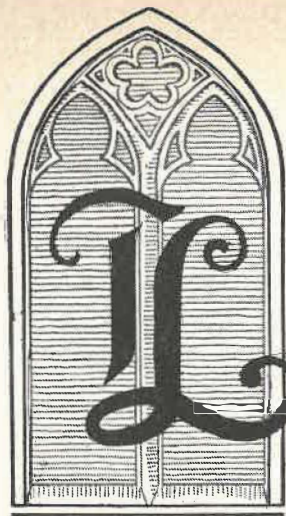
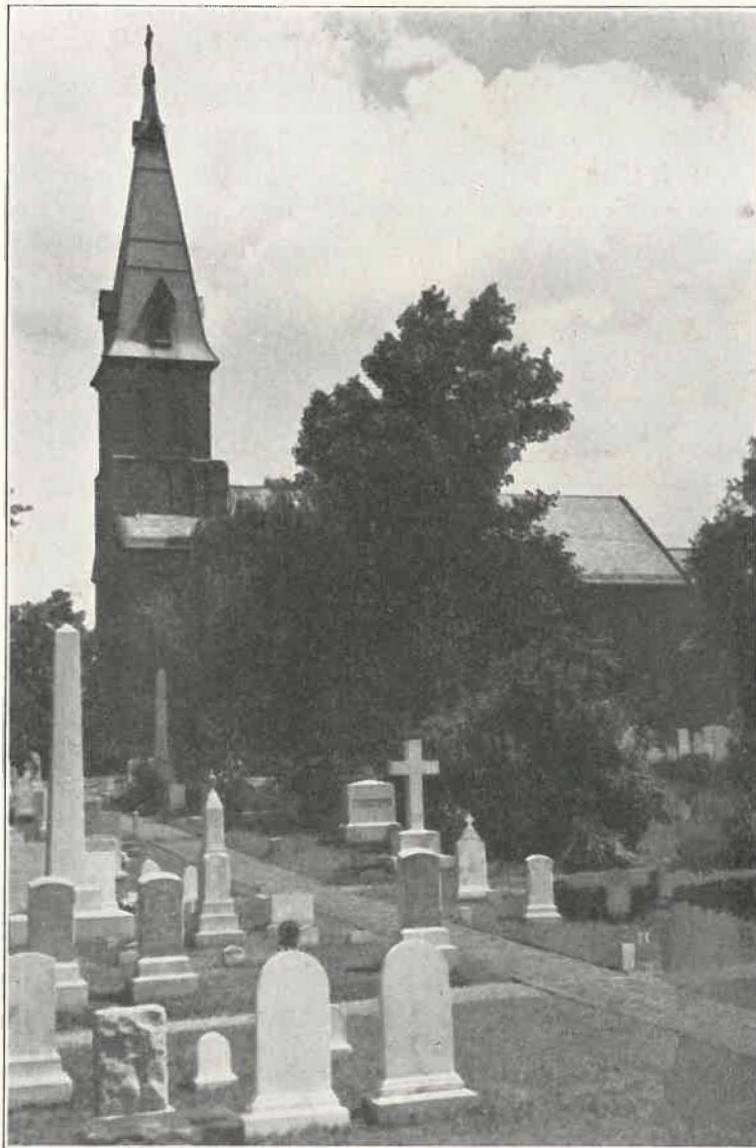
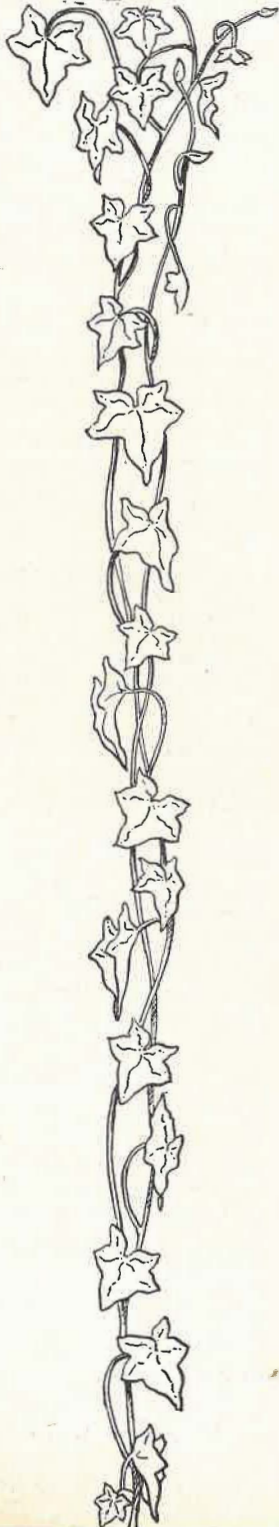


May 22, 1940



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## CORRESPONDENCE

### Marriage and Divorce

TO THE EDITOR: I am writing to thank you for your editorial upon the report of the Committee on Marriage and Divorce of the Woman's Auxiliary.

As a member of the Auxiliary for over 30 years, I agree with much of their report, but in some instances feel that they reverse themselves, and do not maintain the high attitude regarding Christian marriage that this organization should stand for. I refer to their stand on re-marriage after divorce, where they seem to ignore Scriptural authority.

KATHARINE LEE JONES.

Washington.

### The Crucifer

TO THE EDITOR: I, too, wish to voice thanks to Fr. Washburn for his timely letter about the crucifer: That "marvelously crooked elbow" is most disquieting to the over-sensitive mind. It is my belief this attitude on the part of the crucifer is neither European nor American but typically Protestant Episcopalian.

I think THE LAYMAN'S MAGAZINE is just grand, especially the Question Box conducted by Bishop Wilson.

WILLIS WILLS.

Hot Springs, N. Mex.

### Margaret Hall School

TO THE EDITOR: This is to call your attention to the fact that the Margaret Hall School was listed as coeducational in the issue of May 8th of THE LIVING CHURCH. Our school is for girls only.

The same mistake appears in the *Living Church Annual* on page 84. Three or four years ago we took small boys in the day school department, but we have discontinued this practice for some time.

REV. MOTHER RACHEL, OSA.

Versailles, Ky.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

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

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No. 18

## EDITORIALS AND COMMENTS

### Black Friday

**F**RIDAY, May 10, 1940, may well go down in history as one of the great turning points in the long march of civilization. On that day Hitler, addressing his troops on the western front, truly predicted: "The fight which begins today will determine Germany's future for the next thousand years." Had he said that the outcome of the total war which he launched that day by his lightning attack against Belgium and Holland would determine the whole future history of the world, he would have been equally correct.

The first reaction of the world to the Nazi invasion of the Lowlands, following hard on the heels of the occupation of Denmark and the fiasco of the Allied attempt to prevent the conquest of Norway, is one of shocked horror. Here are two small countries together with an even smaller one, Luxembourg, that have exercised the most scrupulous care in attempting to preserve their neutrality—a neutrality specifically guaranteed to them by Hitler himself. Their only crime was a geographical one. They stood between Germany and the narrow strip of water beyond which lie the British Isles—the object of Hitler's greatest hatred and probably his chief objective at the present time. So, when their turn came, they became the victims of the Nazi *blitzkrieg* as other nations and peoples had before them—and as still others may in the near future.

The first lesson of this newest act of German aggression is that neutrality as it has formerly been understood no longer exists. There is no such word in the Nazi vocabulary, and consequently there is no such thing in fact as the "rights" of any neutral. Hitler's war is one for world domination, no less, and any country that is not with him is against him.

This fact, which emerges clearly from the welter of confusion arising from the claims and counterclaims of the belligerent countries, has a profound significance for us as Americans and as Christians. The first important American reaction to it came in the messages of President Roosevelt to Queen Wilhelmina of Holland and King Leopold of Belgium, in which the President definitely assured the rulers of these stricken nations that the sympathies of the American people were on their side. To King Leopold he cabled: "The cruel invasion by force of arms of the independent nations of Belgium,

Netherlands, and Luxembourg has shocked and angered the people of the United States and, I feel sure, their neighbors in the western hemisphere. The people of the United States hope, as I do, that policies which seek to dominate peaceful and independent peoples through force and military aggression may be arrested, and that the government and people of Belgium may preserve their integrity and their freedom." Surely in this statement President Roosevelt was speaking for the American people, regardless of their party affiliations or their views to the relative merits of isolationism or of some form of American participation in the war.

Actually, complete isolationism is no more possible to this country now than it was to France and Britain at the time of the Munich crisis. The war in Europe is not simply a contest between opposing armies moved here and there at the direction of generals and statesmen. It is a spreading disease, a plague that is rapidly extending to every corner of the world. Just as it is impossible to combat an epidemic by a firm determination to have nothing to do with it, so it is impossible to dismiss the war with the statement that it is none of our affair and we shall have none of it.

**A**CTUALLY, whether we wish it or not, the United States is already in the war. American supplies to the Allies are a vital factor in their ability to oppose the onward march of Hitler's legions. The capacity of American factories to build and ship airplanes is a matter of the greatest importance to the French and British, faced as they are with German superiority in the air which gives them a definite advantage in this new vastly intensified modern warfare.

So American public opinion is also a factor of the utmost importance. The question that we must decide in this country is not whether or not we shall remain neutral, since that question is one that has lost all but academic significance. It is rather the degree of belligerency or non-belligerency that shall be ours and the way in which we shall conduct our foreign policy to protect those values of life, liberty, and the pursuit of happiness for which our country was founded and which are so definitely at stake in the war today.

As Americans, our sympathies are wholeheartedly with

those countries with which we share our belief in freedom and democracy, and particularly with the peoples of Norway, Denmark, Holland, and Belgium, whose efforts to preserve peace and neutrality have been frustrated by the ruthlessness of their Nazi neighbors. Nevertheless, it is still true that war itself destroys those values which we hold dear and that we can best preserve them for the civilization of the future if we continue to refrain from actual military participation in the war. Sometimes the course of what President Wilson termed "watchful waiting" is more difficult than actual belligerency, but it is no less important and it is the role that seems to be ours at the present time.

**A**S CHRISTIANS our course is even more difficult. Whatever the degree of provocation we must not yield to the way of hate. Our Lord was faced with great temptation and great provocation when he laid down His timeless injunction to His followers to love their enemies and to answer persecution with forgiveness. That means that for Christians the way of revenge and reprisal is forever closed, and whatever choice we make must be guided by Christian love.

Some day even this terrible war must end and the world will turn again into pathways of sanity and peace. Perhaps it is our function as Americans and as Christians to keep these pathways open. Our fervent prayers and the preservation of our American ideals may be a greater contribution to the civilization of the future than the use of our military, naval, and air forces could possibly be. In the long run moral values are more important in tipping the scales on the right side of civilization than are military campaigns.

The Cincinnati *Enquirer*, in an exceptionally discerning editorial, recently expressed this view as follows: "Probably it is not realistic to anticipate very much impact of religious faith on the diplomacy of a warring continent. But we shall not be far from the truth if we insist that only through the power of religion will any decent peace ever be achieved, or any better world order be established to succeed our present international anarchy."

Hitler has placed his faith in the force of Nazi arms to determine the dominant position of Germany for the next one thousand years. The only effective answer to force is love. Let us place our confidence in the Christian religion to carry forward civilization not merely for one thousand years but until it shall culminate in its full flower, which is the coming of the Kingdom of God on earth.

### The Methodists and the Vatican

**W**E GREATLY regret the action of the Methodist General Conference in formally opposing the President's appointment of Mr. Myron C. Taylor as special representative at the Vatican. It seems to us that the storm of criticism of this appointment that has been raised in Protestant circles has been based almost entirely on prejudice rather than on fact.

The world is engaged in a life and death struggle—a war that will probably affect the future of the world more profoundly than any previous one in history. Two of the strongest forces for peace that remain in a war-torn world are the American government and the Papacy. Surely it is only common sense that the heads of these two great peace-loving institutions should keep in touch with one another in order to correlate their efforts for peace and make them as effective as possible. To raise a cry of alarm when the President takes the simplest and most direct method of accomplishing this purpose is as unreasonable as it would be to demand that

firemen should wipe their feet on the doormats when entering the house to fight a major conflagration.

We recently attended a convocation meeting in our own Church at which a resolution demanding the recall of Mr. Taylor was introduced. We are glad to say that the proposal was promptly and decisively rejected. We note also that there was a large minority vote against the resolution adopted by the Methodists—234 to 393, a really significant margin of dissent.

We agree with the *Churchman* that the furor over the Taylor appointment "is something of which no true American in our opinion can be proud—and no Christian ought to be." We are glad that our own Church has remained relatively free from it and we earnestly hope that the mission of Mr. Taylor, a communicant of our own Church, will henceforth be free of partisan attack so that it may accomplish something toward preventing the spread of the war and correlating two great influences for war peace.

### Through the Editor's Window

**L**AST week I wrote from Salt Lake City where I was attending the synod of the province of the Pacific. Before leaving that delightful intermountain city I had the pleasure of visiting our two fine Church institutions there—Rowland Hall and St. Mark's Hospital. The former is doing a fine work in the Christian education of Western girls and the latter is maintaining high standards of Christian medical service. Both of them are definite assets to our Church in a community that is predominantly Mormon, and Churchmen may well be proud of the work they are doing.

From Salt Lake I went by train to San Francisco where I spent two busy days presenting the cause of the Church press at convocations and other meetings on the cordial invitation of Bishops Parsons and Block. I also had the privilege of attending the commencement of St. Margaret's, the deaconess training school of the Pacific coast, and of visiting the Church Divinity School of the Pacific. I did not have an opportunity to see in action the splendid School of the Prophets, established by Bishop Block on the model of the College of Preachers at Washington, but I heard much of the fine work being done by this method, which is bringing new strength and vigor to the Church along the entire Pacific coast.

From San Francisco I went to Los Angeles where I also spent two busy days (and hot ones, too!), talking about the Church press at half a dozen meetings of the clergy and lay people of the diocese. Southern California is one of the most rapidly growing parts of the country and the Church has a tremendous opportunity in that section. Bishop Stevens and Bishop Gooden are well aware of the importance of taking every advantage of this opportunity and they are fortunate in having some splendid priests and lay people to work with them in doing so.

Before returning to Milwaukee I took a day off to go deep sea fishing—my first experience of the kind and a very enjoyable one. My catch was not very large, consisting only of one barracuda and a coat of sunburn, but the former made good eating and the latter is the envy of my friends here in Milwaukee where it is still early spring.

And so back to my desk and the large and varied stack of mail that has accumulated in my absence. Does anyone have as interesting and varied mail as the editor of a Church periodical?

CLIFFORD P. MOREHOUSE.

# Clergy Placement and Unemployment\*

By the Rt. Rev. S. Arthur Huston, D.D.

Bishop of Olympia

IF THE relationship between pastor and people is merely a contractual relationship between the vestry as employer and pastor as employee, then we are wasting our time over clergy unemployment. Any secular employment agency could probably do a more effective job, for the usual consideration.

We do not, however, so conceive the Church or her ministry. The Church is a family and not a factory. Her ministry is not merely a profession, but a vocation to service. These fundamental conceptions do not eliminate the contractual relationship which comes to exist between a bishop and his diocese or between a rector and his parish, but they point unmistakably to the necessity of interpreting these contractual relationships in terms of the ethics of a family and not those of an employment agency.

All of this was thoroughly considered years ago by the Commission on the Ministry. In philosophic manner that commission reviewed these fundamental concepts of our Church and her ministry, yet it was forced to the conclusion that while "we claim to be corporate or Catholic in tradition, insofar as the utilization of our clergy is concerned, our practice is distinctly congregational." Their findings make interesting reading, and they are sound. I shall quote just two of them:

(1) "If he (the clergyman) is a member of a body corporate, then there should exist in that body some representative of the body with power to utilize the services of said clergyman to the best advantage of the body. This representative of the whole body should be subject to the advice of both clerical and lay members so as to preserve the liberty of the individual clergyman on the one hand and that of the congregation on the other."

(2) "Therefore, responsibility for the wise utilization of the capacity of every clergyman should be fixed by canon as jointly the responsibility of the vestry or other representative body involved and the bishop of that diocese, acting with or without the advice of the standing committee or other designated committee as may be determined by the diocesan convention."

It will here be observed that the Commission on the Ministry (for what reason I know not) in the latter of these two findings conceded to the bishop the right to act in the premises "with or without the advice of the standing committee or other designated committee," etc. Such concession cannot be permitted to stand if we are to have corporate action and corporate responsibility, and the concession was not retained by the commission in the proposed revision of Canon 20.

At this point it is pertinent to review the present system. We now have, in fact, two systems, such as they are. The one has to do with the rectors of parishes, the other with priests in charge of missions.

I shall dismiss from consideration in this article the latter method, with the fewest words. It may be that an occasional presbyter emerges from his experience as priest in charge of a mission with ill will toward his bishop when the bishop has felt it necessary for the good of all concerned to remove him. But I am sure that such instances are no more frequent than

those in which the bishop has emerged with something decidedly less than the good will of a mission because of its unhappy experience with a given incumbent. There are always two sides to this type of occurrence. This system of placement, which also involves removal for cause, may have its defects. Nothing but a statistical inquiry could determine whether it is more or less defective than the present system "of the filling of vacant cures" in parishes. But it does not happen to be the system about which the Church at present is concerned, in spite of the fact that the number of clergy and communicants who are subject to it constitute a considerable percentage of the whole.

It is the system embodied in our present Canon 20 entitled "Of the Filling of Vacant Cures" which has given rise to the discussion for the past 15 years or more, of clergy placement.

Here certainly is a fine example of a legislative "Thou shalt not" without any teeth!

The contents of this canon are purely negative, and dubiously preventive at best. "No election of a rector shall be had until"—but when one comes to analyze the proviso, he discovers that all that it amounts to is that "the relation between the minister and the parish" is held up until the ecclesiastical authority has formally notified the secretary of the convention that he is satisfied "that the person so chosen is a duly qualified minister, and that he has accepted the office."

Dr. E. A. White (in his annotated *Constitution and Canons Governing the Protestant Episcopal Church* p. 464) discusses at some length the meaning of the undefined term "qualified minister." He maintains that "the term must be understood in the same sense in which it was used in the English law, and that sense, we have shown, was the 'general fitness' of the minister in question." Furthermore he asserts that "Canon 20 refers to the consent of the bishop to the election of a minister as rector of a parish, and recognizes his right to be satisfied of the qualifications of such minister before giving his consent thereto."

It is needless to remark here that the lack of clear definition within the canon itself has caused more than one unpleasant situation to arise between vestries and bishops. The power of veto is a negative provision at best. It can do nothing to prevent the calling of a man of excellent qualifications but who may lack those most necessary to the parish in question.

ANY REASONABLE study of unhappy pastoral relationships will convince one that they are frequently due, not to the rector's incompetence nor to any inherent cantankerousness in the parish, but to the unsuitability of the man for the place, or of the place for the man.

When such a situation becomes acute to the breaking point, then it is that the vestry discovers that the freedom which it had in initiating this relationship under the terms of Canon 20 does not exist when it comes to dissolving it under the terms of Canon 40. Here the Church functions as a family. The bishop of the diocese and all the clergy and all the laity as represented by the standing committee are involved when an unhappy pastoral relationship has to be dissolved. Why it does not function as a family but is subject to the whimsicalities of only one element of the household (the vestry)

\*This is the second of two articles on this subject by Bishop Huston, who is *ad interim* chairman of General Convention's Joint Commission on Placement of the Clergy. The first article appeared in the May 15th issue of THE LIVING CHURCH.

when this same relationship is established is decidedly inconsistent, to say the least.

As long as parishes operate in this respect without regard for the fact that they are constituent elements of a diocesan family, we shall merely perpetuate the present diocesan helplessness in those all too frequent situations where the rector complains about his vestry or the vestry about the rector, and where the parishioners sometimes complain about both.

To what extent such situations are remediable by legislation may be open to question, but it will be admitted that an ounce of prevention is worth a pound of cure. Let me reiterate that the concept of the Church as a family bulks large in Canon 40, "Of the Dissolution of the Pastoral Relation," which is as it should be, but it is conspicuous by its absence in Canon 20, "Of the Filling of Vacant Cures."

Here then, in my judgment, is the first point of attack. Make the same group, *i.e.*, the bishop and standing committee, or the bishop and a special committee (the latter to be elected in the same manner as obtains in electing a standing committee) the responsible agents for nominating to vestries the properly qualified prospective rectors from whom the vestries still have the liberty of selecting.

If the General Convention is not willing to take some such step as this in the direction of prevention, it can hardly be expected to countenance any more flexible method of dissolving an unhappy pastoral relationship than that which is embodied in Canon 40, the last resort.

Any diocese not satisfied with this may adopt legislation of its own provided nothing therein contravenes the rights of any of the parties as Canon 40 provides.

Canon 20 is not so specific in stating that it is not applicable when dioceses have their own legislation, but it would seem that this liberty may be inferred from Section IV:

"A minister is settled, for all purposes here or elsewhere mentioned in these canons, who has been engaged permanently by any parish, *according to the rules of said diocese* (italics mine) or for any term not less than one year."

This last phrase is also interesting. It was placed there in recognition of the Maryland vestry law which forbids the election of a rector for a term longer than one year; but as is maintained by Dr. White (*op. cit.* pp. 470-471):

"He must be engaged for at least one year, if not permanently engaged. If no time limit is fixed in the call, it is understood that he is called for life, or until both he and the vestry agree to a termination of the rectorship, or unless the pastoral relation be terminated by the bishop in accordance with the canon in such case made and provided."

ONE CAN only wonder whether the average vestry is aware of the fact that it is quite within its canonical rights in calling a rector for a specified term of one or more years. Certainly the theory which seems to prevail that every man called to a rectorship is called for a life tenure (as of course he is, if no term be specified) results in an exceedingly one-sided contract at best. The rector terminates it at will, if he receives another call which he desires to accept, and in spite of the fact that Canon 40 expressly provides that "A rector may not resign his parish without the consent of the said parish or its vestry," etc. But whoever heard of this contractual relationship being made to stick when a rector has signified his intention to resign?

But if the services of a given rector are unsatisfactory to the great majority of his people including his vestry, what can the parish do about it? Nothing whatever, if the rector is determined to make the contractual relationship stick, unless

and until the situation becomes so critical that the process set forth in Canon 40 is invoked. But long before this, many will have withdrawn their presence and their support, and that contemptible attempt "to starve him out" will have begun. At this point it will be observed that the family ethic has completely disappeared and the pastoral relationship has degenerated to the level of a quarrel between employer and employee.

Canon 40, necessary as it may be under certain circumstances, has no reference to, nor does it accomplish anything for that large number of clergy who for one reason or another are unhappy in their several parishes, or restless and eager for a change. It will at once be remarked that this unhappiness or restlessness is not to be encouraged by legislation. Granted, but it is at least conceivable that it might be greatly reduced if men who are desirous of a change had a dignified method on which they could depend for making a change, and one which would be free from all implications of parochial discord.

I am not optimistic enough to believe that any legislation of this character can be drafted that would be accepted at Kansas City in October next. What I do hope for is that General Convention may be willing to incorporate the family concept of the Church in a canon on clergy placement, giving it the archaic title "Of the Filling of Vacant Cures," if we must. But at any rate, a canon wherein the filling of vacancies in parish rectorships shall be made a matter of concern to the whole diocesan family. If a group of clergy and laity with their bishop can become schooled to a concern for the placing of properly qualified clergy in places for which they are best adapted, it is at least reasonable to suppose that Convention may later on be willing to broaden the scope of this committee's powers to include something like a periodic survey and inquiry into all the pastoral relationships within the diocese. Such a representative committee performing its work sympathetically and with concern for justice to clergy and laity alike could easily become a consultative body of tremendous value.

AGAIN I say, such proposals if adopted will not solve overnight the problem of clergy unemployment, but ultimately they would do much to reduce the same, especially that type of unemployment which is too often the result of one or more unhappy pastoral relationships which should not have been initiated in the first place, but which are practically unpreventable under our present inadequate system, which is negative rather than positive in character. This may seem to some like a very small legislative mole-hill to eventuate from such a mountainous accumulation of words as that which has piled up on this subject over the last 15 years. But anyone acquainted with the sweet amiability with which General Convention countenances change and the speed with which it rushes into reforms, will anticipate little more.

On the other hand if the present Joint Commission on Clergy Placement and Unemployment cannot in October next accomplish even this minimum of improvement, the Convention should dismiss us who have given much time and thought to the problem from "further consideration of the matter" and take the responsibility for saying to the clergy and laity who look to it for help in this matter, that none is forthcoming.

Your Joint Commission has been charged with the responsibility of making a report embodying recommendations to the next General Convention. An interchange of opinions at this time will be helpful. I wish to thank the editor of THE LIVING CHURCH on behalf of the commission for having invited its *ad interim* chairman to present the subject. For any inadequacy of treatment or for the expression of any personal opinions, the commission is not responsible.

# The Pressure for Unity

*From an Address to the Synod of the Province of the Pacific*

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

**I**F EVER in the affairs of weak and sinful men one can see the hand of God at work, that time is today in the affairs of His Church. The unity of the Church has been from the days of its beginnings an essential matter. No heresy in all the long story of Christianity has been so disastrous as the heresy of division; and we must not forget that in the New Testament days heresy did not mean theological divergence from some accepted doctrinal standard. It meant definitely a divisive spirit—the source of division. Most of the theological questions which have divided the Churches have been insignificant compared with the scandal of Christian division itself, the failure of the followers of Jesus Christ to be able to live together and settle their differences in the spirit of their Lord.

But while all Christians have prayed for unity and believed that Christ should not be divided, most Christians have most of the time accepted the divisions in which they have found themselves involved as more or less inevitable (like the silly notion concerning war) and have complacently assumed that their particular group is right, must be right and that somehow in his own good time God will make it clear. That is true, I think, all the way from the great Roman Church to most of the little marginal sects which diversify and divert our American scene. Thus after the Reformation little by little the Protestant world settled more and more into groups which accepted with equanimity the divisions. They knew in their hearts they were wrong. They knew that God wills, that Christ demands unity; but—you know the story.

And then 50 or 60 years ago in the Protestant or non-Roman world a new vision of unity began to catch the eyes of the spirit, and the modern movement toward the restoration of unity began. There were many small practical reasons brought forward. We in America had dismal pictures, still true enough, of wasted resources in the small towns but this movement itself was fundamentally due to the dawning group consciousness that the days of unrestrained individualism were past, that the future lay with coöperative and collective social orders; and that stirred men (it is all God's working) to see again that unity is God's purpose.

Whether or not my suggestion of the ground of this new concern for unity is correct, what is certainly true is that it was not the off-spring of what one might call practical considerations. It grew from the longing to realize what Christian love means. And so it grew stronger and stronger, through small groups on to larger. Edinburgh in 1910, Stockholm, Lausanne, Jerusalem, and Oxford, and again Edinburgh, Madras are visible signs of it. And as the tension in the world of nations grows more terrible, as armaments pile up, as ruthless power-seeking leaders arise, as the dreaded war comes at last, as philosophies (really religions) hostile to the very meaning of Christianity grip whole nations, the work of 50 years and the prayers of the saints since the beginning, almost suddenly seem to bear fruit.

Over great areas of the Christian world, over the hearts of people who had been nurtured in petty systems there begins to sweep the great tide of love and understanding. The One Holy Church, the Body of Christ, its members knit in love to Him and to one another, begins to be a reality. The American

Christian discovers his brother in Norway, in Russia, in those queer little Balkan States, 50 years ago only names to him. The Japanese Christian finds that armies and bombings and the sordid ambitions of military cliques cannot separate him from his brother in China across the narrow seas. English and French Christians today are praying for and with their German brethren.

The need of the moment, the urgent, the overwhelming need of ties that can hold across national and racial boundaries, of a love that can bear the weight of a new international order, that need is being met, inadequately, imperfectly as yet, but vaguely recognized in the arena of national policies, but a very real thing. In the hour of the world's greatest need the Churches of Christ are awake, alert, feeling their own amity, aware of the call of God upon them. Am I not right in saying that the hand of God is visible? That those pioneers in the last century who began to tell men of the need of unity were the instruments of His will?

**T**HE need of unity grows. The problems of unity do not decrease, but they do take on a different aspect. In all the history of the Christian Church we have never had the same situation to face.

The problems which faced the official Church in the Middle Ages, *e.g.* when innumerable small sects arose, are not our problems. The problem of maintaining unity when the medieval Church was shattered upon the demand of men for a new and free life is not our problem. The old formulae of inerrant Scriptures, of infallible Church or infallible Pope are merely patched wineskins. They won't hold the new wine of this age. The so-called Ecumenical Movement is a new phenomenon in Christian history. There has never been anything like it before. It is beginning to fashion new wineskins to hold this new wine of passionate longing to be one with Christ. Great conferences—they have been held before, but a World Council is a new thing under the sun. And we have not been afraid to go forward and be part of it—we Anglicans who love to talk and hate to move.

And we Anglicans in America have done more than that. We have known that for many Church groups to come together was only a matter of practical adjustments. We have known that in other cases fundamental doctrinal positions must be bridged. We have also known that foremost in all the needs is some way of bridging the gap between Churches with different traditions of the ministry—especially those that have held to the historic ministry, the Catholic tradition, and those which have chosen another way.

This was not so difficult of solution in the days when national Churches were the normal form of Christianity. Whatever the Church of England required in ordination for its own ministers it was pretty much taken for granted that any really national Church must be accepted as having a valid ministry. So Cosin, so Andrewes, so other great Anglicans believed; but after all they lived in a different world. There was no problem of Church unity such as we know today. Division was new. The movement was in the other direction. Furthermore, we no longer, certainly in America, can think of national Churches in the same terms as did they. Church

and State are separated. "As the prince, so the people" served in sixteenth century Germany. It is meaningless today.

In just the same fashion when we face the Christian world of today and try to think of its unity, we realize that it is simply no longer possible to deal with the problems raised by the ecumenical movement in that delightfully simple fashion which guided so much Anglican thinking 100 years ago. Romans, Greeks, and Anglicans, because they have the historic ministry, constitute the Church. Other Christians were Christians but entirely dependent upon the indulgent mercy of a loving Father who never intended that anyone outside the established frontiers should be saved. It did not make any difference that neither Rome nor the East accepted our view. It held the field for us.

But it can hold it no longer simply because conditions are entirely different. The old wineskin, patched and painted, bursts with the new wine of the ecumenical vision of today. The Lambeth Conference makes no question of the spiritual efficacy of non-episcopal ministries. Our theologians and our official leaders raise no question that Presbyterian and other ministries are real ministries of the Word and Sacraments. Men who have met their brethren in prayer and worship, in conference and social action, and found them great and loyal Christians can no longer say "We are in and you are out." They can say "We have treasures which we believe you have not. You have treasures which we know we have not." The old wineskins are quite useless to hold this new wine. New wineskins must be fashioned.

It would be far from my purpose and utterly inappropriate I think on such an occasion as this to make the pulpit a platform for controversy. South India plans, concordats, dual memberships, consistent and complete mutual ordination, full recognition of orders all around, intercommunion—all these are wineskins in the fashioning. They need our thought, our prayer, our careful conference. In the end they must have, some of them, our legislative approval.

My words are only directed by one purpose—to emphasize our Lord's own word that life is ever changing, that new conditions require new approaches, that new problems can be solved only by new formulas, by new ways of thinking. The good old wineskins have served their purpose. Stop patching them. Hang them on the wall. Get inspiration from the memories of the men who made them, the causes they enshrined, the saints and sinners who drank from them. But hang them on the wall and get to work making the new skins.

It is a heady wine they have to hold. But we must not delay too long. We must not delay too long and talk too much. We must not have it said of us as of a certain famous statesman, always just too late. It is the hour of need and our Lord calls. Over all the world his children suffer, over all the world they lift their voices seeking oft-times they know not what, groping in ignorance, stumbling in sin, yet seeking that saving power which only a united Church, the wounds in His Body healed, can bring them.

It is the hour of need. Our Lord calls. We must not fail Him.

#### Dangerous Drifting

**D**RIFTING is a very pleasant pastime on a sunny day on a smooth sea. Yet in one's religion, while it may be pleasant to the one growing careless, it really means the danger of spiritual death.

Every priest knows the danger of the drift. Every priest sorrowfully remembers souls once full of the love of God, alas! now rapidly growing cold. For drifting is responsible for most spiritual wrecks.

—*Saint Alban's Messenger.*

## BOOKS OF THE DAY

Edited by Elizabeth McCracken

Dr. Scott's Brilliant Study of the Book of Revelation  
THE BOOK OF REVELATION. By E. F. Scott. Scribners. \$2.00.

**T**O THE ordinary reader the Book of Revelation is either a sealed mystery, to be left severely alone, or else a field for phantastic speculation; to specialists the Book perhaps presents fewer important points of disputed interpretation than any other part of the Bible. The reason for this difference lies in the specialist's knowledge that the apocalyptic writings belong to a recognized type of literature with rigid rules of its own; rules that the Book of Revelation adheres to meticulously.

These rules demand that world history shall be set forth as progressive degeneration ending in catastrophe. That as the catastrophe approaches "woes" of all sorts shall be predicted. That the powers of evil shall appear in certain forms and do certain things and that, in contrast, angels likewise shall fill certain roles. Essential to a complete apocalypse is a Messianic battle according to a traditional plan, followed by the final elements of the eschatological drama in fixed order; while superimposed on the whole is a chronological scheme dominated by the number seven.

When the Book of Revelation was written these rules were something more than two centuries old and were accepted by all as inevitable to the apocalyptic form; but just because they were so venerable and inviolate, they were looked on as little more than conventions. Every apocalypticist followed them but the material in an apocalypse which they demand is not the material the author took seriously; to ask, for instance, the significance of the third trumpet in Revelation is to ask a question that has no answer. In other words, in the Book of Revelation to know what *not* to explain is more than half the interpreter's task.

This is the principle that Dr. Scott has followed in his present work. After a brief summary of the nature of apocalyptic and its place in history, he analyzes the Book, section by section, carefully distinguishing between the parts that belong to the traditional scheme and the parts in which the seer's own message is conveyed. As he is writing for non-technical readers he does not push his analysis further than is strictly necessary to make the distinction clear; his book can be read with so little effort that it can justly be called a "popular" work.

After this analysis he goes over the Book again, now dwelling on it solely as a Christian writing. This part of his work is his individual contribution to his theme; and it is a part from which specialists can learn as well as laymen. We hear much, for instance, of "the un-Christian brutality of the Apocalypse," of which, no doubt, certain sections are far from gentle. Not a little of the "brutality," however, belongs to the tradition rather than to the seer, and for the rest Dr. Scott does not and cannot apologize. The seer is stern but Christ could also be stern; a real sternness is essential to Christianity. There are many ages, not the least our own, where forgetfulness of the sterner aspect of our religion can do untold harm; in these ages the need for the sternness of the Book of Revelation is urgent.

As the publishers have followed the recent unfortunate custom of forbidding all citation "in any form," illustration of this review by quotations is prohibited by law. It must suffice to say that Dr. Scott's genius for finding the exact words to express his thought has never been more brilliantly evidenced than in this his latest work.

BURTON SCOTT EASTON.

#### Penny Christians

**D**OES it not go without saying that too many of us are just penny Christians—the result of the penny Sunday school habit? Think of giving a child a quarter to go to a movie each week and then a penny or a nickel for Sunday school—which, sad to say, means the Church too often to the child. We shall not make much progress until a lot of us adopt a proportionate giving practice, whether it be the tithe or something else.

—*Bishop Jenkins.*



# NEWS OF THE CHURCH

## New Chicago Bishop to be Elected in Fall

Successor to Late Bishop Stewart to be Chosen at Special Session in late September

CHICAGO—Election of a successor to the Rt. Rev. George Craig Stewart, late head of the diocese of Chicago, will take place sometime between September 15th and 30th, according to Bishop Randall, Suffragan of Chicago, who announced that he will issue a call for a special convention later this month or early in June.

Since at least 60 days must elapse between the time the call is issued and the convention held, the earliest date on which the convention could be held would be late in July or early in August. This would be at the height of the summer vacation period, and a postponement until after September 15th was deemed wise.

Election of the new diocesan at that time would make possible ratification of his election by the House of Bishops and the necessary lay authorities at General Convention.

Consecration services for the new bishop would then take place in November, according to present plans.

## American Church Union to Hold Regional Conference in Louisville

LOUISVILLE, KY.—A regional conference of the American Church Union will be held on May 30th at Grace Church here.

There will be a sung Mass at 10 A.M. Speakers at the afternoon session will be the Rev. A. J. Dubois, chairman of the ACU Washington-Baltimore regional unit, and the Rev. W. P. Lander, general secretary of the ACU.

## Bishop Brewster of Maine Announces His Resignation

AUGUSTA, ME.—Bishop Brewster of Maine announced May 15th to the annual convention of the diocese that he will present his resignation as diocesan to the House of Bishops when it meets at Kansas City in October.

The Bishop gave his age as the reason for his resignation. He will be 80 years old on November 25th, and has been Bishop of Maine for 24 years.

In point of consecration, Bishop Brewster is the senior diocesan Bishop in active service.

Bishop Brewster's resignation, if accepted by the House of Bishops, will take effect December 31st of this year.

One of the few living members of the House of Bishops who have seen longer service there than he is the Rt. Rev. Chauncey Bunce Brewster, his older brother, who resigned as Bishop of Connecticut in 1928. He too was 80 years of age at the time of his retirement from active service.

## "Only a Matter of Time Until U. S. Enters War"

TORONTO, CANADA—It is only a matter of time until the United States enters the war, the Rev. Dr. F. S. Fleming, rector of Trinity Church, New York, commented after his address at the annual Toronto synod service held on May 8th in St. James' Cathedral.

"We certainly are entering it economically at any rate. If it lasts long enough we will be in it just as we were in the last war."

He had previously told the congregation that "the one thing that can't exist in religion is neutrality." A government could be neutral, but no Christian could "cloak himself under any garb of religion" and still claim to be neutral, he insisted.

## Pacifistic Dangers Outlined by Bishop

Bishop Manning Calls Ultra Pacifism Useless and Gravely Harmful to Christian Civilization

NEW YORK—Ultra pacifism is not only useless, but gravely harmful, Bishop Manning of New York declared on May 14th during the convention of the diocese at the Synod House here.

Describing the disastrous effects of the conflict in Europe, Bishop Manning said:

"In such a situation can any Christian or any American be neutral? In such a situation is our entire moral duty covered by the phrase 'Keep America out of War'?"

"We all abhor the very thought of war. We all hope and pray that it may not be necessary for us to take military action. But I hold that we owe our fullest help, both moral and material, to those who are fighting for the right of the democratic nations, large or small, to live.

"I hold that it is the duty of our great nation to let the whole world know where we stand and to give immediately our utmost material assistance to those who are struggling at untold cost to uphold the principles of human life for which our nation stands, and upon which Christian civilization and all that we hold most sacred depend.

"What further may be required of us no man can now say. But in this day of world tragedy and world crisis, our prayer must be not merely that we may be kept safe, not merely that we may be spared from the horrors of war, but that justice and liberty may be preserved in this world and that as a nation we may be given vision to see and strength to do whatever is right."

### PACIFISTS HELPING WAR MAKERS

The Bishop added that it is useless to declare that because war is evil, we will have nothing to do with any war. Such declarations "hold up a wrong and mistaken idea of Christian duty, they are morally confusing and misleading, and they play directly into the hands of the aggressors and the war makers." He continued:

"None of us, as Christians and Americans, can be willing to see this world ruled by the forces and the principles, of Nazism or of Russian Communism.

"We all know that there has been wrong doing in the past in which we and all the nations have had our part, we all know that there have been and are inequitable international conditions which must be righted, but any who say that in this conflict both sides are equally guilty are indeed morally blind and are themselves guilty of most grave injustice."

Bishop Manning stated that in view of the tragic events taking place in the world, he and Bishop Gilbert, Suffragan of New York, were quite willing that no action be taken in regard to the election of a second suffragan bishop.



AT THE CONSECRATION OF BISHOP JACKSON

The new Louisiana diocesan (left center, seated in Bishop's throne) was consecrated on May 1st by the Presiding Bishop, who is shown above standing at the altar.

## Stand of Pacifists Criticized by Bishop

Bishop Brown's Sermon on Extreme Pacifism Brings Protest From 50 Pennsylvania Clergymen

PHILADELPHIA—Without mincing words, nor hesitating at all to mention by name those whose position he was criticising, Bishop Brown of Harrisburg scored the stand of extreme pacifism in a sermon before the convention of the diocese of Pennsylvania on May 6th in Holy Trinity Church.

Bishop Brown's sermon created something of a stir in Quaker Philadelphia. The daily press gave it considerable space, quoting the Bishop as saying that "our children and our children's children will have to pay dearly for our neutrality today."

The convention itself became excited by the sermon. On May 7th the Rev. Charles S. Martin gained the floor and read a statement with 50 signatures attached taking exception to Bishop Brown's viewpoints.

### PUBLICITY FEARED, DESIRED

The Rev. James M. Niblo took the stand that the statement should not be allowed to gain publicity, lest it be interpreted by the public to be the official position of the convention. This disclosed the fact that the signers of the statement wished for just such publicity that the public might not be misled through the belief that Bishop Brown had stated the convention's position.

The convention was fully appreciative nevertheless of Bishop Brown's kindness in being its guest preacher and cognizant of the fact that he was stating his own position with a freedom that was fully within his rights and privileges.

The statement of the dissenting clergymen included quotations from the November, 1939, pastoral letter of the House of Bishops, In Days of War:

"War as an instrument of national policy is a hideous denial of God, and His condemnation rests upon it. It is rationally unjustifiable, morally indefensible, and religiously irreconcilable with the love of God and neighbor, and it is wholly incompatible with the teaching and example of Our Lord, Jesus Christ."

### CLARIFIES STAND

Clarifying his distinction between an aggressive and defensive war, Bishop Brown said in a statement to the *Evening News* of Harrisburg:

"I agree with the pastoral letter but that does not apply to war in defense of liberty, in defense of home, wife and children, in defense of religion. In other words, I cannot agree that George Washington was less a Christian when he led the forces of America in his battle for independence against an oppressive government than he was before he took up arms. I cannot agree that Patrick Henry was pagan and anti-Christian when he said 'Give me liberty or give me death.' Our Lord gave as a counsel of perfection

## Diocese to Receive Part of Late Bishop's Estate

CHICAGO—The church and the diocese he served for some 35 years will receive a substantial share of the estimated \$25,000 estate left by the late Rt. Rev. Dr. George Craig Stewart, it was disclosed on May 10th when his will was filed for probate.

St. Luke's Pro-Cathedral in Evanston will eventually receive \$5,000, while \$2,000 will be given to the diocese. The will left most of the estate in trust for his widow, Mrs. Gertrude Stewart. After her death and the death of the Bishop's sister, the principal will be distributed to the church, the diocese, and relatives.

A partial disposition of the Bishop's library will be made to the clergy of the diocese. Four books of sermons each are left to the 150 clergy who served under Bishop Stewart at the time of his death. The rest of the collection of 9,000 volumes will go to Mrs. Stewart.

that an individual should not resist evil against himself, but he also said that the hiring would flee when the wolf came, but that the good shepherd would lay down his life in defense of the sheep. Our Lord also said in regard to those who would maltreat helpless children that it would be better for such to be drowned in the depths of the seas rather than to be allowed to carry out their objective.

"My stand is exactly in accord with the President of the United States when he said that America should do everything possible for the Allies short of war. I would like to see long-term credit extended and airplanes supplied to the Allies but not declare war."

### REVISE CANONS

The convention also made changes in the canons of the diocese toward the elimination of difficulties in obtaining money left to it in legacies, and continued the committee which has been studying the matter of proportional representation from the parishes in convention.

It also voted in favor of the continuation of the commission on Church unity which has been studying the subject of union with the Presbyterians, adopting their report recommending further study of the problem and continuance by General Convention of the Commission on Approaches to Unity.

Elections resulted as follows: Standing Committee: Clerical, N. B. Groton, E. M. Jefferys, Franklin Joiner, Granville Taylor, S. R. West; lay, W. P. Barba, W. H. DuBarry, Spencer Ervin, S. F. Houston, Parker S. Williams.

Executive Council: Clerical, C. H. Long, R. T. Lyford, C. S. Martin, J. M. Niblo, W. N. Parker, C. E. Snowden; lay, G. B. Hawkes, C. F. Hoffman, Lardner Howell, Reed A. Morgan, J. A. Pearson, T. B. Stockham.

Deputies to General Convention: Clerical, W. E. Conkling, N. B. Groton, J. M. Niblo, Granville Taylor; lay, Spencer Ervin, S. F. Houston, Reed A. Morgan, C. E. Beury.

### Elected Alumni Association President

ALBANY, N. Y.—The Ven. G. H. Purdy was elected president of the Association of Alumni in the diocese of Albany at the recent annual luncheon of the General Theological Seminary Alumni.

## Proposed Concordat Not Honest—Charge

Bishop Gray of Northern Indiana Declares Concordat Represents Mind of Neither Church

MISHAWAKA, IND.—"In its present form the proposed concordat is not an honest document, either for the Presbyterians or the Episcopalians to adopt," Bishop Gray of Northern Indiana stated on May 1st at the convention of the diocese held here at St. Paul's Pro-Cathedral.

The Bishop assured his audience that he believed the framers had sincere motives, though their proposed concordat does not represent the mind of either Church. He explained:

"It is so vague and indefinite that it is devoid of meaning and creates confusion. The real question at this stage of our negotiations is not whether we recognize each other's ordination. The real question for us now to ascertain is what we believe about ordination and about Holy Orders in general. Furthermore, do we agree?"

"No Presbyterian minister that I have conversed with believes that he is a priest in the sense in which we use that word in the Prayer Book. Nor does he believe that he has the power to forgive sins, as in our Prayer Book at the ordination of every priest the Bishop says, using our Lord's own words, 'Whosoever sins thou dost remit they are remitted unto them, and whosoever sins thou dost retain, they are retained.'

"Nor does he believe that when he conducts his Communion service, he is offering a propitiatory sacrifice for the living and for the dead. Nor have I met a Presbyterian minister who desires, through the means of the proposed concordat, to become a priest, to hear confessions and give absolution, and to offer the Holy Sacrifice of the altar."

Bishop Gray went on to say that if a bishop of the Church should lay his hands upon the head of a Presbyterian minister, he would either be ordaining him to the priesthood or he would be doing nothing. The recognition of ordination does not require the laying on of hands. The Presbyterian minister upon whose head the bishop's hands had been laid would, therefore, be submitting himself to a thing that he would have to be eternally explaining away, both to himself and to his people.

Bishop Gray also pointed out that there is no provision in the concordat for Confirmation, and nothing upholding the validity and necessity of Holy Baptism.

The Bishop concluded:

"I therefore find myself in accord with an ever-growing number of people in our own communion and among the Presbyterians who feel that the proposed concordat has been plucked too green; that it has come from deeply consecrated leaders whose zeal has outstripped their wisdom; that instead of making for greater unity it will cause confusion and perhaps further division. Let us hope that the concordat in its present form at least will not be pressed, but let us pray that our friendly relations will be continued and that conferences will still be carried on between us."

## Elect Superintendent, Business Manager

Board of Managers of New York City Mission Society Chooses Priest and New York Executive

NEW YORK—Bishop Manning of New York announced recently that the board of managers of the New York City Mission Society, of which he is the president, had elected the Rev. William E. Sprenger of Albany, N. Y., as superintendent of the society and W. Ripley Nelson of New York, business manager.

Mr. Sprenger succeeds the late Rev. Dr. L. Ernest Sunderland who served as superintendent of the society from 1919 until his death in November of last year. Mr. Sprenger for the past 10 years has been rector of Trinity Church in Albany, the church which organized and built a \$120,000 community center named Trinity Institution, of which Mr. Sprenger is the head.

His activities also include being head of the department of social service for the diocese of Albany; member of synod committees on Social service and church debt; director of St. Margaret's Hospital; for eight years chaplain of the Assembly of the state of New York; and chaplain of the Masonic body.

Mr. Nelson was born in New York. He is a member of St. Peter's Church of Essex Falls, N. J. He has been associated for almost 24 years with the Guaranty Trust Company of New York and its affiliated companies. Recently he has been engaged in general insurance business.

### SERVES ALL DENOMINATIONS

The New York City Mission Society, organized in 1831, is one of the largest charitable organizations in the diocese of New York. In 1939 it served more than 300,000 men, women, and children of all denominations.

The society's activities now cover a wide field. Its chaplaincy service was inaugurated in 1864 to administer to the sick and unfortunate in the city hospitals and correctional institutions. Through its convalescent homes, such as Schermerhorn House at Milford, Conn., which cares for women and children, the society last year assisted 3,700 persons who had undergone operations and suffered from various illnesses. St. Barnabas' House, the "Old Home on Mulberry Street," in 1939 gave temporary shelter to 1,383 women and 794 children.

### Headmistress Appointed

BURLINGTON, N. J.—Miss Florence L. Newbold, known through her 12 years' service as field secretary and executive secretary of the Girls' Friendly Society, was recently appointed headmistress of St. Mary's Hall here.

Miss Newbold will replace Miss Edith Weller who resigned recently because of ill health.



MISSION SUPERINTENDENT

The Rev. William E. Sprenger of Albany, N. Y., head of the Trinity community center, was recently elected superintendent of the New York City Mission Society.

## Seminary Group to Send Missionary to Islands

NEW YORK—The Missionary Society of the General Theological Seminary here has chosen the Upi Mission in the Philippine Islands as its new associate mission. Raymond Abbitt, a member of the present senior class, has volunteered for work there. Mr. Abbitt has been accepted by Church Missions House and will leave for the Islands in the fall. His full salary will be furnished by the Missionary Society.

In a resolution passed last week the Society engaged itself to support one or more missionaries at Upi for the next eight years.



BUSINESS MANAGER

W. Ripley Nelson, New York executive, was recently elected business manager of the New York City Mission Society, one of the largest charitable organizations of the Church.

## "Written Concordats of Doubtful Value"

Bishop Strider of West Virginia is Unwilling to Vote for Plan Until "Spade Work is Done"

FAIRMONT, W. V.A.—Any written concordat of unity is a document of doubtful value at the present time, Bishop Strider of West Virginia told the annual diocesan council on May 7th in Christ Church here. The Bishop stated:

"We must work up to a written concordat, not attempt to draw it up on *a priori* grounds and start from it. I should be unwilling to vote for a concordat . . . until much preliminary spade work has been done."

The Bishop, a member of the Commission on Unity, urged the clergy to lead the laymen in cooperation with and understanding of the Presbyterian Church.

Speaking on The Signs of the Times, Bishop Strider referred to the great international gatherings at Oxford, Edinburgh, Madras, and Amsterdam. He said:

"There seems to be abroad in our world a spirit drawing Christian people of whatever name into a unity, breaking down old walls of partition, dissipating old fears and prejudices, creating a new family consciousness in the hearts of men.

"The dreadful war now raging in Europe is working toward precisely the same end, making so clear . . . that there can be no peace . . . until the nations associate themselves into a union which will not tolerate war, unless indeed it be war to preserve peace."

### DISAPPROVE SECURITY CHANGE

The council passed a memorial to the General Convention, stating disapproval of any act or amendment to include Churches in the Social Security Act.

Relative to Church debt, the council passed a resolution introduced by the Rev. J. W. Gummere:

"That a committee of three be appointed by the Bishop with the following powers and duties: 1) To ascertain from each parish and mission in the diocese having existing indebtedness, whether it is willing to refinance such indebtedness at a rate of interest not to exceed 5%, and 2) To assist such parishes and missions as may signify their desire so to do, in so refinancing such indebtedness, the saving effected thereby to be used or applied by each parish or mission for such purpose as it may direct."

Committees were appointed to arrange for the celebration of the 200th anniversary of Christ Church, Bunker Hill, and the 100th anniversary of the birth of the late Bishop Peterkin.

Elections resulted as follows: Executive board, clerical, M. B. Hitchcock and C. W. Sydnor; lay, J. S. Alfriend jr., and A. S. Wilson; examining chaplains, the Rev. H. C. Fox and the Rev. Dr. J. T. Waterman.

The laymen's league, meeting the afternoon of May 7th, elected J. A. Gwynn president.

Deputies to General Convention: Clerical, J. H. Bomberger, J. W. Gummere, J. W. Hobson, and H. S. Longley; lay, W. G. Peterkin, R. L. Kingsland, S. G. Cargill, and Randolph Bias; clerical alternates, F. T. Cady, J. T. Carter, J. G. Shirley, and R. S. Tyler; lay alternates, John Alfriend, R. L. Archer, A. S. Wilson, and R. V. Shanklin.

# Diocesan Conventions Discuss Church Problems

## BETHLEHEM

### Membership in Federal Council of Churches Urged

HAZLETON, PA.—A resolution asking General Convention to make the Church a member of the Federal Council of Churches was adopted by the convention of the diocese of Bethlehem which met on May 7th and 8th in St. Peter's Church here.

In urging the adoption of such a resolution Bishop Sterrett of the diocese said:

"In all probability a resolution will be presented in General Convention urging our communion to become a member of the Federal Council of Churches. Such a resolution was defeated in New Orleans in 1925, but I dare to believe that much of the misunderstanding of those days has been cleared away.

"I for one see no reason, no matter what our loyalty to our Catholic heritage, why we should hesitate to take this step in friendly cooperation with other Christian communions toward more effective witness in a world that greatly needs it. No question of organic unity is involved here. It affords an opportunity to join hands with our neighbors in working in harmony for the building of the Kingdom of God."

### ADOPT DEBT CANON

The Church debt canon suggested by the synod of the province of Washington was also adopted.

In regard to the inclusion of Church lay employees in the Social Security Act, the Bishop stated that unless the Church makes some provision for these workers, the Church will have no strong case against their compulsory inclusion in the near future.

The Bishop commented in regard to the proposed concordat:

"My conviction is even stronger than it was when the plan was presented that neither communion is in danger of losing anything vital through its adoption. It is an effort to make a beginning, to start, to do something beside talk, looking toward the day which is still far ahead, but will come, when Christians without having either uniformity or regimentation, will be able to bring to bear on the world's need the power of a united Church. It aims to try it out in limited areas where the Christian witness suffers from the rivalry of small groups. There is much wisdom in the plan. Its shortcomings and dangers do not in my judgment compare with the infinitely greater risk of long delay."

Bishop Sterrett asked the conference to "stand squarely against hate" and remember that in every land there are men of good will who are our brethren under a common Fatherhood.

The diocese, he said, paid all obligations in full.

All officers were reelected, and the preferential ballot used for the first time in the selection of deputies to General Convention.

Deputies will be: Clerical, F. A. MacMillen, Howard W. Diller, and Gardiner M. Day; lay, R. P. Hutchinson, S. V. Wood, M. J. Schrader, Alfred Darte; clerical alternates, G. B. Walter, R. T. Foust, R. F. Kline, and R. P. Kreidler; lay alternates, E. W. Warren, P. J. Stauffer, N. H. Hiller, and Paul Gardner.



### HOSPITAL SERVICES

The Rev. John G. Martin, superintendent at the Hospital of St. Barnabas and for Women and Children in Newark, N. J., is shown conducting a chapel service at the hospital. All beds are equipped with ear-phones so that patients may hear the broadcasts.

## NEW HAMPSHIRE

### Explains Church Organization

NASHUA, N. H.—The Church in Action was the theme of the address of Bishop Dallas of New Hampshire at the annual convention held on May 7th and 8th at the Church of the Good Shepherd here.

The address was designed to dispel the ignorance of laymen in regard to the Church's organization and the functions of the various officials and committees.

Deputies elected to General Convention: Clerical, W. P. Niles, R. H. Dunn, B. N. Lovgren, and Maxwell Ganter; lay, E. A. Carter, H. K. Davison, E. F. Woodman, and J. R. McLane; clerical alternates, C. T. Webb, J. A. Chopin, A. R. Kline, and C. W. Smith; lay alternates, Dr. E. C. Godfrey, J. R. Spring, Dr. B. W. Baker, and J. F. Sheppard.

Elected to the standing committee were the Rev. B. N. Lovgren, the Rev. R. H. Dunn, and J. R. Spring; the executive council, the Rev. C. T. Webb, the Rev. A. R. Kline, and J. R. McLane.

Delegates to the Woman's Auxiliary Triennial: Mrs. George Huntington, Mrs. C. C. Coon, Mrs. Arthur Olson, Mrs. R. H. Dunn, and Mrs. Arthur Haberstroh; alternates, Mrs. L. F. Piper, Mrs. Crofton Thorp, Mrs. C. A. Towle, Mrs. R. A. Ecloff, and Mrs. J. R. Spring.

### Report Meditation Periods on Increase

KLAMATH FALLS, ORE.—Meditations and periods set aside for worship have been introduced into more of the branch meetings, according to reports of the Church Woman's Service League of the missionary district of Eastern Oregon meeting here on April 18th for an annual convocation.

Mrs. Chester M. Kennedy was elected president for the coming year.

Delegates to the Woman's Auxiliary triennial meeting at General Convention will be Mrs. Wm. P. Remington, Mrs. Chester Kennedy, Mrs. Arthur Hay, Mrs. George Hartman, Mrs. Chelcey Boyer; alternates, Mrs. Fred Wissenbach, Mrs. E. E. Pooley, Miss Catherine Peterson, Miss Hazel Morrison, Miss M. S. Robertson.

## WASHINGTON

### Removal of Church Headquarters to Washington Discussed

WASHINGTON—Although willing that Washington should become the Church's headquarters, Bishop Freeman of Washington expressed himself as opposed "at this time to any dismemberment of the diocese" for this purpose. The Bishop spoke at the convention of the diocese held on May 8th and 9th at St. Thomas' Church here.

A committee headed by the Rev. Dr. Z. B. Phillips was named to meet with a similar committee from General Convention, should the matter of the possibility of change of Church headquarters from New York to Washington come up at the Kansas City meeting.

Suffering from a broken bone in his ankle, Bishop Freeman directed the convention sessions against the advice of his physician, but suffered no ill effects. He read his annual address while seated, and was either carried or wheeled in a rolling-chair at the convention sessions.

### DISCUSS SYNOD PLANS

Plans were discussed for the 1941 meeting of the synod of Washington which is to be held here. A special committee was appointed to make preliminary preparations. Finnish Minister H. Procope addressed the Bishop's Fellowship Dinner.

The Bishop devoted considerable time to the Presbyterian-Episcopal Concordat in his annual address, but the convention took no action on this matter.

Elections resulted as follows: Standing Committee, the Rev. H. S. Wilkinson replaced the Rev. Edward Gabler.

Deputies to General Convention: Clerical, Z. B. Phillips, O. J. Hart, F. J. Bohanan, N. C. Powell; lay, O. R. Singleton, T. E. Robertson, C. F. Wilson, Sinclair Bowen.

## ALBANY

Danger of International Slogans  
is Pointed Out

ALBANY, N. Y.—Current international slogans should not be accepted by Americans without reference to their moral content, Bishop Oldham of Albany told the convention meeting here on May 7th in the Guild House of the Cathedral of All Saints.

"Neutrality," "Isolation," and "Keep America out of War" were among the slogans referred to by the Bishop. Taking the definition of neutrality from standard dictionaries, the Bishop decried this as a watchword for Christians. He said:

"If neutrality means that we are indifferent to issues of right and wrong, that we make no distinction between godless, brutal, and rapacious governments, and those who believe in liberty and justice, that we do not care how many little countries are overrun, how many thousands of innocent people are subject to the tortures of concentration camps or driven out of home and country to wander like wild beasts on the face of the earth, then it is an abhorrent thing both in the eyes of all decent men and of God. On a moral issue no Christian can be neutral except at the loss of his immortal soul."

He spoke of isolation and imperialism as twin brothers, calling isolation "a dangerous anachronism, a deadly foe of peace, prosperity and democracy, and utterly out of harmony with the Christian doctrine that God has made of one blood all nations of men on the face of the whole earth."

He asserted that the Church cannot give its approval to any of these slogans, that our actions must be based on the solid rock of moral principle, that we must be primarily concerned about righteousness, not safety.

## "CHURCH SELF-CENTERED"

Referring to world affairs, Bishop Oldham spoke of the Church as being "drenched with self-regard" and adding to the world's turmoils by its bickerings and divisions. Pleading for Christian unity, he said:

"If the Church, with its high professions, its lofty claims and its spiritual resources, can not achieve unity, how can the outside world be expected to do so? More than that, how can the Church, broken into fragments as it is, even survive against the onslaught of the demonic forces loose in the world today?"

The sermon of Bishop Ludlow, Suffragan of Newark, was likewise a call to the assumption of responsibility, individual and national. He pleaded for cooperation in industrial life, for a commonwealth of nations and for the reunion of Christendom, asserting his support of the proposed concordat.

Deputies elected to General Convention are as follows: Clerical, Guy H. Purdy, C. E. Kennedy, C. S. Lewis, A. Abbott Hastings; lay, Frank A. McNamee jr., Chester F. Millhouse, Col. R. R. Raymond, Hewlett L. Scudder. Alternate deputies: Clerical, C. V. Kling, I. G. Rouillard, George A. Taylor, R. W. Woodroffe; lay, Luther H. Tucker, Geo. R. P. Shackelford, George J. Rugg, William J. Kattrein.

The Rev. Clarence W. Jones, appointed by the Bishop as head of the department of social service, instituted the only change among chairmen of departments. Mr. Jones succeeds the Rev. Wm. E. Sprenger who had been elected superintendent of the New York City Mission Society.

Rev. Sadajiro Yanagihara  
to be Consecrated in June

NEW YORK—Consecration of the Rev. Sadajiro Yanagihara as Bishop Suffragan of Osaka will take place on St. Peter's Day, June 29th, Bishop Naide of Osaka has advised the Presiding Bishop.

Mr. Yanagihara, son-in-law of Bishop Naide, is rector of St. John's Church, Osaka, and was formerly one of the clergy of the diocese of Kyoto, Japan. After his theological education in the Central Theological School of the Church in Japan, he came to this country for post-graduate work at the Episcopal Theological School, Cambridge, Mass.

## NORTH CAROLINA

Convention Gives Approving Vote  
to Unity Commission

CHARLOTTE, N. C.—A vote of confidence was given to the Joint Commission on Approaches to Unity at the annual convention of the diocese of North Carolina meeting on May 7th and 8th at St. Peter's Church here.

Recommendations of the commission on faith and order were adopted by the convention. Among them were the following:

"We wish to congratulate the Joint Commission on Approaches to Unity and the Commission of the Presbyterian Church for formulating the Concordat.

"We ask the department of Christian education of our diocese to establish study courses in Church schools on this subject and use every means available to inform our people of this great movement.

"We desire the Convention to continue the Commission on Faith and Order for further study of Church unity."

## CHANGE PENSION CANON

A change in the canon on the Church Pension Fund was made, and from now on payments will be made directly to the New York office.

The executive council offered a resolution providing for an executive secretary for the diocese. After discussion a substitute motion was adopted, providing for a special committee of five to study the question or to offer other means of assistance to the Bishop and to report at the next convention.

Elections resulted as follows: standing committee, the Rev. J. M. Dick and the Rev. W. J. Gordon replaced the Rev. R. B. Owens. Executive council, clerical, W. G. Clark, J. A. Wright, J. A. Vache; lay, Col. J. H. Pratt, H. D. Steele, Mrs. W. J. Gordon, Mrs. Watts Carr.

Deputies to General Convention: Clerical, D. W. Yates, W. G. Clark, W. S. Turner, W. J. Gordon; lay, A. B. Andrews, K. D. Battlem, S. E. Burroughs, J. H. Cutter. Clerical alternates, J. M. Dick, A. S. Lawrence jr., I. H. Hughes, I. W. Hughes; lay, J. B. Cheshire, Dr. A. H. London jr., F. O. Clarkson, J. J. Parker.

## Addresses Junior Woman's Auxiliary

PHILADELPHIA—Dr. A. M. Sherman of Cincinnati, a member of the Forward Movement staff, was the principal speaker at the annual dinner of the Junior Woman's Auxiliary in the diocese of Pennsylvania here recently.

## EAU CLAIRE

"Proposed Concordat Never More Than  
Topic for Discussion"

EAU CLAIRE, WIS.—The proposed concordat between the Episcopal and Presbyterian Churches has never been more than a topic for discussion and cannot be recommended to General Convention, Bishop Wilson of Eau Claire told the annual council of the diocese meeting on May 7th and 8th at Christ's Church Cathedral here.

Speaking as a member of the Commission on Unity of General Convention, the Bishop stated:

"At the last General Convention, in 1937, a declaration of purpose was adopted authorizing our commission to enter into conference with a similar commission of the Presbyterian Church with a view to eventual Church unity. At that time it was generally understood that a series of conferences would be held to cultivate friendly relations and create an atmosphere out of which some program might evolve.

## "PREMATURELY PUBLICIZED"

"Unexpectedly a suggested plan known as the concordat has been prematurely publicized, and the impression has gone out that the two Churches are at the point of definite union. This is not the case and it is most unfortunate that any such misconception should have been circulated.

"The concordat has never been approved by anybody. No vote has ever been taken on it by either commission. It cannot be recommended to General Convention."

The Bishop added that should the negotiations break down, the responsibility must rest squarely on the shoulders of enthusiastic persons who have taken too much for granted. He added that no quick solution to a 300-year-old problem is likely to occur.

## EASTON

Attributes Decreased Mission Giving  
to Large Interest Payments

CAMBRIDGE, MD.—Bishop McClelland of Easton scored church debt and blamed large interest payments for strained missionary giving, in his address to the convention of the diocese recently. Speaking from the pulpit of Christ Church here, the diocesan charged the first convention of his episcopate.

He said in regard to parochial indebtedness:

"While this diocese has not been considered a serious offender in this respect, our work is, nevertheless, hampered by demands placed upon our resources for the payment of old loans."

The convention was asked to adopt a new canon on church debt modeled after recent recommendations by the committee of the synod of the province of Washington; namely, that dioceses restrict the borrowing power of parishes.

At the elections William C. Mills was elected treasurer. The Rev. Robert W. Lewis and Miss Martha F. Jarman were named to the Executive Council.

Clerical deputies to General Convention are Albert H. Frost, Frank Lambert, R. W. Lewis, and Walter C. Eastburn; lay, Dr. E. J. Clark, Senator D. G. Roe, Chancellor F. W. C. Webb, and L. Claude Bailey.

# Many Church Conferences Plan Varied Programs

## Wellesley Announces Program Additions

Conference on Church Work to Meet on Campus in June, July; New Chaplain Announced

WELLESLEY, MASS.—Important additions to the program of the Conference for Church Work, the Wellesley Conference, were recently announced. The conference will meet from June 24th to July 3d in the customary quarters on the Wellesley campus.

The chaplain this year will be the Rev. Thomas Huntington Chappell, rector of St. Paul's Church, Dedham, Mass. This will be the first time that Fr. Chappell has held this office at the conference.

Another new feature, cited in the latest announcement, is the course to be given by the Rev. William G. Kernan on Christian Action in the Modern World. Fr. Kernan is chairman of the refugee committee of the diocese of Newark and the conductor of the free speech forum of radio station WEVD. He is one of the leaders of young people in the Church of the First, Second and Third provinces.

### NOTABLE SPEAKERS

The lecture course in the School for Church Music lists a notable group of speakers, each an expert in the particular field. The course includes Church Music from the Rector's Point of View, the Rev. Granville Mercer Williams, Superior of the Order of St. John the Evangelist; Music in the Church Sunday School, Mrs. Richard Blasdale, director of children's choirs, Christ Church, Cambridge, Mass.; Church Bells and Carillons, George Faxon, organist and choirmaster, First Church, Belmont, Mass.; and The Value of Boys' Voices in the Music of the Church, Francis W. Snow, organist and choirmaster, Trinity Church, Boston, assisted by boy choristers.

Other courses will be The Music and Ceremonial for the Solemnities of Holy Week, Everett Titcomb, acting dean of the school this year, known throughout the Church as the organist and choirmaster of the Church of St. John the Evangelist, Boston; Converting the Musical Sentimentalist, Willard E. Retallick, organist and choirmaster, the Cathedral of St. John, Providence, R. I.; The Devotional Value of Good Church Music, Miss Ruth M. Gordon, vice-president in charge of devotional life, women's division, Church Service League, diocese of Massachusetts.

### Correction to Map

CINCINNATI—Bethany Home School is located in Glendale, a suburb of Cincinnati. The educational map in THE LIVING CHURCH of May 8th gave the location of the school as the Glendale near Cleveland.

## Announce Faculty, Dates of Conference at Racine

RACINE, WIS.—Faculty members were recently announced for the Racine conference to be held from June 24th to July 5th at the DeKoven Foundation here.

Bishop Sturtevant of Fond du Lac will be the chaplain.

Other faculty members will include the Rev. Frs. Robert Hall Atchison, Gerald G. Moore, Leroy S. Burroughs, Charles F. Boynton, Walter K. Morley, and Daniel Corrigan; Miss Vera C. Gardner; Mrs. Marcus S. Goldman; Mrs. Paul H. Barbour; and Prof. Clarke Kuebler.

## Sewanee Announces Courses

SEWANEE, TENN.—Sewanee Summer Training School courses covering Woman's Auxiliary, Christian Education, Social Relations, and Young People's Work were recently announced by the Rev. Girault M. Jones, director of the school. August 1st to 15th are the dates set.

Held in the picturesque setting of the University of the South here, the school will offer four particular fields of study: the Women's Auxiliary, Christian Education, Christian Social Relations, and Young People's Work.

Special elective courses will include Christian Doctrine, The Prayer Book, Publicizing Your Parish, Science and Religion, The Life of Christ, and Church Music.

## Columbia to Offer Course

NEW YORK—A course especially for Episcopal Church people will be given at Columbia University from July 29th to August 16th during the summer term.

It will deal with Teaching the Faith of the Church and will be taught by the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education, and Dr. Adelaide Case of Teachers' College, Columbia University.

## Combined Meeting

ALBANY, N. Y.—The Albany Cathedral summer school will again combine with the Provincial Conference on Rural Work and meet June 24th to 28th at St. Agnes' School here.

Lecturers scheduled are the Rev. Drs. Stanley Brown-Serman, Fleming James, and Shirley C. Hughson. Leaders for the Provincial Conference are the Rev. Dr. Lyford P. Edwards, the Rev. Roy L. Webber, Wm. T. Kirk, and Frank L. Tolman. The Ven. Guy H. Purdy is in charge of arrangement.

## Pageant of Dakotas

SIoux FALLS, S. D.—The Church Comes to the Dakotas, a pageant under the direction of the Rev. Curtis W. V. Junker, will be prepared during a course in dramatic production included in the South Dakota summer conference. The conference will be held from June 11th to 19th at All Saints' School here.

## Kanuga Conferences Change Camp Order

Junior Conference Scheduled First in 1940 Program; Auxiliary Will Convene June 13th, 14th

HENDERSONVILLE, N. C.—A change in the usual order of Kanuga conferences and camps will schedule the junior conference for boys and girls first in the series of conferences near here.

The 1940 program will begin as follows: retreat for women, June 10th to 13th; Woman's Auxiliary convention of Western North Carolina, June 13th and 14th; junior conference, boys and girls, ages 12 to 14, June 15th to 28th; young people's conference, ages 15 and up, June 29th to July 12th; and laymen's conference, July 26th to 28th. The later conferences will be:

The adult conference, July 13th to 27th; conference for college students, July 13th to 27th; clergy school, July 15th to 27th; midgets' camp, girls 10 and 11, July 13th to 27th. July 27th to September 3d will be a guest period; and August 3d to 31st, the Kanuga camp for boys, ages 9 to 14 years.

The Rev. A. Rufus Morgan, director, has chosen for the theme of the junior conference, Torchbearers for Christ. New-comers to the faculty will include the Rev. Charles S. Seymour, the Rev. William S. Lea, the Rev. Allen Clarkson, Miss Anne Stern, Miss Mozelle Skinner, and Glenn Deason. Miss Effie Woolsey will teach dancing.

### NEW FACULTY MEMBERS

Directed by the Rev. John A. Pinckney, the young people's conference will include the following new faculty members: the Rev. Wood B. Carper and the Rev. W. W. Lumpkin; as well as the Rev. Porter Ball and the Rev. W. S. Turner, who for a number of years were among the list of campers.

Bishop Jackson of Louisiana will again direct the adult conferences, which will include the clergy school and the conference for college students. Among new members of the faculty will be the Rev. L. C. Melcher, Bishop Gravatt of Upper South Carolina, and the Rev. Frank E. Walters.

### SPECIAL COURSE FOR DELEGATES

Mrs. James R. Cain will teach a short course from July 15th to 19th, open only to delegates and alternates to the Triennial. The clergy school, open to both clergy and laymen, will have for its director Bishop Thomas of South Carolina; the conference for college students, Bishop Darst of East Carolina. The last is open also to students who will enter college in fall.

Mrs. M. D. Whisnant will direct the midget camp, assisted by Miss Margaret Marshall.

## Conference to Meet in Scenic Highlands

Evergreen Conference to Convene  
Near Denver in Four Divisions  
During July, August

**D**ENVER, COLO.—Wooded hills and a winding creek make Bear Creek Canyon an enchanting summer playground. Nearby are Lookout Mountain, Echo Lake, Red Rocks Park, and the Elk Creek Falls.

It is in this picturesque setting that the 1940 Evergreen conference will convene near here, the young people's fellowship conference, from July 12th to 14th; the general conference, July 15th to 26th; the School of the Prophets, July 29th to August 9th; and the School of Church Music, July 29th to August 16th. July 15th will be Woman's Auxiliary day.

In the Evergreen public library adjacent to the conference grounds, visitors will glean valuable material for theses and papers. The Mission of the Transfiguration will offer daily Holy Communion services and Evensong. St. Raphael's House will serve as the vacation home of the Community of St. Mary.

### ANNOUNCE CURRICULUM

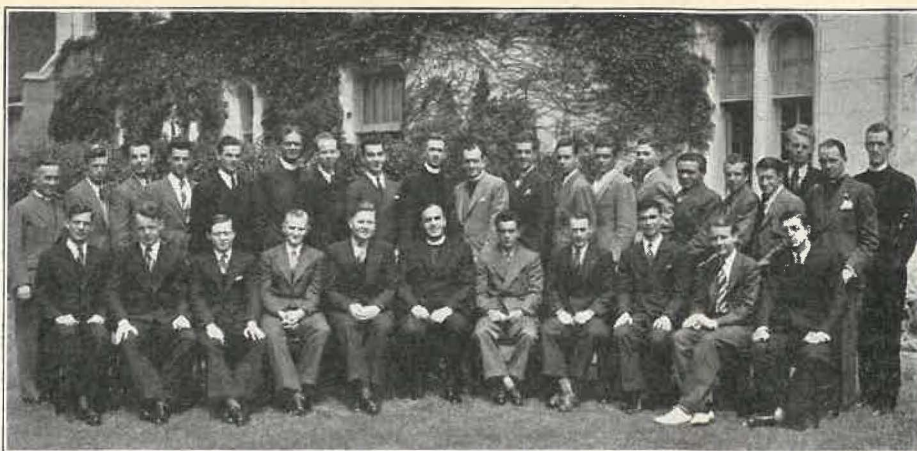
The curriculum of the general conference will include The Climate of Opinion Today in Which Social Ideas Take Their Form, conducted by the Rev. W. K. Morley; The Task of Teaching, Miss Charlotte C. Tompkins; The Epistle to the Ephesians, the Very Rev. Dr. R. F. Philbrook; Great Hymns, Old and New, the Rev. Dr. Winfred Douglas; and Altar Guild Work and Care of the Sacristy, a Sister of St. Mary.

The School of the Prophets will present the following courses: What the Minister Can Do to Help Strengthen Home Life Through the Church, Mr. Morley; Relationship of the Church School in the Life of the Parish, first week only, Miss Tompkins; Building a Parish Program, Bishop Brinker of Nebraska; The Confirmation Class, Dean Philbrook; How to Make Your People Sing, Canon Douglas; and Altar Guild Work and Care of the Sacristy, a Sister of St. Mary.

The faculty of the School of Church Music will include Canon Douglas, the Rev. Walter Williams, Robert Yates Evans, David Pew, William F. Spalding, and Mrs. Frances Lindloff.

### OFFER MUSIC COURSES

Music courses will include hymnody; elementary principles of chanting, plain-song and Anglican; principles of liturgical music and the psychology of worship; congregational service music; the junior choir; Christian belief and the Church year; choir training; organ playing; keyboard harmony, improvisation, and transposition; choral accompaniment; unaccompanied music; advanced plainsong accompaniment; organ repertory; and styles of sacred composition.



### WEST COAST CONFERENCE ON MINISTRY

Selected from west coast colleges and universities, 25 young men met with Church leaders at the Cathedral House, San Francisco, to discuss the Christian ministry as a vocation. At least one of the conferees has already decided to prepare for the priesthood as a result of the conference. Bishop Block (first row center) was host to the meeting. (Gabriel Moulin photo.)

### Three Interest Groups

OCEAN CITY, MD.—Instead of offering a series of lecture courses on a variety of topics as has previously been the custom, the Peninsula Summer School will this year make provision for three major interest groups.

Each student of the school will join one of the following groups: What is the Christian Faith?, What is Church Work for?, or How do we Build a Program or Curriculum?

Sponsored jointly by the dioceses of Delaware and Easton, the summer school will be held this year from the evening of June 23d until the afternoon of June 28th here.

### Children, 18 to 30

AVON PARK, FLA.—Camp St. Paul, "for boys and girls, ages 18 to 30 years," is a new venture in the summer program of the diocese of South Florida. The camp will be held from July 1st to July 13th near here.

The entire property of the diocese on Trout Lake is now known as Camp Wingmann, and all sessions have been named in honor of saints.

Camp St. Mary for girls, ages 9 to 14, will meet from June 3d to June 15th; Camp St. Andrew for boys, ages 9 to 14, June 17th to 29th; and Camp St. Mark for boys and girls, ages 14 to 19, July 15th to 27th. The adult conference for men and women will meet from June 2d to 8th in the Cathedral School at Orlando.

### To Erect Permanent Center

ATLANTA, GA.—Summer in the diocese of Atlanta will be given over to the erection of a permanent conference center for 1941. Camp Mikell will not meet this year because no campsite is available.

Land has been purchased in the North Georgia mountains, and a drive is under way in the diocese to raise funds for the erection of buildings and a dam for the permanent camp.

### To Stop Urban Trek

SPARTA, GA.—To stop the trek of young Negroes toward urban centers, to stabilize those who now live on farms, and to encourage city youth to look forward to

greater opportunities on Southern farms, the Duncan J. Scott Memorial Religious Training Camp will meet from July 2d to 12th at Log Cabin Center near here.

The camp which opened last year was the first of its kind to be sponsored in the deep South by a Church. It is established in the heart of Negro farming, where Negroes own and operate over 10,000 acres of land.

### Scholarship Offered

ST. SIMON'S ISLAND, GA.—Any person who secures full-time attendance of four other acceptable persons not in attendance last year at Camp Reese here will receive a scholarship, according to Mrs. James W. Griffeth, executive secretary of the department of religious education in the diocese of Georgia.

Sessions at Camp Reese will be as follows: the young people's camp, June 8th to 22d; college conference, June 23d to July 4th; seminar for administrators and Church school teachers, July 4th to 6th; adult conference, July 6th to 20th; clergy conference, July 8th to 12th; seminar for counsellors of young people, July 20th to 22d; girls' camp, July 22d to August 5th; and boys' camp, August 6th to 20th. July 16th will be Woman's Auxiliary day.

### To Offer Dramatics Class

BLOOMINGTON, ILL.—A two-hour class in dramatics taught by Mrs. George Bennett of Champaign will be included in the courses offered here from June 9th to 15th at the young people's summer camp in the diocese of Springfield.

Other courses offered will include the training of Acolytes, training girls for altar guild work, Christian liturgy, Church history, personal religion, social recreation, mission fields, and teacher training for Church school work.

### To Present Diocesan Program

CLEAR LAKE, IA.—Bishop Longley of Iowa will present the 1940 program of the diocese at a joint session of clergy and layman during clergy-lay conference of the diocese to be held from June 11th to 13th at Bishop Morrison Lodge here.

The Rev. E. V. Kennan will present two personalized projects for the Church's pro-

# CAMPS AND CONFERENCES

## KANUGA CONFERENCES

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AN IDEAL SPOT FOR A  
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Room, Thirty-Nine Cottages, Boys' Camp*  
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July 13-27

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L. Jackson, 709 Louisiana Building,  
New Orleans, La.

Young People's Conference,  
June 29-July 12

The Rev. John A. Pinckney, Director,  
26 Montagu Street, Charleston, S. C.

Junior Conference, June 15-28  
Midget Camp, July 13-27

Guest Period, July 27-September 3

For further information write  
The Rev. A. Rufus Morgan  
Wheat and Holly Sts. Columbia, S. C.

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SUMMER RELIGIOUS  
TRAINING CAMP  
for Negro Youths

DUNCAN J. SCOTT  
Memorial Camp  
AT  
Country Life Center  
IN

Hancock County  
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Further information, write,  
Rev. J. Henry Brown,  
Fort Valley College Center,  
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Approved by  
Department of Religious Education and  
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## 1904 Conference 1940 for Church Work Wellesley College

Wellesley, Mass. June 24 to July 3, 1940. General courses, special courses for the clergy, courses for young people and for leaders of youth, new courses for Church School directors and teachers. Bible, Drama, History, Missions, Social Ethics, Church Music: all taught by experts. Extra lectures on all phases of Church work.

Send for program to

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Diocese of Western Massachusetts  
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You need THE LIVING CHURCH!

gram outside Iowa. A session for the clergy will be lead by Bishop Fenner of Kansas; the laymen, by the Very Rev. V. O. Ward, dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.

From June 16th to 23d the Harriet Longley camp for junior girls will meet here; June 23d to July 3d, Camp Morrison for boys and young men; July 7th to 13th, the youth conference; and July 14th to 20th, the Church workers' conference.

### School, Camp in Rockies

SALINA, KANS.—St. John's School of Salina recently announced plans for a non-military summer school and camp in the Colorado Rockies, known as the Bar I-L Ranch camp near Tabernash, 76 miles west of Denver.

The school has secured a renewable lease on a camp splendidly equipped with buildings on a 10,000 acre privately owned ranch. The camp season is from June 30th to August 24th, and school work, fully accredited, will be offered.

### Counsellors' Courses

TOPEKA, KANS.—Courses for young people, Church school leaders, and young people's counsellors will be offered at the summer conference at Washburn College from June 16th to 21st here.

Courses for young people will be Thoughts for Young People, The Church's Mission, and Know Your Church; Church school leaders, The Task of Teaching and The Mission of the Church; young people's counsellors, Youth, Working With Youth, and Methods.

Donald Coats of Grace Cathedral here will give a course for organists and choir-masters.

### Two Dioceses Coöperate

ALFRED, N. Y.—For the sixth consecutive year the dioceses of Western New York and Rochester will coöperate in holding a young people's conference at Alfred University here. June 23d to 29th are the dates.

Dormitories, classrooms, chapel, gymnasium, and tennis courts of the university will be at the disposal of the conference. The university farm will supply much of the food.

The conference is open to all young people of the two dioceses who are between the ages of 15 and 21, have completed at least one year of high school, and are recommended by their rectors.

### Seminar for Clergy

ORKNEY SPRINGS, VA.—The 11th annual seminar for clergy of the Church, held at Shrine Mont from July 15th to 26th, will have a faculty representing four leading seminaries. It will be headed by the Presiding Bishop and Dean Hughell E. W. Fosbrooke of the General Theological Seminary.

During the conference the newly completed Tucker Lodge and Art Hall will be dedicated. This building is the most significant addition at Shrine Mont since the erection of the Shrine itself 15 years ago.

Other gatherings in the province this season will include: May 9th to 12th, young people's fellowship conference (prov-

ince of Washington); May 29th to 31st, Virginia Seminary seniors' retreat; June 10th to 21st, provincial Woman's Auxiliary conferences; June 24th to 29th, Church leaders' conference; June 30th to July 6th, youth conference; and September 23d to 25th, Virginia clergy conference.

### Sunset Services

TACOMA, WASH.—Sunset services in the cloisters will be conducted by the Rev. David Graham during the annual summer conference of the diocese of Olympia from June 23d to 28th at the Annie Wright Seminary here.

The conference will include the following program: With the Prayer Book Around the World, Beliefs That Matter, Minor Personalities of the New Testament, Guide Posts to World Leadership, Christian Youth in a World of Conflict, A School of Prayer, and Symbolism and Altar Work.

### Boys, Girls to Benefit

GOLDBAR, WASH.—The annual sessions of Camp Huston will be held from July 7th to 17th for the benefit of boys; and July 17th to 27th, for girls.

### Conferees to Specialize

SWEET BRIAR, VA.—Church leaders and young people attending the advanced conference of the province of Washington at Sweet Briar College from July 1st to 12th will specialize in one chosen subject and

# CAMPS AND CONFERENCES

## The Evergreen Conference

Evergreen, Colorado

General Conference, July 15 to July 27  
School of the Prophets, July 29 to Aug. 9  
School of Church Music  
July 29 to Aug. 16

Address inquiries to the Executive Secretary, 1313 Clarkson Street, Denver, Colo.

You are invited to

The Advanced Conference of the Province of  
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Monday, July 1 to Friday, July 12, 1940

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Special Clergy Conference July 8-12

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## CAMP BRATTON - GREEN

The Diocesan Young People's Camp  
and  
Summer Conference  
All Saints' College  
Vicksburg, Mississippi  
W. G. Christian, Director  
June 11-22, 1940



devote almost the entire study time of the conference to that subject.

Bishop Phillips of Southwestern Virginia will be president of the conference; the Rev. Charles F. Penniman, faculty dean; and the Rev. G. P. Symons, chaplain.

**To Train College Volunteers**

VADE MECUM, N. C.—To give intensive training to college boys and girls who have volunteered their services as teachers in daily vacation Bible schools, a special training school will be offered from June 9th to 15th here in the diocese of North Carolina.

At the close of the conference the students will teach for two weeks or longer at mission schools in the diocese.

Other conferences will include the school of teacher training from June 9th to 15th; and the Young People's Service League, counselor-president conference, from September 1st to 6th here.

**Negro Representatives Confer**

RALEIGH, N. C.—Negro representatives from almost all Southern states and many Northern states will attend the conference sponsored this summer by the American Church Institute for Negroes and St. Augustine's College.

In the past only delegates who were invited could attend, but due to internal changes, provisions have been made to accommodate those who wish to attend and make application beforehand.

The purpose of this conference is to train and stimulate worthy and capable leaders for the work of the Church, with emphasis upon religious education, missions, social service, a flexible program for young people, and the training of leaders for summer camps.

**Registrations to be Limited**

WAYNE, PA.—To avoid crowded classes, the deans of the Valley Forge conference for young people will limit the number of registrations in each course.

Held here from June 30th to July 6th at the Valley Forge Military Academy for young people aged 16 to 28, the conference will offer courses in: The Holy Eucharist, The Eucharist Life, The Prayer Book, The Problem of Church Reunion, A Christian World, Is it a Sin?, The Servants of Christ the King, How to Pray, The Spiritual Life, Catholic Ideals in Church School Teaching, Church Music, Church Pageantry and Drama, and The Question Box.

**Announce Faculty**

ELKINS, W. VA.—Included on the faculty for the summer conference of the diocese of West Virginia, June 9th to 16th, are the Rev. Percy F. Rex, conducting sessions on Social Relations of the Church and Christian Fundamentals; the Rev. Dr. C. Sturges Ball, The Prayer Book; Mrs. William J. Spray, Personal Christian Living; Miss Evelyn Buchanan, Curriculum Building; and Miss Frances P. Arnold, Young People's Fellowship.

**Plan Five Schools**

NORTHFIELD, MINN.—Five schools will be included in the annual summer conference sponsored by the department of Chris-

tian education in the diocese of Minnesota from June 17th to 28th at Carleton College here.

The schools will be: of Christ for Youth, of Personal Religion (for Church women), of the Prophets, (for clergy), of Church music, and for Christian educators. Approximately 250 young people, women, and clergy will register for the full period.

June 22d and 23d will be the dates of the conference for Church school superintendents. June 20th and 26th have been designated as days for women visitors; the programs then will deal with college and migrant work.

**To Study Rural Music**

CHATHAM, VA.—The department of Christian education in the diocese of Southern Virginia will, among other things, give particular attention to Church music in rural churches, during the summer conference of Christian education to be held from June 23d to 29th at Chatham Hall here.

A feature of the summer conference will be a division for the clergy. In this connection, the Rev. Dr. George B. Gilbert of Middletown, Conn., will conduct a session. Dr. Gilbert has spent his entire ministry in the rural field and has written a book on the subject.

Registrations will be restricted to 100 young people and 60 adults. The dean of the conference is the Rev. Norvell E. Wicker.

**To Resume Session**

PARIS, KY.—After a lapse of several years, the Blue Grass Conference will be held from June 17th to 27th at Millersburg Military Institute, in nearby Millersburg. This will be the fifth of the joint summer conferences sponsored by the dioceses of Kentucky and Lexington, and for the first time it will last for 10 days.

The Rev. Dr. C. P. Sparling will be dean of the conference. Faculty members will be the Rev. William R. Moody, the Rev. William C. Roberts, the Rev. Dr. Earl R. Hart, the Rev. Dr. Maxwell B. Long, the Rev. J. Wilson Hunter, Mrs. Sheldon Leavitt, Mrs. Preston Johnston, Miss Maude Cutler, and Miss Elizabeth Yundt. A young people's weekend will be under the direction of Mr. Hunter.

**18 Years of Experiment**

CONCORD, N. H.—The Concord conference of the province of New England this year will represent "the result of 18 years of experiment as to what can be done in the brief period of nine days to awaken and deepen the religious life of young people of college age."

The conference is designed to direct the interests of later adolescence to things of God and to answer problems and questions through forums and personal talks. Meeting from June 24th to July 3d at St. Paul's School, the conference will be open to delegates of college age. A limited number of older persons will also be welcome.

**Manor to be Camp Site**

BECKET VILLAGE, MASS.—During July and August Bucksteep Manor near here will become the official training center for Christian leaders in the diocese of Western Massachusetts.

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ments—simple or embroidered.

Crane will this summer offer a camp for younger girls, a Girls' Friendly Society training course, youth conferences, and an adult Churchmanship conference. Conferences for organists and choir directors and for Galahad Boys may also be offered.

### Expect 200 Persons

BLOOMFIELD HILLS, MICH.—Approximately 200 persons will be accommodated at the summer conference which will be held this year from June 23d to 29th at Cranbrook School here in the diocese of Michigan.

The program has been planned as usual for young people, teachers, and other adults. The chairman of the 1940 conference will again be the Rev. Clarence W. Brickman of Lansing, and the teacher training department will be in charge of Mrs. C. Granville Sharpe.

As in former years the first period in the morning will be the Bishop's Hour, when Bishop Creighton of Michigan will address the conference.

### Policy Changes

DETROIT—The abandonment of a regular camping program at Camp Frisbie, near Waterford, Mich., and the concentrating of the leadership training program at Camp Chickagami, north of Alpena, were among the changes in policy announced recently by the department of boys' work in the diocese of Michigan, in regard to the summer camping activities.

Camp Frisbie, heretofore operated as a camp for younger boys, will be used as a

conference and picnic center for parish groups. Camp Chickagami will admit this year boys from 11 to 16. There will be a six weeks' camping season, from July 6th to August 17th under the direction of George B. Handy.

### To Welcome Young People

MONTAGUE, MICH.—Beginning this year the summer conference of Western Michigan will welcome young people between the ages of 15 and 25. The conference will meet from June 16th to 22d at Rochdale Inn here.

The director and business manager will be the Rev. H. L. Nicholson; dean, the Rev. J. E. Allen; patron, Bishop Whittemore of Western Michigan; chaplain, the Rev. T. P. Ferris.

### No Ties . . .

VICKSBURG, MISS.—Men and boys do not wear ties at Camp Bratton-Green. Any camper who forgets this will be apt to find himself penalized by other campers.

Though camp traditions and recreation will play an important part in the 1940 camp at All Saints' College here from June 11th to 22d, campers will spend each morning studying Church work, the Prayer Book, Church history and teachings, and the Young People's Service League Work.

The climax of the camp will be reached at the corporate communion service on the morning of the last day. Then emblems will be awarded to about 10 boys and girls who have best demonstrated the true spirit of the camp.

### To Consider Indian Needs

LAKE TAHOE, NEV.—The relation of religion to the economic, social, and spiritual needs of the Indian will be the theme of the Indian workers' conference to be held from August 13th to 15th here, as part of the Galilee summer program.

The conference will include all religious bodies working among Indians in California, Utah, Arizona, Idaho, and Nevada.

The Galilee summer program will also offer a summer school from July 15th to 27th; and from July 29th to August 8th, a camp for boys and girls.

### Unified Youth Program

SALTSBURG, PA.—The unified program of the youth of the Church will be the general subject of all classes and discussion groups at the Kiski conference to be sponsored by the diocese of Erie, Harrisburg, and Pittsburgh from June 23d to 28th at Kiskiminetas Springs School here.

The Rev. Thomas L. Small of Oil City, Pa., will be dean of young people; and Harold Dilker of the YMCA in Williamsport, director of Athletics.

### Guidance in Healing

CAPE MAY, N. J.—Practical guidance in spiritual healing will be given at the New Jersey clergy school this summer by the Rev. Wallace E. Conkling of Germantown, Pa.

Other faculty members at the school to be held here from June 16th to 20th will include the Rev. Francis S. North, who will give a series on the Old Testament;



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and Captain B. F. Mountford, who will be present for conferences on evangelism and mission work.

**Bishop to be Chaplain**

CHICKASHA, OKLA.—Bishop Casady of Oklahoma will be the chaplain of the summer conference of the diocese to be held from June 10th to 15th at the Oklahoma College for Women here. The Rev. Gordon V. Smith will be the director.

**Courses on Vocations**

LYNCHBURG, VA.—Courses on vocations will be included in the curriculum offered to girls and boys who attend the young people's conference in the diocese of Southwestern Virginia. The conference will meet from June 10th to 14th at Virginia Episcopal School here.

**Expect 250 Persons**

TULLAHOMA, TENN.—Camp Gailor Maxon in the diocese of Tennessee will meet here from June 18th to 28th. Two hundred and fifty persons are expected to attend the camp which is in its 12th year.

**Plan to Discuss Marriage Canon at Liberal Evangelical Conference**

WILKES-BARRE, PA.—A discussion of the proposed marriage canon will be included in the program of the sixth regional conference of the Liberal Evangelicals to be held on May 22d and 23d at St. Stephen's Church and parish house.

The speakers on this subject will be Bishop Davis of Western New York and the Rev. Dr. Frederick C. Grant of the Union Theological Seminary, both members of the Joint Commission on Marriage and Divorce.

Among the other speakers will be Dr. Spencer Miller, consultant on industrial relations for the National Council, who will discuss the Church and Social Security.

**COMING EVENTS**

**MAY**

25-29. Social Work Conference, Grand Rapids, Mich.

**JUNE**

2-8. Adult conference of South Florida, Orlando, Fla.

3-July 27. Camp Wingman, near Avon Park, Fla.

8-August 20. Camp Reese, St. Simon's Island, Ga.

9-15. Training school of North Carolina, Vade Mecum, N. C.; young people's summer camp of Springfield, Bloomington, Ill.

9-16. Summer conference of West Virginia.

10-14. Southwestern Virginia young people's conference, Lynchburg, Va.

10-15. Oklahoma summer conference, Chickasha, Okla.

10-21. Woman's Auxiliary, province of Washington.

10-August 31. Kanuga conferences and camps, near Hendersonville, N. C.

11-19. South Dakota summer conference, Sioux Falls, S. D.

11-July 20. Conferences of Iowa at Clear Lake, Ia.

11-22. Camp Bratton-Green, Vicksburg, Miss.

16-20. New Jersey clergy school, Cape May, N. J.

16-22. Western Michigan young people's conference, Montague, Mich.

17-27. Blue Grass conference, Millersburg, Ky.

17-28. Minnesota summer conference, Northfield, Minn.

18-28. Camp Gailor Maxon, Tullahoma, Tenn.

**School Burns While Students Make Tour**

**St. Mary-of-the-Angels Song School in Surrey, England, is Partially Destroyed by Fire**

ADDLESTONE, ENGLAND—While the boys of St. Mary-of-the-Angels Song School, Addlestone, Surrey, were singing in St. George's Church, Goodrington, near Paignton, on April 18th, their picturesque home was destroyed by fire.

The fire began between 6 and 7 P.M. in the gabled building to which the new scholastic wing is being added. Nobody was there, because the gardening, secretarial and cleaning staff, with the workmen, had left for the evening, and the school was on tour. A caretaker was to take up permanent residence the next evening.

The fire was first seen by a man who was walking on the other side of the River Bourne, which flows by the song school estate. He courageously waded through it, covered with mud to his shoulders. At the burning building he was met by the chauffeur from a nearby house, and they, with the clergy and Brothers from the large Roman Catholic College of St. George nearby, made every effort to avert complete disaster; but little could be saved.

**TREASURES DESTROYED**

The Rev. Desmond Morse-Boycott lived, with his family and the choir boys, under the same roof; all their personal treasures, which included old family portraits, were destroyed. Nothing remains of the school archives, music library, robes, vestments, and chalices.

"We have nothing but what we stand up in," said the Rev. Desmond Morse-Boycott.

News was first conveyed to Mrs. Morse-Boycott, who was ill in an hotel in Torquay, and from thence to the Rev. Desmond Morse-Boycott. They both returned at once, leaving the boys to fulfil their remaining engagements. The clergy of Torquay took the boys into their care, and the mayor made a special visit to console them.

At the conclusion of the tour, they were met at Paddington Station and sent away for a few weeks' holiday. It was a sorrowful breaking-up day on the grim, grey platform of Paddington Station, where Mrs. Morse-Boycott doled out little packets of clothing and half-sodden boots salvaged from the fire, and the Rev. Desmond Morse-Boycott told them not to forget Ascension Day, whatever happened, and counted out fare money, and gave innumerable instructions.

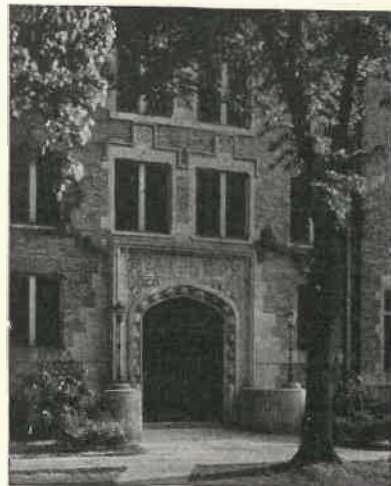
The plan is to lease, if possible, a house near the estate, while the school is being rebuilt. Because of shortage of labor and material, this may take some time, but every effort will be made to conserve the musical and school traditions. Some time may elapse before the founders of the school can be relisted, as all the card indexes have been destroyed.

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MAY

26. First Sunday after Trinity.  
31. (Friday.)

JUNE

1. (Saturday.)  
2. Second Sunday after Trinity.  
9. Third Sunday after Trinity.  
11. S. Barnabas. (Tuesday.)

16. Fourth Sunday after Trinity.  
23. Fifth Sunday after Trinity.  
24. Nativity of S. John the Baptist. (Monday.)  
29. S. Peter. (Saturday.)  
30. Sixth Sunday after Trinity.




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4. Christ, Ontario, Calif.
5. St. Paul's, El Centro, Calif.
6. St. Mary's by the Sea, Point Pleasant, N. J.
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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

CHRISTIAN, Rev. GUY D., is rector of St. Peter's Church, Manton, R. I.

COOPER, Rev. HERBERT H., formerly assistant at Christ Church, Short Hills, N. J. (N'k); to be rector of Christ Church, effective November 30th.

HIBBERT, Rev. ROBERT W., formerly rector of Trinity Church, Moundsville, W. Va.; is in charge of mission work in Raleigh County with address at Beckley, W. Va.

JONES, Rev. H. BOARDMAN, formerly associate rector of St. Paul's, Flatbush, Brooklyn, N. Y. (L. I.); to be headmaster and chaplain of St. Edmund's School, Stockbridge, Mass. (W. Ma.), effective July 1st.

JONES, Rev. WINFRED PIPES, formerly in charge of Immanuel Church, Winona, Miss.; to be in charge of Holy Trinity Church, Memphis, Tenn., effective June 1st. Address, 1062 Talley Pl.

LARGE, Rev. JOHN E., formerly chaplain and instructor at St. Andrew's School, Middletown, Del.; to be rector of St. Andrew's Church, Wilmington, Del., effective September 8th.

LUKENS, Rev. ALEXANDER M., formerly assistant at St. Mark's Church, Minneapolis, Minn.; to be rector of St. Luke's Church, Fort Collins, Colo., effective June 16th. Address, 312 E. Oak St.

MADSON, Rev. GEORGE R., at St. Peter's Church, Paris, Ky. (Lex.); is also in charge of Holy Trinity mission, Georgetown, Ky.

MYERS, Rev. CHARLES A., formerly assistant at St. Paul's Church, Seattle, Wash. (Ol.); has been called to St. James' Church, Fremont, Nebr. Address, 323 E. 5th St.

### NEW ADDRESSES

BURTON, Rev. CHARLES J., formerly 1113

Cunningham Ave.; P. O. Box 36, New Castle, Pa.

GARDNER, Rev. Dr. WILLIAM E., formerly Trinity Church, Copley Square, Boston, Mass.; 33 Orange St., Nantucket Island, Mass.

### RESIGNATION

LEVIS, Rev. Dr. NORMAN VAN PELT, for 37 years rector of the Church of the Incarnation, Germantown, Philadelphia, Pa.; to retire.

### ORDINATIONS

#### DEACON

NEW MEXICO AND SOUTHWEST TEXAS—RICHARD M. LUNDBERG was ordained deacon by Bishop Goodwin, Coadjutor of Virginia, acting for Bishop Howden of New Mexico and Southwest Texas, at Immanuel Chapel of Virginia Theological Seminary, March 25th. The candidate was presented by the Rev. Harold N. Arrowsmith, and is sailing in August for Japan where he will do missionary work in the district of Kyoto, under Bishop Nichols. The Rev. Dr. Charles W. Lowry preached the sermon.



# CHURCH SERVICES



## DISTRICT OF COLUMBIA

### St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7: 30, 9: 30, and 11 A.M.  
Evensong and Benediction, 7: 30 P.M.  
Daily Mass, 7 A.M. Second Mass, Thurs., 9: 30 A.M.  
Holy Hour, Fri. 8 P.M. Confession, Sat. 7: 30 P.M.

## NEW HAMPSHIRE

### Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector

Sundays: Low Mass, 7: 30 A.M.; Sung Mass, 11: 00 A.M.; Evensong, 7: 30 P.M.  
Saturdays: Mass, 7: 30 A.M.; Confessions, 7: 00-8: 00 P.M.

## NEW YORK

### St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9: 30, 11 A.M., and 5 P.M.  
Weekdays: 8 A.M., 12: 05 noon.  
Wednesdays: 11 A.M., Holy Communion.

### The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

#### New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7: 30, Holy Communion (7: 30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4: 30

### St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services  
8: 00 A.M., Holy Communion.  
11: 00 A.M., Morning Service and Sermon.  
4: 00 P.M., Evensong; Special Music.  
Weekday Services  
Holy Communion at 10: 30 A.M. on Thursdays and Saints' Days.  
The church is open daily for prayer.

## New York—Continued

### Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.  
Wednesdays and Holy Days: Holy Communion, 10 A.M.  
Fridays: Holy Communion, 12: 15 P.M.

### St. James' Church, New York

Madison avenue at 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 Service and Sermon  
8: 00 P.M., Choral Evensong and Sermon  
Holy Communion  
8: 00 A.M., Wednesdays  
12: 00 M., Thursdays and Saints' Days

### Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GREIG TABER, Rector

Sunday Masses: 7: 30, 9, and 11 A.M.  
Evensong; with Address and Benediction, 8 P.M.  
Weekday Masses: 7 and 8 A.M.  
Confessions: Thursdays, 4: 30 to 5: 30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

## RESURRECTION 74th Street East of Park Ave.

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9: 30, and 11 A.M.; weekdays, 7: 30.

### St. Thomas' Church, New York

Fifth avenue and 53d street

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

Sunday Service: 8 and 11 A.M. and 4 P.M.  
Daily: 8: 30 A.M., Holy Communion; 12: 10 P.M., Noontday Service (except Saturdays).  
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

## New York—Continued

### Trinity Church

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In the City of New York

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

Sundays: 8, 9, 11 A.M., and 3: 30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

## 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 Thursdays 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 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4: 15-5, 7: 15-8.

Evensong: 5: 30 daily

## College Services

### UNIVERSITY OF PENNSYLVANIA

#### St. Mary's Church, Hamilton Village

3914 Locust Street

REV. WILLIAM B. STIMSON, Rector

Sunday Services: 7: 30, 9, 10: 45, and 11: 30 A.M.

Weekday Services: 7 A.M. and 5: 30 P.M.

Wednesdays and Holy Days: 7 and 9: 30 A.M. and 5: 30 P.M.

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