982 Bailey Ave., Buffalo, N. Y.

CAMERON, Rev. GEORGE F., formerly 2419 McFaddin St.; 2320 Broadway, Beaumont, Texas.

HARRISON, Rev. A. G., formerly 1239 N. Vista St.; 1247 N. Vista St., Hollywood, Calif.

RIDDLE, Rev. TRUMAN P., formerly U.S.S. California, care of Postmaster, San Pedro, Calif.; Puget Sound Navy Yard, Bremerton, Wash.

SCHMALSTIEG, Rev. JOHN W., formerly rector of Trinity Church, Athens, Pa. (Be.); to do graduate study at Columbia University, New York City. Address, 938 Jackson St., Easton, Pa.

SPARKS, Rev. THOMAS A., formerly 29 Monroe Place, Brooklyn, N. Y.; 4 West 43d St., New York City.

ORDINATIONS

PRIESTS

DALLAS—The Rev. JULIAN E. BAUKNIGHT was advanced to the priesthood by Bishop Moore of Dallas in the Church of the Holy Comforter, Cleburne, Texas, March 22d. The ordinand was presented by the Rev. Lisle W. Thaxton, and the Bishop preached the sermon. The Rev. Mr. Bauknight will be in charge of St. Mary's, Hillsboro, and St. Alban's, Hubbard, as well as the parish of the Holy Comforter, Cleburne, where he resides.

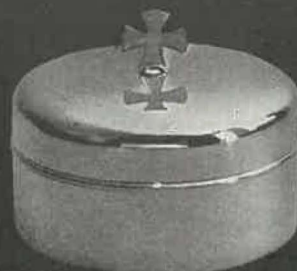
LOS ANGELES—The Rev. EVERETT B. BOSSHARD, instructor at the Church Divinity School of the Pacific, Berkeley, Calif., was advanced to the priesthood by Bishop Stevens of Los Angeles in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, March 6th. The ordinand was presented by the Very Rev. Harry Beal, and the Rev. William Cowans preached the sermon.

The Rev. ROBERT BURTON GOODEN, Jr., vicar at St. Peter's Mission, Santa Maria, Calif., was advanced to the priesthood by Bishop Stevens in Trinity Church, Santa Barbara, Calif., March 7th. The ordinand was presented by the Rev. T. C. Marshall, and the Rt. Rev. R. B. Gooden, D.D., preached the sermon.

DEGREE CONFERRED

UNIVERSITY OF CHICAGO—The degree of Doctor of Philosophy was conferred upon the Rev. SHERMAN E. JOHNSON, priest in charge of Trinity Church, Belvidere, and tutor at Seabury-Western Theological Seminary, at the 183d convocation, March 17th.

EASTER MEMORIALS



BREAD BOX IN STERLING SILVER, GOLD PLATED INSIDE. 3" HIGH. 3 1/4" WIDE. \$20. OTHER BREAD BOXES IN PLATE AND STERLING FROM \$8.50.

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THE HOLY CROSS MAGAZINE



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We Are His Body. Bernard I. Bell
St. Anselm. William S. Chalmers, O.H.C.

A Catechism on Christian Doctrine. Five-Minute Sermon. James O. S. Huntington, O.H.C.

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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.

Bishop Gooden's Appeal

TO THE EDITOR: It was a splendid letter from Bishop Gooden, in the March 7th issue, and do hope that it may inspire bishops, clergy, and communicants to help make it a reality. . . .

Waterbury, Conn. WALTER F. HICKS.

TO THE EDITOR: As a reader of THE LIVING CHURCH for some time I wish to state that I read it through from cover to cover each week. I have read many letters and many appeals but nowhere have I read an appeal to the members of the Church which demands such action as that of Bishop Gooden. Every word of it is the truth and it should make each communicant hang his head in shame. Is there not some way you can get this message to each communicant? . . .

If every communicant of the Church will

give the dollar as he has, the money is raised and more than raised. In the name of our Blessed Lord do something quickly.

CLARENDON A. FOSTER.

Los Angeles, Calif.

The Church Music Association

TO THE EDITOR: May I be permitted, through the medium of your columns, to acquaint those of your readers who are interested, of the formation of the American Church Music Association?

The purpose of the association, which is organized on a non-profit basis and is educational in character, is to elevate the standard of music throughout the churches of America and to deal with the whole question of Church music in a practical and constructive way.

It is designed to meet the needs and re-

quirements of all churches, and is interested in the development of small choirs, as an aid to clergymen, choirmasters, organists, and singers in such churches where activities have been curtailed due to restricted music budgets.

The movement has received the endorsement of the leading Church music authorities, and, at this time, it is particularly interested in obtaining the opinion and support of the clergy and laity as to the merits of its objects and proposals.

All those interested kindly send for further information, which can be obtained by writing the American Church Music Association, 509 Fifth Avenue, New York, N. Y.

New York City. ALBERT E. CLARK,
Director.

Easter Flowers and Missions

TO THE EDITOR: \$127,100.—How much will be spent on Easter flowers for our altars?

If five dollars, or even less, were taken from that flower fund in each of our many churches, think what it would aggregate!

Can we imagine our Lord saying, "by all means have the flowers, and let the sick children who need hospital care get on as best they can"? Many flowers are "Memorials"! —Memorials of a selfish life, or a generous one? If a generous one, why not let the "Memorial" reach out to carry the touch of that life where there is need?

How much will be spent on programs for our Easter Services?

"But so many people can't find their places!" Isn't it better to let a few people fumble through the details of an Easter Service here, in order that the joy of Easter may reach more who need it? There are other ways, too, in which we might turn some "parish expenses" into more far-reaching channels. (Rev.) JOHN M. GILBERT.

Hartford, Conn.

Discipline in Ritual

TO THE EDITOR: Now that we realize the falling away in Church attendance and the decrease in confirmations are serious propositions for the Episcopal Church to consider we should devote our efforts to finding the causes of these failures and curing them.

Many outsiders who are hungry for the Catholic teachings of our Church visit different parishes and are puzzled because there seems to be lack of uniformity in ritual practices and they naturally wonder why our services are not alike. Newly confirmed members attend other Episcopal churches and there find practices contrary to some of the things they have learned. Is it any wonder that their loyalty is gradually lessened? The Roman brethren note that there is this lack of uniformity because they learn of it through outside sources and they immediately tax the Episcopalians with the charge that our Church lacks a real episcopal authority. So we are in a bad way all around.

The cure for these things would seem to be a College of Sacred Rites, whose decisions, based upon the rubrics of our Prayer Book, and upon Anglican traditions, would be binding on all priests and bishops, and if departed from, should be reason for discipline. . . .

Groups like the Anglican Society in our Church are attempting with their limited means to bring about a revival of Anglican Catholicism among the lay people and the clergy. This is one way to bring about discipline, for if our priests are educated in the traditions of the Catholic faith as it has been preserved in the Anglican communion, a general uniformity will be brought about in the formalities of Church ritual.

Independence, Ia. PHILIP L. SHUTT.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 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.
E. P., Instruction and Benediction, 7:15 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 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.
Week-days: 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 and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

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

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, Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

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

Sundays 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 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 and Sermon, 11 A.M. Evensong and 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.

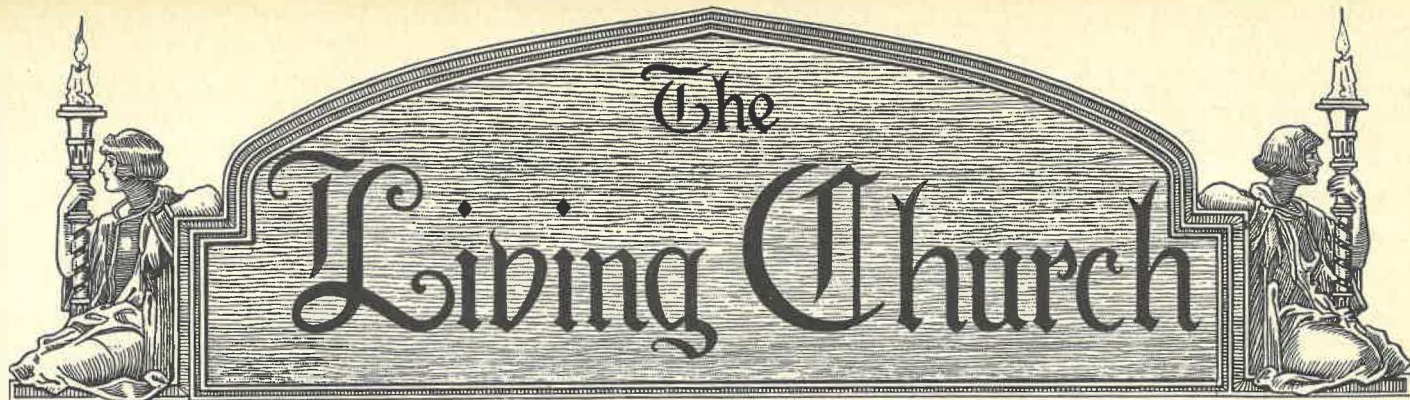
WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, MARCH 28, 1936

No. 13

EDITORIALS & COMMENTS

Why?

SAVE ME, O God; for the waters are come in, even unto my soul!

Not figuratively, but literally the cry of anguish goes up anew, as from Maine to the Carolinas and from the Atlantic coast to the shores of the Mississippi, the swollen rivers mount higher, their torrents leaping over their banks, sweeping over farms and orchards, cities and villages, carrying with them death, destruction, and desolation.

I stick fast in the deep mire, where no ground is; I am come into deep water, so that the floods run over me.

From the second story window of a white farm house, rapidly disappearing beneath the angry waters of the once placid Susquehanna, an arm waves feebly in a last effort to summon aid before it is too late.

I am weary of crying; my throat is dry; my sight faileth me for waiting so long upon my God.

Near Warren, New Hampshire, a boy and his father are swept into the swirling Baker River; caught in the crotch of a tree, the boy sleeps, exhausted; the father disappears.

Hear me, O God, in the multitude of thy mercy, even in the truth of thy salvation.

"I used to have a tall church steeple at Rochester, Pennsylvania, as a landmark," says an airplane pilot; "all I could see Thursday was the big cross on the top of the steeple."

Take me out of the mire, that I sink not.

Ten thousand refugees flee from twice-stricken Johnstown, to spend a sleepless night on the exposed highlands where the floods cannot reach them.

Neither let the deep swallow me up; and let not the pit shut her mouth upon me.

High in a bank building at Wellsburg, West Virginia, courageous telephone operators stick to their posts, as the waters rise nearer and the power fails.

Mighty floods, extending thousands of miles through the heart of the most populous centers of America, drowning men and women, sweeping cattle to their death, destroying property in country, village, and city, carrying in their wake disease, devastating fires, desolation—why does a good God permit such things? Why does He not stretch forth His right hand

and command the torrents to cease, why does He not still the raging tempest as He did once, so long ago, on the lake of Galilee?

WHY indeed? Because this earth on which we live is not our final dwelling place, the end and purpose for which we were created. God never promised His people endless joy and blissful ease in this world. Rather did He set us here in order that, in our battle with life, with nature, and with sin from the day of our birth until the drawing of our final breath, we might have an opportunity to build Christian character, to fit ourselves for life eternal in our rightful Fatherland, where neither wind nor wave, fire nor sickness, pain nor death can separate us from Him.

God is our hope and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

God does not send cataclysms of nature to punish the guilty and spare the innocent. Rather He endows man with the priceless gift of free will, and sets him in a world of ordered nature in which, through trial and tribulation as well as through joy and beauty, he has the God-given power of working out his own destiny, of accepting or rejecting the eternal happiness of salvation that his Creator and Redeemer so freely offers, but that requires the reaching out of the creature in order that he may lay firm hold upon it and make it his own.

The Lord sitteth above the water-flood, and the Lord remaineth a King forever. The Lord shall give strength unto his people; the Lord shall give his people the blessing of peace.

Give Bishop Torok a Chance

SINCE the first of the year the Church press has been flooded with an unhappy series of charges, denials, and counter-charges in regard to the Rt. Rev. Dr. John Torok, who was "received" by the Bishop of Eau Claire last November as a bishop in the Episcopal Church. The dispute has been princi-

pally between Bishop Manning of New York, who opposes vigorously the recognition of Bishop Torok, and Bishop Wilson of Eau Claire, who is equally determined to have him recognized. Both of these bishops have bombarded the members of the episcopate with letters setting forth their respective views. Bishop Wilson demands a committee charged with full responsibility for investigating the whole matter and reporting to the House of Bishops for final judgment, whereas Bishop Manning is opposed to the appointment of such a committee and claims to have in his possession facts sufficiently convincing for the House of Bishops to give an adverse judgment.

THE LIVING CHURCH has taken no part in this controversy except to record the news as it has developed. We have not discussed the matter editorially and have closed our correspondence columns to discussion of it, because we do not feel that a general airing of the dispute in the Church press would be desirable or helpful in reaching a right judgment.

WE DO NOT intend to depart from that policy now in order to discuss the merits of the case. We do want to go on record as emphatically urging that a fair opportunity be given Bishop Torok to defend himself from the charges that have been made against him. We simply cannot understand how any bishop can make charges against a man that impugn not only his ecclesiastical standing but his moral character without permitting him an opportunity to reply. Obviously, Bishop Torok would have no such opportunity if the matter were disposed of at another secret session of the House of Bishops. He has no seat nor vote in that body and cannot appear there to defend himself. He could appear before a duly authorized investigating committee of the House of Bishops, and certainly common justice and Christian charity alike require that he should be given that opportunity.

The matter is ultimately one for the House of Bishops or for General Convention to decide, but a fair judgment can only be reached on the basis of a full and free investigation in which all parties concerned have an equal opportunity to present their views and support them by the introduction of proper documents. Any judgment arrived at on the basis of *ex parte* statements from one side or the other would be an unworthy one, and we are confident that the House of Bishops will not permit itself to be made the seat of any such star chamber proceedings.

Having expressed our own views in this regard we must repeat that the correspondence columns of THE LIVING CHURCH will not be open to a discussion of the merits of the various charges and denials. The only letters on this whole matter that may be admissible to the correspondence columns of THE LIVING CHURCH will be on the plain question as to whether or not the Presiding Bishop should appoint a disinterested committee to make a full and impartial investigation and report to the House of Bishops or to the General Convention. And on that question it seems to us incredible that there should be any difference of opinion.

Minimum Budgets

WE OFTEN hear disputes as to the standard of living compatible with Christian decency and moral security, and strange to say the estimate by secular agencies is often higher in dollars and cents than Christian ones. We now have a case, however, in which a Church group take the lead in holding up standards. The Church Mission of Help has just aroused nationwide attention by denying that it is possible for a girl working in New York City to live on the minimum budget

allowed by the New York Society for the Improvement of the Poor. The irreducible minimum for "safe or desirable" lodging, according to the C.M.H., is \$4.50 a week. Three "typical" girls pay \$3.71 a week for food and \$1 for clothing. Of 390,000 young people between 16 and 25, not at work and not in school, girls outnumber boys by 44,530. The C.M.H. workers are using newspaper columns locally throughout America to bring the bare facts of the situation before the public and deserve our highest gratitude and support for doing so. One girl questioned by the C.M.H. said that although she had no money for entertainment she had "become interested in Communism, which proves fascinating." *Verbum sapienti satis est!*

The Good Friday Offering

MOST WELL-INFORMED Churchmen know that the Good Friday Offering each year is used for the support of the work of our Church in the Holy Land, but unfortunately a great many Church people have only the haziest notion of what the Anglican Church is doing in Palestine or why it is there at all.

The Church's mission in the Holy Land is supported by the sister Churches of the Anglican communion all over the world. From the United States and Canada, from the West Indies, the Orient, South Africa, and Australasia come the Good Friday offerings which support the Christian work administered by the Anglican Bishop in Jerusalem. Of the \$205,000 spent in a year, only about \$15,000 comes from parishes in the United States.

The Jerusalem bishopric has an extraordinarily varied work, including preaching, teaching, and healing among Moslems and Jews, aiding Eastern Churches, shepherding American and English Christians far from home, helping the harassed Assyrians. Our own Church has a prominent part in this work through the splendid service of Canon Charles T. Bridgeman, who is now the only official representative of the American Church and who is particularly engaged in educational work in the Armenian Seminary, educating young men for the priesthood of that Church.

In a sense, the Good Friday Offering is celebrating its centennial this year, for it was just a hundred years ago, on April 3, 1836, that the Rev. Horatio Southgate was sent out to the Near East as a missionary of the Episcopal Church. The principles laid down by him as a missionary priest and later as bishop are the same as those which guide the Episcopal Church in its work in the Holy Land today, that is, not proselytism, but fraternal coöperation with the authorities of the Eastern Church. As Bishop Southgate was a century ago so today Canon Bridgeman is the ambassador of good will from the American Episcopal Church to the ancient Churches of the East. The Good Friday Offering is the annual plebiscite by means of which Churchmen may express approval of the very fine work that he is doing.

"It Works!"

THE DIOCESE OF CHICAGO has published an attractive leaflet on the plan known as The Bishop's Pence with the exuberant title, *It Works!* That it really does work is more than proved by the facts and figures convincingly set forth in the four pages of the leaflet.

After describing what the plan is, its purpose, how it operates, and the way that returns are divided on an equal basis between the parish and the diocese, the leaflet tells something of

the results. First of all it rightly places the spiritual gains, and while recognizing that it is impossible to measure these, the observation is made that with more than 8,600 families taking part in the plan during its first two years "through reestablishing the forgotten practice of Grace at meals in many of our Church homes, religion has been brought back into the home."

As to financial results, it is shown that in two years and three months thank offerings through The Bishop's Pence amounted to \$55,300. The more than five million pennies involved in this sum weighed approximately 19 tons, nearly as much as the giant plane, the *China Clipper*. It appears also that the diocese of Chicago has been indulging in the popular indoor sport of laying statistics end to end (but which is the end of a penny?) and finds that if the pennies were laid in a row on the ground they would reach from Chicago to Michigan City, a distance of sixty miles.

As to the disposition of the diocesan share, \$3,900 has been used to retire debts on property, \$3,000 has been used for clergy stipends, \$500 for scholarships at Seabury-Western Seminary, and the balance of the \$21,100 expended for worthwhile missionary and social service projects within the diocese, including Chase House, the Church Mission of Help, House of Happiness, St. Michael's Assyrian Church, and the Cathedral Shelter.

The Bishop's Pence plan and adaptations of it have been adopted officially in more than twenty-five dioceses of the Church and in hundreds of churches of all communions from coast to coast. It has definitely proved itself as a project of permanent value.

Lynching Weather Ahead?

THE NATIONAL ASSOCIATION for the Advancement of Colored People issues a warning that "with the approach of warm weather when crowds can gather in the streets we may anticipate with tragic certainty the resumption of lynching. The unusually severe weather which kept men and women indoors has brought about a temporary lull during the past few months, added to the fear while Congress is in session of the passage of federal anti-lynching legislation should lynching break out."

It is disconcerting, to say the least, to consider that lynching may be so recognized an outdoor sport that an important governing factor is the weather, so that just as baseball games are postponed on account of rain lynchings may be postponed on account of cold weather. We hasten to say that we do not think that this cynical view of the N.A.A.C.P. is justified, but we do attach considerable importance to the second governing factor, the fear of federal anti-lynching legislation. This was shown last year when the country was notably free of lynching activities during the sessions of Congress while the Costigan-Wagner bill was pending, but after the adjournment of Congress there was a new wave of mob action resulting in a record for 1935 of twenty-five authenticated lynchings and 102 instances of lynchings narrowly averted by the escape of the intended victims, augmenting of jail guards, removal of the prisoners, or other means.

The National Association for the Advancement of Colored People observes that the Van Nuys resolution for a Senate investigation of these lynchings that took place last year following the Senate filibuster against the anti-lynching bill has apparently been definitely side-tracked. Introduced in the Senate on January 6, 1936, the resolution was reported out favorably by the Senate Judiciary Committee on February 11th and then went to the Senate Committee on Audit and Control where it now rests. Senator James F. Byrnes of South Carolina, himself

opposed to the bill, declines to call a meeting of that committee to take action upon it and unless public opinion lets the Senate know that it wants this resolution reported favorably it is likely to die in committee. Should that be the case it is probable that next summer will see a new outbreak of lynchings similar to that of a year ago.

There seems to be no effective check to lynchings except vigorous federal action in the form of a law providing heavy penalties for individual offenders and stiff fines for communities involved. The investigation proposed would be at least a step in that direction.

"Forward" for the Blind

THE PUBLICATION of *Forward—day by day* in Braille for the use of the blind is one of the most commendable achievements of the Forward Movement. Its importance lies not in the large number of individuals reached, for the total circulation of 1,000 is not large as compared with the hundreds of thousands reached by the ordinary ink print edition, but in the fact that these thousand individuals are debarred from the opportunity of reading almost any devotional material except the Bible itself. For that reason it is likely to play a very important part indeed in the spiritual life of those who use it and it immediately becomes one of the most effective missionary ventures of the Church.

The Lenten number of *Forward—day by day* in Braille is a gift from the Cloverbrook Home for the Blind at Cincinnati. Here thirty-nine blind girls stereotype, proof-read, print, and bind the book and mail it to those who have requested it. The cost of the remaining six issues of the year has been underwritten for one thousand blind by interested friends, and to the extent of the number of copies available it will be sent to the blind on request without charge. Contributions from generous Church people would make possible a larger edition and the carrying on of the work after the present appropriation is exhausted. The seven issues (including three for Trinity-tide) cost exactly \$1.26, and so a gift of \$5.00 will provide four subscriptions. The Commission welcomes help toward its Braille Fund and such contributions should be addressed to the Forward Movement Commission, 223 West Seventh St., Cincinnati, Ohio.

Christian Science Services Again

UNFORTUNATELY it becomes necessary for us to refer again to the Christian Science services that apparently are still being held at Christ Church, Mexico City. Following the protest in our issue of November 2, 1935, we published an editorial in THE LIVING CHURCH of December 28, 1935, stating that assurances had been given by the Bishop of Mexico, the Rt. Rev. Dr. Salinas y Velasco, that these services would be discontinued at the end of the year. On the basis of this information we ventured to congratulate the Bishop "on his promptness and firmness in maintaining the discipline of the Church."

Since that time American visitors to Mexico City have sent us various clippings from a local newspaper indicating that these Christian Science services were still being continued in January and February, not only in the parish house but in the church itself. We accordingly sent a courteous inquiry to Bishop Salinas y Velasco in reply to which the Bishop has sent us the following letter, which we quote in full:

"My dear Mr. Morehouse:

"I am answering your letter in regard to the Christian Science services in Christ Church, Mexico City.

"I have done and am doing everything possible under the cir-

cumstances to straighten this matter. Unfortunately your editorials specially that of December 28th talking of 'promptness and firmness in maintaining the discipline of the Church' bring forth embarrassment instead of softening the path for a peaceful settlement of the matter, when vestries are aware of their rights and abnormal conditions call for Christian charity toward those in distress or difficulties.

"In my letter I sent to Dr. Wood on November 30th I told him the rector of that parish in explaining to me the action taken by himself and his vestry had stated Christian Scientists were using Christ Church *temporarily until they could find a place for their practices*. Scientists thought they should find a place about the end of the year and everybody expected that; so the rector, Rev. Mr. Hinton, was confident that at the most it would not extend beyond December 31st.

"Unfortunately I am told they have not succeeded in finding a house for their use and the vestry of the parish think Christian charity has still to be shown to them.

"I hope to fix this matter within a short time if you do not misinterpret the facts and publish editorials which make more difficult to settle this matter."

Rather than risk a further accusation of misinterpreting the facts (a charge which, frankly, we do not relish) we are publishing the above letter without further comment.

Religion in the World's News

AN INTERNATIONAL CONFERENCE to consider peace and revision of the League of Nations Covenant, armament limitation, economic relations, and Hitler's peace suggestions, was proposed by the Locarno powers in a set of terms sent to Germany after the League of Nations Council, meeting in London, had unanimously decided that Germany was a violator of the Locarno treaty. The German government was also invited to present its case before the World Court of International Justice at the Hague.

The strings attached to this pacific offer consisted of a demand to reestablish a demilitarized zone of 12½ miles east of the western frontier of Germany to be policed by British and Italian troops, while negotiations are under way; and a guarantee from the German government that no further troops would be moved into the Rhineland. The new zone would be supervised by an international commission, according to an Associated Press account. If Germany did not accept these terms, close coöperation between the military staffs of the other Locarno powers was promised to "take in consultation all practical measures for the purpose of insuring security against unprovoked aggression."

Last Sunday it seemed probable that Germany would not at once accept the terms as offered, but wished to negotiate for lighter ones rather than immediately break off all negotiations, since in spite of all her bravado Germany is in no condition to withstand economic sanctions. It is believed in some quarters that Hitler's real reason for desiring to extend the negotiations instead of capitulating at once is to make an impressive showing in the new elections to be held March 29th.

It will be rather difficult for anti-Nazis in Germany to register a vote against the German government, since the ballots will have only the names of officials approved by the Nazi party, and opposite those names only a circle which may be marked to indicate an affirmative vote. Ballots marked in any other way will automatically be considered void.

While the European situation remained tense, Mussolini vigorously pushed his campaign in Ethiopia, employing extensively for the first time poisonous gas, which, according to Ethiopian sources, was being directed against the civilian

(Continued on page 402)

Everyday Religion

Loyalty in Trying Times

OUR RELIGION is beginning to be strained and tested not only in the clash of national politics, but by the uneasiness of consciences about the social order. For a long time our Church has been looked upon both from within as well as from without as a stronghold of conservatism. Certainly the official Church has wisely kept herself free from "mixing in politics." But many Churchmen feel that personally we have been cowardly as Christian citizens, and have left undone much that we ought to have done.

There are many such whose consciences will no longer give them any rest. They are beginning to speak out, not *for* the Church but as Christians *within* the Church. Little of their speech or action can fairly be called radical, but in the eyes of their conservative fellow-Churchmen they are horrible radicals and ought to be silenced at once. Already they are protesting against miscarriage of justice, lockouts, and compulsory military training in schools and colleges. They are outraged by the threats against civil liberty which they detect in the "teacher's oath" and the clamping down upon free speech and assembly. They warn against the scale on which our government is re-arming, and against the landslide toward dictatorship. They speak out against intolerable conditions among "share-croppers" and other disenfranchised groups of the poor. The Church League for Industrial Democracy is being discovered as a "cancerous growth in the body of the Church."

Bishops are beginning to receive letters from conservative Churchmen asking why the Church does not officially silence such radicals and excommunicate the intractable. Along with the question come thinly veiled threats of abandoning Church fellowship and financial support unless something drastic is done. "If the Church stands for this sort of thing, then you can count me out. I can't stand for such a Church."

The testing time is coming. Can the Fellowship of the Spirit stand the test? The answer will depend upon how much our fellowship derives from the Holy Spirit, or how much it is a matter of our own sweet will. The quality that marks off the Church from the world is the grace of God which enables brethren to dwell together in unity in spite of differences of race, color, class, or political or social opinion. If we Churchmen have so little of the grace of God and the love of our Lord Jesus Christ in our hearts that we are ready to fling ourselves or our brethren out of the Divine Society for political or economic reasons, then what in heaven's name have we to offer to the world? Do not the gentiles even the same?

The Church has always lost a little stream of despairing and tired radicals. Now the rugged conservatives are threatening to bolt. The wrong lies in any party's daring to possess and exploit the sacred Church of Christ. It reveals how unworthily and with what little repentance and humility we have seized upon the unspeakably great privilege of the Gospel, the Sacraments, and all that is offered and involved in church membership.

It is a test of our religion. Let no man, no matter how honestly perplexed or irritated by his brother, dare to fling himself in pique out of the Fellowship, nor seek to excommunicate his brother. If our religion is real, it will stand us in good stead and teach us many things just now.

Christianity in a Changing World

By Charles D. Kean

TODAY men are discussing an age-old problem — religion at the crossroads. Men are asking whether the Church will survive the dramatic shake-up of the birth-pains of a new social order. They are asking that age-old question, "Is our religion relevant to the world in which we live?" Catholic Christianity replies with an equally ancient answer, "Of course." Because Christianity is the life in Christ, it says, and since the life in Christ is the last emergent in the process of emergent evolution it must therefore be relevant.

Christianity of the Catholic tradition bases this view of the life in Christ upon its understanding of the doctrine of the Incarnation, of the Church, and of the nature of sin and evil. Together with these facts, Christianity of the Catholic tradition stands fast in the belief that the nature of man is not sinful. Sin, it declares, is not so much a fall as a refusal to rise. The bearing of the life, death, and resurrection of Jesus on this opportunity to rise will be discussed at length in the course of this paper.

Let us first, however, briefly review the "crisis" which Christianity is said to face today. Fundamentally this consists in the fact that society today is undergoing in more obvious form than in perhaps any immediately preceding age the birth struggles of a new social order, a new "emergent," shall we say, using an analogous term.

The world's history of social, political, economic, and ideological change may be not unfairly described as the continual emergence of the unpredictable, in a process analogous to the emergence of the non-resultant in organic or inorganic evolution. If we were not so much concerned with the nature of our particular crisis today; if, indeed, we were not so much concerned with wondering whether Christianity will survive in recognizable form the strains and stresses of our immediate age, we might put the far more meaningful question, "Is there anything in Christianity which is abiding in a space-time world where mutability seems the law of life?" Any discussion of the nature of man and the relation of that nature to God is primarily one of the relationship of time and eternity.

But we are concerned with our present age, and if the signs of contemporary change had not been so evident, many of us might indeed have ignored them and continued blissfully on in the path of 19th century liberalism—"God is in His heaven, all is right with a world which is evolving toward ultimate perfection." Books whose name is legion have been written on the problems of the day—nationalism, materialistic internationalism, humanism, capitalism, and many another—but regardless of the outcome of the contemporary shake-up the question facing us is primarily this—will Christianity be relevant to the emergent social pattern?

We have, perhaps, been stating the obvious, but the question has been recognized by many writers from varying points of view. We may cite some of these answers rather briefly in pass-

IN THIS ARTICLE, which was originally read to the annual session of the Middle Atlantic Interseminary Movement at the Union Theological Seminary, Mr. Kean offers an answer to the problem: "Is there anything in Christianity which is abiding in a world where mutability seems the law of life?" ¶ Mr. Kean's answer is based upon acceptance of the centrality of the Incarnation, rejecting the view of Liberal Protestantism, humanism, and Nazism, that Christianity must be revised to suit a particular time or a particular national temper, and also refuting the claims of the modern theology of crisis.

ing. The first is the rather battered one of liberal protestantism with its head in the clouds, and then there is that of its logical successor, early 20th century humanism with its flat view of history, now somewhat battered itself, and with the gilt of its optimism somewhat tarnished in places.

More recently we have the proposed answer of national-hypnotism, which "revises" Christianity until it becomes something else, and we have the German Christ, or the British Christ, or the American Christ, rather grotesquely attired in a partic-

ular national costume. Christianity is made irrelevant by becoming merely the spiritual hygiene department of a state totalitarianism which can revise conduct, creed, and cult to suit national exigencies. Dr. Karl Heim in the second chapter of his book, *The Church of Christ and the Problems of the Day*, has analyzed this situation from the German standpoint, while Francis P. Miller in his essay in *The Church Against the World*, has dealt with the issue on a larger scale.

But even more important than the attempt to mould society on the basis of Christian ethics, *per se*, is the conception of the absolute ethic of Jesus, perhaps more clearly outlined by Dr. Reinhold Niebuhr of the Union Seminary than by any one else. I do not think I misinterpret Dr. Niebuhr's thought, although I undoubtedly oversimplify it, in saying that he views this ethic as the transcendent standard before which all social patterns stand in judgment, but which in itself cannot enter the arena of change.

As Dr. Niebuhr observes in his latest book, *An Interpretation of Christian Ethics*: "Surely this is not an ethic which can give us specific guidance in the detailed problems of social morality. It is oriented by only one vertical reference, to the will of God; and the will of God is defined in terms of all inclusive love. The ethic of Jesus may offer valuable insights to and sources of criticism for a prudential social ethic which deals with present realities; but no such social ethic can be directly derived from a pure religious ethic" (p. 51).

No one would presume to label Dr. Niebuhr's significant contributions to the subject of religion and society as of this school or of that school. But with an approach perhaps not too dissimilar, several groups of German religious philosophers see the world in the light of doom, which might be described by the paradox that the one fact of life is imminent death and judgment. The history of man is considered insignificant before the absolute standard of God, seen in Jesus.

THE CATHOLIC DOCTRINE

CHRISTIANITY of the Catholic tradition approaches from a somewhat different angle our basic question, "Is there anything in Christianity which is abiding in a space-time world where mutability seems the law of life?" If Catholicism is true to what the very name implies it recognizes contributions

of great value in those who from various points of view have led the revolt from the tepid humanitarianism of liberal protestantism.

While it may be true that Catholic Christianity has during its history appeared from time to time to be too much "at ease in Zion," depending upon a mechanically legalistic system which has certainly on several occasions dulled the sense of individual and social sin, nevertheless it stands for a great fact which many contemporary thinkers may not take sufficiently into account. Catholic Christianity stands for a sense of history, which, far from being over against God, is seen in the large as an expression of God.

We have spoken in our introduction of emergents. To the Catholic tradition, these emergents whether in the social organism, or in organic or inorganic life are seen as the expression of God, active in the temporal order, the expression of what we might describe by a compound word—creation-redemption, one action. All Christians say that the will of God is love. To the Catholic tradition God's love is expressed in that action, creation-redemption.

The basic difference in approach is seen at this point. Far from seeing time over against eternity, the Catholic tradition sees time as the extension of eternity, exactly as the finite cosmos is the extension of God. The time-series is an expression of God, and each new emergent offers by analogy a new picture in the changing series of pictures of the unchanging God. Creation is an expression of what God is like.

With this basic difference in attitude, Catholic Christianity cannot be content with any other conception of Jesus than that seen in the doctrine of the Incarnation. The ethics of Jesus, absolute or not, seem perfectly meaningless apart from the Person of Jesus, because it is in the Person of Jesus that the perfect mingling of the temporal and the eternal is seen, and that mingling, that interpenetration, has a far greater effect on human life than the mere promulgation of a formalistic ethic.

According to Prof. C. C. J. Webb, "The manifestation of God in humanity centres in the movement of which Jesus is the founder and guide," and "the actual history of religion is the story of a single incarnation of God in humanity culminating in the life and death of Jesus Christ and in His risen life, whereof the Christian Church is the organ and vehicle, with the capacity eventually to assimilate and incorporate the whole religious experience of mankind."

PERHAPS a few definitions at this point will be useful. Quoting Dr. H. M. Gwatkin, let us say, "Jesus Christ is one who is as divine as God Himself and as human as any one of us" (*Studies in Arianism*). In Jesus is found the climax of emergent evolution—the emergence of the perfect human life. In Jesus is found the climax of revelation—the perfect picture in time of the eternal God, and that picture is seen in His whole personality not merely in His sayings, as they were but one expression of that personality. In Jesus is found the complete interpenetration of the divine and the human, the temporal and the eternal, in that Jesus made the perfect self-offering of the perfect life in response to the eternal impact of the creative-redeeming love of God on the temporal order.

The experience of the Apostolic Church was that men had found God in Jesus, not only for what He said but because of what He was, and that experience throughout the history of the Christian church has brought home the fact that God is uniquely met in Jesus—that He is God Incarnate. Catholic Christianity looks to the life and death and resurrection of Jesus Christ as an historical fact epitomizing an eternal action. The Incarnation and Atonement are seen as one.

Then, let us turn to a second definition. What does Catholic Christianity mean by the Church? The reply, briefly, is the extension of the Incarnation-Atonement, the continuation of Christ's life and work. The phrase, the Body of Christ, means exactly this, that the Church is the vehicle of the Incarnate Word dynamically active in Time, continuing the self-offering of the Incarnate Lord. Of course, individuals are not seen as little Christs, but the individual Christian is a member in Christ contributing through the grace of God that same offering of self both as an individual and as a member of the social group. To this extent the Church both is in Time and transcends Time, because as the extension of the Incarnation it likewise represents the interpenetration of the divine and the human. Therefore, Christianity of the Catholic tradition cannot equate the Church merely with those persons now alive on this particular globe. The Catholic Church includes the Church Militant, the Church Expectant, and the Church Triumphant.

The Church, however, is not thus merely a metaphysical abstraction, and the Body of Christ does include those now living in this world, sinners as well as saints, because moral perfection has never been a qualification for admission as a Christian. Men and women are taken where they are as finite, sinful beings, and because Christ made His perfect self-offering of the perfect life in the Incarnation-Atonement, men and women may through the power and grace of God do likewise in Him.

But, it may be asked at this point, does not this doctrine ignore the observable fact that men and women are sinners? And Christianity of the Catholic tradition replies where and how else may sin be more clearly seen and understood than by contrast to the human perfection of the Incarnate God?

On one hand, sin cannot be equated with finitude nor the direct result of finitude, because how can Christian morality judge a man whose mode of existence is "becoming" against a standard of "being." On the other hand, sin is not mere imperfection. Sin, to be sure, is only possible because man has been granted a free-will through the loving self-limitation of God, but the fact that man is able to err, does not make man err.

In Christ men are able to make that self-offering of love which is the only response to the creative-redeeming love of God. It is not man's own self-love, nor his self-will, nor his injustice to fellow man that is sin, it is primarily his rejection of the love of God, and it is only in this light that individual and social sin, as such, have any meaning. Sin, then, is primarily the wilful failure to rise to the new emergent level of creation. It is in this fact that the Cross stands out in history as God's indictment of human sin, of social and individual sin, sin in all the sordidness and pettiness of human self-love and self-will.

This definition of the Incarnation, together with that of the Church and of sin ties revelation and evolution into a cosmic "whole." Revelation also falls into the scheme of emergents, and men cannot be expected to make a greater response to God's love than the revelation which they have received at that particular time warrants. The uniqueness of the new emergent consists in that, whereas in former emergents new levels have appeared, in this one since man has appeared with free-will, he must make a conscious response.

Catholic Christianity is rooted in history. It is aware that it itself is a part of the process of emergent evolution, a new level of creation, with a mission to perform in the temporal order, and as a consequence it sees Christian ethics not as formalistic but as teleological. Let me quote W. Norman Pittenger, "The Incarnation of God in Christ with its stupendous soteriological results is for Christians the effectual and dynamic center in man of an incarnation-atonement movement

of God, which in its totality must embrace not merely the human race, but the entire cosmos" (*Theology*, February, 1935).

And the consequences of this view, when the process of social emergence, of which we are now so dramatically aware, is considered, is that for the Christian there is but one society—the Church. It cannot be identified with the Kingdom of God, but it is the focus of the Kingdom of God in this world. The coming of the Kingdom of God in Time is not the expectation of the Church, but it is its mission to order human society and make that society so serve that every man might worship God with his whole life. Catholic Christianity stands for response to the divine prevenience as against man's own attempts at mere social or moral amelioration.

The answer to our question, "Is there anything in Christianity which is abiding in a space-time world where mutability seems the law of life?" is self-evident now. The eternal has broken in upon the time-series and that intrusion is an abiding fact. It is a creative reality.

THE CHURCH AND SOCIETY

IN THE problems of this contemporary age, however, is the application of the Catholic tradition of Christianity, the religion of the Incarnation, to the present-day social upheaval any more than the application of a broad general principle to the world seen in the large view, or does it have a particular bearing upon the social problems of the day? In considering this application, let us reconsider for a moment the three main distinctions of the Christianity of the Incarnation.

First of all, let us recall that Christianity of the Catholic tradition presents what we might call a "whole" view of history, a view of history with perspective. Across the chronicle of the time-series stands one great fact, Jesus Christ. The problem of the immanence of God as against the transcendence of God loses its significance, because in Jesus it is seen that God is fully both, as Jesus Christ presents the perfect tension in unity of the transcendent and the immanent. All history is seen in the light of that great fact, because the Incarnation is the actualizing within the time-process of the eternal.

Secondly, let us recall that Christianity of the Catholic tradition sees the Incarnation continued through time by the Church, where men and women, imperfect as they are, sinful as they are, rejecting God's love as they do, are taken by the power of Christ and are enabled by Him to join in His self-offering until the Church can really describe its central rite, the Holy Eucharist, in the words of St. Augustine, "You eat what you are, you become what you eat."

Thirdly, let us recall that the social and individual ethic of Christianity of the Catholic tradition is teleological and not formal. The ethic is applicable to man where he is, imperfect as he is, sinful as he is, because it considers the potentialities of men in the light of the Incarnation and the capabilities of their environment in the same light. Its telos is the fulfilment of function, both individual and social, in a cosmic whole.

We cannot too strongly emphasize this point. Because of God in Redemption we can trust God in Creation, so that the natural world and man in it are seen not as evil but as good; and sin and evil are seen more sharply for what they are, blots placed by the free-will of the created upon God's creative pattern. Man essentially is *capex deitatis*. He is made in the image of God, and sin is not essential to him but a blot upon his real nature.

When we consider society, with these distinctions in mind, we are forced to the conclusion that any form of secularism is an opiate for the people. Supposing there should develop in

Russia, or even in Germany, a satisfactory social system in the material sense, Christianity would still be unsatisfied. Christianity cannot equate the abundant life with mere material welfare because it sees more deeply into the nature of man and the nature of the world than does any social program.

Catholic Christianity does not, in the light of its basic attitude, see the political life of man as fundamentally irrelevant. It does not see the state, as did Gregory the Great, as a punishment for our sins, nor does it see the state as an end in itself. Rather it judges political and social and economic systems on the basis of their service to the attainment of the Vision of God, and service to that end alone is the only *raison d'être* for any political, economic, or social setup.

The Church stands to our contemporary society, to the new emergent society, or in fact to any society in the form of a perpetual critic, because it bears witness in this world of the creative-redeeming power of the Incarnation, in which power both individuals and social groups may join in the self-offering of the Incarnate Lord. The Church stands as the perpetual witness that the ultimate loyalty of the cosmos is to God, and that the cosmos is capable of that act of loyalty because in the power of Christ it may join in that same self-offering.

Christianity of the Catholic tradition recognizes the horrible reality of individual and social sin in the world today, in the world of history. It is well aware of the cumulative effect of social sin, but it does not dwell upon the illusion of a perfect society or perfect men in this world. Rather it says with St. John, "If we say we have no sin, we deceive ourselves and the truth is not in us, but if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:8-9).

Therefore, the Church has a mission in a world, where men and women as individuals stand under indictment for individual sin, and where they are caught in the meshes of social sin, to awaken them to their ultimate loyalty, God, and to enable them in the power of Christ, to join in His self-offering. The great truth of St. Paul's theology—the separation of what is mistranslated as justification and sanctification—stands in point here. Men, even as sinners, even as enmeshed in a pernicious social order, are able to make the response to the divine initiative, and then in the power of the Holy Spirit they may grow in the life of grace.

The truth of the matter is that the Church does not have to await a perfect social order to exercise its function, and that no social order is so evil and corrupt as to compel the Church to foreshorten time-to-come. But, as a matter of course, the Church has the function to indict the iniquities of both individuals and groups, to castigate any social order which militates against the abundant life as we have described it, and to assist in the development of social conditions which make this life more possible. On the other hand the Church stands for the fact that no society is so corrupt, that no man is so steeped in sin, that, in the power of Jesus Christ, God's creative-redeeming grace may not be brought to bear and that it or he may join the perfect response to the divine initiative of the eternal love.

Christianity of the Catholic tradition does not regard its Lord in the words of Fr. Ronald Knox's bitter parody, "God so loved the world that he inspired a certain Jew to inform his contemporaries that there was a great deal to be said for loving one's neighbor."

Catholic Christianity looks*to Jesus in history and does not say, "We ought to love perfectly because He taught us a love-ethic." It says, "We love because He first loved us."

American Cathedrals

Albany and Long Island

By Clinton Rogers Woodruff

ALBANY'S CATHEDRAL of All Saints, like the Cathedral of the Incarnation at Garden City in the diocese of Long Island, has been a Cathedral from the beginning. It was conceived and built as one. The corner-stone was laid June 3, 1884. Among the interested spectators, as Bishop Doane officiated impressively, was the governor of the state, who within a few months was destined to be elected President of the United States.

In June, 1934, when the completion of the first fifty years of this Cathedral's life was celebrated, Dean Lewis observed that they looked forward with anticipation to the centuries of service which lay before them.

"For Cathedrals," he declared, "are ageless things beside which the life of man seems brief indeed. There are Christian Cathedrals in the old world which out-date all the governments and forms of government of the countries in which they stand. No other institution which the brain of man has been able to devise and organize has survived as long or as robustly as have these great monuments composed alike of stone and of the living spirit. . . . In England, while most of the present buildings go back to Norman days, again and again they but replace earlier Cathedrals. Canterbury carries us back to about 600 A.D., when St. Augustine rebuilt a still older British church and set up in it his cathedra. It is not a decade since York Minster celebrated the thirteen hundredth anniversary of the continuous life of the great Mother Church of the North. These great churches of the old world link the present to the past, and witness to the long story of the Church's life."

During the middle ages, he pointed out, the building of a Cathedral was a laborious task from every viewpoint. It was unusual to complete a Cathedral within three hundred years. Money, of course, was scarce, yet somehow these beautiful divine edifices were completed debt free. And, as years went on, they became, as they still are, treasure houses of priceless works of art, sculpture, paintings, adornments of precious metals and jewels, glass work and mosaics. The very building of them was laborious, as we think of the human labor involved. Without the aid of modern machinery, the construction of a Cathedral was largely the labor of the human hands and backs lifting enormous blocks of stone to dizzy heights. At times, all the able-bodied people of a city or province would halt their usual work for weeks at a time to gather at the Cathedral for some specially heavy task.

In modern times, Cathedrals have been built more speedily because of the larger resources of the people and because of the development of construction machinery. St. Paul's Cathedral, London, one of the largest and most important churches in the

world, was built completely in thirty-five years. The first stone was laid in the presence of its famed architect, Sir Christopher Wren, on June 21, 1675, and by 1710 the last stone was in place. In our own country, the great Cathedral of St. John the Divine in New York, and the beautiful National Cathedral in Washington have made, within the present generation, more visible progress toward ultimate completion than did some of the medieval Cathedrals within a span of two centuries.

"If Bishop Doane were with us at this celebration of the fiftieth anniversary of the start of his noble plan," the Dean declared, "he might be disappointed at the meager construction progress which has been made in the half century, but he would be highly gratified at the service which his Cathedral has rendered. The Cathedral of All Saints has enriched and ennobled

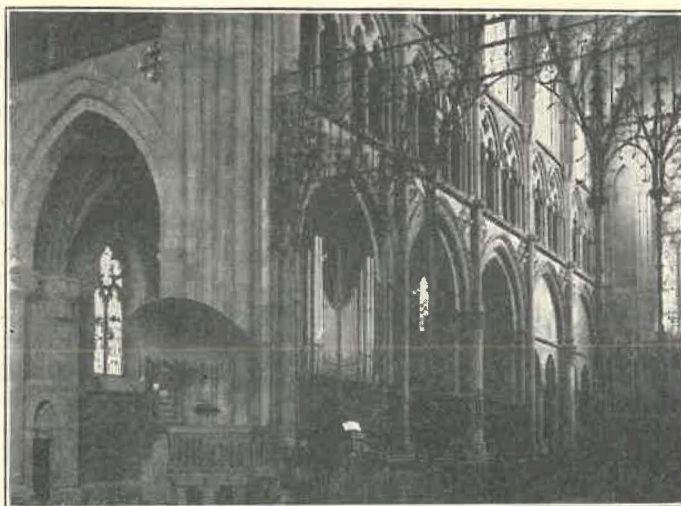
the life of this capital city beyond all human reckoning. Not a local church and yet a holy place; not a museum of art, and yet full of the beauty of line and form and color; not a patriotic shrine, yet somehow throbbing with the love of country and of God, and bearing perpetual witness to many who were great in the life of the State: this beautiful Gothic edifice bears constant testimony to the supremacy of spiritual values.

"What of the next fifty years in the life of the Cathedral? Plans for its completion await only the money required for their fulfilment. God-made oak trees have some mysterious power within them on

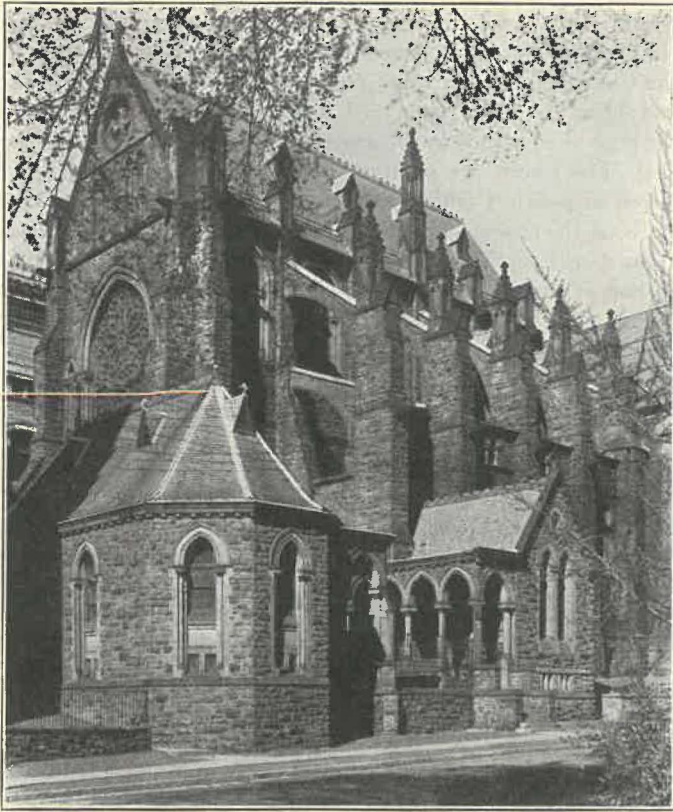
which they feed and enlarge and grow. Man-made Cathedrals have not. Of themselves they cannot grow, they must be built. Funds must be given for their development. One million dollars will be required to complete the building of the beautiful structure now only partially built. Some day some person or persons will provide for this by gift or bequest, and, in so doing, will make an eternal investment which will be beyond the blighting reach of any panic or depression."

The Cathedral was four years in building before it could be used for services, but it was far from finished. It was not until October, 1904, twenty years after the corner-stone was laid, that the present finished choir and east end were completed. Much carving was yet to be done, the nave and crossing, the towers, porches, and baptistry are all incomplete. When finished the Cathedral will be 320 feet long, 130 feet wide across the transepts. The choir is 39 feet wide and 90 feet long, surrounded by aisles and ambulatory, making a total width of 95 feet. The nave is 240 feet long and 44 feet wide. The ceilings are 70 feet from floor to ridge.

Officially it is known as "The Cathedral of All Saints in the City and Diocese of Albany." Organized as a Cathedral from the beginning, it has never had any other organization. Originally the government was under a greater and lesser chap-



INTERIOR OF THE ALBANY CATHEDRAL



EXTERIOR OF THE ALBANY CATHEDRAL

ter, but this has been changed of late and the present organization is a Cathedral chapter, consisting of the bishop, the dean, the canon precentor, and the canon sacrist, together with the archdeacon; six members elected by the diocesan convention and six by the congregation of the Cathedral (after the manner of the state elections of a vestry under the Religious Corporations Law). The chapter deals with the major matters, and meets three times a year. The congregational group, together with the bishop and the dean, make the executive committee, to which is entrusted the management of internal affairs. This meets normally once a month and passes upon bills, etc., and cares for the matters of repairs and other details of the expenses. The dean is nominated by the bishop to the chapter but elected by them; the same holds true of the canons. Assistants called vicars may be appointed by the chapter on the joint nomination of bishop and dean.

The scope of the Cathedral's work as stated in the statutes is "for the extension and upbuilding of God's kingdom in the City of Albany, and, in collaboration with the diocesan council, throughout the diocese of Albany, for the establishment and maintenance of schools for Christian training of His children, for the discharging of all works of mercy both spiritual and temporal, and for the establishing and strengthening of a diocesan center of unity, influence, and work."

The bishop has the official right to the use of the Cathedral for diocesan, episcopal, and special services; general direction of its services and ceremonial at all times, through the constituted officers of the Cathedral; to preach and celebrate under regulations. The dean is the pastor of the congregation worshipping in the Cathedral and the official head of all organizations and the authority of appointment and direction of organist, lay workers, and employees and is the normal head of the Cathedral work. As a matter of practical fact the bishop takes much interest in the planning of the work even to details.

The Cathedral is supported in three ways: (1) from the income of its endowments; (2) from offerings and pledges as in any congregation; and (3) from certain grants and offerings from the diocese which, save for a convention appropriation for insurance (\$1,000 per year), do not at present amount to very much. At present the staff consists of the dean, a part-time canon (sacrist), and such occasional help as the archdeacon or the bishop may give by taking services. Normally there are three services each day, the early eucharist, matins, and even-song. There are always the two eucharists on Sunday, the late one sung with sermon, except during the summer. There is also the Guild House, the Cathedral House (formerly the Deanery), and the present Deanery. The total book valuation of property, real and personal, is about \$1,350,000.

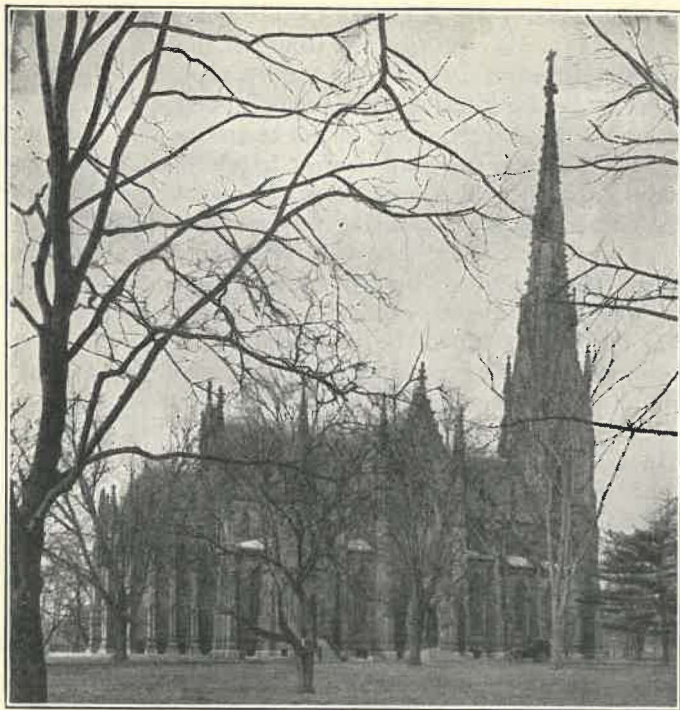
The deans of the Cathedral have been the Very Rev. Messrs. James Haughton (1877-1879), Frank L. Norton (1883-1885), Wilford L. Robbins, D.D. (1887-1902), Henry Russell Talbot (1903-1910), Donald Mayo Brookman, D.D. (1910-1916), Albert Cecil Larned (1917-1922), Charles Cornelius William Carver (1923-1928), George Lynde Richardson, D.D. (1929-1932), Charles Smith Lewis, S.T.D. (1932-).

IN the diocese of Long Island at Garden City, N. Y., the Cathedral of the Incarnation was organized as a Cathedral at the start. The bishop is president of the Cathedral chapter, and all important matters must be submitted to him for approval. He must nominate the dean, who after such nomination



CRYPT CHAPEL OF THE LONG ISLAND CATHEDRAL

Mr. and Mrs. Alexander Stewart, who gave the Cathedral, and Bishop Burgess, during whose episcopate it was built, are buried here.



THE LONG ISLAND CATHEDRAL

must be elected by the chapter. In the corporation are two schools.

There is a very close association between the Cathedral and the diocese. The Cathedral at Garden City is the result of individual thought and princely generosity rather than the achievement of a large number of people working as a group. In 1869 Alexander T. Stewart found that some ten thousand acres of the common lands on Long Island, which had belonged since early Colonial times to the Township of Hempstead, were to be sold. He promptly bought the whole tract and proceeded to lay out a new village named Garden City about a mile north of the village of Hempstead, which was founded in 1644. Streets were cut through, gas and water works provided, many thousands of trees set out, houses and an hotel built, and a church projected; but before all was finished he died. His widow, Cornelia M. Stewart, decided to carry out the plan and to make the church a lasting memorial to her husband. When the Rt. Rev. Abram Newkirk Littlejohn, D.D., the Bishop of the then new diocese of Long Island, learned about the project to build a church, he promptly got in touch with Mrs. Stewart and her advisers and finally convinced them of the wisdom of making the proposed church the Cathedral of the diocese.

On April 15, 1885, the Cathedral was formally accepted by the unanimous vote of both clergy and laity in special convention assembled; and on June 2d in the same year, was formally consecrated by Bishop Littlejohn at a great service, at which was present the venerable Mrs. Stewart. The deed of gift was presented by her, then 80 years old, to Bishop Littlejohn, who placed it upon the altar while the doxology was sung. The sermon was by the Rt. Rev. Henry C. Potter, D.D., then assistant Bishop of New York, his text being: "For the palace is not for men but for the Lord God."

The plan of the Cathedral is cruciform. The length of the building is 188 feet, and the width across the transepts 109 feet. While the exterior of the Cathedral in its warm brown fine textured sandstone, wonderfully wrought, is beautiful, the interior may be said to be heavenly in its loveliness and charm.

Cathedral close with the grounds occupied by St. Paul's School and St. Mary's School, the deanery, and other houses for

the Cathedral clergy, occupies a total area of about sixty acres. Much of the close is covered with stately trees, many of them elms, which harmonize well with the Gothic architecture of the Cathedral. In the crypt lie buried the bodies of both Mr. and Mrs. Stewart. Their burial place is directly under where the high altar stands in the sanctuary of the apse of the Cathedral. The tombs are separated from the chapel by a Gothic screen of polished white marble, forming with the foundation walls of the apse a sixteen-sided enclosure. Outside of the enclosure, and in the center of the chapel, is buried the second Bishop of Long Island, the Rt. Rev. Frederick Burgess, D.D.

During the past five years great strides have been made in Church unity with the Cathedral as the center. It aims to serve Church folk of all faiths in the community, and has met with great success. Garden City has now a population of approximately 7,200.

The Church school has many children whose parents have not been brought up in the Episcopal Church, but who willingly send their children here for religious instruction, and many themselves attend the services. The Lenten services are an important part of the Church's life, as well as the contacts with Adelphi College.

Social Reconstruction

SOcial RECONSTRUCTION, so much desired, must be preceded by a profound renewal of the Christian spirit, from which multitudes in every country have deplorably sundered themselves. Unless such a renewal takes place, all our efforts will be futile, and our social order will be proved to have been built on shifting sand, not upon enduring foundations.

—Pope Pius XI.

HEART OF THE HOUSE

O LITTLE room of peace
Enclosing heaven,
Within your quiet walls
Mysteries are riven.

Hidden things and high
Are understood
As the simplicities
Of Fatherhood.

Censors of prayer and praise
In shining arcs
Swing from earth to heaven
Between dawns and darks.

The swift feet of God
Press the soul's stair
And His blessedness
Brims everywhere.

And in the sleeping house
All night
Blossoms the Mystic Rose,
The Altar Light.

VIRGINIA E. HUNTINGTON.

Doubt and Experience

MODERN DOUBT, perplexity, indifference, stupidity, neglect will not be destroyed by the combined weight of man's mental effort, but they will be quickly forgotten when men give Christ a chance to change their lives. The Prayer Book will teach the man who searches it that it isn't nearly so important what he thinks of Christ as it is what Christ thinks of him.

—St. Andrew's Messenger.

The Fourth Precept of the Church

To Observe the Appointed Days of Fasting and Abstinence

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

WHAT I have read on this subject has been almost altogether legal and historical, and very dry. What little experience I have had has not been very satisfying, either.

I have reached one conclusion, however. That is, that this discipline ought not to be abandoned by the Church. Together with prayer and alms-giving it stands near the center of our religion. It ought rather to be revitalized and brought into line with modern ways and ideas; it ought to be graduated from a minimum upwards, and that minimum ought by all (well, nearly all) really and actually to be observed.

Our Prayer Book makes a distinction (rather modern) between days of fasting (no food at all)—of which two only are named, Ash Wednesday and Good Friday—and days of abstinence (food, but little, light, and late in the day), on which days “the Church *requires* such a measure of abstinence as is more especially suited to extraordinary (that is, over and above the devotion that should mark every common day) acts and exercises of devotion.”

If you count up these days of abstinence, you find they amount to about one hundred days in the year. And the Prayer Book rule is really a severe rule, too severe and too unrelieved for the majority of people. It is not good policy to make rules too strict, because people disregard them. I am not sure that it would be a good thing if everybody did faithfully follow the Prayer Book rule in this matter.

Now, one man's food requirements and physical reaction to food eaten, differ from those of another. What would be a hearty meal for one would be only a starter for another. It is hard to enforce the same rule on the man who finds a plate of soup to be all he wants, and on the man who regards soup as just a waste of time and space. There are some who eat so little, even at a feast, that any less would be plain starvation. One full-blooded man eats no breakfast, little or nothing at noon, and a very considerable meal at night. By all the modern rules of the Latin Church, he makes every day in the year an abstinence day; but he does it for his health's sake, he is perfectly comfortable, and has no feeling at all of deprivation. Another man must have a big breakfast, or he will have a headache and be a bearish nuisance all day, unable for any exercises of devotion or even for his day's work. A gentleman in 1844 had for his supper one evening “soup, cod, veal, boiled pork, partridge, toasted cheese, a little cherry brandy, his jug of beer and bread, a large lump of lemon water ice, the same of strawberry cream, pears and his usual quantity of brandy, having already made what would have been a good dinner of beef with his beer at luncheon, and he returned to his beer at half past ten at night instead of arrowroot” (Lockhart's *Viscount Halifax*). Really I think he should have left out one of these, say the cod.*

We must remember that a majority of the people in the world are hungry all the time; here in America, even in good times, possibly half our population have just enough to keep

body and soul together. Even in my own state of Connecticut, a climax of civilization, milk and cod liver oil have to be provided for ill-fed school children. So most people are under a natural abstinence all their lives. And we can leave out of consideration those at the other end of the scale who have a disproportionate superfluity. There still remain a vast multitude who have enough and to spare.

THERE is an actual and real value in abstinence with a purpose. The purpose is the point. It may have reference to God, as when in Lent we remember our Lord's Forty Days, and try to enter a little way into that experience. It may have reference to our neighbor, as when we diminish our care for ourselves, that we may have more wherewith to care for others, or when we consider our example as others see us and, for their sake, abstain even from legitimate things. It may have reference to ourselves, as when we consider the whole matter of self-control.

“I keep my body under,” says St. Paul. Why do that? Well, there is a certain law in life which says, “First things first,” and this law is a road to happiness. Certain elements in personality are more important than others, and they should give the tone or set the tune. There is no way to peace or happiness when the body, the slave, rules its master, the mind.

Felix was a king who was born a slave. By cruelty and treachery he made his way to a throne, as many a man since has done. Felix was not a trembler—you can't begin where he began and end where he ended, by trembling. But one day a man stood before him who made Felix tremble. For St. Paul reasoned with Felix of righteousness and temperance and judgment to come; in other words, he told Felix that he had missed life's goal after all, that he was a slave still, not outwardly but within. Poor Felix shivered, for it was the chill wind of truth that blew across his soul. “They made me the keeper of the vineyards; but *mine own vineyard* have I not kept” (Cant. 1: 6).

Now, I am thinking of Fasting as a sort of self-control. Fasting from food is not the only abstinence, but that serves as a teacher of the principle of self-mastery, of detachment. All things may be lawful for me, but not all things are for me expedient (*i.e.*, they do not leave my feet free), “neither will I be brought under the power of any.”

To fast from food is the restraint of only one appetite, but the principle applies to all the appetites. For there is no human territory that is not to be redeemed—man's words, his work, his play, even his sleep. It is of course no fast to refuse meat, and then indulge inordinately in fish. One man can be as intemperate on pie as another on beer. The principle of self-control applies not to the body only, but to the thoughts, the temper, the wishes, the judgment. “Add to your faith virtue, and to virtue knowledge, and to knowledge self-control,” says St. Peter.

This self-mastery begins with our incorporation as a “member of Christ.” It looks back to the Creation, when God said, “Let them have dominion over” this and that. And so we have, over steam and electricity and over the sky-ways and over the

* EDITOR'S NOTE: But fish is popularly supposed to be brain food. Would Fr. Hay deprive the gentleman of all nourishment for that important part of his anatomy?

hidden paths of the deep. But there still is anarchy within, a war in my members. I see and approve the better, but I follow the worse. And yet this notion or dream of victory never entirely departs, for it is a part of our Lord's program that, we shall "overcome the world."

Through the years, both East and West, this matter of fasting has gone through many a change, due to changing habits of life and other reasons. The Latin Church has gradually got the whole thing down to a minimum, with exclusions, exceptions, and dispensations, till now even a Roman Catholic hardly knows what to do, and can be as strict as he likes or (almost) as lax as we are. I don't want to have to carry a pair of scales to measure for myself 8 oz. or 2 oz., or to have to ponder just at what point a liquid which I may drink becomes a jelly which I may spoon up, or hardens still more into a solid which I must not take. There must be rules, and it is always easy to find faults in any rules. It is not for us to deride the Latin way, but to provide a better, which I think could be done. We have a flat rule in the Prayer Book, but we leave the observance altogether too much to the individual's choice, though I think it is true that our people on the whole would welcome definite, reasonable guidance.

FIRST of all we need a book, issued by authority, written by one old wise man, assisted by some theologians, psychologists, historians, two monks, two doctors, two mothers, and two Protestants (these last to scoff, pick flaws, and keep the matter from getting too far off the earth where just now we live). This book should put fasting on a rational basis, for it has one. It should be the Church's text book, to teach one of the oldest, most important, and most neglected of spiritual methods. It should contain the substance of Jeremy Taylor's fifteen rules for fasting. And it should set a minimum of obedience, just as the other Precepts do. There should be a certain choice of minima, for various classes and ages and conditions. It should be intended definitely to help people who now are without guidance. To teach a man that to break a Lenten fast is a grave sin is very likely to incline that man to balk at any abstinence at all. It would be far better for him to have some observance he *could* keep (not perhaps connected with food at all); next Lent he would be encouraged to try another, perhaps more severe, discipline.

Not only a minimum but a maximum should be set, beyond which no one should go without special permission. People are just as apt to do or try to do too much, as too little. The Church has always had to curb self-willed, self-chosen extravagances of discipline. The hair shirt is not to be put on just by your own judgment.

All this matter of fasting is very vague and unsatisfactory as things are, just because it is quite too much left to the individual's freedom to do or refrain as each thinks best. But freedom that is not guided and purposeful is just of no use at all. The loyal and conscientious Churchman does the best he can, and is pretty uncertain about it all, and grows dissatisfied and discouraged; the careless don't bother at all. And a great many, finding no guidance at home, follow the Roman rules. I would much prefer that we should have our own authority, even if the rules differed hardly a word from the Roman. For the Church to *require*, and then ignore the manner and method is not good business.

What we want first is not little rules about ounces and collations and jellies, but religion. And yet we must not scorn little rules if they illustrate and assist the principle. One man may not need them, but another may. Wise rules lead to freedom.

What we want is less mere private judgment as to what we shall do or not do, and more guidance and teaching that shall lead us into a *corporate* keeping of Lent. We don't want either undisciplined laxity or undisciplined austerity, but an all-together keeping at least a minimum of observance, knowing it to be a minimum; an all-together moving from the minimum well kept to something larger yet. Our people have sense, and they want to do the right thing. They will not cavil at, but welcome, definite advice by the Church's authority.

Too trifling a rule is a mere nuisance, too broad a rule will be flouted, as ours so largely is. Much in any case has to be left to the individual. But I still insist that sensible guidance is possible. But where to find it? All parish priests do the best they can for their people each Lent. But who among us is not running dry? And at the best, are we or our people satisfied? People are advised to read, and lists of good books are issued yearly—but are we to regard the reading of devotional books as a Lenten mortification?

I suggest that one of our Catholic bishops (I mean in this instance one capable of dragging his mind away for a while from "the alarming international situation," Infallibility, and shortage of money) undertake this work, with the assistance above mentioned; the result could be authorized in other dioceses.

Christian Missions

THE STORY of Christian missions is the most heroic, the most thrilling, the most satisfying chapter in all human history. How can anyone be so ignorant or so forgetful, so heedless or ungrateful as to say, "I don't believe in Foreign Missions"? We were all converted to Christianity by the influence of foreign missions. St. Paul, a foreign missionary, took Christianity to Europe. Those who converted Britain were foreign missionaries. Those who brought the Light to America were foreign missionaries. Can it be possible that people calling themselves Christians are content to accept Christianity for themselves, but unwilling to pass it on to others?—*Bishop Cook.*

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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PASSIONTIDE

(The Veiling of the Crosses)

COVER the symbols, close the lesson book,
These thou hast conned in all sincerity:
Now, valiant heart, on thy Redeemer look,
And seek Reality.

M. E. H.

The German Church Situation

Special Correspondence

Berlin, March 10, 1936.

IT IS customary both here in Germany and in other countries to remark on the confused nature of the struggle in the German Protestant Church. There is no reason for Churchmen to be confused, as a matter of fact.

The issue is expressed quite simply in the declaration: "The Lord thy God is a jealous God." The confusion has arisen through exaggeration of the intentions of the German Christians in the Protestant Church and of other National Socialist groups within the Church. From the beginning the National Socialists have been interested in grafting their almost hysterical patriotism and their racial mysticism onto the Christian faith—not in the destruction of the Christian faith. Those who were definitely anti-Christian have never played any real rôle in the Church struggle. They were outside the Church when the struggle began and they have remained outside, although many of them may be formally Church members through baptism in childhood.

The whole Church conflict has accordingly been a question of just how much of a rôle National Socialism should be allowed to play in the life of the Church. Two and a half years have now passed by since the conflict started with the government's practical expulsion of Friedrich von Bodelschwing from his newly acquired post as provisional Reichsbishop, to which he had been hurriedly elected by a synod consisting of orthodox clergy and representatives of the old Confederation of Protestant Churches in Germany.

There is no purpose in reviewing here the earlier phases of the struggle. The present outcome is that both extreme parties now have their backs to the wall. On the one hand the genuine German Christian leaders who wanted to introduce a great deal of National Socialism into the Church's work have retired completely from the scene. On the other hand the party led by Pastor Martin Niemöller and his friends has gained control of the Confessional Church organization created to oppose the government's despotic policies; but it is a question whether they have sufficient backing to retain it.

The government had refrained from identifying itself too thoroughly with the German Christians or with the now almost forgotten Reichsbishop Mueller who still bears his title in rather ludicrous retirement. It has now identified itself accordingly with the great neutral mass of the clergy who think that just a touch of National Socialist atmosphere and indirect control of the Church by the government can be allowed in order to reestablish peace.

Reich Church Minister Kerrl is a violent National Socialist and very nearly worships Adolf Hitler. He has repeatedly made addresses in which it was apparent that he confuses religion with patriotism and with partisan fervor for National Socialism. Nevertheless he was appointed to his post to win the support of the neutral majority of the Protestant clergy, and he has by and large succeeded. Only 150 clergymen were present as delegates to the recent national synod of the Confessional Church. The Churches of Bavaria, Württemberg, and Hanover now refuse to recognize the authority of the new leaders of the Confessional movement. Minister Kerrl's Church directorates are now functioning more or less successfully in most of Prussia, Schleswig-Holstein, and central Germany. Only the Rhineland and Berlin and its environs can be regarded as strong centers of Protestant independence.

It would be pleasant to be able to report that the great majority of Protestants in Germany still cling stubbornly to an ideal of Christian life which excludes all political interference in the Church and all government control of the Church. Such, however, is not the case. It would be rather satisfying to be able at least to paint a black picture of the miserable collapse of Protestant Christianity before the demands of the totalitarian state. Such a report would, however, be equally inaccurate.

The truth of the matter is that the Protestant clergy and many laymen were stubborn and even heroic as long as they saw the necessity for sacrifice in order to save their faith from complete transformation into a dubious semi-political mysticism. They did not and do not dread state control of the Church, in itself. They are accustomed to what amounts to an established Church intimately associated with the state. They regard the Church directorates appointed by Minister Kerrl in Adolf Hitler's name as necessary. The Germans are not a free people. The principles of religious and personal liberty upon which American religious and political life is founded are anathema to the genuine German. For the German of today, irrespective of his faith, liberty means license.

IN VIEW of this situation the stand taken by the clergy who have rallied around Martin Niemöller and his friends is all the more remarkable. The leaders of the Confessional Synod now sincerely desire a genuinely independent Church free of all relationship to the state. This idea however shocks the majority of the parishioners. Accordingly the independent clergy have compromised by keeping up in patent disobedience to Minister Kerrl's decrees the semi-independent administrative organization known as the Confessional Church, which continues to appoint pastors to charges where possible and to exercise the functions of spiritual guide and arbiter.

Meantime Minister Kerrl continues to make slow headway toward the establishment of complete state supremacy through the directorates and more especially through the financial commissions which have been appointed to control the funds of all Churches except those in Bavaria and Württemberg.

There has been a good deal of misunderstanding about the fashion in which the Protestant Church is supported in Germany. It is not supported directly by the state. The Church tax is collected only from registered Church members, usually by local Church functionaries, and the parish naturally almost never sues to collect what is coming to it. In practice, accordingly, there is not so much difference between this system and the voluntary contributions system. Only in larger cities does the state undertake to collect the Church tax through regular tax gatherers. The amount of the Church tax is determined for various districts by Church boards and is not set by any state functionary. The dioceses also receive directly from the state certain subsidies, but these have been reduced since Hitler came to power.

The government's Church financial commissions have now changed this situation essentially by assuming control of all Church funds irrespective of their source. These commissions have to date shown very little initiative but they naturally represent the stranglehold which the Reich Church Minister has obtained through the passive attitude of the majority of the Protestant clergy and laity.

It is on the issue of the amount of faith that can be put in

the promises of the National Socialist government rather than on that of Church liberty itself that the clergy are still divided. Minister Kerrl has promised that he will withdraw completely from Church affairs and turn them over to a Church administration elected by a national synod after two years. How many of the passive majority in the Church believe this promise it is difficult to ascertain.

Religion in the World's News

(Continued from page 392)

population as well as the military forces. Il Duce also further consolidated his position in Europe by renewing and strengthening the accords of 1934 with Austria and Hungary. Renewed efforts are being made by the League to secure a "patch-up" peace between Italy and Ethiopia.

THE CORPORATE STATE ARRIVES

A FURTHER important step in the Italian Fascist program was taken on Monday of this week when Premier Mussolini abolished the Chamber of Deputies and replaced it with a "chamber of fascists and corporations." At the same time large private industries were abolished, leaving medium and small private industries in existence.

This step, taken on the seventeenth anniversary of the founding of the Fascist party, actually puts into existence the corporate state which has long been the ideal of Italian Fascism. In making this move, Mussolini told the National Council of twenty-two guilds of the corporative state that it was done in preparation for a possible European war. "When and how war will come one does not know," he is quoted by the Associated Press as saying, "but the wheel of fate turns fast."

THE SPANISH SITUATION

AS DISORDERS continued throughout Spain last week, the Government declared a "state of alarm," to last for one month. Attacks were made on the estate of thoroughly unpopular President Zamora and his relatives, as well as upon those of influential Spanish rightists, many of whom, together with Roman Catholic clergy and religious, have left the country in fear of their lives. The President signed a decree prohibiting the removal of more than 5,000 pesetas per person—a decree which it is quite conceivable may operate in the near future against himself, following his imminent resignation. In spite of strikes and bloodshed, especially in the early part of the week, the cabinet expressed the belief that disorders were definitely on the wane, and that soon the nation would be on a stable basis once more. It was said that the President is prepared to present his resignation "at the moment he may deem opportune," in an Associated Press dispatch.

RELIGION IN GERMANY

THE Brotherhood Council of the Confessional Synod of Germany, which once represented a majority of the Protestant forces, has elected a governing board, whose powers are in dispute with the Reich Church ministry. The chairman is Rev. Fritz Mueller of Dahlem, friend of Pastor Martin Niemöller, the uncompromising foe of the Nazis. Three synods of the Confessional Church have decided to remain "neutral" and are not represented in the new Church administration. They are those of Bavaria, Württemberg, and Hanover. It is not yet clear who rules Protestant church affairs in Germany, because the Reich Church ministry has yet taken no action re-

garding the latest moves toward independence by Church groups.

RELIGION IN MEXICO

THE governors of one Mexican state after another last week issued decrees permitting the reopening of Roman Catholic churches. According to the *New York Times* it is believed that soon at least 3,000 will be returned to their proper function, although no Church property now in use for a school, library, or for a similar purpose will be restored, according to the Ministry of the Interior, which has said that it will not make any attempt to interfere with the reopening of churches, since that is a local matter.

MERCILESS MERCY

THE PRIZE for most heartless cruelty of the month goes to Dr. S. B. Laughlin, a sociologist, who recently suggested that children with hopeless mental deficiencies be put to death. The Associated Press reports a pitiful tale of the attempt of five terrified patients of the Oregon Home for Feeble Minded to run away from the home in order to save themselves from being chloroformed. Dr. Laughlin expressed regret that his proposal "had been taken so seriously by those able to read." He explained that the only people he advocated killing were idiots who could not read, talk, or understand.

Mrs. L. L. Idleman, head psychologist at the home, said "The patients are repeatedly asking whether they are to be chloroformed. They are badly excited and we may have more trouble unless they can be completely calmed."

Undoubtedly Dr. Laughlin was not aware of the cruelty of his suggestion, and quite possibly he is not so even now. The fact is, of course, that the sentimental advocacy of "mercy" killings is nothing more than a measure of economic expediency, and that the feeble-minded patients had a clearer realization of the implications of Dr. Laughlin's suggestions than he himself had, since they, like the idiots on whom the Laughlinites would begin, are economic liabilities rather than assets.

PARAGUAY'S TOTALITARIAN STATE

TO PARAGUAY may go the uncoveted distinction of being the first Fascist state in America, if its dictator, Col. Rafael Franco, means what his decrees seem to mean: (1) the ruling revolutionary party is the state, (2) it bans all political activity but its own, (3) it will "mobilize the voluntary (*sic*) coöperation of all its citizens," (4) and dissolve all labor unions and organizations which "do not emanate explicitly from the state." The usual train of events seems to have begun, since news dispatches say that the Communists have been promptly arrested and deported. Col. Franco asserts that the new régime intends to be democratic. Time will tell. But it rouses attention when formal totalitarianism invades the western hemisphere!

VETERANS OF FUTURE WARS

A SENSE OF HUMOR is sometimes an effective agent of persuasion and influence. Students at Princeton have projected a nationwide organization of the "Veterans of Future Wars" and at Vassar a companion organization of "Gold Star Mothers of the Veterans of Future Wars." Payment of \$1,000 bonuses now to all potential soldiers between 18 and 36 would help to solve the depression, they argue, and the nation need not hesitate since it has already set a precedent for payment of war bonuses before they are due! The Vassar girls are also demanding their trips to Europe, to visit sites of the graves of their future husbands and children, now.

Books of the Day

Edited by Elizabeth McCracken

Archbishop Temple's Washington Addresses

THE CENTRALITY OF CHRIST. By William Temple, Archbishop of York. Morehouse. 1936. Pp. 115. \$1.00.

THESE FOUR LECTURES, delivered at the College of Preachers, are designed to meet the issues raised by the new science, the new psychology, and the changing ethics. Archbishop Temple regards revelation as the center of the most important of all current theological problems, and believes that it was a great gain when materialism came to be generally discounted. But the place of materialism has been usurped by a philosophy which would attribute to God the doing of everything in general and the doing of nothing in particular. God cannot be considered as "static perfection" alone; He must be conceived as living and righteous will, and man obtains a wide grasp of the truth only when his purposes are united with the Almighty's purpose. The Incarnation, treated by some as of such slight moment, becomes in the Christian conception "the pivot of a whole philosophical system which sees the universe itself as a sacrament grounded in the love of God and ministering to the upbuilding of a society of spirits which exhibits the love which created them and returns that love."

This world has largely lost the sense of sin and consequently any sense of the need for atonement; those who have let worship drop out of their lives have no standard by which to judge themselves and be convicted of sin, while those who are worshippers are such as live up to the standard that public opinion expects of them. Indeed, men's consciences are guided a good deal by the public opinion of the society in which they move; and so long as they are fulfilling expectations and doing nothing to scandalize the world, they find it difficult to be conscious of sin. It is necessary for the Christian to realize that not appearances but facts must be his criterion.

The Church cannot evade its responsibility in questions ethical and political; through its appropriate channels it must announce the principles that should guide Christian people in their efforts to form policy, and it should point out that there are features in the social life of the community which constitute repudiation of fundamental principles. The sacredness of personality must be vindicated; and the duty of service is paramount. It is the function of the Church to say that whatever departs from Christian principles is so far an evil that it must be cured by a fuller application of those principles.

EDGAR L. PENNINGTON.

Ambrose, Saint and Bishop

THE LIFE AND TIMES OF ST. AMBROSE. By F. Homes Dudden, D.D. Two volumes. Oxford Press. 1935. Pp. viii-755. \$14.00.

THE AUTHOR sets forth in the preface his twofold purpose of giving a complete account of the life, work, and teaching of St. Ambrose in the light of recent historical research and of describing the history, life, and thought of the West during the lifetime of that great bishop. He notes his surprise that a comprehensive study of this important personality has not been heretofore attempted by an English scholar. The work is evidently the result of an immense labor; it is fully documented, on some pages references are given for practically every statement; and yet the flow of the narrative is not dulled or retarded. The story is vividly told; the characterizations are able; at times the descriptions are eloquent. It is a book to be used and enjoyed by the general reader as well as by students; and it should serve indefinitely as a valuable book of reference.

Dr. Dudden, moreover, is not a mere transmitter of records, he makes an original contribution in his judgments concerning the influence of St. Ambrose upon the future of the Western Church, for good or otherwise. These judgments may best be given in two quotations. The first concerns the relationship of Church and State: "The Church offers prayers for the State; the State is the 'secular arm' which gives effect to the decisions of the Church. The spiritual and the temporal authorities collaborate. It is only when princes presume to act in contravention of the essential prin-

ciples of morality and religion that the bishops are required 'in the cause of God' to interfere. In such cases God and the law of God must be preferred to the emperor and imperial law. This, in sum, was Ambrose's doctrine. It was elaborated in various ways—not always with improvement—by the popes and jurists of the Middle Ages. But the foundation upon which rest the medieval theories of the relation between Church and State, with all their tremendous practical consequences in medieval history, was laid originally by Ambrose. It is for this reason that the historical importance of the great Bishop of Milan—the first asserter of the independence and authority of the Church—can hardly be exaggerated" (p. 500).

The other sphere in which St. Ambrose made a lasting contribution was that of theology. "The importance of Ambrose as a theologian has not hitherto been adequately realized. He has been thrown into the shade by Augustine. The lesser genius has been absorbed by the greater. Yet this doctor may claim a distinguished place in the history of Western theology. He was the mediator between Eastern and Western theological speculations; he was the ancestor of the Western mystics; he was, in many respects, the anticipator of medieval Catholicism. He was also, more especially as concerns his doctrine of sin and grace, an Augustine before Augustine. Possibly his significance in the history of theology lies principally in this, that he was by far the richest and greatest of the tributaries which fed that mighty river of Augustinian thought and teaching which for so many centuries fertilized the intellect of the Western world" (p. 675).

AN INCIDENT which also throws a light on the future, although without direct influence upon it, was the unwarranted and meddlesome action of the bishop in the matter of the Meletian schism at Antioch. He seldom blundered, but in this instance he manifested the kind of misunderstanding of Eastern affairs and opinions that, often repeated by Western ecclesiastics in later centuries, was finally to be a contributing cause leading to the schism between East and West, and a hindrance to all efforts at reconciliation.

There would seem to be but one notable omission in Dr. Dudden's study of the life and character of St. Ambrose. He says much of his conduct and opinions but little or nothing of his inner spiritual life and its development. Perhaps it may be that the story could not be documented, perhaps it has been left for another hand to attempt.

Over 200 pages are devoted to a summary of the teaching of St. Ambrose in ethics and theology. Dr. Dudden traces the Stoic elements in his ethical doctrines, and shows that in taking over the tenets of Stoicism St. Ambrose nevertheless is fundamentally Christian. "Ambrose is a Stoic now and then, but a Christian first and last and always. Whatever foreign features he may introduce into his ethical structure, the structure is Christian, and the foundation is Christ" (p. 554). The presentation of the theological doctrine is given systematically and at great length. St. Ambrose read Greek with ease and took over the teaching of St. Basil and other Greek fathers. He himself was not a creative or speculative thinker. His genius was mainly practical and legalistic, owing to his Latin temperament and his training as a lawyer. But in spite of his legalism he was a mystic and brought to his exposition of the Catholic faith a fervent ardor and a burning desire for inner communion and union with God.

In the last analysis the greatness of St. Ambrose lay in his personality. Dr. Dudden sums up his character as a blend of four qualities: indomitable energy, moral earnestness, gentle kindness, and ardent piety. "It was this character that secured for Ambrose a unique position among his contemporaries. He was the outstanding figure of his time—respected, consulted, and obeyed, as no bishop of the period was respected, consulted, and obeyed. And for this extraordinary prestige and authority he was indebted, not to the antiquity or celebrity of his see (which in both respects was very far inferior to that of Rome), nor to the fact that he happened to be bishop of a city which was the capital of the Western Empire and an official residence of Western emperors (for none of the preceding bishops of

Milan exercised such influence), but to his personal merits. The homage accorded to Ambrose was the spontaneous expression of the reverence which men felt for an exceptionally noble and impressive personality" (p. 495).

Space does not permit a detailed reference to the many subjects treated in these volumes. They present an excellent account of the social and economic conditions of the empire, embracing topics such as the importance of women in the fourth century; and they include minute descriptions of ecclesiastical and liturgical practices. There is a good bibliography and a double index under the titles, I General, and II Teaching of Ambrose.

MOTHER MARY MAUDE, C.S.M.

A New Approach to the Life of Christ

JESUS MANIFEST. By D. S. Merejowski. Scribners. \$2.75.

THIS COMPANION VOLUME to *Jesus Unknown* takes the general form of a Life of Christ. But Mr. Merejowski does not write a continuous narrative; his book is a long series of Gospel quotations, each followed by a comment, which is generally very brief. He has been at considerable pains to gain accuracy in his statements—witness the pages of notes citing his authorities—and he has not made out badly, although some blunders were inevitable. But he is sometimes perverse, mixing up good tradition with pure apocryphal legend and drawing conclusions that have nothing to do with history. None the less, the book deserves attention; the approach is so unusual as to be stimulating, and when Mr. Merejowski is at his spiritual best he is very good indeed.

B. S.E.

Two Indispensable Handbooks

POLITICAL HANDBOOK OF THE WORLD. 1936. Edited by Walter H. Mallory. Harpers, for the Council on Foreign Relations, Inc. 45 E. 65th street. \$2.50.

HANDBOOK OF THE LEAGUE OF NATIONS. By Denys P. Myers. World Peace Foundation. \$2.50.

THESE TWO HANDBOOKS are well nigh indispensable to those who are intelligently interested in international affairs—and who is not these days? Mr. Mallory's volume speaks as of January 1, 1936 and gives the essential details of the government and administration of the countries of the world. It contains the names of the leading officials, politicians, and statesmen together with their political affiliations and of the editors of the leading newspapers and periodicals as well as the composition of the government.

Mr. Myers' handbook reflects his careful editorship and wide knowledge. According to its sub-title, which it thoroughly deserves, it is a "comprehensive account" of the "structure, operation, and activities" of the League of Nations. Being fully indexed, it is responsive to almost any inquiry one may wish to make concerning the sixteen years of activity of the League. Both these books are reference books, although they beguile one into reading much about the various countries when one once picks them up.

C. R. W.

Washington the Churchman

THE SOUL OF GEORGE WASHINGTON. By John Buffington. Dorrance. 1936. \$2.00.

JUDGE BUFFINGTON, who is the senior circuit judge in the United States, has written a most interesting and inspiring brief, as one may call it, on behalf of the idea that George Washington was a truly, deeply religious man. There has been an effort in recent years to create the impression that the Father of our Country was only nominally a Churchman and only formally interested in the Church. This attractively written volume combats that idea with great effectiveness. Judge Buffington, who is a devout Churchman and an alumnus of Trinity College, writes, however, as a lawyer and marshals his evidence most effectively. There is no hesitation on my part in commending this book not only to all who are interested in the Father of our Country, but as an inspiring book for young and old. The whole volume, which is not a very big one, breathes reverence, respect, and loyalty not only to the subject, but to the Church and all for which she stands.

CLINTON ROGERS WOODRUFF.

Churchwomen Today

Ada Loaring-Clark

Editor

Delegates' Expenses

THAT THERE IS a heavy burden pressing on those entertaining synods, dioceses, or meetings of large parishes in providing accommodation for the delegates, no one will deny. This is particularly true when many organizations meet simultaneously in the same city and entertainment is provided. The secretary of the province of Washington makes the suggestion that the entertaining diocese should not feel that it is bound to provide quarters for the individual deputies to the synod or the delegates of the women's organizations. He further says that all could do as is done at General Convention, where each delegate engages a room and accepts the obligation of the cost. This would, of course, necessitate the appointment of delegates to our women's organizations who are able to pay all their own expenses and I would suggest that diocesan and parish organizations consider the inclusion of such items in their budgets, as several dioceses already do. A fund for traveling and hotel expenses is set aside, which if not large enough to pay all would at least pay part. Many of our most active and efficient workers are not endowed with large funds, and it would seem to be a pity to elect our representatives only because they have money and can pay their own way.

Japan

MISS CLARA NEELY, one of our retired deaconesses from Japan, says:

"One of the most remarkable evidences of the success of the work of the Church in Japan is the way Japanese Christian women have given their time, their money, and their personal service in the forwarding of Christ's Kingdom. One great manifestation of this has been the Woman's Auxiliary in the American dioceses, which celebrated the fortieth anniversary of its work in Japan in 1934, having been founded in Osaka by Miss Leila Bull. Five Japanese ladies assisted her in its organization and administration. Of these three are still living, they have never lessened their efforts for the advancement of the Church through its women. One of these, Miss Uta Hayashi, is the present president of the general Church Auxiliary, which includes the ten dioceses in Japan. She is perhaps the most notable woman Christian in Japan, and a member of several international organizations.

"The Auxiliary was organized in Tokyo about the same time. It is a strong organization and well planned, supporting two women workers in Formosa, and maintaining a succession of short-time workers in Manchuria and also workers in Saghalein. One of the most notable features of the Japanese Auxiliary is the gift of appreciation to Mother Church in America and England. They send one-tenth of their thank offering to the Home Church of the respective dioceses, that they may join in the foreign mission work of the world while as yet they cannot do it alone. The United Thank Offering and the daily use of intercessory prayer are notable features."

Family Problems

I HOPE many are studying *Religion in the Family*, published by the Forward Movement Commission, especially those who desire to seek counsel from persons and books on difficult family problems.

NEWS OF THE CHURCH

\$30,000 Still Needed to Prevent Deficit

Optimistic View of Church's Reply to Missionary Challenge Held by Bishop Cook as Pledges Rise

NEW YORK—With ten days to go from March 21st, there remained \$30,000 still to be pledged or received to close the gap of \$127,100 in missionary resources for 1936. Included in estimated receipts are gifts from individuals, dioceses, and parishes, together with pledges payable during the year.

Any effort to make an exact statement was impossible since there were numerous reports of activities in more than a score of dioceses from which no estimate of probable total had been received. This applies particularly to various organized units, notably the Woman's Auxiliary which, under the leadership of its executive board, actively at work in every part of the Church, has enlisted not only Woman's Auxiliary branches but many coöperating groups.

Upon a basis of actual receipts, of pledges, and of known efforts in the interest of the deficit, a most optimistic view is held by Bishop Cook, president of the National Council, who has been the leader in every phase of the emergency effort.

In his annual report to the National Council, Bishop Remington of the missionary district of Eastern Oregon writes:

"The proposed cut of \$5,106 in the appropriations for Eastern Oregon would leave us less than \$10,000 as an operating budget to pay the salary of a bishop, the cost of maintaining his office, the stipend of an archdeacon, paid largely from appropriations of the National Council, the travel of all our missionaries, the entire salaries of two U. T. O. workers, and part of the stipends of eight clergymen serving mission fields. . . . Constantly we have been increasing self-support in our organized missions, so that we have in the past four years absorbed cuts in our appropriations from National Council of over \$12,000 without withdrawal of any of our missionaries. We have done this in a rather difficult period of failing resources in a rural field, and its accomplishment bears witness to the willingness of our people to assume a larger share of the financial burden in carrying on our work. However, we have now reached the place where the National Council must either continue appropriations on the 1935 scale, or we shall have to withdraw from fields which promise future strength. . . .

"We agree heartily with the policy of increasing self support by all of our missions in the continental domestic field, and in evaluating work, we believe that subsidies should be withdrawn from churches which over a period of years show no signs of growth or willingness to bear a proper share of local support and gifts to missions. However, we cannot believe that the Church is fulfilling its obligations to its children by withdrawing missionaries and closing doors, when a little more patience and a greater faith might save the situation."

Churches Join With Red Cross in Administration of Relief in Flood Areas



ONE OF MANY FLOODED CHURCHES
Church of the Good Shepherd, Hartford, Conn.

Urge Submission of South India Scheme to Lambeth

LONDON—The Episcopal Synod of the province of India has recommended to the General Council of the province, which is due to meet in 1938, to ask that the revised South India Scheme should be submitted to the Lambeth Conference of 1940 for counsel according to information received here from India. This means, according to the *Church Times*, "that the Episcopal Synod has at last become aware that any further progress with the Reunion Scheme is at present quite impracticable."

The correspondent of the *Church Times* also reports that plans for independent Church unity schemes in two of the dioceses, Dornakal and Tinnevely, have failed because of the refusal of the missionary societies in England to make missionary funds available to them.

Archdeacon Hughes Dies of Heart Attack, Aged 49

HARRISBURG, PA.—The Ven. A. A. Hughes, archdeacon of Harrisburg, chaplain of Mount Alto Sanitarium, vicar of Emmanuel Church, Mount Alto, and of the Church of the Prince of Peace, Gettysburg, and former diocesan correspondent for THE LIVING CHURCH, died March 21st after a short illness of angina pectoris. He was 49 years old.

St. Paul's, Lock Haven, Pa., Badly Damaged by Fire; Other Church Flood Reports

HUNDREDS OF CHURCHES throughout the East and the Ohio Valley section of the Middle West are co-operating with the American Red Cross and other agencies in administering relief to the thousands of homeless and dispossessed flood sufferers. Parish houses generally have been placed at the disposal of local officials and relief agencies.

At Johnstown, Pa., the interiors of the church, parish house, and rectory were completely destroyed. Extensive damage to Church property in central Pennsylvania is reported.

In other communities the churches themselves have suffered flood damage, though for the most part this has been confined to the cellars of churches, parish houses, and rectories, with resulting injury to heating systems and in some cases the undermining of foundations. At least one church, that at Lock Haven, Pa., in the diocese of Harrisburg, has suffered severe damage from fire which could not be adequately brought under control owing to flood conditions.

Reports from the various dioceses, so far as they are obtainable, follow alphabetically.

ALBANY

ALBANY, N. Y.—The damage to Church property in the diocese of Albany was confined chiefly to flooded cellars and the resulting expense and inconvenience caused by impaired heating plants, discontinuance of lighting service and telephone, and in a few cases inability to reach the buildings because of flooded areas. An exception was St. John's Church, Troy, which suffered considerable loss by the flooding of the basement and consequent ruin of new kitchen and club room. The high water affected chiefly the churches and rectories in Troy, Watervliet, Rensselaer, Green Island, and Waterford. Several were marooned for a day and a night, the rectory at Grace Church, Waterford, was abandoned for several days, and various services were cancelled as a result of isolation and lack of heat and light.

The Church of the Messiah, Rensselaer, situated almost on the approach to the great highway draw bridge over the Hudson River, anticipated the rising water and removed its boiler and heating apparatus, thus saving damages thereto. The rector and Church officials of St. John's, Troy, spent an anxious night when the flood was at its height. Many of the people of this parish suffered great discomfort and loss, and the rector immediately organ-

ized a band of young men of the Church who served valiantly, assisting these people to rehabilitate their homes, damaged by water and mud. State troopers took charge of the flooded basement at St. John's, and assisted in conditioning the building for use.

Churches in towns on the Hudson and Catskill Rivers as well as others in small country places were considerably isolated for a time, and in many places heat, light, and water service was cut off. Bishop Oldham, Archdeacon Purdy, and the Rev. R. W. Woodroffe, executive secretary, kept appointments by circuiting on side roads and boarded trains from Albany by driving out of the city in taxicabs to nearby stations, the city station tracks being flooded.

Relief has been handled by the municipalities, state, and Red Cross, with the usual assistance of police, firemen, and officials of street departments.

BETHLEHEM

WILKES-BARRE, PA.—The north branch of the Susquehanna River reached a height of 33.07 feet here on March 20th at 2 A.M., its highest stage since 1865. Communities in the diocese of Bethlehem along the river have all been affected, but only in Wilkes-Barre and Plymouth has there been any damage to Church property. St. Stephen's Church in the central city, where the Rev. Gardiner M. Day began his rectorship on Ash Wednesday, reports the basements of the church, rectory, parish house, and club house flooded. At St. Clement's, the Rev. Fred Trumbore, rector, back water filled the cellars of the church, rectory, and neighborhood house, and the rector and his family had to move across the street to the home of a parishioner. At St. Peter's, Plymouth, a chapel of St. Stephen's, the Rev. Charles Sykes, vicar, the water reached the first floor of the vicarage and flooded the basements of the church and the parish hall.

Grace Church, Kingston, the Rev. Ralph A. Weatherly, rector, just across the river from Wilkes-Barre and the center of a widely flooded area, is on land high enough to escape the waters, although surrounded by them. Here the Red Cross has established a station with physicians, trained nurses, and volunteer workers in charge. Some 300 persons have been cared for, 50 to 75 accommodated a night on cots in the church basement. Women of the parish staff the parish kitchen and prepare meals regularly for the refugees. Other parishes unaffected by the flood waters have offered the use of their buildings but it has not been found necessary to use them. The river is receding and the situation is well in hand. No estimate of damage is available at this time.

CENTRAL NEW YORK

UTICA, N. Y.—Unlike the floods from the cloudburst of last summer, the water in this area has simply risen and there has been no swift current, thus lessening the danger of foundations being undermined. The water was subsiding on March 21st with the only danger of new floods arising from the possible but not probable collapse of Delta and Hinckley Dams north of Rome and Utica respectively. At Oriskany

Johnstown Church, Rectory, Parish House Destroyed

JOHNSTOWN, PA.—Everything within St. Mark's Church, parish house, and rectory was destroyed by the disastrous flood, the second such catastrophe in Johnstown's history, that swept through here last week. Only the walls of these buildings, constructed after the 1889 flood by contributions from the whole Church, remain.

"Help must again come from Churchmen outside the parish and diocese if the church is to be rebuilt," declared the homeless rector, the Rev. Edward L. Reed, in a telegram to THE LIVING CHURCH. "The situation is desperate. What can you do for us?"

the church vestry spent six hours working in thirty inches of water in an effort to save the heating system.

OXFORD, N. Y.—Although the flood waters of the Chenango River and streams flowing into it at various points were higher than last July, the damage to Church property was very slight. The churches at Chenango Forks and Whitney Point had cellars filled and are therefore without heat. At Oxford the church and rectory were completely surrounded by water, which missed the church and parish house by a few inches. The organ motor of the church is damaged and services are omitted until waters abate. The rector, the Rev. H. C. Whedon, and his wife had to leave the rectory for several days.

HARRISBURG

HARRISBURG, PA.—Fire swept the parish house of St. Paul's Church, Lock Haven, and ate its way into the church itself, according to meager news reports received here. The 100-year-old church was sadly damaged and many refugees, housed in the parish house, were rescued in boats. Streets near by were under ten feet of water and it was reported that six persons had drowned in floods in this area. The bell in the historic church formerly was Lock Haven's alarm for fire and flood.

Although the fire in Lock Haven took place on March 18th it was still impossible several days later to communicate with that city and ascertain further details.

HARRISBURG, PA.—First reports from the flooded area of central Pennsylvania indicate heavy damage to St. Matthew's Church, Sunbury; Christ Church, Milton; and the parish house of Trinity, Tyrone. Although other reports are not available, indications are that nearly all parishes along the Susquehanna and Juniata Rivers have suffered flood damage, including Christ Church, Williamsport, the largest in the diocese.

St. Stephen's Cathedral here has also been damaged. The dean of the Cathedral, the Very Rev. J. T. Heistand, has been active in helping people in flooded areas and finding places for them to obtain food and shelter. The Young People's Fellowship provided food at St. Paul's parish house for flood victims but only two or

three came and so they took their food to the City Hall where it was much appreciated.

Many of the places in Harrisburg, including the Bishop's residence, the Cathedral, and the Deanery are without heat and an epidemic of typhoid and other diseases is threatening in Harrisburg. No Church reports have been received from the heavily flooded areas of Williamsport, Huntingdon, Lewistown, and Altoona, where it is likely that some of our churches have been affected.

MAINE

PORTLAND, ME.—Diocesan headquarters here have no reports of damaged Episcopal churches by floods which have partially or wholly isolated 16 communities. St. Barnabas' Church, Rumford, is in the worst stricken area, but thought to be safe. Rumford has been entirely cut off with 500 families driven from homes, and with no fire alarm, power, lights, or drinking water. Five hundred persons have slept in churches, halls, and schools in Rumford, which is under martial law. National guard is on duty in nine municipalities. Maine reports five dead, property damage of \$15,000,000, and many railroad and vehicular bridges down. Immediate relief is centered in the Red Cross, toward which the churches are contributing offerings and materials.

MASSACHUSETTS

BOSTON—The three places in the diocese of Massachusetts that have suffered the most from floods are Lawrence, Lowell, and Haverhill. All of these are mill cities and the floods have interrupted the course of mill operations and have therefore thrown many people out of work.

Fifty refugees were housed in St. Anne's parish house, Lowell. St. John's rectory, Haverhill, also reported the accommodation of refugees. All Episcopal churches in the flooded area stand ready to lend their buildings and are cooperating with the Red Cross. All denominations and all classes are working together self-sacrificingly.

On Sunday, March 22d, a general call was issued in all churches of the diocese for gifts to the Red Cross. Bishop Sherrill has telegraphed offers of help to all rectors in the flooded area.

NEWARK

EAST ORANGE, N. J.—With flood conditions prevailing throughout the diocese of Newark, churches generally have been undamaged. The parish houses of St. Agnes', Little Falls, near the Passaic River, and St. Andrew's, Lincoln Park, on Pequonnock River, have been offered to refugees but not used. The Paterson business district was badly flooded and Belvidere on the Delaware is under water. Phillipsburg, on the bluff opposite Easton, Pa., looked down on an all-time flood water high mark of 37 feet.

NEW JERSEY

TRENTON, N. J.—Reports from rectors throughout the diocese agree that there has been no damage to property in the diocese of New Jersey and that municipal authorities and the Red Cross have been so prompt with their relief program that there has

(Continued on page 410)

Forward Movement Stressed in Lent

Many Parishes Build Lenten Programs Around Forward Material; Lenten Manual Widely Distributed

CINCINNATI—Many parishes throughout the Church built their Lenten programs around the Forward Movement, according to reports received at headquarters here.

Cubans were summoned to further advance by their Bishop, Bishop Hulse. Special literature in Spanish was issued.

Thronged churches on the First Sunday in Lent, at the Church-wide corporate Communion in observance of the Forward Movement anniversary, were reported by many of the clergy.

From Washington and other cities came reports that attendance in various churches rivalled or surpassed the Christmas and Easter congregations.

The Lenten number of the Forward Movement manual of Bible readings and meditations reached a total circulation of 610,000 copies.

This is 250,000 copies more than were ordered of the Epiphany Pre-Lent number. Then about 361,000 copies were ordered, a decrease over the order for the Christmas number, which had totaled 420,000 copies.

Many of the clergy found that their orders were insufficient for the demand, and were forced to send additional orders.

Bishop Urban to be Buried in New Jersey Cathedral Crypt

TRENTON, N. J.—The first burial beneath the altar of the new crypt of Trinity Cathedral will take place on April 6th when the body of the late Rt. Rev. Ralph E. Urban, former Suffragan Bishop of New Jersey, will be brought from its present resting place at Whitemarsh, Pa., to be reinterred here. The vault beneath the altar has been designed for three such burials and the body of Bishop Urban will be placed under the epistle end of the altar and that side of the vault sealed with a masonry wall. The Bishop of New Jersey is appointing a special form of the Burial Office and proper psalms to be used in connection with the celebration of the Holy Eucharist at the time of the reinterment. The Bishop will be the celebrant assisted by the Rev. Leigh Roy Urban, and the Rev. Percy L. Urban, brothers of the late Bishop, and the Rev. Joseph Trexler Urban, his son.

Paul B. Anderson Returns to Paris from U. S. Tour

NEW YORK—Paul B. Anderson, after three months in the United States in the interests of the Russian Theological Academy in Paris, sailed on March 11th with Mrs. Anderson and their two children for Europe. Mr. Anderson said, just before departure, that he was much encouraged by the fine response made by all whom he met to the needs of the academy. American Christians, he observed, are determined to do their part in maintaining this one place in the world where candidates for the priesthood of the Russian Orthodox Church can be trained.

\$556,780.01 Received by Chicago Centenary Fund

CHICAGO—The Centenary Fund of the diocese of Chicago celebrated its first birthday on March 16th, with the annual meeting of trustees and elections which will perpetuate the Fund organization for the future.

The annual report presented at the meeting showed that \$556,780.01 has been pledged through 6,748 five-year subscriptions. The effort to enlarge the Centenary Fund will be continued, it was decided.

Fifteen trustees were elected at the meeting, including: Bishop Stewart, Messrs. Edward L. Ryerson, Jr., A. A. Sprague, George A. Ranney, John D. Allen, Fred A. Cuscaden, Henry Fowler, Angus Hibbard, Wirt Wright, Clarence B. Randall, John D. Kemper, Edward K. Welles; Mrs. Frank Hixon, Mrs. Albert Cotsworth, and Mrs. Herman L. Kretschmer.

Clergy Chosen to Fill Vacant Posts in Harrisburg Diocese

HARRISBURG, PA.—The standing committee of the diocese of Harrisburg, meeting March 18th, elected the Rev. Anthony G. Van Elden, rector of St. Matthew's, Sunbury, to the standing committee; the Rev. Heber W. Becker, rector of Christ Church, Danville, to the committee on the Bishop Darlington Memorial Fund; and the Rev. Samuel H. Sayre, rector of St. Mary's, Williamsport, to the ecclesiastical court in marital relations, to fill vacancies created by the removal from the diocese of the Rev. Dr. John W. Mulder, formerly rector of St. John's, Lancaster.

Hold Radio Forum in Cincinnati

CINCINNATI—A forum discussion of the question, Can the Wealth of the Nation Be More Equally Divided? was held March 13th under the auspices of the Cincinnati Public Forum and broadcast over two radio stations, WCPO and WSAI, for an hour and thirty minutes.

Under the chairmanship of Fr. Dennis Burns, S.J., president of Xavier University, three speakers presented different views: Dr. W. W. Hewitt, University of Cincinnati; the Rev. Joseph F. Fletcher, School of Applied Religion, a member of the Episcopal Church; and the Rev. F. J. Kunneke, Elder High School, a Roman Catholic.

See for Presiding Bishop to be Sought

Bishop Johnson Predicts Centralized Authority, Permanent Bishopric for American Church Head

CHICAGO—A movement will be launched shortly to provide the Presiding Bishop of the Church with a permanent see, preferably Washington, Bishop Johnson of Colorado told a group of Chicago laymen here recently.

Bishop Johnson said that under existing canons the Presiding Bishop has little or no authority to direct the work of the Church and that the situation is "impossible." He said the committee appointed by the last General Convention to study the whole problem of administration is favorably inclined to a centralized authority and a permanent see for the Presiding Bishop.

The Presiding Bishop should be elected for life, with a retiring age of 68 or 70; should be relieved of his diocesan responsibilities and should have a see city, such as Washington, in the opinion of Bishop Johnson. He further said such a plan would give the Church an opportunity to go forward more rapidly and would clarify much of the present confusion with regard to administrative work.

Dr. Brookman Becomes Rector of Trinity, San Francisco

SAN FRANCISCO—The long vacancy in Trinity parish since the removal of Dr. C. P. Deems to St. Mark's parish, Minneapolis, two years ago has been happily ended with the installation on March 18th of the Rev. Dr. Donald M. Brookman, formerly dean of the Cathedral in Albany. Dr. Brookman was born in England, but spent his boyhood in Southern California where his family had settled. He graduated from Occidental College (Presbyterian) in Los Angeles, and has held a number of charges in the state of California.

Memorial Window Installed

FARIBAULT, MINN.—The chapel of St. Mary's Hall, Faribault, Minn., has recently been enriched by the installation of a window given in memory of Bernice Aurelia Parshall by the alumnae, and her friends among the faculty and students of the school. It will be dedicated on Low Sunday by Bishop McElwain.

Dean Bratenahl Critically Ill; Heart Attack is Cause

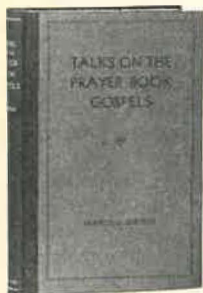
WASHINGTON—The Very Rev. Dr. G. C. F. Bratenahl, whose resignation as dean of the Washington Cathedral will be effective in May, has had a serious heart attack and now lies critically ill. His health has been impaired for several years.

Dr. Phillips Recovering From Pneumonia Attack

WASHINGTON—The Rev. Dr. ZeB. T. Phillips, rector of the Church of the Ascension, Washington, who has been ill with pneumonia is recovering.

Dr. Phillips is chaplain for life of the United States Senate and president of the House of Deputies of General Convention.

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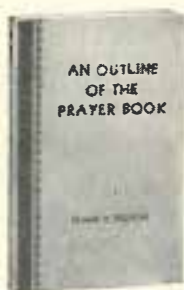
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Rev. W. F. Lewis Accepts Call to Burlington, Vt.

BURLINGTON, VT.—The Rev. William Fisher Lewis, rector of St. James' Church, Bozeman, Mont., has accepted a call to become rector of St. Paul's Church, Burlington, to succeed the Rt. Rev. Vedder Van Dyck, recently consecrated Bishop of Vermont.

The Rev. Mr. Lewis has held a number of important positions in the diocese of Montana, having been a member of the executive council, chairman of the department of religious education, and president of the board of examining chaplains since 1929, business manager of the *Montana Churchman* since 1934, and twice a deputy to General Convention. He is also a member of the General Convention Commission on Evangelism.

Msgr. Sheen Asks for a New Stand on Communism, Fascism

WASHINGTON (NCJC) — "Correct, absolutely correct!" was the comment of the slim and youthful looking Monsignor Fulton J. Sheen of Catholic University, when questioned regarding a news item which quoted him as saying in a Brooklyn lecture:

"Instead of constantly haranguing on the evils of these systems (referring to Communism and Fascism) let us go out to find what is good in them. Then let us take hold of that good, elevate it, spiritualize it."

He was further quoted as saying that this was the opportunity of the Catholic Church to accomplish something in the new order of collectivism and state supremacy.

Asked, "Is it part of your suggestion that Catholics emphasize a constructive social justice program as an answer to Communism instead of fighting Communism simply by denouncing it, since the latter procedure may give some people the idea that Catholicism is merely reactionary?" He replied, "The answer is not 'yes' and it is not 'no'—it's both."

"Just what do you mean by finding the good in Communism?"

"I mean that our emphasis has been on the tearing down and wrecking process. We must now look for the contractor and builders who follow the destroyers."

Annual Service of New York G. F. S.

NEW YORK—The annual service of the Girls' Friendly Society of the diocese took place at the Cathedral of St. John the Divine on March 15th. There was a fine attendance of branches, augmented by members from other dioceses who chanced to be in the city. The sermon was preached by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church.

Election Day Change Protested

CHICAGO (NCJC)—Rabbis of both orthodox and reform groups have joined with Christian clergymen in opposing plans for changing primary and election days in Illinois to Sundays. The clergymen urge that if there is any change the law should provide that elections should not be held on any religious holiday or on the Sabbath.

School of Religion Advisors Are Named

Many Churchmen Prominent in Social Work on Advisory Council of Applied Religion School

CINCINNATI—The full membership of the advisory council of the School of Applied Religion here, where seminary graduates will receive a year of pastoral training in social thought and ministrations, has been announced by the Rev. Joseph F. Fletcher, director.

There will be an annual meeting of the advisors, who represent sections of the Church as well as various phases of religious and social leadership, Mr. Fletcher said. In addition to the meeting, close correspondence will be maintained at all times.

The advisors, who guide the school in matters of curriculum, are: the Rev. C. Rankin Barnes, San Diego, Calif., recently resigned as secretary of Social Service in the National Council; the Rev. Niles Carpenter, director of The School of Social Work, University of Buffalo; Dr. Adelaide Case, Columbia University; the Rev. Dr. David R. Covell, executive secretary, diocese of Southern Ohio; the Rev. Angus Dun, Episcopal Theological School, Cambridge, Mass.; the Rev. Frank S. Gavin, General Theological Seminary, New York City; the Rev. Frederick C. Grant, dean of Seabury-Western Theological Seminary, Evanston, Ill.; the Rev. Moultrie Guerry, chaplain, University of the South, Sewanee, Tenn.; the Rev. Fleming James, Berkeley Divinity School, New Haven, Conn.; the Rev. D. A. McGreger, secretary of Religious Education, National Council; Spencer Miller, Jr., consultant on Industrial Relations, National Council; the Rev. Norman Nash, Episcopal Theological Seminary, Cambridge, Mass.; the Rev. Alfred Newbery, Chicago, Ill.; the Rev. Charles W. Sheerin, Chattanooga, Tenn.; Mrs. Mary K. Simkhovitch, Greenwich House, New York City; the Rev. L. E. Sunderland, New York City Mission, N. Y. C.; the Rev. W. B. Spofford, New York City; the Rev. Clifford L. Stanley, Union Seminary, New York City; the Rev. Gilbert P. Symons, Cincinnati, Ohio; the Rev. Arthur Warner, Philadelphia Divinity School, Philadelphia, Pa.; the Rev. Alexander C. Zabriskie, Virginia Theological Seminary, Alexandria, Va.

Chaldean Uniat Church to be Built in Chicago

CHICAGO (NCJC)—Plans are under way here to build the first church in America of the Roman Catholic Chaldean rite. It is to be known as St. Ephrem Catholic Church.

The Chaldean rite of the Roman Catholic Church differs from the Latin rite commonly practised in this country in some respects. "Our services are conducted in the language spoken by Jesus Christ," Fr. Thomay said.

Fr. Thomay was sent to Chicago from his home at Basrah, Iraq, at the request of George Cardinal Mundelein, Archbishop of Chicago, to minister to several hundred Chaldeans who found a haven in this city as refugees from their native countries of Mesopotamia and Persia which they were forced to leave during the last few years on account of religious persecutions.

S. W. Va. Increases Pledge to Council

Five Per Cent Pledge Increase Sought
in All Parishes by Joint Meeting of
Clergy With Executive Board

ROANOKE, VA.—At a joint meeting of the clergy of the diocese of Southwestern Virginia with the executive board of the diocese a resolution was adopted calling on the parishes to increase their pledges for 1936 by at least five per cent, and the board was authorized to appropriate and pledge to the National Council \$1,260 in addition to the \$9,240 originally set for 1936. This action was taken as Southwestern Virginia's share toward restoration of the drastic budget cuts voted in February by the National Council.

All but two or three of the clergy of the diocese were present at the meeting, which was held here March 12th, the absences being due to illness.

Half of this additional appropriation was designated to aid the missionary district of Anking, with especial reference to St. Matthew's School at Nanchang at which the Rev. Lloyd R. Craighill, a native of Lynchburg, is in charge; and half for the district of Shanghai, with especial reference to St. Andrew's Hospital, Wusih, of which the Rev. Dr. Claude M. Lee, brother of the Rev. R. H. Lee, rector of Grace Memorial Church, Lynchburg, is the head.

Canon Bell to Preach in England

NEW YORK—Canon Bernard Iddings Bell of Providence, R. I., sailed on March 25th for England, to be gone until August 1st. He will preach during Holy Week and Easter in Christ Church, St. Leonards, and will there be engaged in preaching in the evangelistic campaign of the Church Union, as well as in some of the English Cathedrals. He will also be the preacher at the annual service for Americans in St. Margaret's, Westminster, on Memorial Day.

Youngest Giver to Save Church Work 6 Months Old

NEW YORK—Youngest among the contributors to the \$127,100 needed to maintain the Church's missionary budget in 1936 is, probably, Robert Payne of North Wales, Pa., who thus makes his first missionary contribution at the age of six months.

More than three-quarters of a century separate him in age from two other notable givers. From Bishop Rowe of Alaska, 80 years old last November, came the request, not acceded to, that his salary for 1936 be used toward the deficit, and from Bishop Lloyd, 79 next May, came a gift of \$1,000, taken from a present that marked his 70th birthday.

Christianity Seen as One of Three Potent Forces

WASHINGTON, D. C.—"There are today but three forces that have international potency," asserted Dr. Douglas Freeman, editor of the Richmond, Va., *News-Leader* and biographer of Robert E. Lee, in a brilliant address in Washington Cathedral on March 15th. "Banking is not one of them. Neither is education. But Fascism is, Socialism is, and Christianity is. Unless Christianity asserts its international unity and rules the world in peace and justice, it must yield either to international Fascism or to international Socialism. . . . The ideals for which this Cathedral stands, evidenced by the manner in which this pulpit is opened to ministers and laymen of many creeds, is, I think, an indispensable ideal of our time."

In the opinion of many, not in its entire history had Washington Cathedral heard a more ringing challenge to Christian leadership, nor a more scholarly and timely summation of world conditions as regards religion and the good life than this eloquent appeal by a distinguished Virginia author and thinker.

Murray Bartlett Fund Created to Honor Retiring President

GENEVA, N. Y.—To pay tribute to the services of the Rev. Dr. Murray Bartlett, president of Hobart College since 1919, whose retirement becomes effective May 31st, the Murray Bartlett Foundation is announced by Dr. Robert E. Doran of Geneva, president of the alumni council of Hobart.

To be raised between now and Alumni Day, May 23d, from alumni and students of Hobart College, alumnae and students of William Smith College, Hobart's coordinate college for the separate instruction of women, and from other friends of Dr. Bartlett both in and out of educational circles, the fund will be formally presented to the college at commencement time as a part of the services in honor of President Bartlett on the occasion of his retirement.

Raising of the fund for the Murray Bartlett Foundation replaces all other forms of fund raising at Hobart this year, including the annual alumni fund raised to help the college meet current expenses. National chairman of the fund will be Edward J. Cook of Geneva, secretary of the board of trustees of the college.

New Berkeley Alumni Committee

NEW HAVEN, CONN.—The recently formed Alumni Committee of the Berkeley Divinity School includes the Rev. Henry Lewis, of Ann Arbor, Mich.; the Rev. Richard A. D. Beatty of New York City; and the Rev. C. E. Tuke of Lansdowne, Pa. The first issue of *Berkeley Notes*, a leaflet published by the committee, which was formed to disseminate news among the alumni and friends of the seminary through a series of interesting and intimate pictures of its internal life, has recently been published.

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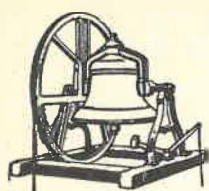
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Many Dioceses Take Part in Flood Relief

Continued from page 406

been no need for emergency measures on the part of any church. Of all the properties of the Episcopal Church, that of St. Mary's Hall, Burlington, stands nearest to the bank of the Delaware but was not reached by the high water.

SOUTHERN OHIO

CINCINNATI—Slight flood damage has been reported to date, March 21st, by churches in Southern Ohio, though the peak of the Ohio River flood has not yet reached here.

St. Luke's, Marietta, reported earlier in the week, before the Ohio River flood crest was due, that in anticipation of eight feet of water in the church, all furnishings had been removed.

"One city in the Ohio River valley has had the sense and enterprise to build a flood wall," telegraphed the Rev. Henry H. Hyde, rector of All Saints' Church, Portsmouth, in reply to a telegram from Bishop Hobson. "We can face 62 feet of water and are feeling safe. We cordially invite the establishment of diocesan headquarters and Cathedral in Portsmouth."

The Rev. Lloyd Clarke, rector of Grace Church, Athens, reported that Grace Church people and property were safe. Property was moved out of the church and parish house after early predictions of an extreme flood, but the water did not reach the height predicted. Many parishioners moved from their homes and stores.

All Cincinnati churches are out of the flood area, since the abandonment of Emmanuel Mission in the East End, which was frequently flooded.

WEST VIRGINIA

WHEELING, W. VA.—With sixteen dead and at least 20,000 driven from homes, many of which have been washed away, Wheeling is emerging from the worst disaster in the history of the Ohio Valley. Of the two Episcopal churches here, St. Luke's on the Island suffered slight damage from water but St. Matthew's on the mainland was unharmed. Relief activities are well in hand with the rectors and Church people cooperating.

OTHER DIOCESES

Telegrams to Bishop Mann and to the correspondent of THE LIVING CHURCH in Pittsburgh received no reply. Communications in that city were still far from normal last week-end.

Correspondents in the dioceses of Western New York, Rochester, and Maryland reported that churches were cooperating in relief activities and that no damage to church property had been reported.

Governor Honors Bishop Brown

HARRISBURG, PA.—Bishop Brown of Harrisburg has been appointed by Governor George H. Earle to membership in the new Pennsylvania Scenic and Historic Interest Commission. This commission was created by the legislature.

Prepare for Chicago Meeting of Bishops

Dean Grant of Seabury-Western
Chosen by Bishop Stewart to Head
Committee on Arrangements

CHICAGO—The Very Rev. Dr. Frederick C. Grant, dean and president of Seabury-Western Theological Seminary, Evanston, has been selected by Bishop Stewart of Chicago as chairman of the committee on arrangements for the meeting of bishops from the entire Western hemisphere in Chicago this fall. The House of Bishops of the Church in the United States will meet at the same time and the dates for the session have been set as October 12th to 18th, according to Bishop Stewart.

The meeting will mark the 15th anniversary of the Chicago-Lambeth Quadrilateral and is expected to be of great importance to the Church. The Chicago-Lambeth Quadrilateral was promulgated in Chicago in 1886 and since has been the basis for much of the discussion on Church unity.

Assisting Dean Grant in the plans for the conference will be the following: Archdeacons F. G. Deis and W. H. Ziegler; Deans Howard R. Brinker, Irvine Goddard, Gowan C. Williams, Charles L. Street, and Norman B. Quigg; the Rev. Messrs. Gerald G. Moore, Harold L. Bowen, J. J. Steffens, and E. L. Braithwaite; Mesdames Albert Cotsworth, Jr., and F. C. Seymour representing the Woman's Auxiliary; and Messrs. Austin J. Lindstrom, Alexander M. Davis, Stewart A. Cushman, Angus Hibbard, and Edward K. Welles.

Coadjutor-Elect of Western

Michigan Speaks in Detroit

DETROIT—The Rev. Lewis B. Whittemore, Bishop Coadjutor-elect of Western Michigan, visited Detroit during the week of March 15th. He was the preacher at Vespers in St. Columba's Church, Detroit, on the 15th, and addressed the third weekly session of the Round Table Fellowship at the Central Y. W. C. A., on the 16th.

The Fellowship, sponsored by the diocesan department of religious education, of which Mr. Whittemore was a member during his rectorship at Trinity Church, Detroit, is in its 15th session, and has enrolled 200 so far.

Bar Harbor Clergyman Recovering

NEW HAVEN, CONN.—The Rev. Alsop Leffingwell, non-parochial clergyman of Bar Harbor, Me., is recovering from injuries received when he was struck by an automobile while crossing a New Haven street, and knocked unconscious, suffering shock and bruises for treatment of which he was taken to the New Haven Hospital. He is 67 years old.

Plan Elimination of English Tithe Rule

Government Accepts Report on Partial Disendowment of Church of England; "Church Times" Objects

BY GEORGE PARSONS

LONDON—The Tithe Bill, which the government has promised to introduce, is the outcome of a Royal Commission Report, which recommends a comprehensive scheme for the complete and immediate extinction of tithe rent-charge. To the general principle of the scheme proposed no great objection can be raised. It seems at first sight to embody a reasonable compromise between the rights of the tithe-owning clergy and the present distress of a number of land-owning farmers.

NEW YORK—The NCJC News Service summarizes the background of the British Tithe Bill as follows:

The government has adopted the report of a Royal Commission on the Tithe Rent-Charge. Complicated by a flood of cryptic British terms such as "Queen Anne's Bounty," "Benefice Rent Charge," "Welsh Church Commission Benefice Tithe Rent-Charge," and other categories of church taxes unfamiliar to Americans, the report boils down to the fact that the centuries-old "tithe rent-charge" will be eliminated over a period of 85 years.

According to the plan of the Royal Commission, the amount of the existing liability of those subject to the tax has been substantially reduced. Since this automatically cuts the revenue of the Church or other lay institution which was beneficiary under the old plan, the state will undertake to make up on a predetermined basis a portion of the loss, which is estimated to be about \$67,000,000 for the Church alone. The Exchequer is issuing what it calls "tithe redemption stock" to facilitate this protective arrangement.

ANCIENT LAND TAX

The tithe rent-charge referred to was a tax to the value of some two pence (four cents) an acre collected in produce from agricultural areas until 1836, when the fee became payable in cash. Although called a "tithe" it was apparently very seldom equivalent to 10 per cent. It applied only to certain lands, the income from which was thus taxed for the support of the Church (ecclesiastical tithe rent-charge) or of lay institutions—schools, colleges, hospitals, asylums, etc.

For centuries the tax was locally collected by the bishop, parish priest, or administrator whose institution was concerned. In 1737, however, it was mainly concentrated in a fund which came to be known as "Queen Anne's Bounty"—collected nationally and dispensed by a central authority.

MANY OPPOSE SCHEME

Many in England oppose the new scheme, particularly the colleges of Oxford and Cambridge, which will be seriously af-

Clergy House Damaged in Philadelphia Church Fire

PHILADELPHIA—Fire which broke out in the cellar of the clergy house of St. Clement's Church on Friday, February 28th did damage which was confined to the clergy house due to the presence of mind of the sacristan and sexton. The clergy were compelled by the fire to take rooms in the neighborhood of the church, but practically all the contents of the house were protected through the efficient work of the insurance patrol. The quick arrival of the city firemen prevented probable destruction of a great part of the structure.

Although the clergy have been seriously inconvenienced the regular schedule of services has not been interrupted. A large congregation attended a service in the church on the evening after the fire for the Forward Movement in the convocation of North Philadelphia at which the Rev. Arthur M. Sherman preached, and aside from the slight odor of smoke, no inconvenience was caused.

affected. The *Church Times* believes it an unwise and inequitable plan since it "is for the benefit of the landowners from whose land the tithe is [now] payable." The economic cause of the trouble, asserts this journal, "has arisen from the fact that, during the period immediately after the War, a large number of farmers, many of whom had been tenants on the land, bought farms at inflated prices and are today heavily embarrassed. . . ." To have helped these men, it continues, would have been justified, but they will not be aided by the plan—until the expiration of from forty to sixty years.

The plan, says the *Church Times*, is "confiscation." It adds further, "If conservatives today apply it to the clergy, Communists may hereafter use it to justify land nationalization without adequate compensation." Even so, it does not want to see the Church agitate against the proposal, but to secure certain modifications by lifting the amount to be guaranteed the Church by the government.

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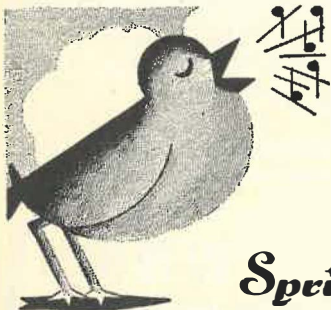
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KNIGHTS OF SAINTS JOHN

Rt. Rev. James deW. Perry, D.D., has received the Knight's Degree of "Brother." One of our National Advisory Council, Bishop Dagwell, received a congratulatory message from Grand Council upon his recent elevation to the episcopate. Bishop Oldham pronounced his blessing in the Accolade when men under Lieut. Commander Pollock were raised to the Emperor degree in the Cathedral. The Bishop of Maine was made a Sir Knight by Archdeacon Saunderson. Outstanding bishops of the Church have accepted membership in this Fraternity. Is it Episcopal? Well, we should say so!

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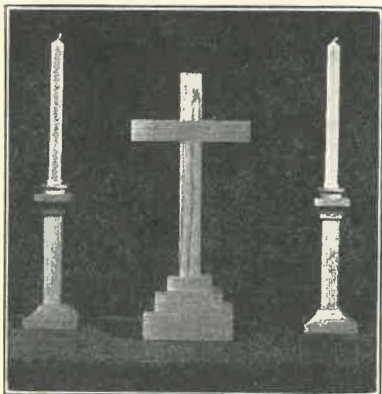
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Plan Coöperation of Church Movie Groups

Cinema Christian Council to be Linked With Other Bodies; Note Decrease in British Church Funds

BY GEORGE PARSONS

LONDON—The Cinema Christian Council, of which the Archbishop of Canterbury is president, reports that negotiations are proceeding satisfactorily for the linking up of the council, the Missionary Film Committee, and the Religious Film Society into one coöperative effort for the production and distribution of religious films, and to develop the use of the cinema in Christian work.

The Cinema Christian Council has as one of its objects the raising of the moral and esthetic standard of the cinema. In this connection it is proposed to call a conference of representatives of those organizations interested in this matter, to be held at Lambeth Palace on May 22d, in order to exchange views, to pool experience and information, and to take counsel as to any concerted action which may be possible.

S. P. G. AND U. M. C. A. SHOW DECREASE

At the annual meeting of the S. P. G. it was stated that the results for the year 1935 show a definite set-back in subscriptions, donations, and collections. The total amount received was £197,824 from this source; £41,732 from dividends and rents; and £33,249 from legacies. The fall on the first item shows a decrease of 2½ per cent on 1934. Notwithstanding this decrease in the General Fund, the society will meet its obligations for 1935 in full, relying on the unusual amount of legacies received.

The U. M. C. A. accounts also showed a serious falling-off in 1935. The total of subscriptions received, apart from special funds, was £58,368, which is nearly £2,000 short of the income in 1934. But against this decrease, an unusual number of legacies produced no less a sum than £21,304, and so the treasurers were enabled to make the usual grants to four dioceses.

CANDIDATES' FUND PROSPERS

The secretary of the Candidates' Five Shilling Fund (Church House, Wakefield, Yorks.) announces that during 1935 £3,157 was subscribed for the training of candidates for overseas work. Since the fund was started in 1905 at least £3,000 has been subscribed every year, and altogether well over £100,000 has been raised. The memorial fund to Canon Bullock-Webster, late secretary of the fund, which closed last summer, amounted to £1,253; this will provide an annual exhibition for the training of a candidate for the overseas work of the Church.

The speaker of the House of Commons has appointed Dr. Alan Campbell Don to be speaker's chaplain, in succession to Canon Carnegie, who has resigned. Dr. Don has been chaplain and secretary to the Archbishop of Canterbury from 1931.

Canon Carnegie's resignation as chaplain to the speaker is generally regretted

Phantom Bell Rings, so

Church Gets a Real One

OKLAHOMA CITY (NCJC)—When neighbors hear a bell ringing from St. Elijah's Syrian Orthodox Church, they will know it is not a phantom affair but a real metal bell.

Last November, persons living near the church were annoyed by the late ringing of a church bell and were somewhat nonplussed when they complained to the Rev. Fr. Shokrallah and he assured them that the church had no bell. Two nights later, the bell rang again and the members of the church felt that they had received a sign from on high to put a bell on their church.

A campaign for funds quickly netted the church more than \$500 and the new large bell was purchased. It was installed at a special dedication service.

in the House of Commons. He has held that office for twenty years, and has never regarded himself as a Parliamentary outsider, bound to the House merely by an official tie. In all things concerning Parliamentary affairs he has taken a lively interest. It was not his habit to quit the precincts immediately prayers were over. Many a day he was to be seen in the lobbies, and when there was a big debate he often seated himself in a corner of the gallery on the speaker's left hand.

CHANGES IN THE EPISCOPATE

The Rt. Rev. E. Neville Lovett, Bishop of Portsmouth, is translated to the Bishopric of Salisbury, vacant by the death of Dr. Donaldson.

Dr. Lovett, who is 67, has been the first diocesan Bishop of Portsmouth since 1927. Educated at Sherborne and Christ's College, Cambridge, he was for ten years vicar of St. Saviour's, Shanklin, then rector of Farnham, and afterwards of Southampton. From 1924 to 1927 he was Archdeacon of Portsmouth. He has shown himself an excellent Bishop of Portsmouth, efficient, understanding, a true Father in God.

On February 24th, in the presence of 15 bishops and an unusually large congregation, three bishops were consecrated by the Archbishop of Canterbury in St. Paul's Cathedral. They were: the Ven. Alfred Edward John Rawlinson, Canon of Durham and Archdeacon of Auckland from 1929, as Bishop of Derby; the Ven. Dennis Victor, recently Canon of St. Paul in Likoma Cathedral and Archdeacon of Shire, as Bishop of Lebombo; the Rev. Frank Oswald Thorne, lately warden of St. Cyprian's Theological College, Tunduru, as Bishop of Nyasaland.

The consecrations were the first of the reign of King Edward VIII, and the mandates bore his signature.

Bishop Jett's Daughter Recovering

ROANOKE, VA.—Mrs. William W. Field, a daughter of Bishop Jett of Southwestern Virginia, having undergone a serious operation at the Jefferson Hospital, Roanoke, March 11th, is reported to be making satisfactory progress toward recovery.

First Essay in Union Series Creates Stir

Bishop Manning's "The Sin of Disunion" Heralded by Daily Press; Other Essays to be Published

NEW YORK—The essay by Bishop Manning of New York on *The Sin of Disunion*, the first of a series of twenty-eight essays on *The Union of Christendom* by various distinguished authors under the editorship of the Bishop of Brechin, Scotland, has aroused great local interest, not only among Church people but also among scores of others. Remarkable enthusiasm was shown by the daily press, the two leading morning papers devoting nearly a column to the essay on the day of publication, with long quotations and display headlines. Seldom has a purely theological pamphlet received such attention by the community.

Bishop Manning's essay is the first of the series to be issued. Publication of the others will take place from time to time until the end of 1937 when the last essay, *A Christian Social Order*, by the Rev. Dr. Frank Gavin, will be published. The series is divided into five groups: (1) The Demand for Union, with three essays; (2) The Causes of Disruption, with six essays; (3) The Present Grouping of Christendom, with five essays; (4) The Possibility of a United Christendom, with eight essays; and (5) Essential Principles of Catholicism, with six essays.

Among the authors are the Archbishop of Brisbane, the Bishop of Brechin, the Dean of Exeter, the Rev. Drs. G. D. Rosenthal, W. F. Lofthouse, C. J. Cadoux, Sparrow-Simpson, F. L. Cross, and R. Ashworth; and the Rev. Messrs. W. G. Peck, Shirley C. Hughson, O.H.C., V. A. Demant, and Humphrey Beevor. The essays are being published for the International Committee of the Church Union by the S. P. C. K., and the Church Literature Association.

Opinion is agreed that certain paragraphs are memorable, as the following:

"The Christian Church has the word to speak which the world now needs to hear. The Christian has the message of a righteous world order, the message which calls men to a fellowship of mutual service and to realization of their complete equality before God. The Christian Church is sent with the Gospel which has power to break down all barriers of race or caste or color, and to unite the whole human race in one great family of God."

The (English) Church Union is issuing the 28 essays in order that the subject of union may be studied both by specialists and by other interested groups. The Rev. Dr. Bernard Iddings Bell is acting as international secretary for the United States, and the distribution is being handled on a cost basis by the Morehouse Publishing Co., at 25 cts. a copy. Any group of five or more persons wishing to form a study class have been requested to communicate with Canon Bell at 130 Hope street, Providence, R. I., for detailed information and help.



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New War Inevitable, Says Bishop Stewart

Chicago Diocesan Tells Meeting of Laymen That Present Negotiations Will Only Postpone War

CHICAGO—Another world war is inevitable as a result of the dominating factors in the world today and the negotiations now in progress in London will only postpone the war, Bishop Stewart told laymen of Chicago at the first of a series of informal Lenten talks at the Hotel Sherman on March 17th.

The factors which the Bishop termed as making war certain are: the contest between religion and Cæsarism, Venus worship, and centralization of population in great cities. The Bishop mentioned Mussolini, Hitler, and Stalin as representative of the first point; he described Venus worship as the "exaltation of the physical over the spiritual." He predicted the eventual passing of great centers of population.

Bishop Stewart is speaking each Tuesday evening to the laymen on the subject of Christianity and the Present Scene. Opportunity is given for questions and discussion. It is the first time such a series has been held in the diocese.

Church Property Seriously Damaged in Fire; Sexton Hurt

BLOOMSBURG, PA.—Raging flames, that followed a series of explosions in a battery station, leveled the battery station and the home of the sexton of St. Paul's Church here, and practically ruined another home early March 11th. Both the battery station and the sexton's home are owned by St. Paul's parish. The church and the rectory are approximately a half block from the scene of the fire.

Said to have been Bloomsburg's fastest spreading fire in years, greatest damage was done to the home of Joshua Morris, sexton of St. Paul's. The frame building was burned to the ground with damage amounting to \$5,000 on the house and \$2,000 worth of furnishings. The sexton suffered a laceration of the knee in removing furniture from the house. He and his family took temporary refuge in the rectory with Canon Stuart F. Gast and his family.

Canal Zone Convocation Meets

ANCON, C. Z.—At the 16th annual convocation of the missionary district of the Panama Canal Zone, which met at the Cathedral of St. Luke, Ancon, on February 22d, Bishop Carson of Haiti, presiding, the statistics disclosed notable increases in the number of communicants and baptized persons.

Deputies to the synod of the second province are as follows: clerical, the Very Rev. S. Alston Wragg; alternate, the Ven. Edward J. Cooper; lay, Major Asa Lehman; alternate, George C. Gade.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., New York and Milwaukee.)

THE ABINGDON PRESS, New York City:

Christ and His Cross. By W. Russell Maltby. \$1.50.

Courageous Adventures. By Laura Hulda Wild. Illustrated. \$1.00.

Men Who Left a Name. By E. Leigh Mudge. 50 cts.

THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE, Washington, D. C.:

The Catholic Tradition of the Law of Nations. By John Eppstein. \$3.00.

COKEBURY PRESS, Nashville, Tenn.:

Sources of Power in Famous Lives. By Walter C. Erdman. \$1.00.

DORRANCE & COMPANY, Philadelphia:

The Soul of George Washington. By Joseph Buffington. \$2.00.

HARPER & BROTHERS, New York City:

Political Handbook of the World: 1936. Edited by Walter H. Mallory. \$2.50.

We Europeans. By Julian S. Huxley and A. C. Haddon. \$2.50.

(Continued on next page)

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Revival Is Coming. By Roger W. Babson. 85 cts.

CHARLES SCRIBNER'S SONS, New York City:
The English Abbey. By F. H. Crossley. With a Foreword by W. Ormsby-Gore. Illustrated. \$2.75.
The Christian Idea of God. By H. Maldwyn Hughes. \$2.00.

The Fatherhood of God. By W. B. Selbie. \$2.00.
Freedom in the Modern World. By Jacques Maritain. Translated by Richard O'Sullivan. \$2.00.
The Last Puritan. By George Santayana. \$2.75.

SHEED & WARD, New York City:
An Augustine Synthesis. Arranged by Erich Przywara. With an Introduction by C. C. Martindale. \$4.00.
Holy Week. By Fr. Bede Jarrett. 90 cts.
The Unfinished Universe. By T. S. Gregory. \$3.00.

THE TELEGRAPH PRESS, Harrisburg, Pa.:
Mother Goose in Washington. Anonymous. Illustrated. \$1.00.

THE VIKING PRESS, New York City:
The Chart of Plenty. By Harold Loeb and Associates. \$2.50.

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 CHURCH LITERATURE ASSOCIATION, London:
The Church, Marriage and Divorce: Comments on the Report of the Joint Committee of the Convocations. By the Theological and Liturgical Committee of the Church Union. 1 shilling.
On the Precepts of the Church. By L. D. Heppenstall. 3d.
Prayer. By Arthur Chandler. 1 shilling.
Why Get Married? Anonymous. 1d.
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Why We Believe in Miracles. Anonymous. 1d.

CHURCH MISSIONS PUBLISHING COMPANY, Hartford, Conn.:
Churchmen on the Kennebec River. By Frederick G. Budlong. 25 cts.
The Story of the Episcopal Church in the United States. By Nelson R. Burr. 50 cts.

COKEBURY PRESS, Nashville, Tenn.:
How to Use the Bible. By John W. Coutts. 50 cts.

FAIRFIELD COUNTY, CONNECTICUT, CLERICAL ASSOCIATION, Norwalk, Conn.:
Historical Sketch of the Fairfield County Clerical Association. By Kenneth MacKenzie. Complimentary.

FLIGHT-WING LOFT, Minneapolis, Minn.:
Christ and His Fishermen. By Albert Leonard Murray. 55 cts., prepaid.

LAUREL PRESS, Chicago:
The New Deal in the Light of the Bible. By Arthur C. Zepp. 50 cts.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:
An Outline of the Prayer Book. By Frank E. Wilson. 25 cts.

THE MOTHERING SUNDAY MOVEMENT, Nottingham, England:
The Feast of Mothering. By C. Penswick Smith. Enlarged Edition. 6d.

OXFORD UNIVERSITY PRESS, New York City:
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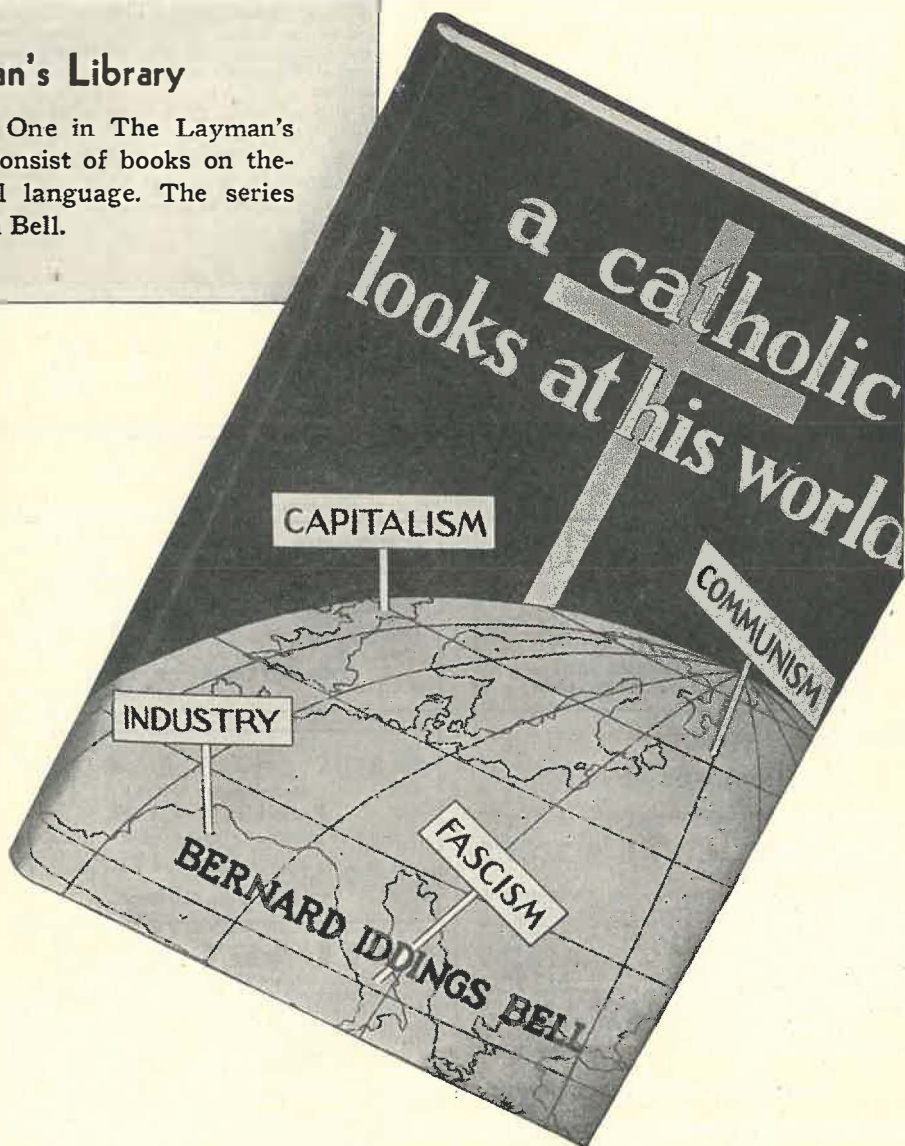
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