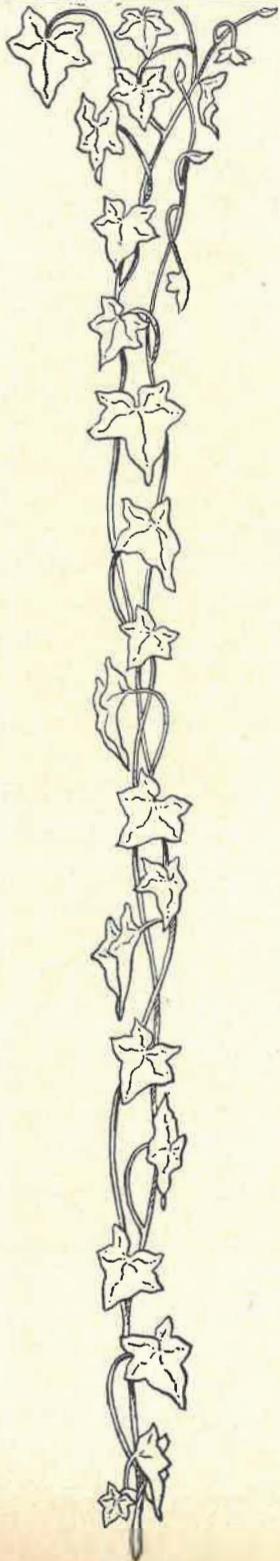


June 12, 1940



# The Living Church



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(F. Kull Photo.)

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# C O R R E S P O N D E N C E

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## "Commended" Concordat

TO THE EDITOR: The Rev. Dr. Frederick C. Grant fails to notice any distinction between "commended" and "adopted." In the reprint of his recent article in the *Chronicle*, he stated that the concordat had been "adopted" by our Commission. Now he quotes the minutes which say that it was "commended for the prayer and study of the two Churches." Of course, it was commended, but it has never been adopted.

He also fails to distinguish between the adopting of amendments and the adopting of the concordat. For the past three years we have been voting amendments to see if the concordat could be brought to some satisfactory form, but no vote has ever been taken in our Commission on the concordat itself.

Anticipating some such confusion I brought up this very question myself at the meeting of our Commission on October 27, 1938, asking to have the status of the concordat made clear both to members of our Commission and to the Presbyterians. Again I quote the concluding paragraph of the minutes of that meeting:

"It was agreed that both the proposed concordat and the proposed dual membership plan should be presented to the Presbyterians, but that all our negotiations were of a tentative character, and at this step we were bound by no particular plan."

Dr. Grant was not a member of the Commission at that time and was not present at that meeting. Neither was he present in the House of Bishops at Memphis when the chairman of our Commission was questioned from the floor on this very point and replied that nothing had been approved or adopted.

I repeat what I have said before that, so far as our Commission is concerned, the standing of the concordat is that of a subject for discussion, nothing more.

(Rt. Rev.) FRANK E. WILSON.

Eau Claire, Wis.

## Bishop Stewart

TO THE EDITOR: It has been heartening to read the tributes paid the late Rt. Rev. Dr. George Craig Stewart in the Church press. The singularly noble and comprehensive appreciation by our Presiding Bishop gives us as adequately as anything that has been written the measure of our loss and of the richness of our abiding possession.

For 12 years Bishop Stewart was one of the mid-day Lent preachers at St. Paul's Church, Baltimore. In this role he achieved by his consecrated eloquence, the clarity of his thought, and above all, by his deep conviction, a unique place among very able peers. Often only standing room was left in this large parish church, and the number of men in the congregation was impressive.

He seemed to have every gift as a preacher, dynamic, intellectual conviction, broad literary culture, knowledge of the deeper movements of thought of his time, and a rare poetic and parabolic endowment. Added to these, who can forget the rich, deep tones of his voice and his forthright honesty and courage?

The symmetry of the man was only less remarkable than this prophetic gift. He was a wonderfully sane and representative Anglican, and from a secure anchorage in the

central convictions of the Church that gave him commission, he was a true brother and a winning personality to all men of goodwill.

When we recall the early struggles of this Scottish boy, struggles of which he was never ashamed, and the marvelous service he rendered the Church during a ministry which closed before he was 61, we should be inspired with new faith in what the grace of God, working through the natural gifts of consecrated men, can accomplish.

(Rev.) ARTHUR B. KINSOLVING.

Baltimore.

## Book Reviews

TO THE EDITOR: In *THE LIVING CHURCH* for April 17, 1940, the Rev. W. Norman Pittenger reviews a book by Herbert Hensley Henson, sometime Bishop of Durham. From this review I quote the following paragraph:

"Opposed to the establishment, convinced of the Reformed character of the Anglican communion, certain of its retention of Catholic doctrine and sacraments, liberal in interpretation of the Bible, firm for the Incarnation but insistent on the secondary place of the Virgin Birth—here is a book that will both please and annoy, and one can imagine that the author would have it so."

It is a matter for indignation that Fr. Pittenger can write this paragraph in his own words without any comment. Is it true that a priest in the Anglican communion is justified in holding that this communion is "certain of its retention of Catholic doctrine and sacraments, firm for the Incarnation but insistent on the secondary place of the Virgin Birth"? Certainly not. They are essentially interdependent.

For the moment, I am not concerned whether or not Dr. Henson holds this view,

but it is a matter of concern that such a statement is published in the Church press, coming from a fellow and tutor of the General Seminary, with no adverse comment.

Perhaps Fr. Pittenger's phrase, "liberal in interpretation of the Bible," is a preface to, and explanatory of what follows.

That reference is made to Dr. Henson's "prejudices and idiosyncrasies" is not sufficient to justify a theological position, nor the passing so lightly over a doctrine *de fide* such as the Virgin Birth.

There is an attempt to use Church publications, subtly, as a means of propaganda. The rector of St. Clement's, Philadelphia, has written in the parish quarterly that the *Forward, Day by Day* booklets for Easter, Ascension, and Pentecost, 1940, will not be found in the tract cases of his parish, because of subtle propaganda relating to the concordat, the heresy against the Mystical Body of Christ.

Another heresy going around is in regard to the Virgin Birth. Both are denials of divine revelation and of the magisterium of the Church. The attempt is made to abstract the Virgin Birth from the dogma of the Incarnation, reducing the latter to a philosophical principle.

We all agree, of course, that both sides of a question should be published; however, it is not always made clear which side is which; and I am sure that the editor sees the necessity for this.

(Rev.) FREDERICK H. BURGEVIN.

New York.

## Cover Photograph

TO THE EDITOR: The photograph of Zion Church, Charles Town, on the cover of *THE LIVING CHURCH* of May 22d was seen with pleasant surprise by our people and me.

Did you know that the cross in the foreground marks the graves of the father and mother of the Presiding Bishop? He himself received Holy Baptism in Zion Church here.

(Rev.) JOHN W. GUMMERE.

Charles Town, W. Va.

## Holy War

TO THE EDITOR: It seems to the writer that all Christian men and women should be on the side of the Allies and praying and working for their cause. Of course, we all detest war and look upon it as the work of the devil. Yet there are things worse than war and among these are what the Nazis profess and do. Many of these things outraging the very fundamental standards of religion and civilization are in a line with barbarism and savagery.

Of two evils one should choose the least; and war is better than the possible domination of a power that apparently lacks every element of virtue and decency. No Christian person can be neutral between good and evil, between right and wrong. And for all that our blessed Lord is the Prince of Peace, I cannot but venture to think that God blesses and approves those who stand for righteousness, religion, liberty, and freedom, even if they are forced to resort to war.

To my mind pacifists, under the cover of loving peace, are trying to avoid their duties and responsibilities and in some cases do not dare to come out for the right. While it is true that England and France are fighting

## The Living Church

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for their empires, I believe that it is also true that they are fighting for Christian ideals and civilized standards. For in a way, this is a holy war of God against the devil, religion against paganism, liberty and freedom against tyranny and oppression.

It is not now to the point the justice of the Versailles treaty. (In the light of recent events it seems too merciful!) The world is faced with the worst it has ever faced. If Germany should win, it will be the greatest calamity for nations and peoples, the coming of a veritable anti-Christ.

The following quotations from the *Christian Commonwealth* (published in London) will set forth the consequences: "The challenge of Hitlerism is aimed at the heart of Christianity . . . that challenge Christianity dare not evade. It is fundamental, the most menacing emergence in history. . . . If this new Anti-Christ is allowed its conquering way, a world will emerge in which God as the universal Father of whom Christ taught, will have been outlawed. . . . That devastating march must be stopped. It will be stopped, for God is a consuming force. At every period of the world's onward march, He has showed the strength of His arm—but always through men."

And elsewhere we read that "He trod the winepress alone." He shed His blood for our redemption; and now while His cause is bleeding in Europe, its very life in the balance, pacifists cry: "Keep us out of War!"

The horror and terror, the misery and suffering abroad are beyond words and have never before been equalled. And if the aggressors are not stopped, defeated, and punished, America's turn will come. Yet not this threat to our own safety, but rather a sympathy for those who have faced such tragedy, and above all, a desire valiantly to take our part on the side of God, religion, righteousness, and freedom should urge us in prayer and action, as a nation and as individuals, to fight this terrible menace of Hitlerism in every way possible. May God bless the Allies, guide us in our duty, and bring a righteous and enduring peace.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.  
Philadelphia.

TO THE EDITOR: Your editorial, A Holy War, in the June 5th issue expresses the opinion of many clergy. The Church made a grave mistake in the last so-called Great War, just as it did when it became linked up with Constantine in 313. We have altogether too many war-mongers in this country already. The clergy should be peacemakers.

(Rev.) WALTER B. SCHROEDER.  
Minneapolis, Minn.

### "Protestant Episcopal Church"

TO THE EDITOR: Is change of name always to be a forbidden subject for discussion at our General Conventions?

When recently the Methodist Protestant body was merged into the United Methodist Church, it left to us the honor (?) of being the only Church in Christendom officially naming itself Protestant. Even the only original protestants (*i.e.*, Lutherans) prefer the term "Evangelical." The schismatic group that separated from us a generation ago substituted "Reformed" for "Protestant."

Did not our missions in China and Japan find they could not labor under a misleading name, and did not General Convention give permission to our Philippine mission to drop the "Protestant"? Whatever harmless meaning the term may have had two or three centuries ago, it is generally used now to connote "anti-Catholic."

Why, I ask, do we cling affectionately to such a misleading, belligerent title, and that much to the bewilderment of our would-be good friends, the Orthodox Easterns and the Old Catholics?  
SYLVESTER BOND.



VOL. CII

MILWAUKEE, WIS., JUNE 12, 1940

No. 20

## EDITORIALS AND COMMENTS

### God and the War

**“W**HY doesn't God stop the war?” That question has been asked again and again by troubled believers. It has smashed the faith of many.

For a time some of us felt that the real solution for Christians would lie in obedience to the pacifism seemingly demanded by the teaching of our Lord. Time has answered that question. We have learned that Jesus does not lay down precepts, or definite commandments, in His teaching. He sets forth principles rather than precepts and sets them forth, at times, in paradoxical form—brief, vivid, proverbial utterances which seem sometimes to be contradicted by other teaching just because it is paradoxical. That is the way the wise men of earth have always taught, “Look before you leap”; “nothing venture, nothing gain.” That is: Look; but don't lose an opportunity by delaying to make a microscopic examination! “A penny saved is a penny earned”; yes, but “penny wise, pound foolish.”

So our Lord sets forth certain principles. He gives us no legalistic directions. We have to think through every situation, with its conflict of motives and duties, and determine how we must act, if we follow the mind of the Master. It is for us to discover the kernel of truth in the proverb, or parable, or paradox, and then try to see how we may apply it in the varying circumstances of life.

That is not easy. It is never easy to catch a man's spirit; it is often far easier to follow him in slavish imitation. The common sense of the average man has seen this in the matter of non-resistance of evil. He knows that he may go the limit of patient endurance of wrong for himself; but the same interpretation of the rule may not hold when the rights and safety of others must be considered. We know that Christ does not say “If a man beat your wife, you must not use force to defend her.” “If a man smite your child on the cheek, let him strike again on the other cheek.” “If a man take the widow's bread, let him take the orphan's also.” We do not go about asking people to turn the other cheek when a gangster raids the street armed with a machine gun.

Steady thinking will show how all this applies in the matter of extreme pacifism. There was much discussion of non-resistance before the ravishing of Poland, the seizure of Czecho-

Slovakia in violation of pledged word, the Russian attack on Finland, the violation of the neutrality of Denmark, Norway, Holland, and Belgium; there is little now. The hard facts have overcome academic hesitations.

**B**UT the other problem—the question of God's care—that is now the real problem of faith. The late Bishop Gore once said that the problem of evil was the only difficulty of faith that disturbed him. It is no new problem. The book of Job shows how the ancient Hebrews sought to explain seemingly unmerited suffering and failed to find an answer. Every religious philosophy has failed to solve the problem. Christianity itself gives no satisfying explanation, though it does give assurance—through intuition rather than argument. The mystery of evil, pain, suffering, sorrow, human agony or wretchedness, is the greatest mystery of life. Many are now perplexed beyond measure as they face it in the war. If we allow our imagination to dwell too long upon it or to picture too vividly the scenes on the battlefields of Europe, we come near to madness. Many of us find it breaking into our dreams, or keeping us awake in restless agony. The support of faith utterly fails some of us as we cry “If there *is* a good God, why did He not make the world good and keep it good?” Or, if that be inconsistent with His gift of free will to men; if we are to be free spirits, not mere automatons, at least can He not defend the innocent from tragedy? Why did God desert Finland, a people as fine as any on earth? Why did He not come to the side of Norway? Why should honest, quiet, peaceful Holland be abandoned to the foe? Why did He permit the betrayal of long-suffering Catholic Belgium?

The problem is always with us. It surprises religious teachers that it has not been faced over and over again in life. It did not need a war to make the problem poignant. That has magnified our trouble, but it has not created it. We see this, of course, when instead of a *general* problem the agony comes home to us with piercing sharpness in our own lives and in the suffering of those dear to us. We all know how great the anguish can be. Parents weeping in their grief for a dying child have cried out in broken hearted distress. The suffering poor—nor are the well-to-do-exempt—suffering, and seeing their own

suffer, have uttered their complaint. The sick, crippled, blind, deaf have felt anguish keener than flesh can bear. Some of us who have lived and labored through the influenza epidemic at the close of the Four Years War have walked through streets black with tragedy; tragedy attested by what we read in the haggard faces of those we passed on the way. At some time or other we have been overwhelmed by the sadness of life, a pathos so great that only infinite pity can cope with it.

**I**S there no answer to these troubled questionings? Has the Christian faith no help?

First: We assume that the questioner is still holding fast his faith in the existence of God. He is asking God for help. He is distressed that his call seems unanswered.

Well, how does he explain his own moral standard? This sense of right and wrong; this deep-seated abhorrence of unrebuked evil—whence comes it? Must it not be a reflection of the mind of God? Surely you cannot think that *your* reaction to evil is more responsive than God's. You *must* believe that God is greater and better than yourself. You feel keenly the world's agony; does not, then, *your* feeling come from God?

Or, second: You have come to the problem because of your affections; love for one who is suffering; love which goes out to others through your keener suffering for the one near you. Are *you* more full of love than God?

It is no longer easy to believe in a God of love, and we would best confess the difficulty instead of ignoring or denying it. We see so much of the apparent heartlessness of the universe that faith which can survive the test of serious thought demands all a man's honest effort. It is true that the world is more sensitive to evil than ever before; but may it not be that our very ideas about God—for that matter, even our doubts about God and our difficulties of faith—are the result of true Christian thinking? An Infinite and Eternal Power lacking the qualities of love and tenderness and pity would no longer be God for us. Why? Because slowly through the centuries we have come to see God as Jesus knew Him, until His thought of God has gradually molded our ideas just as His standards of life have slowly changed our moral conceptions. Even if Jesus were only a man, this would mean that the God whom He called Father must be as loving as Jesus was.

We haven't solved our problem, of course, when we say this; we have only come to trust that God is all that the Best of Men declared Him to be. Indeed, He must be all that the best of *us* try to be, or we must profess that we ourselves can frame a conception of divinity which is even better than God Himself!

**W**E HAVE not touched, as yet, on the Christian view of evil. To us, Jesus is more than "the best of men"; He is the One in whose face we see the light of the knowledge of the glory of God. What He is, God is. The Christian believes, though he does not understand, because He has *seen* God in the person of Jesus Christ.

Jesus Christ never gave any explanation of the problem of evil. He knew sickness and pain—was He not constantly dealing with both? He knew that sparrows fall to the ground, though He spoke trustfully of the Father's knowledge of their fall. He knew bitterly the forces of evil which finally led to His death on the cross. Yet He proclaimed the Father's love, though He gave no explanation of the mystery of evil in violent assault against that love. He did not explain; He did something better: He showed men how to meet the mystery and overcome. And He pointed to Himself as the embodiment of what God is ("He that hath seen Me hath seen the Father").

There is that in the heart of the Infinite which corresponds to our pain and grief.

When faith wavers, there are two thoughts which may help to steady us. The first is that the Christian faith began and developed in the face of awful tragedy. It sprang out of the cross of Calvary. It was proclaimed by men who had faced evil as no one had ever faced it before. These men believed despite their bitter experience. They believed because they felt that they had seen God in Jesus Christ. They believed because something followed Calvary. On Easter Day they saw love at last triumph over sin, suffering and evil. They passed this fact on to us as the promise that there is coming a day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. The day may be long in dawning. There will be anxious times when God will apparently desert His people. In the meanwhile vicarious suffering has a new meaning for us. We see its counterpart in the sacrifices of battle.

If there are many sorrows and trials which we can never understand, if we rebel at our lack of understanding, we yet remember how many other mysteries there are, and we take heart of faith again. We realize that while this is a hard world in which to be perfectly happy, it is a great world in which to build character. Suffering and sorrow are hard to bear, terribly hard, yet they may be our greatest opportunity of witnessing to God. When one reads of the men in Belgium who went to certain death because they must be the living wall to keep back as long as possible the rush of the enemy, it brings to mind St. Paul's words of how he rejoiced in his sufferings for his converts as though they were to "fill up that which is behind of the afflictions of Christ."

Wars are won by many means. Food; oil; steel; tanks and airplanes; treason from within the enemy lines; efficient preparation. But over and above these material things victory is really won by men who are willing to die for a cause. That brings us back to Calvary. We of this day have been identifying Christianity with the teaching of the Master, the exquisite beauty of the "Sermon on the Mount," the perfection of art and moral truth in the parables. Our Lord Himself taught us to look elsewhere. We shall find His power where He told us to look—in His death. We may not understand the mystery. At some point every theory of the Atonement breaks down. The legalistic explanation, for example, can never satisfy again. But He tells us that He came "to give His life a ransom for many." "I, if I be lifted up from the earth"—He said—"will draw all men unto Me."

### Congratulations to Dr. Hopkins

**O**NE of the great glories of our part of the Holy Catholic Church, with its married priesthood, is the wealth of distinguished clerical families that give their best blood to her service, generation after generation. Such families as the Tuckers, the Kinsolvings, the Lawrences, and others that readily come to mind are strong sinews binding the Church of this generation with that of our fathers and the pioneers in the American priesthood and episcopate.

One of the most distinguished of such families is the Hopkins family with its patriarch, Dr. John Henry Hopkins, the beloved Bishop of Vermont from 1832 to 1868. His son, also named John Henry Hopkins, is best known to us for his popular Epiphany carol, "We Three Kings of Orient Are."

The present distinguished member of this eminent Church family, whose name is also Dr. John Henry Hopkins—grandson of the Bishop, nephew of the composer, and son of the Rev. Theodore A. Hopkins—has recently celebrated the 50th

anniversary of his ordination. Dr. Hopkins retired in 1929 after a long and notable ministry which included the rectorship of the churches of the Epiphany and the Redeemer in Chicago, but he has by no means been inactive during his retirement. He has devoted much of his time to writing and to his great interest in music, serving as an active member of the Commission on the Hymnal. In addition, during 1939 he officiated or preached nearly every Sunday, ministering in 31 congregations in 10 dioceses in the East, Middle West, and South. A staunch Anglo-Catholic, Dr. Hopkins has ever stood for the fulness of the Catholic tradition as our Church has inherited and preserved it.

Congratulations to Dr. Hopkins on his completion of half a century of notable service to Christ and His Church.

### Continuing Crisis

FROM a parish paper: "During the height of the present crisis and until further notice, there will be a daily celebration of the Holy Communion. The Eucharist is not only the highest act of worship, but it is, as all its history testifies, the most powerful intercessory prayer which the Church possesses."

The "present crisis," so far as the Holy Catholic Church is concerned, will continue until the world is won for Christ and the Kingdom of God is established upon earth. If we really believe that the Holy Eucharist is the Church's most powerful intercessory prayer, shouldn't every parish have a daily celebration regularly, year in and year out?

### The Pope and the War

AS THE war in Europe spreads to new areas and threatens to engulf more nations, it is worth while to note for the record that Pope Pius XII has made courageous efforts to limit the strife both in its methods and in its extent. Unfortunately the din of battle and the cries of bombed civilians and refugees have almost drowned out his voice.

It was a brave thing for the Pope to condemn roundly the invasion of the Low Countries at a time when Italy's entrance into the war on the German side seemed imminent. His plea to the belligerent powers not to bomb civilians and open cities was also timely and courageous. The price of these outspoken words was the virtual suppression of the Vatican organ, *Osservatore Romano*, by the Italian government which forbade it to be sold in Italy if it continued to publish foreign

news and to make pronouncements on international affairs.

Even at the last moment when the entry of Italy into the war appeared to be a matter only of days or hours, Pope Pius XII appears to have used strenuous efforts to keep that country out of war and to prevent the spread of hostilities into south-eastern Europe.

We honor the Holy Father for these efforts to keep the war from spreading, even though they have apparently been unsuccessful. As we have said before, the Vatican and the United States government are two of the greatest agencies for peace in a world that is increasingly geared to war. That is justification enough for the appointment of Mr. Taylor as the President's special representative at the Vatican and for such coöperation between the Pope and the President as may have any hope, however remote, of mitigating the evils of war or hastening the coming of peace.

### Through the Editor's Window

THE *Desert Churchman*, that sprightly four-page publication of the missionary district of Nevada, is our favorite diocesan magazine. We are therefore somewhat dismayed to find ourselves, together with the Church Missions House and the Forward Movement, taken to task by this publication which observes:

"Why will our official bodies persist in using language so loosely? With national headquarters, the Forward Movement, and the usually correct LIVING CHURCH, clergy are all 'rectors' and assistant priests are 'associate rectors,' and bishops are not 'clergy.' Fact is bishops are only *other clergy*, and there is no such institution as *associate rector*, nor are all clergy *rectors*."

Bishop Jenkins, the editor of the *Desert Churchman*, does not cite chapter and verse and so we cannot check to see wherein he has caught us in these lapses. Usually we are very careful to refer to *bishops and other clergy* and to distinguish between *rectors, priests-in-charge, and curates*. This is not always easy to do, for the official listing does not usually distinguish between a parish and mission and consequently between the rector and the priest in charge or vicar. So far as the title *associate rector* is concerned, it is true that this is not common terminology in the Episcopal Church but it is used occasionally in particular parishes, so it is hardly accurate to say that there is "no such institution."

In the interest of purity of ecclesiastical terminology, be it noted that there is one expression commonly used throughout the Church that is definitely taboo in THE LIVING CHURCH. We refer to the hybrid adjective "diocesan-wide." If this means anything, it means as wide as the diocesan, *i.e.*, the bishop. A "diocesan-wide mission" therefore would be a little mission just wide enough for the bishop to squeeze into. If the reference is to a preaching mission extending to the whole diocese, the correct term is "diocese-wide,"—*i.e.*, as wide as the diocese.

Speaking of terminology, some one sends us a clipping from the bulletin of the Long Island Woman's Auxiliary in which we read: "Mrs. Wayre reports that \$180 has been received from St. Luke's-in-the-Dessert at Tucson, Arizona, and \$60 more is needed to complete our allotment." The sender observes truly that "in these dour days, when so many of our institutions seem to be in the soup it will interest you to read that St. Luke's Hospital, Tucson, is in the other end of the meal."

SPEAKING of signs (as we were recently), here's one reported from a Chicago movie theatre, advertising a double feature:

THE PRIVATE LIFE OF HENRY VIII  
THE SCOUNDREL

And another:

MEET DR. CHRISTIAN  
AND ANOTHER THIN MAN

### Prayer Outside Refectory

CHESTER CATHEDRAL, ENGLAND.

GIVE me a good digestion, Lord,  
And something to digest;  
Give me a healthy body, Lord,  
With sense to keep it at its best;  
Give me a healthy mind, good Lord,  
To keep the good and pure in sight,  
Which seeing sin is not appalled,  
But seeks a way to set it right.  
Give me a mind that is not bored,  
That does not whimper, whine, or sigh.  
Don't let me worry overmuch  
About the fussy thing called "I."  
Give me a sense of humor, Lord,  
The saving grace to see a joke,  
To get some pleasure out of life,  
And pass it on to other folk.

# Come And Offer

## By the Very Rev. Austin Pardue

Dean of St. Paul's Cathedral, Buffalo, N. Y.

**A** GOOD baseball pitcher needs, above all, versatility. He must "mix 'em up": a blinding speed, a slow floater, ins, outs, and drops. So also must there be versatility in raising the parish budget. To use the same system of canvassing year after year breeds monotony, monotony stimulates lack of interest and lack of interest incurs debt. Here is a program that is somewhat different from the system, good as it is, that most of us have been using, or at least should have been using.

This method that I suggest is a program that was worked out with Dr. Norman Johnson (Bishop Johnson's son) during my rectorship at Gethsemane Church, Minneapolis. It should be looked upon as flexible and one that can be arranged in accordance with local conditions. May I say at the outset that it has great possibilities but equally pronounced dangers, and that by no means is it a cure-all for solving the problems of parish finance. It is a system that can be used too frequently and must be changed from time to time, as ought all methods of money raising unless the rector has lifted his people to such a spiritual level that finances are the automatic expression of appreciation for spiritual values.

When the National Conference of Social Work was held in Buffalo in 1939 I made it a point to have a long chat with one of the best community chest experts in America, with whom I had worked in Minnesota. He knows the plan that I am about to outline and warns against it as a blanket method to be applied to all parishes and institutions. He says that he would not dare use such a method in community chest work nor would he try to apply it in full throughout a diocese. He believes that it should be used where people, priest, and parish may feel that it is adapted to their needs and situation. With these preliminary warnings and a final reminder that such an effort should be pondered over for a considerable length of time before attempted I offer the following outline:

### I. CANVASS LIABILITIES

**T**HE average city and town is psychologically conditioned against being canvassed by the multiplicity of drives (including the Church) that have arisen since the World War. People also dislike the job of asking others for money. It is frequent that those who are canvassed will build a defense mechanism against parish and priest as an excuse for not giving. If there are an abundance of these negative reactions the canvassers return to the parish with a series of upsets to report which tend to destroy communicant morale, developing into a free-for-all gossip fest.

### II. CREATE A NEW SPIRIT

**T**HE spirit of "come and offer" is the emphasis that should be stressed. It is hard to conceive of our Lord sending out a group of apostles with the admonition to "get" so much out of so and so. The emphasis should be placed upon the relationship of the individual with God. It is not the business of the parson or vestrymen to judge how much one should give, but to inspire people to think it out on their knees before the Cross. Emphasis should be placed on the fact that they love their Church. It should be taken for granted that they would far rather come and make a free-will pledge on a given Sunday

as an unselfish act of faith in God's goodness and loving-kindness for the coming year than be denied that privilege by being canvassed.

### III. PUBLICITY

**P**UBLICITY should be active several months before the given Sunday. Use personal contacts, parish paper, letters, and organizations. Unless the whole parish is aware of the ideal behind the movement it is doomed to fail. Tell what the parish is doing in the community, what the Church is doing for missions, and if possible get outside evaluations from judges, teachers, and civic leaders. The bulk of the preparation, however, should be directed toward the faith of the individual and his love for the parish, thus holding him up to the ideal of coming to offer on a voluntary basis, and lifting the duty of giving up to the plane of privilege.

### IV. FRIENDLY VISITATION

**A** FRIENDLY visitation of parishioners throughout the parish should next be planned. Get as many callers as possible and at a dinner arrange to have them carefully instructed as to the ideals and method of this canvass. Tell them they will not have to ask for any money, nor will they be allowed to accept any pledges. They should merely go to every home and explain the program and invite parishioners to church on this Sunday of holy offering. Canvassers should be asked to report on each family attitude. In many instances it may be necessary for a second call before the canvass Sunday, this time by the rector so that he may attempt to understand the dissatisfied and encourage the disinterested.

### V. DEDICATION

**T**HE canvassers may well be invited to a service of dedication on the Sunday before pledging actually begins. Invite them to come to the altar rail in a body and there commission them (all kneeling) to go throughout the parish spreading Christian love and inviting the people to come and offer on the following Sunday. Give them the Church's blessing and send them forth. I have usually had this service at 11 o'clock on Sunday morning in front of the congregation.

### VI. THE SUNDAY SERVICE

**I**F THE preparation has been sufficiently well planned there will be a crowded attendance at church on the appointed day. It is not a time for the choir to perform all their best anthems nor for the rector to harangue the people or deplore general conditions in the parish. It is a time for general thanksgiving and rejoicing over the fact that those who are present have come because they desire to offer of their own free will and in the privacy of their own pews.

No pledge cards should be available until after the sermon when announcements such as these might be made: State that if any visitors are present they need not pay attention to the pledging process unless they go nowhere to church and in that case they are being offered the privilege of helping your parish. Speak to those who are on relief and assure them

(Continued on page 10)



# Some Forgotten Church Principles—Part I

## *An Examination of Bishop Parsons' Open Letter to Bishop Manning*

By the Rev. William H. Dunphy, S.T.D.

**B**ISHOP PARSONS' reply to Bishop Manning on the Proposed Concordat is significant for many reasons and not merely because of its relation to the immediate issue. It deserves weighty consideration not only because of the high office of its author, and the esteem in which he is justly held, even by those who differ most from him, but because of the fact that he speaks as the representative of a view touching vital questions of Faith and Order which is very widespread in our Church. [See L. C. Nov. 1, 1939.]

Whether this view is compatible with the expressed teaching of the Church herself is another matter, which we shall have to examine later—unquestionably it is widely held, and it is well that those differences which divide us should be brought out into the open and clearly faced. Until we reach agreement upon them and attain a far greater degree of unity among ourselves, our attempt to unite with other bodies or to unite Christendom as a whole can only expose us to the well-merited derision of the world.

The arguments of the Bishop of California can be conveniently gathered about certain suppositions, some of which are expressed, others implied, in his letter. These are as follows: the supposed silence of the Anglican communion as to any *doctrine* of Holy Orders, the supposed basis of the Christian Faith, the supposed teaching of Anglican theologians in the 17th century and its bearing on the Faith and Order of the Church herself, and the supposed teaching of the Orthodox Eastern Church on Holy Orders. Finally there is a supposition as to the nature of the guidance of the Holy Spirit which is worthy of attention, as it is perhaps the clue to the deepest cleavages among us, and conceals, it may be, the secret of the reunion of Christendom as a whole. Let us examine these suppositions in order.

### 1. *The Supposed Silence of Anglicanism on the Doctrine of Holy Orders.*

**I**N REGARD to the priesthood and episcopal ordination, we had not been able to discover that the Anglican communion or our own part of it had ever declared that a doctrinal position on this matter was part of the Faith of the Church." The statement in the Preface to the Ordinal, Bishop Parsons considers simply a statement of history ("from the Apostles' time," etc.) and of policy ("that these orders may be continued and reverently used and esteemed," etc.). This would seem to imply the curious notion that a belief is not part of the Faith until it has been defined in a formula. In that case, the Deity of Christ was not part of the Faith of the Church for the first three centuries, since the doctrine had not been formulated by the Church! In fact one might argue on similar lines that the early Church had no Faith! Of course a cursory glance at the New Testament or at early Church history shows the contrary. We need to remember the old common-sense principle "*lex orandi, lex credendi*"—the Church's prayers clearly reveal and express her Faith.

To take only a few of the relevant prayers, we may first notice one that is employed—with slight verbal changes—in the ordination of deacons, priests, and bishops alike, beginning: "Almighty God, giver of all good gifts, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church;

mercifully behold this Thy servant now called to the work and ministry of a Bishop," etc. (p. 553 of the Book of Common Prayer, cf. pp. 531 and 537 for the similar prayer employed in the ordaining of deacons and priests). Here the divers "Orders of Ministers" are attributed not to merely human arrangement but to divine institution, to the appointment of the Holy Spirit Himself. We should note too that not only is the word "Office" used in such prayers, but the far stronger word "Order"—so repugnant to the Protestant denominations, and rightly so, on their principles. Now the only thing that makes the episcopate a distinct *order* is the power of ordination (including, in a sense, confirmation). Everything else that a Bishop does, a priest *may* do; it is this ordaining power alone that makes them distinct and separate orders—Orders resting (directly or indirectly) on the institution of the Holy Spirit. Thus "a doctrinal position on this matter" is clearly "part of the Faith of the Church," if her prayers at this most solemn moment are to be taken seriously. It is clear that this doctrinal position is the precise opposite of that of the Presbyterians and of that which it is attempted, no doubt with the best of intentions, to import into the Church via the proposed concordat.

**A**LSO, when a former minister who has received non-episcopal ordination in one of the denominations (say an ex-Presbyterian minister) is, under our present quite adequate system, to be admitted to Holy Orders, he is (after being confirmed and ordered deacon) advanced to the priesthood with prayers the meaning of which it is impossible to mistake. First of all "there shall be a sermon, or exhortation, declaring . . . how *necessary* that order is in the Church of Christ" (one of the passages of doctrinal import which Bishop Parsons seems to have overlooked). Then come the words of the presenter, "Reverend Father in God, I present unto you these persons present, to be admitted to the order of priesthood" (p. 535)—implying clearly that he is not a presbyter or priest in the sense in which the Church uses that term. Then follow various prayers, including the petition: "That it may please Thee to bless those Thy servants, now to be admitted to the order of priests, and to pour Thy grace upon them," which again implies clearly that "a doctrinal position on this matter" is "part of the Faith of the Church." Finally, at the awful moment when the Bishop lays his hands on the ex-Presbyterian minister, he says: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, etc.," or in the alternative formula: "Take thou authority to execute the office of a priest in the Church of God, now committed to thee by the imposition of our hands" (p. 543). We must notice that both forms make it perfectly clear that the minister (though he may already have been a "minister of Christ," *i.e.*, a minister of the Word) *now* for the first time becomes a priest—not a priest in the Protestant Episcopal Church, as distinct from the Presbyterian body, but a "priest in the Church of God." How does he become so? "By the imposition of our hands," the only way the Church knows of becoming a priest—by episcopal ordination. All this agrees definitely with the historic

Faith and Order of the Church Catholic, although it agrees very badly with the theology underlying the proposed concordat, and with Bishop Parsons' assumption that "the Anglican communion or our own part of it "has never declared that a doctrinal position on this matter was part of the Faith of the Church." Let us repeat "*lex orandi, lex credendi*"—the law of praying is the law of believing; and the Church's prayers, especially at such a solemn moment, mean quite as much as a Conciliar definition—perhaps even more, because they touch the depths of her life in Christ and the Holy Spirit more intimately.

**F**URTHERMORE we may note the Office of Institution, where the priest is said to be "possessed of full power to perform every act of sacerdotal function"—the framers of the proposed concordat apparently have not so much as heard whether there be any "sacerdotal function"—and the Bishop prays: "O holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of Apostolic Succession to the end of the world," etc. It is needless to add that these words are used in their traditional Churchly sense.

Incidentally, the assumption in the Bishop's letter that because the historic episcopate is a matter of Church Order it is not also a matter of Faith, is extraordinary, and so is his use of the Chicago Quadrilateral. The Holy Scriptures are mentioned separately, apart from the Apostles' and Nicene Creeds as "a sufficient statement of the Christian Faith"—does this imply that they are not a part of that Faith? The Sacraments are mentioned separately—does this mean that they are not part of the Faith, and that "one Baptism for the remission of sins" is negated? We may note in passing that one of the notes of the Church is *Apostolicity* ("I believe one holy Catholic and Apostolic Church"), and this article of our Faith implies directly the Apostolic Succession and its transmission through the Bishops of the Church. Thus "a doctrinal position on this matter" is part, not only of the Faith of the Anglican communion, but of the Holy Catholic Church as a whole.

Since Bishop Parsons has appealed to the Chicago Quadrilateral put forth by our House of Bishops in 1886, it is only fair to quote some of the passages in this important pronouncement which do not appear in his letter, nor in the proposed concordat. Our Bishops there defined the basic conditions of reunion in these terms:

"We do hereby affirm that the Christian unity now so earnestly desired . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." Among these essential principles of unity which are "incapable of compromise" the historic episcopate is listed, in a paragraph which begins: "As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following" . . .

Thus the Historic Episcopate (and, by necessary implication, the Historic Priesthood which it sums up) is not treated simply as an ancient and venerable relic of the past, but as an essential part of the "sacred deposit left by Christ and His Apostles," and therefore "incapable of compromise or sur-

render." One wonders what the Bishops who drew up this Quadrilateral would think of the compromise and virtual surrender of the Historic Episcopate, through the admission of non-episcopally ordained men by a curious and mongrel rite which no part of the Church Catholic would recognize as a valid ordination to the Priesthood. They would probably at least have been consistent and suggested that the word *Apostolic* be stricken from the description of the Church in the Nicene Creed, since the Faith and Order for which it stood had been hopelessly compromised and to all intents and purposes surrendered.

(To be continued)

## Come and Offer

(Continued from page 8)

that even a penny a Sunday is not too small a gift. Encourage them to make a pledge as an act of faith. If they have a job and fear they may lose it, it is well to show them that this act of faith is the very thing they need; that in the event of a tragedy they should come to the rector with assurance of strict confidence and have their pledge cancelled.

At the conclusion of the sermon have the ushers distribute pledge cards and pencils throughout the congregation, choir and clergy and allow from three to five minutes for pledging time. Have them collected again by the ushers and presented and blessed at the altar.

## VII. THE FOLLOW-UP

**T**HE follow-up should be done immediately by way of canvass of letter, taking it for granted that those absentees would have pledged had it not been for illness or some unavoidable reason. Encourage them to sign the pledge cards and mail them in immediately, stating that if within one week they are not heard from the canvassers will call. Every last member should be reached for the canvass is not concluded until the whole parish has been thoroughly called upon.

## VIII. WARNING

**I**N CONCLUSION I wish to issue a final warning. It is infinitely more work than any other system I know. If the work is not done in detail it will most certainly be a dismal failure. Furthermore, it can be a serious failure if the priest has not the confidence of the majority of his people. There is no magic in this or any other method of money raising, but if it appeals to you and if you think it is the right thing for your parish it might be worth trying.

The rector is the chief executive of his parish. The success or failure rests largely on his shoulders and he should live and pray with his workers through every detail until the last person has made some definite response to the call of Christ's Church. It is true that he is not technically a financial administrator, but, practically, he ought to take the leadership and responsibility for the finances of the kingdom.

## Discipline of Joy

**A**SSUREDLY there is a discipline of joy; and, if God is indeed what He manifests Himself to be in His works, if religion indeed consists of whatsoever things are true and lovely, then there is a godly way of building, of entertaining, of joking and of playing games—a holy living as well as a holy dying.

—Rev. Percy Dearmer.

# NEWS OF THE CHURCH

## Poor Lose Leader in George Lansbury

British Pacifist Dies at 81; Noted  
Novelist Considers Christianity  
in Germany, England

LONDON—The Church, Socialism, and the poor of London's slums lost a selfless servant in the death of George Lansbury, on May 7th, at the age of 81 years. He was a shining example of a Christian man who holds strong views with perfect charity, and whose divergences from colleagues in politics could never be attributed to anything other than conscientious conviction.

Lansbury was a whole-hearted pacifist, but it was an active and not a passive pacifism. His passion for peace sent him a few years ago on a mission to the heads of the great European nations, including Germany, where he had an interview with Adolf Hitler.

### NOVELIST DISCUSSES CHRISTIANITY

Creed or Chaos? was the subject of an address recently delivered at Derby by Miss Dorothy L. Sayers, the well-known novelist. Miss Sayers said:

"We still go on scolding Germany for disregarding the standard of European ethics, as though that standard was something which she still acknowledged. It is only with great difficulty that we can bring ourselves to grasp the fact that there is no failure in Germany to live up to her own standards of right conduct.

"It is something much more terrifying and tremendous; it is that what we believe to be evil, Germany believes to be good. It is a direct repudiation of the basic Christian dogma on which our Mediterranean civilization, such as it is, is grounded."

### CRITICIZES BRITISH CHRISTIANITY

Criticizing the undogmatic presentation of Christianity in England, Miss Sayers continued:

"The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the Person of Jesus Christ. If you think I am exaggerating, ask the army chaplains.

"Apart from a possible 1% of intelligent and instructed Christians, there are three kinds of people we have to deal with. There are the frank and open heathens, whose notions of Christianity are a dreadful jumble of rags and tags of Bible anecdote and clotted mythological nonsense. There are the ignorant Christians, who combine a mild gentle Jesus sentimentality with vaguely humanistic ethics; most of these are Arian heretics.

"Finally, there are the more or less instructed churchgoers, who know all the arguments about divorce and auricular Confession and Communion in two kinds, but are about as well-equipped to do battle on fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a pea-shooter facing a fan-fire of machine-guns."

## Retiring Rector Becomes Full-Time Historiographer

GARRISON, N. Y.—The Rev. E. Clowes Chorley, retiring rector of St. Philip's Church in the Highlands here, preached his farewell sermon on May 26th after 32 years of service in the parish. In the future he will give the larger part of his time to writing a history of St. Thomas' Church, New York.

Dr. Chorley will also continue as historiographer of the general Church and of the diocese of New York, as keeper of the archives, and as one of the editors of the *Historical Magazine*.

In the large congregation were many whom Dr. Chorley had baptized, presented for Confirmation, and married, members whose children in turn had been recipients of his pastoral ministrations.

St. Philip's is a pre-Colonial parish, founded in 1770. The service on Sunday was the 170th anniversary of the parish, as well as the 75 year-old rector's farewell. A special offering for the endowment fund of the parish was made by scores of former and present parishioners, in thanksgiving for Dr. Chorley's ministry.

## Seabury-Western Confers Licentiate, 15 Degrees

CHICAGO—Degrees were conferred upon 13 members of the graduating class, and honorary degrees given to two others at commencement day services held on June 6th in the Anderson Chapel at Seabury-Western Theological Seminary, Evanston. Another graduate was given a licentiate in theology.

Those receiving honorary degrees were the Rev. Theodore Otto Wedel of Washington, the commencement speaker, upon whom was conferred a doctorate in Sacred Theology, and the Rev. Grieg Taber of Boston, who was given the degree of Doctor of Divinity.

Degrees of Bachelor of Divinity in course were conferred upon 11 of the graduating group. These were: Charles Hamilton Crawford, Edward Hendree Harrison, Donald Samuel Labigan, the Rev. Joseph G. Moore, the Rev. Frederick B. Muller, James Saburo Nakamura, the Rev. Max Eugene Roberts, the Rev. John H. Sansom, the Rev. Edward C. Turner, Elmer James Templeton (cum laude), and the Rev. Joseph S. Young (cum laude).

Receiving the degree of Master of Sacred Theology in course were the Rev. Thomas O. Moehle and the Rev. James Nestor. The licentiate in theology was conferred upon Robert Munro Wolterstorff.

### Service for Homeopathic Society

PHILADELPHIA—The Rev. John Quincy Martin, rector of Calvary Church here, recently conducted the official religious service of the convention of the New Jersey State Homeopathic Society in Trenton.

## Say Religion Must Undergird All Life

Episcopal Social Workers Empha-  
size Importance of Faith in  
Economic and Social Fields

BY ALMON R. PEPPER

Executive Secretary, National Council  
Department of Christian Social Relations

GRAND RAPIDS, MICH.—"Religion must undergird and permeate all of our social and economic life." This basic truth was reiterated in all the papers read at the 20th annual meeting of the Episcopal social work conference here May 25th to 29th. The sessions of the Episcopal conference were part of the national conference of social work, which brought 6,000 social workers together from all parts of the nation.

Bishop Whittemore of Western Michigan, president of the Episcopal conference, presided at its meetings and in his address pointed out the ways in which the Church must keep in touch with the social movement.

"Before the origin of the social movement," said Bishop Whittemore, "the Church was the welfare agency to a great extent. The rise of the social movement with a group of professional social workers has altered the picture somewhat but has not relieved the Church of its responsibility in any measure. The danger is that the Church may abandon the home mission field and not attempt to think through its complicated relationship to these new forces for human welfare."

### MENTAL HYGIENE

Bishop Whittemore specified several areas in which religion and social work must work together and emphasized the need for this cooperation in the mental hygiene field.

"Religion is the greatest single source of mental health which the community enjoys," said the Bishop. "It gives a sense of inner security which enables men to stand stresses and strains not otherwise possible. It strengthens the inner life through being the medium of the Holy Spirit."

This same fundamental need for religion, and the importance of it in the lives of children was the central theme of the address of the Hon. Frances Perkins, Secretary of Labor, at the joint luncheon meeting with the Church Conference of Social Work.

To a large audience Miss Perkins said:

"Approximately one-half of the children and youth of the United States receive no religious instruction except that received in the home. Those who deal with children should, on finding one without definite religious instruction, make it a point to bring religion to that child's attention. We must



#### GREET SECRETARY OF LABOR

When the Hon. Frances Perkins, Secretary of Labor, arrived in Grand Rapids, Mich., on May 29th to speak at the joint luncheon of the National Episcopal Social Work Conference and the Church Conference of Social Work, she was greeted at the station by (left to right) Bishop Whittemore of Western Michigan, president of the 20th Annual Episcopal Social Work Conference; Dr. L. Foster Wood of New York, the Rev. Dr. H. Ralph Higgins, chairman of the diocesan department of Christian social relations; and the Rev. Almon R. Pepper, executive secretary of the National Council Department. Frances and Elaine Higgins, daughters of the Dr. and Mrs. Higgins presented Miss Perkins with an orchid corsage which she carried when she spoke on Children and the Moral Fibre of the Nation. (Photo by Aurey Strohpaal.)

## Presbyterians Favor Objectors' Privilege

General Assembly of Presbyterian Church, USA, Also Asks Recall of Myron C. Taylor

**R**OCHESTER, N. Y. (RNS)—Amid booing and shouting at two fiery sessions, the general assembly of the Presbyterian Church, USA, sanctioned conscientious objection to war and asked President Roosevelt to recall Myron C. Taylor, his representative at the Vatican.

In the closing sessions of the 152d general assembly, which met from May 23d to 29th, a resolution was passed by an overwhelming majority allowing ministers and Church members to register as conscientious objectors with Church authorities. The resolution also called for the appointment of a special committee to collaborate with other Churches in placing the status of conscientious objectors before the government.

The assembly committed itself to the proposition that "all war is a manifestation of the power of sin in the world," but turned down a proposition to amend its constitution to omit that section which approves the participation of Presbyterians in war, on the grounds that "the present time of world war, world confusion, and world unrest is no time for an unbiased and calm philosophical judgment on the question of war and peace."

While recognizing that the presence of Myron C. Taylor as President Roosevelt's special representative at the Vatican might foster, for the time being, the interests of peace in keeping Italy out of the war, the assembly approved by a large majority a resolution calling upon the President "to terminate at the earliest possible date the unconstitutional relations established between our government and the Vatican."

#### REFUGEE RELIEF URGED

Church support for refugees was voted when the assembly called upon the Church "to uphold the American tradition of sanctuary for the oppressed and to help our uprooted brothers by prayer and generous giving."

Possible spiritual dangers in the growing popular interest in religion in the democracies were pointed out in an address by the Rev. Dr. Paul Calvin Payne, general secretary of the Church's board of Christian education. He said:

"As a consequence of the suppression of human liberties in other countries, we find religion enjoying a new popularity in the democracies. . . . It is certain that in the growing chorus of new converts to the importance of religion there is a significant absence of any expression of repentance. . . . There is a danger that mere friendly feeling for religion may be mistaken for religious revival, and that a washy sentimentality about religion may become the means of whipping up emotions for crusades which have little in common with religion."

The Rev. Dr. William Lindsay Young, president of Park College, Missouri, was elected moderator after four ballots.

evolve a form of religious education open to every child in America."

The general theme of the Episcopal conference was the Parish Church and its Community. Mr. Eric Gibberd, director of the Community Chest in Troy, New York, acted as discussion leader. The Very Rev. Elwood L. Haines, dean of Christ Church Cathedral, Louisville, Kentucky, basing his paper on a recent survey of the area around that cathedral, presented a paper on The Parish Church Gets to Know Its Community. The Rev. Dr. H. Ralph Higgins, rector of St. Mark's Church, Grand Rapids, described the ways in which a parish church should work with its community agencies and presented an organized program for this purpose. Religion as a fundamental need of every community and as a motivating force for all welfare activities was the subject treated by the Rev. Dr. Niles Carpenter, director of the School of Social Work at the University of Buffalo. These papers were discussed by the Rev. V. Louis Livingston of Coffeyville, Kansas, the Rev. Francis H. Tetu of Indianapolis and the Rev. I. Harding Hughes of Concord, North Carolina.

The need for coordinating the activities and programs of various groups in the parish church was analysed by a panel group in which the Rev. Howard Kellett, executive secretary of the Department of Social Relations, Diocese of Massachusetts, Miss Edna Beardsley of the Woman's Auxiliary, Mrs. Thomas Weber of De-

troit, Charles L. Dibble, chairman of the midwest provincial commission on Church Action, and Miss Edith F. Balmford, executive secretary of the National Council Church Mission of Help, presented the phases of parish activities and coöperative methods.

#### COÖPERATION STRESSED

The conference was unanimous in its opinion that not only should the activities of the parish church be coordinated but that all parish churches must work together in a coöperative effort.

At the Sunday afternoon meeting the conference considered methods by which the Church could help youth with their vocational problems.

#### HONOR DR. BRACKETT

Special honor was paid by both the National Conference of Social Work and the Episcopal Conference to Dr. Jeffery R. Brackett of Virginia.

Eighty-five delegates representing 42 dioceses of the Church attended the Episcopal Conference. These and many more Churchmen were also delegates and participants in the sessions of the National Conference of Social Work which was meeting in Grand Rapids for its 67th annual meeting.

In addition to the discussion sessions the Episcopal conference maintained a consultation booth and exhibit at the civic auditorium. Special emphasis was given to the work of the Episcopal Committee for European Refugees.

## Maine Outlines Plan for Refugee Relief

Finding Homes, Houses, Employment for Refugee Families is Goal Set by Diocesan Convention

AUGUSTA, ME.—Finding private homes for refugee children, houses for refugee families, and employment for refugee workers was outlined as a principal suggestion to the diocese when the convention of Maine and the diocesan Auxiliary met on May 15th here.

Four suggestions in regard to refugee relief were read to the convention by Dr. K. C. M. Sills, president of Bowdoin College, and to the Auxiliary by Mrs. K. C. M. Sills. At the convention the suggestions were framed into a resolution; at the Auxiliary meeting they were approved by the executive board.

The resolution adopted by the convention read as follows:

"Whereas the parishes and missions of the diocese of Maine realize their responsibilities as Christian men and women in regard to the problem of war refugees driven from other countries, be it resolved, that said parishes and missions cooperate with the department of Christian social relations of the diocese of Maine:

"(1) By having groups of refugee children taken into approved private homes, or by contributing to their expenses in summer camps;

"(2) By offering a house to a refugee family and agreeing to furnish food to a refugee family and agreeing to furnish food, etc., at the discretion of the rector or priest in charge;

"(3) Also, to try to secure temporary employment such as domestic service, gardening, looking after children, trusting that it will lead to permanent employment.

"The most important thing to remember is that, as Church men and women, we should be constantly alive to the problem of the refugees and be ready to help in any way practicable."

### HOUSE OFFERED

It was announced in both meetings that a house in Brunswick had been offered refugee families during July and August. It will be a project of St. Paul's parish, Brunswick, to support the house, which is the property of Glenn McIntire, bursar, of the Bowdoin College faculty. Since then, an offer has come from the rector at Belfast, the Rev. James L. Hayes, to take a young refugee boy for the summer. Other parishes are canvassing to begin similar projects.

In his convention address in St. Mark's parish house, Bishop Brewster announced that he will present his resignation of jurisdiction to the House of Bishops in October. The Bishop said:

"If I live until November 25th this year, I shall have reached the age of four-score years. Although, through God's mercy, I am blessed with good health, nevertheless I must confess that the limitations of my strength and energy are becoming increasingly apparent to me. Not only the traveling over the long distances in this large state, but also

## Chicago to Elect Bishop at September Convention

CHICAGO—The special convention to elect a successor to the late Rt. Rev. Dr. George Craig Stewart of Chicago, will be held on September 24th at the historic Church of the Epiphany here, according to a recent announcement by Bishop Randall, Suffragan of Chicago and acting head of the diocese.

By holding the election on this date, it will be possible to have the House of Bishops and standing committee consents taken at the triennial convention beginning October 9th in Kansas City, thus giving the diocese full representation in the deliberations scheduled to take place at that meeting.

The Church of the Epiphany, one of the oldest parishes in the city, was also the scene of the consecration service for Bishop Randall when he was elevated to the episcopate in September.

the multifarious cares of administration, force upon me this decision. Plainly, the time has come for me to retire, and at the end of this year to hand the work over to a younger and more vigorous man."

Bishop Brewster was eulogized as the chief pastor of the diocese by members of the convention, and assured of the affection and loyalty of his people. He has been Bishop of Maine since 1916. He had previously been missionary bishop of the former district of Western Colorado.

A colorful service in St. Mark's Church commemorated the 100th anniversary of the organization of the parish.

The Rev. F. L. Lorentzen of Norwich, Conn., discussed the plight of migrant tobacco workers at the Auxiliary meeting.

Mrs. Charles F. Flagg was reelected Auxiliary president. Mrs. Kenneth C. M. Sills of Brunswick is president of New England Council of Episcopal Women.

The Rev. Charles M. Tubbs of Bath was appointed an examining chaplain.

On the standing committee the Very Rev. Howard D. Perkins replaced the Rev. A. T. Stray.

Deputies elected to the General Convention were: Clerical, William E. Patterson, Howard D. Perkins, Tom G. Akeley, William E. Berger; lay, Kenneth C. M. Sills, R. Hallowell Gardiner, Clarence C. Little, Charles S. F. Lincoln. Alternate deputies: Clerical, Percy G. Cotton, Herbert E. P. Pressey, Charles E. Whipple, Victor L. Dowdell; lay, George H. Beard, Robert W. DeWolfe, Thomas M. Huston, and John C. Arnold.

### 400 Sing Festival Evensong

CHICAGO—A chorus of 400 men and boys, representing 15 churches of the diocese, sang a festival Evensong at Rockefeller Memorial Chapel at the University of Chicago on the evening of May 21st as the concluding event of a regional conference held by Illinois and neighboring chapters of the American Guild of Organists.

### Pipe Organ to be Memorial

GREENE, N. Y.—A new three manual Austin pipe organ will be installed by September 21st in Zion Church here. The organ, a bequest of the late Mary E. Blodgett, will be a memorial to Frederick E. Barnard, choir director for many years.

## 60 New Signatories Urge Allied Support

16 Episcopal Clergy and Laymen Ask That U. S. Give Allies Material, Moral Support

NEW YORK—Sixty prominent leaders of Churches in the United States, including 16 Episcopal clergy and laymen, have added their signatures in support of the declaration on America's Responsibility in the Present Crisis, issued on May 24th by about 30 Christian leaders.

The statement urged "that the United States immediately enlist its moral and material resources in support of the Allied nations, as the best hope of avoiding either military involvement in this war or a later single-handed encounter with victorious totalitarian powers, east and west."

The new signatories who have desired to record their complete agreement with this declaration include representatives of virtually every principal denomination in every section of the country. The Episcopal clergy and laymen who recently signed the statement included:

The Rev. Charles D. Broughton, William F. Cochran, Bishop Davis of Western New York, the Rev. Dr. C. Leslie Glenn, the Rev. Dr. W. Thomas Heath, Canon Stanley C. Hughes, the Rev. Dr. Arthur B. Kinsolving, the Rev. Dr. Walter R. Lord, Bishop Mikell of Atlanta, the Rev. Dr. A. T. Mollegen, Judge John Lord O'Brian, Bishop Page of Northern Michigan, the Rev. Dr. Karl Reiland, the Rev. Dr. W. E. Rollins, the Hon. Sidney St. F. Thaxter, and the Rev. Dr. Alexander C. Zabriskie.

Several members of the Episcopal Church were among the clergy and laymen previously announced as signatories: Charles C. Burlingham, Bishop Hobson of Southern Ohio, the Very Rev. Dr. W. P. Ladd, Bishop Parsons of California, the Rev. Howard C. Robbins, Bishop Scarlett of Missouri, Bishop Sherrill of Massachusetts, Charles P. Taft, and the Presiding Bishop.

## Suggestions for Reaching Isolated Families Presented to Auxiliary

KALAMAZOO, MICH.—Suggestions for a new plan of work to include a program for reaching the isolated families in the diocese of Western Michigan was presented by Bishop Whittemore when he addressed the women of the Church as they were assembled for their annual meeting in St. Luke's Church, on May 7th and 8th here.

Other speakers on the convention program were Mrs. Robert G. Happ of South Bend, Ind., who discussed the triennial, and spoke of how women's work in the Church might be made of equal or greater importance than work in other clubs or activities; and Mrs. E. V. Hughes of Massillon, Ohio, who spoke on the place of women in the modern world.

Moving pictures of the Madras Conference by Bishop Hobson were shown.

Mrs. Harold B. Corwin of St. Mark's Church, Grand Rapids, was elected president, and a new office, that of vice-president, was created to which Mrs. A. H. Johnson of Niles was elected.

The following were named delegates to the Triennial convention in Kansas City: Mrs. Corwin, Mrs. Charles H. Walker, Mrs. O. H. Gillett, Mrs. Johnson, and Mrs. W. W. Hilborn.

# Conventions View Problems of Church, Nation

## INDIANAPOLIS

### Neighboring Diocese Sends Cathedral to Convention

EVANSVILLE, IND.—For the first time in the history of the Church, a bishop recently sent his cathedral to another diocese to further inter-diocesan goodwill.

On May 16th and 17th, during the convention of the diocese of Indianapolis, Bishop Hobson of Southern Ohio exhibited his cathedral on wheels, St. Paul's Wayside Cathedral. The cathedral is being used for mission work in rural areas.

Other highlights of the convention were the return of Bishop Kirchhoffer to the diocese after a six months absence, and the convention sermon of Bishop Maxon of Tennessee. The diocesan dinner was held aboard a large Ohio River boat.

The Rev. Messrs. William Burrows and E. A. Powell replaced the Rev. Messrs. W. T. Capers and C. R. Moody on the standing committee. W. A. Jamieson was elected in place of U. H. Smith on the diocesan council.

The House of Churchwomen elected Mrs. C. E. Swick president.

Delegates to the triennial: Mmes. C. E. Swick, James Mercer, J. C. Moore, Emmett Judson, R. H. Sherwood; alternates, Mmes. R. A. Kirchhoffer, N. A. Beeson, Overton Sacksteder, Joseph Frisbie, R. F. Thornton.

Deputies to General Convention: Clerical, William Burrows, J. M. Nelson, E. A. Powell, J. G. Moore; lay, W. W. Hammond, F. P. McNutt, R. H. Sherwood, F. R. Elliott; clerical alternates, A. E. Cole, G. S. Southworth, G. G. Burbank, R. F. Thornton; lay alternates, Overton Sacksteder, Arthur Pratt, C. W. Blake, O. S. Hunt.

## VIRGINIA

### Observe Anniversary of School System

ORANGE, VA.—The 20th anniversary of the establishment of a diocesan system of Church boarding and day schools was observed at the council of the diocese of Virginia held May 15th and 16th in St. Thomas' Church here.

The system began with a nation-wide campaign in 1920. Three existing schools were included in the plan, and two new ones were established. Beginning with an initial diocesan appropriation of \$170,000, the diocese has during the 20 year period contributed \$710,000 for the establishment and development of the schools system.

The total value of the property is now \$1,600,000, and funds are available to erect the new Chamberlayne Hall for St. Christopher's School at a cost of over \$100,000. Present indebtedness of the schools is \$750,000.

Other reports showed the growth of missionary work in the mountain, Negro, and rural fields.

The Rev. Dr. G. M. Brydon retired as treasurer and secretary after being in office for 21 years. He was replaced by the Rev. S. B. Chilton.

Deputies to General Convention: Clerical, B. M. Boyd, C. J. Gibson, W. R. Mason, W. H. Laird; lay, G. L. Browning, J. B. Minor, J. M. Taylor, B. T. Newton; clerical alternates, A. C. Zabriskie, G. M. Brydon, S. B. Chilton, H. A. Donovan; lay alternates, I. F. Lewis, R. H. Lane, M. M. McGuire, A. A. Smoot.

Delegates to triennial: Mrs. J. H. Guy, Miss L. F. Powers, Mrs. H. E. Batcheller, Mrs. H. S. Larrick, Miss C. E. Picot; alternates, Mmes. B. T. Newton, W. R. Mason, F. S. Carter, J. B. Chandler, J. A. Welbourn.

### Originator of UTO Speaks at Massachusetts Meeting

BOSTON—The 91 year-old originator of the United Thank Offering, Mrs. Richard H. Soule of Brookline, addressed members of the Woman's Auxiliary of Massachusetts who had gathered in the Cathedral Church of St. Paul on May 15th for the presentation of the United Thank Offering.

Mrs. Soule spoke briefly at the afternoon missionary meeting and was introduced as "one of the greatest women in the history of the Church." Miss Mary Louise Pardee, president of the Connecticut Auxiliary, was the guest speaker.

## HARRISBURG

### Warns Against "Trojan Horse Tactics" at General Convention

HARRISBURG, PA.—"An effort may be made at General Convention to use the Church as a kind of Trojan horse of the Nazis and the Communists both at home and abroad," Bishop Brown of Harrisburg stated at the convention of the diocese held on May 21st and 22d in St. Stephen's Cathedral.

Bishop Brown expressed a fear that an attempt would be made to use the Church as an instrument in the destruction of personal, political, and religious liberty. Stressing the need for preparedness on the part of the United States against aggression, the Bishop said:

"There has grown up in the Church, partly, we are led to believe, through fifth column alien propaganda, but most largely through earnest conviction of Christian men and women, an extreme pacifist interpretation of the Gospel of Christ."

Preferring to await further development of the proposal, the convention tabled a resolution commending the proposed concordat with the Presbyterian Church.

A suggested canon recommended by the committee on church debt of the province of Washington was referred to the committee on constitution and canons for study and report at next year's Convention. The canon would permit the diocese to limit parish indebtedness.

A change in the constitution which would permit the use of the single transferable vote, called the Hare ballot, was passed. Before the change can be made, it will have to be adopted by the 1941 Convention.

Bishop Renison, retired Bishop of Athabasca, who now lives in Toronto, was the principal speaker at the convention banquet, at which Col. Lynn G. Adams, Commissioner of the Pennsylvania Motor Police, was toastmaster.

Deputies to General Convention: Clerical, P. S. Atkins, J. T. Heistand, A. G. Pfaffko, W. T. Sherwood; lay, Lesley McCreath, J. I. Hartman, C. L. Miller, R. L. Jardine; clerical alternates, C. W. French, S. F. Gast, F. W. Lickfield, A. G. Van Elden; lay alternates, J. D. Denney, V. F. Lecoq III, G. L. Low, and F. K. Lukenbach.

Standing committee: The Rev. E. M. Honaman, the Rev. A. G. Pfaffko, S. S. Heiges, and G. L. Low.

## WESTERN MASSACHUSETTS

### "Church Not Sufficiently Informed to Act on Concordat"

WORCESTER, MASS.—Although the Church is not sufficiently informed to take definite action on the concordat, no action should be taken to thwart or close negotiations with the Presbyterian Church. This was the resolution unanimously adopted at the convention of the diocese of Western Massachusetts meeting recently at All Saints' Church here.

The resolution was inspired by the report of the diocesan committee on Church union, which stressed the following points:

"The door cannot be slammed in the face of our fellow Christians after we have opened it to them. The concordat should not be a hasty or a party movement. The Church should avoid moving with small majorities, and the work in the end should represent all schools of opinions. Discussion has revealed considerable misunderstanding, so the subject should be further studied by the clergy and laity."

The convention also voted the adoption of a canon similar to that recommended by the church debt committee of the province of Washington, forbidding the incurring of parochial debt without the consent of the bishop and standing committee.

In his address, the Bishop pointed out that the Church is one of the few forces which still hold the world together. He added that the mere removal of a Hitler or Stalin would accomplish no more than the removal of a Kaiser or a Napoleon. Greed, injustice, envy, and hatred are the basic difficulties.

Delegates elected to General Convention: Clerical, A. V. Bennett, R. H. Hayden, E. R. Laine, R. G. Preston; lay, H. C. Bartlett, S. E. Bell, R. J. Carpenter, and H. W. Hixon. Clerical alternates, J. V. Butler, S. F. Bayne jr., S. C. Shirt, E. C. Tower; lay alternates, G. G. Symes, F. E. Punderson, E. T. Harper, and C. P. Donnell.

## MONTANA

### Diocese Urged to Achieve Self-Support

HAYRE, MONT.—"The time has come when Montana should make great effort toward self-support, both in current contributions and in endowment," Bishop Daniels told the convention of the diocese meeting from May 18th to 21st at St. Mark's Church here. Bishop Daniels also recommended that a commission be appointed to plan for diocesan self-support.

The Bishop stated that he did not greatly regret the fact that the National Council had reduced its yearly appropriation to Montana by \$1000. He added that the sum might be restored, but that he was in favor of giving it up unless the \$1000 could be used for new work.

Other recommendations of the Bishop were: the appointment of a committee to study the needs of smaller parishes; support of the *Montana Churchmen*, *THE LIVING CHURCH*, *THE LAYMAN'S MAGAZINE*, and *Forth*; and the provision of a residence for the Bishop.

One hundred dollars have already been contributed to the \$1000 needed for a

### Church Periodical Club to Meet During Convention

COLUMBUS, OHIO—The Church Periodical Club will have an eight-day session in Kansas City, during the General Convention, according to announcement by Mrs. David C. Larcomb of this city, president of the organization.

The program is being developed by a committee headed by Mrs. Eliot Moody of Boston. Mrs. H. A. M. Staley of LaGrange, Ill., will speak on the subject of Service. Other addresses will be given by a representative of the National Council's Committee on College Work and Youth and by visiting missionaries.

The publicity committee of the CPC, of which Mrs. Hewlett Scudder, Schenectady, N. Y., is chairman, will hold a series of conferences, and Mrs. W. W. Henry of Fitchburg, Mass., will exhibit posters.

memorial window in the cathedral in Helena as a memorial to the late Rt. Rev. William F. Faber of Montana.

For the first time, two institutes were held at the annual meeting of the Woman's Auxiliary. Mrs. Chas. A. Wilson discussed five fields of service. Mrs. L. D. Smith led an institute for Church school workers.

Guest speaker of the convention was the Rev. Curtis Junker of Sisseton, S. D.

The Rev. Elmer Lofstrom was elected to the standing committee in place of the Very Rev. C. A. Wilson; the Rev. Donald Skinner, R. L. Love, and George Downs were added to the executive council; the Very Rev. C. A. Wilson was elected secretary of the diocese.

Deputies to General Convention: Clerical, C. A. Wilson, Thomas Bennett, T. M. Jones, W. T. Reeves; lay, R. L. Love, A. M. Maxeiner, E. W. Spottswood; clerical alternates, Elmer Lofstrom, Donald Skinner, M. A. Cookson, W. R. Bennett. Lay alternates will be appointed by the Bishop, if they are needed.

Delegates to triennial: Mmes. T. E. Gilbert, Ella Stucky, H. H. Daniels, A. M. Maxeiner, E. W. Spottswood; alternates, Mmes. C. A. Wilson, W. T. Reeves, A. E. Maxwell, H. H. Fox, R. L. Love.

### DELAWARE

#### World Presents Mission Appeal

WILMINGTON, DEL.—The disturbed condition of the world offers a missionary challenge to the Church, Bishop McKinsty of Delaware told the diocesan convention meeting May 14th and 15th in the Cathedral Church here.

Speakers at the convention dinner were the Bishop, the Rev. Hector Thompson of Wyoming, and Miss Martha Sherman of China.

Elections resulted as follows: General Convention deputies: Clerical, Charles W. Clash, Hiram R. Bennett, Charles A. Rantz, Robert Y. Barber; lay, Walter Hullihen, E. W. Maynard, J. Reese White, Macmillan Hoopes, Alternates: Clerical, Richard K. White, Nelson W. Rightmyer, P. L. Donaghy, Charles F. Penniman; lay, Robert H. Forman, Howard L. Seaman, J. W. Stewart, Edmund S. Hellings.

Executive council: Clerical, Nelson W. Rightmyer, Joseph S. Hinks, Charles A. Rantz; lay, J. M. Stewart, T. Rogers Holcomb, J. Fenton Dougherty.

The Woman's Auxiliary of the diocese, meeting at the same time, elected delegates to the triennial: Mrs. Howard L. Seaman, Mrs. Canfield Hadlock, Mrs. J. Paul Green, Mrs. John MacLulich.

### SOUTHERN VIRGINIA

#### "Not All Pacifism is Worthy"

HOPEWELL, VA.—"If pacifism means a pusillanimous relinquishment of every heritage dear to man and the surrender of human liberties and personal rights to the force of arms and the dictates of selfishness and greed, then that kind of pacifism is not worthy of one who enjoys the inheritance which he has from the men who have struggled to pass it on," stated Bishop Brown of Southern Virginia in his address to the council of the diocese of West Virginia meeting May 14th and 15th in St. John's Church here.

At the same time the council adopted a resolution stating that it was "calling upon our people to a prayerful and spiritual crusade in seeking to know and to do the will of God after the spirit of Jesus Christ in the removing of war and its causes."

#### APPOINT UNITY COMMITTEE

Resolutions were adopted urging parishes to further Church unity. A committee on unity was also appointed to consult with committees of other dioceses in the state.

Other business included an amendment to increase White and Colored lay representation in the council, and a request that the executive board investigate the matter of adequate support of the clergy.

On the standing committee the Rev. N. E. Wickler and E. R. Willcox replaced the Rev. C. H. Holmead and C. W. Grandy. On the executive board, the Rev. D. C. George replaced the Rev. Taylor Willis; C. W. Grandy and George Humrickhouse replaced H. McR. Pinner and C. G. Milham.

Deputies to General Convention: Clerical, G. P. Gunn, N. E. Wicher, J. K. Lee, N. E. Taylor; lay, James Mann, H. McR. Pinner, Mason Romaine, C. G. Milham; clerical alternates, Moultrie Guerry, D. C. George, E. R. Jones, A. C. Tucker; lay alternates, G. B. Townsend, George Humrickhouse, F. W. Darling, Willis Pulliam.

### NORTHERN MICHIGAN

#### Diocesan Rehabilitation and Rebuilding of Endowment Fund Recommended

ISHPEMING, MICH.—The rehabilitation of the diocese, the rebuilding of the endowment fund for the episcopate, and the improvement of religious education for the young were the principal recommendations of Bishop Page in his annual address as Bishop in charge to the convention of the diocese of Northern Michigan, meeting on May 21st and 22d at Grace Church here.

The business session of the convention revised the diocesan canons and added a new one concerning the trust association. Reforms affected the bishop and council, and care in the checking of funds.

New trustees will be George C. Newton, Charles E. Lewis, one year; Dr. F. L. Reynolds, C. W. Allen, two years; S. B. Miller, J. C. Wood, three years.

C. J. Stakel was added to the standing committee.

Elected to bishop and council: The Rev. O. M. Langley, the Rev. H. R. Sherman jr., C. J. Stakel, F. C. Stanford, and W. C. Fountaine.

Deputies to General Convention: Clerical, C. G. Ziegler, G. C. Weiser, J. L. Knapp, O. M. Langley; lay, J. C. Wood, C. H. McBean, F. C. Stanford, C. J. Stakel; clerical alternates, J. G. Carlton, H. R. Sherman jr., J. G. Jones, G. G. Curtiss, lay alternates, Dr. F. L. Reynolds, Ben Quist, Carl Brewer, J. B. Williamson.

### Rector Induces Hypnotic

#### Sleep During Operation

BALTIMORE—The Rev. Lewis O. Heck, rector of the Church of the Messiah here, recently assisted in an operation performed upon Mrs. Louise Habercam at Johns Hopkins Hospital. With the permission of the chief surgeon, Mr. Heck hypnotized the patient who then slept throughout the operation.

No surprise was expressed by medical experts at the success of the operation. Such technique had been experimentally used in 1895 at the Hopkins Hospital. An anesthetist usually stands by in case the patient awakes too soon.

Mr. Heck conducts a clinic twice a week in the rectory, giving hypnotic treatment to persons suffering from functional disorders usually traceable to emotional difficulties.

### SHANGHAI

#### War Brings Widespread Hunger

SHANGHAI—Widespread hunger due to war conditions was reported at the 30th synod of the missionary district of Shanghai meeting here in the middle of April. The cost of rice is three or four times what it was a year ago, and other foods have shown proportionate price increases.

In his opening address Bishop Roberts of Shanghai reported that 1392 persons, about two-thirds of them adults, were baptized during the past year. These new members constitute one tenth of the total Church membership in the diocese.

Although the diocese is largely occupied territory, unusual opportunities for Christian work were reported.

The committee on the Prayer Book suggested places where the translation into Chinese should be improved. Suggestions for one uniform book for the whole Chung Hua Sheng Kung Hui were then forwarded to the General synod.

The Bishop announced that while he attended the meeting of the General Convention in Kansas City, Mo., the Rev. Dr. F. L. Hawks Pott, chairman of the council of advice, in conjunction with the standing committee would be the ecclesiastical authority of the diocese.

Deputies to General Convention are the Rev. E. R. Dyer and Dr. Claude M. Lee. Alternates are the Rev. J. G. Magee and Charles E. Perry. Elected clerical members of the standing committee were F. A. Cox, H. Y. Yao, C. C. Chu, and H. S. Wei.

### LONG ISLAND

#### Oppose Delay of Action on Social Security Extension

GARDEN CITY, N. Y.—A substitute resolution to defer action on the matter of security for Church lay employees until after General Convention was rejected at the convention of the diocese of Long Island meeting on May 21st at the cathedral and cathedral house here.

The convention instead approved the original suggestion of the Christian social service department that Church lay employees be included under the Social Security Act. This resolution had been re-

ferred to the committee on the Church Pension Fund which formulated the substitute resolution.

Other important business included a resolution approving the efforts to bring about corporate union with the Presbyterian Church and urging careful consideration of every possible step toward such union.

#### CONSIDER COMMUNICANT TRANSFER

A committee was appointed to consider appropriate action regarding the transfer of communicants with a view to reducing losses through removals. This committee will make a preliminary report to the clergy conference in September.

In his address Bishop Stires stated that mortgage debts on mission properties had been reduced in eight years from \$279,000 to less than \$100,000. He reported also that a campaign for a sustaining fund for St. John's Hospital brought in \$160,000 in the past 12 months.

The Bishop spoke most earnestly of the tragic situation in Europe and urged all Churchmen, for the preservation of civilization and Christianity, to be prepared to make all necessary sacrifices.

The Church of St. Alban the Martyr at St. Albans, Long Island, was admitted to union with the convention.

On the ecclesiastical court, the Rev. C. W. Hubon replaced the Rev. William Garth.

Deputies to General Convention: Clerical, A. B. Kinsolving, A. R. Cummings, J. H. Melish, H. S. Olafson; lay, R. F. Barnes, Frank Gulden, W. F. Leggo, E. A. Richards; clerical alternates, Robert Rogers, H. S. Wood, W. R. Watson, S. M. Dorrance; lay alternates, W. R. Marsh, R. P. Orr, E. W. Denton, Stanley Andrews.

R. C. Ward replaced H. T. Webster as a provincial delegate to provincial synod.

Delegates to triennial: Mmes. A. R. McKechie, L. W. Francis, L. L. Riley, Staaley Andrews, J. B. Pitman; UTO delegate, Mrs. C. J. Renner; alternates, Mmes. H. D. Waller, H. M. Van Valkenburgh, A. T. Holcomb, Gayle Forcade.

## Opportunities of National Catholicism Pointed Out

SAN FRANCISCO—National Catholicism was pointed out as "the opportunity before the Armenian and Episcopal Churches" when the Rev. Kh. Krouzian preached a short sermon at the recent eighth meeting of the San Francisco Seminar of the Anglican and Eastern Churches Association. The meeting was held with St. Nerses' Apostolic Armenian Catholic Congregation in the Church of the Advent here.

According to Fr. Krouzian, National Catholicism is consecrated nationality which provides a sense of internationality and world citizenship through the Churches, and real national unity within the nation by promoting a cosmopolitan spirit.

Following the Vespers the guests were given a chicken dinner, Armenian style, in the parish hall.

The Rev. Leo Cook, vicar of Trinity Episcopal Church, Hayward, Calif., was elected chairman for the coming year. The second anniversary meeting will be held on September 24th with St. Nicholas' (Syrian Orthodox Catholic) Church here.

## Vote Study of War Relief for Churches

### Committee Representing Americans in World Council of Churches Promises Aid to Churches

NEW YORK (RNS)—Authorization for a special study of the "practical ways by which American churches might provide aid to their stricken brethren in Europe," was voted here recently at a meeting of the joint executive committee of the Life and Work and Faith and Order Movements, acting for the American branch of the World Council of Churches.

At the same time the committee, in reply to cabled appeals for "help and prayers" from three "influential Church leaders in Europe," dispatched a message of "sympathy and brotherly affection" to Churchmen abroad.

The message condemned the "unprovoked violation" of neutral nations and asserted that the Churches of America would be asked to lend "all help and support in their power" to "all the Churches of Europe suffering from war."

## Confer Doctors' Degrees on Noted Church Leaders

GENEVA, N. Y.—Three prominent members of the Church were honored recently by the conferring of degrees at the commencement of Hobart College here.

Mrs. Harper Sibley, Rochester, received the degree of Doctor of Humane Letters; the Very Rev. Austin Pardue, dean of St. Paul's Cathedral, Buffalo, Doctor of Divinity; and John Taylor Arms, well-known etcher of Fairfield, Conn., Doctor of Letters.

Graduating *cum laude* from Hobart this year was Frederick S. Reinheimer, son of Bishop Reinheimer of Rochester. He won department honors in history and with John B. Lansing of Geneva, N. Y., received the \$50 Swope Prize.

## Monthly News Letter is Planned at Convention of Young People

BRUNSWICK, GA.—A monthly news letter was planned by the young people's division of the diocese of Georgia at the annual convention held at St. Mark's Church here recently.

There will be no special editor, for the different groups will take turns in getting it out. The first edition was placed in charge of the Savannah group.

## Urge Support of Work in Colleges

CINCINNATI—Representatives of the Church Society for College Work were in Southern Ohio recently for a series of meetings in Cincinnati, Columbus, and Dayton. The Rev. C. Leslie Glenn, the Rev. W. Brooke Stabler, and the Rev. Frederic B. Kellogg presented reports of the society's progress and urged its support.

## Donate Supplies to Allies, Faculty Members Urge

GENEVA, N. Y.—More than half the members of the faculty of Hobart and William Smith Colleges (Church-affiliated) in a recent open letter expressed their belief that the United States should donate to the Allies at once and free of charge airplanes, material, and funds as they are needed.

The letter did not represent an official action of the Hobart and William Smith faculty, but an expression of individual opinions. In explaining reasons for their belief, the faculty members said:

"So long as the world included an independent China, Ethiopia, Spain, Czechoslovakia, Albania, republican Finland, peaceable Norway, Catholic Belgium and Protestant Holland, as well as the great powers, so long as small nations and defenseless peoples were permitted to exist and to be different from their neighbors, Americans had a wide choice of cultural allies, and good grounds for impartial isolation. Evolution, however, has been replaced by a world-wide attack on the principle of diversity and tolerance.

"Furthermore, it is clear that democracies, one by one, are unable to wage total war successfully with the totalitarian enemy who need not pause to consult the common people before preparing efficiently to destroy property and human life."

The letter added that if the Nazi revolution succeeds, "there will be an eclipse of our Christian heritage for a darkened age of indefinite night."

## Conferees' Activities to Include Amateur Acting, Guidance Talks

CRETE, NEBR.—A travelogue, an amateur night, and a talk on vocational guidance will be included in the "extra-curricular" activities at the Episcopal summer conference to be held from June 16th to 22d at Doane College here.

The faculty will consist of Bishop Brinker of Nebraska presenting a discussion of Christ in my Life; the Rev. E. J. Secker, Church Architecture and Symbolism; the Rev. H. A. Rogers, Why an Ordained Ministry; the Rev. Edward Hutchinson, the Teaching of the Book Beloved, our Book of Common Prayer; W. L. Richards, the World Vision of the Church; and Miss E. J. Ridgeway, the Care of the Altar.

## Atheists Banned from Office

RALEIGH, N. C. (RNS)—"All persons who shall deny the being of Almighty God shall be disqualified to hold public office" in North Carolina, according to an advisory opinion recently handed down by the state's attorney-general, Harry McMullan.

The opinion was given in response to a request from out of the state as to whether atheists would be allowed to hold office in the state.

## Preaches at Auditorium Dedication

TOPEKA, KANS.—At the dedicatory service of the new municipal auditorium, on May 12th, the preacher was Bishop Spencer of West Missouri. The new auditorium, which seats 4400, was filled.



**Pencemen Plan Memorial  
for Late Bishop Stewart**

CHICAGO—The Bishop's Pencemen of the diocese of Chicago, together with a large group of Pence committeemen and former Pencemen, are contributing toward a special memorial for the late Rt. Rev. Dr. George Craig Stewart to be placed in St. Luke's Church, Evanston, it was announced here recently. The nature of the memorial has not yet been decided.

The Pencemen is the first diocesan group to take action on a memorial for Bishop Stewart. The group plans to dedicate the memorial at a special service to be held at St. Luke's in connection with the annual meeting of the Pencemen in the fall.

**Divinity School Enlarges  
its Board of Trustees**

PETERSBURG, VA.—To place the school in the hands of a wider section of the South, and to give Negroes a share in the responsibilities, the Bishop Payne Divinity School recently enlarged its board of trustees.

The board also passed a resolution requesting the province of Sewanee to nominate three men for board membership.

Four other new members were added at the board election. They are Bishop Phillips of Southwestern Virginia; L. H. Foster, business manager of the Virginia State Teachers' College; the Rev. B. W. Harris; and the Rev. James K. Satterwhite. The Rev. Messrs. Harris and Satterwhite are alumni of the school, nominated to the board by the alumni association.

**Leaders of Four Canadian  
Churches Issue Statement  
on Present Phase of War**

TORONTO, CANADA—A joint statement on the present critical phase of the war was issued on May 30th by the heads of the Church of England in Canada, the Baptist Convention of Ontario and Quebec, the Presbyterian Church in Canada, and the United Church of Canada. Signed by the Primate of All Canada and others, it reads:

"In this hour of stress we urge all Christian people in Canada with whom our voice has influence to hold fast their confidence in God, to wait patiently for Him, and in the armor of that faith and patience to face courageously the struggle before our empire and its allies.

"We believe that our cause is the cause of Christian civilization, and that divine power and guidance will be given to us to win victory for it, however hard the road we must first travel. And we call upon all to whom God and righteousness are the supreme realities of life, to give themselves to this sacred cause with singleness of purpose, dedicating to it all their powers, and grudging no sacrifice, whether of comfort, wealth or life itself, which will secure for us and our children the precious things won for us by the sacrifice of our fathers."

**Sweet Briar Session  
to Present Experts**

**National Church Leaders, Theological Professors, Education Executives to Teach at July Conference**

SWEET BRIAR, VA.—Experts in a wide field of subjects will conduct courses at the advanced conference of the province of Washington, to be held July 1st to 12th at Sweet Briar College here. They include theological professors, national Church leaders, and skilled parish and diocesan religious education executives.

The special clergy seminar will be under the leadership of the Very Rev. Dr. Wallace E. Rollins, dean of Virginia Seminary, and the Very Rev. Dr. Noble C. Powell, dean of the cathedral at Washington. There will be seminars on the Bible, Worship, Christian Social Action, and two seminars on Education.

Mrs. Charles E. Griffith, a member of the National Executive Board of Woman's Auxiliary, will have a special study class on the work of the Auxiliary. The Rev. Moultrie Guerry, rector of Old St. Paul's Church, Norfolk, Va., and formerly chaplain of the University of the South, Sewanee, will lead a special course for young people, while Myron D. Casner, FAGO, organist and choirmaster of St. Paul's Church, Chestnut Hill, Philadelphia, will be in charge of the music for the conference services and give a special course on music.

**SEMINARY LEADERS TO TEACH**

Courses and faculty members include an intensive course in the Old Testament taught by the Rev. Dr. Charles Taylor jr., professor of the Episcopal Theological School, Cambridge, Mass., and Dr. Marion J. Benedict, professor of religion in Sweet Briar College, here. How Can We Enrich Our Understanding and Experience of Worship?, taught by the Rev. Dr. Powel Mills Dawley, rector of St. David's Church, Baltimore, and the Rev. Dr. Cyril C. Richardson, professor at Union Theological Seminary, New York; How Can We Transform Christian Theory Into Christian Practice?, taught by the Rev. Dr. Charles W. Sheerin, vice-president of the National Council, and the Rev. Gardiner M. Day, rector of St. Stephen's Church, Wilkes-Barre, Pa.

Other courses will include Whither Bound in Religious Education? taught by Miss Helen C. Washburn, director of religious education of the diocese of Pennsylvania, and Miss Dorothy Scott, director of religious education, St. Mary's Church, Ardmore, Pa.; and How Can We Improve Our Teaching taught by Mrs. C. Stanley Rogers, director of religious education, Trinity parish, Wilmington, Del., and Miss Martha Green, director of religious education, Church of the Holy Trinity, New York.

The conference is primarily for Church leaders with experience and for people who have been out of high school for at least two years.

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Sunday Services: 8:00 and 11:00 A.M.

## BENNETT JUNIOR COLLEGE

Grace Church  
Millbrook, New York

THE REV. H. ROSS GREER, Rector

Sundays: 8:00 and 11:00 A.M.

## BOWDOIN COLLEGE

St. Paul's Church  
Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services: 8:00, 9:45, and 11:00 A.M.

## BROWN UNIVERSITY

St. Stephen's Church by the Campus  
Providence, Rhode Island

THE REV. CHARLES TOWNSEND, D.D., Rector  
THE REV. GEORGE P. HUNTINGTON

Sunday Services: 8:00, 9:30, and 11 A.M., and 5 P.M.

## UNIVERSITY OF CALIFORNIA

St. Mark's Church, Berkeley

THE REV. J. LINDSAY PATTON  
THE REV. RANDOLPH C. MILLER, Ph.D.  
MISS MARGARET WILLIAMS

Sunday Services, 7:30 and 11:00 A.M.  
Cranmer Club for Students, 6:00 P.M.

## COLGATE UNIVERSITY

St. Thomas Church, Hamilton, N. Y.  
THE REV. SAMUEL F. BURHANS, Rector  
14 Madison street

Sunday Services: 8:00 A.M. Holy Communion;  
10:30 A.M. Morning Service; 11:45 A.M.  
Church School.

## DENISON UNIVERSITY

St. Luke's Church  
Granville, Ohio

THE REV. W. C. SEITZ, S.T.D., Priest in charge

Sunday Services: 8:00 and 11:00 A.M.

## FRANKLIN AND MARSHALL COLLEGE

St. James' Church  
Lancaster, Pennsylvania

THE REV. ROBERT C. BATCHELDER, Rector

Sunday Services: 8:30, 11:00 A.M., and 6:15 P.M.

St. John's Church  
Lancaster, Pennsylvania

THE REV. CANON HEBER W. BECKER, Rector  
THE REV. HARRY G. HARTMAN, Associate Priest

Sunday Services: 8:00, 10:30, 11:00 A.M., and 7:30 P.M.  
Weekdays: Mon., Wed., and Fri. 7:00 A.M. Tues., Thurs., and Sat. 9:00 A.M.

## GOUCHER COLLEGE

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THE REV. DON FRANK FENN, D.D., Rector  
THE REV. HARVEY P. KNUDSEN, B.D., Curate

Sunday Services  
7:30 A.M., Holy Communion  
11:00 A.M., Morning Service and Sermon  
8:00 P.M., Evening Service and Sermon

Weekdays  
Holy Communion: 10:00 A.M., Monday, Wednesday, and Saturday. 7:00 A.M., Tuesday, Thursday, and Friday. Holy Days, 7:00 and 10:00 A.M.

## HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN  
REV. FREDERIC B. KELLOGG  
REV. HENRY B. ROBBINS

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.; 8:00 P.M.  
Daily Morning Prayer, 8:45.  
Holy Communion, Tuesdays, 10:10; Wednesdays, 8:00; Thursdays, 7:30; Saints' Days, 7:30 and 10:10 A.M.

## HUNTER COLLEGE

St. James' Church  
New York City

THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8, 9:30, and 11 A.M.

Wednesday, 8 A.M. and Thursday, 12 noon, the Holy Communion.

## IOWA STATE COLLEGE

St. John's by the Campus

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LEROY S. BURROUGHS, B.A., Rector

Sundays:  
8:00 A.M., Holy Eucharist. Special Service for Students and Faculty on second Sunday each month, followed by breakfast and speaker.  
9:30 A.M., Lay Readers' Seminar and Students' Bible Class.  
11:00 A.M., Matins (Eucharist first Sunday of Month).  
7:00 P.M., Social Hour in Student Center.

Wednesdays:  
7:00 A.M., Holy Eucharist and Breakfast.

## KANSAS STATE COLLEGE

St. Paul's Church  
Manhattan, Kans.

THE REV. CHAS. R. DAVIES, Rector  
Services: Sun., 8, 11 A.M.; Wed. 7; Thurs., 10.

## LEHIGH UNIVERSITY

Trinity Church  
Bethlehem, Pa., North Side

THE REV. MERRILL MILES MOORE, Rector  
Sunday Services: 7:45 A.M. and 11:00 A.M.

## UNIVERSITY OF MARYLAND

St. Andrew's Church  
College Park, Maryland

THE REV. GEORGE W. PARSONS, S.T.B., Rector  
Sunday Services: 8 and 11 A.M.  
Student Bible Class: Sundays, 10 A.M.  
Episcopal Club: Wednesdays, 7 P.M.

## UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.  
306 North Division Street  
Henry Lewis Frederick W. Leech

Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Prayer and Sermon; 7:00 P.M., Student meeting in Harris Hall, State and Huron streets.

## MICHIGAN STATE COLLEGE

St. Paul's Church  
Lansing, Michigan

THE REV. CLARENCE W. BRICKMAN, Rector  
THE REV. JOHN A. SCANTLEBURY, Assistant

Sundays: 8, 9:30 and 11 A.M.

## UNIVERSITY OF NEBRASKA

University Episcopal Church

REV. L. W. McMILLIN, Priest in Charge  
13th and R, Lincoln, Nebraska

Sunday Services: 8:30 and 11:00 A.M. and 6:00 P.M.  
Fridays and Holy Days: 7:00 and 10:00 A.M.

## OBERLIN COLLEGE

Christ Church, Oberlin, Ohio

South Main street  
THE REV. L. E. DANIELS, S. Mus. D., Rector

Sunday Services: 7:30 and 11:00 A.M.  
Saints' Days: 7:30 A.M.  
Student choir Student Servers

## 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.

## SOUTH DAKOTA STATE COLLEGE

St. Paul's Church, Brookings, S. D.

THE REV. JOSEPH S. EWING, Vicar  
Sunday Services  
9:00 A.M., St. Mary's, Flandreau  
11:00 A.M., St. Paul's  
5:30 P.M., St. Paul's Club for Students

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Holy Days: Holy Communion 7:00 and 10:00 A.M.

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Saints' Days: Holy Communion, 10:00 A.M.

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Weekday Services: Holy Communion, 7:15 A.M.

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Weekday Services  
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
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Wednesdays and Holy Days: Holy Communion, 10 A.M.  
Fridays: Holy Communion, 12:15 P.M.

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Sunday Services  
8 and 9:30 A.M., Holy Communion  
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

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Weekdays: 7, 8 A.M.

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Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.  
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

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

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Weekdays: 8 A.M., 12:05 noon.  
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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.

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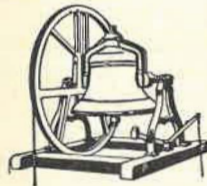


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## NECROLOGY

† May they rest †  
in peace.

### DAVID C. BEATTY, PRIEST

CHICAGO—The Rev. David Clark Beatty, who was assistant at St. James' Church here from 1914 to 1916 and former New York attorney, died on May 27th in the Lutheran Deaconess Hospital at the age of 74 years.

Retired in 1926 from his duties at St. Peter's Church, Minneapolis, and St. Paul's Church, Beloit, Kans., Mr. Beatty had been living at Crystal Lake, Ill.

A graduate of the Kansas Theological School, he had also served parishes in Indiana, South Dakota, and Illinois. During the World War, Mr. Beatty served in the YMCA with the British Expeditionary Force, and later with the American troops.

He is survived by a son, Vernon D. Beatty.

### RUDOLPH E. SCHULZ, PRIEST

WARREN, OHIO—On May 20th, the Rev. Rudolph E. Schulz, retired priest of the diocese of Ohio, died at his home here.

Mr. Schulz was graduated from the Episcopal Theological School in Cambridge, Mass. in 1903. From 1903 until 1921 he served in parishes in the diocese of Pittsburgh.

In 1921 he became rector of Christ Church, Warren, in the diocese of Ohio. He was a member of the diocesan council and many of the diocesan commissions and boards. Five years ago Mr. Schulz suffered an attack of angina which compelled him to relinquish all duties. Since that time he occasionally assisted in the services of the church.

The burial service was conducted by Bishop Tucker of Ohio in Christ Church here on May 22d. Mr. Schulz is survived by his wife, Mary Elizabeth Schulz, and by a son and daughter.

### GEORGE C. RAFTER, PRIEST

VAN NUYS, CALIF.—The Rev. George Churchill Rafter, 64 years of age, rector of St. Mark's Church of this city, and vicar of missions at Reseda and Tujunga,

died on May 8th. The funeral service was conducted by Bishop Stevens.

Mr. Rafter was ordained in 1903 and came to the diocese of Los Angeles in 1924, taking over the work at Van Nuys two years later.

Mr. Rafter left his widow, a son, George C. Rafter, and two brothers, John P. Rafter and Thomas D. Rafter.

### FLORENCE BROWN BRATENAH

WASHINGTON—Mrs. Florence Brown Bratenahl, widow of the late Very Rev. G. C. Bratenahl of the Washington cathedral staff, died on May 13th at a hospital in this city, following an operation for appendicitis.

Burial took place in Cleveland, with the Rev. Dr. G. Freeland Peter of Washington officiating. Mrs. Bratenahl was 56 years old. She is survived by two sons.

## Gambier Conference to Study Home, Community

GAMBIER, OHIO—Church, Home, and Community will be the theme of the Gambier summer conference for the dioceses of Ohio and Southern Ohio to be held from June 17th to 28th at Kenyon College. The general course on this subject will be led by the Rev. Dr. Elmore McKee.

Dean of the conference will be the Very Rev. Elwood L. Haines, dean of Christ Church Cathedral, Louisville, Ky.

Miss Helen White, Midwestern migrant supervisor, Council of Women for Home Missions, will have a one-week course on Migrants, the domestic mission study for next year.

Leaders of special interest groups will be Miss Mary Goff, director of religious education, St. Paul's Church, Cleveland Heights, on Younger Children; Mrs. Elwood L. Haines, formerly religious education director in the diocese of Southern Ohio, on Older Children; Mrs. Stephen H. Mahon, formerly program adviser of the Girls' Friendly Society, on Young People; Mrs. D. D. Taber, field secretary of the Woman's Auxiliary, on Adults; and Dean Haines, on College Group work.

Specific content courses will be taught under the other members of the faculty, as follows: Church History, the Rev. F. J. Moore; the Old Testament and Today, the Rev. J. D. Zimmerman; Church Worship, the Rev. Leonard Stryker; and the Church and the World, a missions course, taught by Miss Martha Sherman, missionary to China now on furlough. In addition a Church Music course will be taught, probably by a member of the General Convention Commission on Revision of the Hymnal.

Rev. Dr. Alexander C. Zabriskie of the Virginia Theological Seminary will be the chaplain.

## CHURCH CALENDAR

### JUNE

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.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### JUNE

16. St. Paul's, Peoria, Ill.
17. Christ, Eau Claire, Wis.
18. All Saints', Dallas, Tex.
19. St. Paul's, Phillipsburg, Pa.
20. St. Barnabas', Burlington, N. J.
21. St. John's, Norristown, Pa.
22. St. Andrew's, Honolulu, Hawaii.

## 100 Young People Expected at Eastern Oregon's Conference

COVE, ORE.—From June 17th to 28th, on the grounds of Ascension School here, some 100 young people of the district of Eastern Oregon will gather for summer conference.

Under the leadership of Bishop and Mrs. Remington, the Rev. Calvin H. L. Barkow of Lewiston, Idaho, will be the chaplain.

Other instructors will be: The Rev. J. J. Dixon of Hood River, the Rev. D. Vincent Gray of Salem, the Rev. C. Stanley Mook of Vancouver, Wash., the Rev. Ernest Tayler of The Dalles, the Rev. Clarence Kopp of La Grande, the Ven. Eric O. Robathan, Archdeacon of Eastern Oregon, the Rev. Fred C. Wissenbach of Pendleton, the Rev. T. M. Baxter of Baker, and Miss Charlotte L. Brown.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**FEILDING, Rev. CHARLES R.**, formerly rector of St. Mary's Church, Castleton, Staten Island, N. Y.; to be professor in Trinity College, Toronto, Canada. Address during July and August, Canaan, N. Y.

**GAMBLE, Rev. ROBERT H.**, formerly curate at Christ and St. Luke's Church, Norfolk, Va. (S.V.); is rector of Hungar's Parish, Eastern Shore of Virginia. Address, P. O. Box 31, Eastville, Va.

**HAMILTON, Rev. ALEXANDER VANC.**, of the diocese of Milwaukee, has been called to become curate of All Saints' Church, Dorchester, Boston, Mass.

**KNEEBONE, Rev. EARL T.**, formerly rector of St. John's Church, Ionia, Mich.; is rector of Emmanuel Church, Petoskey, and in charge of Christ Church, Charlevoix, Mich. (W. M.). Address, 506 Mitchell St., Petoskey, Mich.

**TAFT, Rev. EDWARD ROWLAND**, formerly curate of Christ Church, Greenwich, Conn.; to be rector of St. Mary's Church, Castleton, Staten Island, N. Y., effective September 1st. The Rev. **THEODORE PATTON**, headmaster of Ascension Day School, Staten Island, will be in charge during July and August.

### NEW ADDRESSES

**LAKE, Rev. CLARENCE H.**, retired, formerly Belton, Texas; 3410 Werner Ave., Austin, Texas.

**PRESSEY, Rev. WILLIAM**, formerly 38 Chestnut Ave., Cranston, R. I.; Groton Lake Blvd., Greenwood, R. I.

**WINNIE, Rev. FREDERICK M.**, formerly 153 S. Plymouth Ave.; 275 S. Plymouth Ave., Rochester, N. Y.

### RESIGNATION

**MEDARY, Rev. HENRY M.**, rector of St. Thomas' Church, Taunton, Mass., for the past 18 years; resigned on April 30th in order to retire from active duty.

### ORDINATIONS

#### PRIESTS

**FOND DU LAC**—The Rev. **WILLIAM ALONZO BURRITT** and the Rev. **HOWARD REYNOLDS CRISPPELL** were advanced to the priesthood by Bishop Sturtevant of Fond du Lac in St. Peter's Church, Ripon, Wis., May 18th.

The Rev. Mr. Burritt was presented by the Rev. James T. Golder and will be assistant at St. Paul's Cathedral, Fond du Lac, Wis.

The Rev. Mr. Crispell was presented by the Rev. T. E. A. LeVan and will be assistant at Mount Calvary Church, Baltimore, Md.

The Rev. Clarence C. Reimer preached the sermon.

**LONG ISLAND**—The Rev. **RICHARD VOORHEES JACOBS** and the Rev. **GEORGE HAROLD MACMURRAY** were advanced to the priesthood by Bishop Stires of Long Island on May 20th. The

### COMING EVENTS

#### JUNE

- 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.
- 23-28. Peninsula summer school of Delaware and Easton, Ocean City, Md.; Kiski conference, Saltsburg, Pa.; Los Angeles summer school, La Jolla, Calif.; summer conference of Olympia, Tacoma, Wash.
- 23-29. Summer conference at Cranbrook School, diocese of Michigan, Bloomfield Hills, Mich.; summer conference, Southern Virginia, Chatham, Va.; young people's conference of Western New York and Rochester, Alfred, N. Y.
- 24-28. Albany Cathedral summer school, provincial conference on rural work, Albany, N. Y.
- 24-29. Church leaders' conference, province of Washington.

Rev. Mr. Jacobs is assigned for the summer as associate at St. John's Church, Centre Moriches, N. Y., with three other mission stations. The Rev. Mr. MacMurray will continue as assistant at St. Thomas' Church, Brooklyn, N. Y.

**MASSACHUSETTS**—The Rev. **GEORGE ALBERT HEALD**, fellow and tutor at the General Theological Seminary, was advanced to the priesthood in Christ Church, Cambridge, by Bishop Sherrill of Massachusetts on April 25th. He was presented by the Rev. Dr. C. Leslie Glenn who also preached the sermon.

The Rev. **ROBERT MCCONNELL HATCH**, on the staff of Trinity Church, Boston, was ordained to the priesthood by Bishop Sherrill on May 22d in Trinity Church. He was presented by his father, the Rev. William H. P. Hatch. The Rev. Dr. Henry B. Washburn preached the sermon.

**MILWAUKEE**—In the chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on May 15th, Bishop Ivins of Milwaukee ordained to the priesthood the Rev. **WALTER S. V. MCLEOD**, presented by the Rev. Dr. Frank H. Hallock, and to be in charge of St. Edmund's, Milwaukee, Wis.; the Rev. **CHARLES A. WEATHERBY**, presented by the Rev. Killian A. Stimpson, and to be curate at St. Mark's Church, Milwaukee, Wis.

**NEW YORK**—On May 19th in the Cathedral of St. John the Divine, Bishop Manning of New York ordained the following to the priesthood:

The Rev. **FRANCIS OLIVER AYRES JR.**, who was presented by the Rev. Richard M. Emrich, and is assistant at St. John's Church, Waterbury, Conn. Address, 21 Church St.

The Rev. **JOHN ALFRED SCANTLEBURY**, who was presented by the Rev. Raymond P. Black, and is assistant at St. Paul's Church, Lansing, Mich. Address, 224 W. Ottawa St.

The Rev. **WILLIAM EUGENE SNOXELL**, who was presented by the Rev. W. D. F. Hughes, and is assistant at Trinity Church, Newport, R. I. Address, 135 Touro St.

The Rev. Frederic Wamsley preached the sermon.

#### DEACONS

**ALBANY**—**NORMAN LANDON FOOTE** and **CHAUN- CIE KILMER MYERS** were ordained deacons by Bishop Oldham of Albany in the Cathedral of All Saints, Albany, N. Y., May 27th.

The Rev. Mr. Foote was presented by the Rev. I. G. Rouillard, and will do missionary work in the diocese of Montana.

The Rev. Mr. Myers was presented by the Rev. F. L. Bradley, and will return to Berkeley Divinity School to take duty on the teaching staff. Bishop Oldham preached the sermon.

**CENTRAL NEW YORK**—**ERNEST BROOKS PUGH** and **ROSWELL GRIDLEY WILLIAMS** were ordained deacons by Bishop Coley of Central New York in Grace Church, Utica, N. Y., May 28th. The Rev. Mr. Pugh was presented by the Rev. Donald C. Stuart, and is assistant at Boonville associated mission. Address, Boonville, N. Y. The Rev. Mr. Williams was presented by the Rev. Robert J. Parker, and is assistant at Owego associated missions. Address, 100 Main St., Owego, N. Y. Bishop Peabody preached the sermon.

**CHICAGO**—**JOHN FLAGG MCCLAUGHLIN** was ordained deacon on June 4th in St. Clement's Church,

- 24-July 3. Concord conference of province of New England, Concord, N. H.; Wellesley conference, Wellesley, Mass.
- 24-July 5. Rural Work Leadership School, Madison, Wis.; Racine conference, Racine, Wis.
- 30-July 6. Valley Forge conference for young people, Wayne, Pa.; youth conference, province of Washington.

### ACKNOWLEDGMENTS

#### CHINA EMERGENCY FUND

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Harvey, Ill., by Bishop Randall, Suffragan Bishop of Chicago. The candidate was presented by the Rev. A. M. McLaughlin, and will serve in the district of Wyoming. The Rev. John R. G. Flagg preached the sermon.

FOND DU LAC—WILLIAM FREDERICK CHAMBERLAIN was ordained to the diaconate by Bishop Ivins of Milwaukee, acting for Bishop Sturtevant of Fond du Lac, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on May 16th. The candidate was presented by the Rev. Dr. Frank H. Hallock.

LONG ISLAND—FREDERICK WILLIAM DORST and ROBERT HENRY PAYNE were ordained to the diaconate by Bishop Stires of Long Island on May 20th.

MICHIGAN—WALDO R. HUNT, acting director

of Boys' Work in the diocese of Michigan, was ordained to the diaconate by Bishop Creighton of Michigan in St. Columba's Church, Detroit, May 21st. He was presented by the Rev. Otey R. Berkeley, and the Rev. Irwin C. Johnson preached the sermon.

MILWAUKEE—On May 16th in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., Bishop Ivins of Milwaukee ordained to the diaconate DONALD FREDERICK HEERMANS who was presented by the Rev. Kenneth D. Martin; HAROLD EZRA WAGNER who was presented by the Rev. George G. Schilling, and to be in charge of St. Mary's, Waterville, Dousman, Wis.

NEW YORK—In the Cathedral of St. John the Divine on May 19th Bishop Manning of New York ordained the following to the diaconate:

ROGER WARREN BARNEY, presented by the Rev. Francis Joseph, O.S.F., and to be on the staff of St. John's Church, Waterbury, Conn. Address, 21 Church St.

DILLARD HOUSTON BROWN, presented by the Rev. W. D. F. Hughes, and to be on the staff of St. Martin's Chapel, Lenox Ave. and 122d St., New York City.

WILLIAM FREDERICK CORCKER, presented by the Rev. W. D. F. Hughes, and to be on the staff of St. Luke's Church, Montclair, N. J. Address, 75 S. Fullerton Ave.

HAROLD EARL TOWNE, presented by the Rev. Edward West, and to be on the staff of St. Stephen's Cathedral, Harrisburg, Pa. Address, 215 N. Front St.

RICHARD WELD WAMSLEY, presented by his father, the Rev. Frederic Wamsley, and to be on



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the staff of St. Thomas' Church, Mamaroneck, N. Y. Address, 347 Prospect Ave.

The Rev. Frederic Wamsley preached the sermon.

SPRINGFIELD—M. RAY BECKER was ordained deacon by Bishop Ivins of Milwaukee, acting for Bishop White of Springfield, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on May 16th. The candidate was presented by the Rev. L. B. Hastings.

**DEGREES CONFERRED**

ERSKINE COLLEGE—The honorary degree of Doctor of Divinity was conferred on May 28th upon the Rev. Lewis N. Taylor, rector of the Church of the Good Shepherd, Columbia, S. C.

**MARRIAGE**

CRAINE, REV. JOHN P., rector of Trinity Church, Oakland, Calif., and Miss Esther Jud-

son Strong of Monrovia were married at Trinity Church, Oakland, May 31st. Bishop Block, Coadjutor of California, performed the ceremony.

TURNEY, REV. GEORGE R., rector of Emmanuel Church, Marshfield, Ore., and Miss Betty Felker, daughter of Major and Mrs. Luther Felker of Portland, Ore., were married in the chapel of Trinity Church, Portland, on May 27th. Bishop Dagwell of Oregon officiated.

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