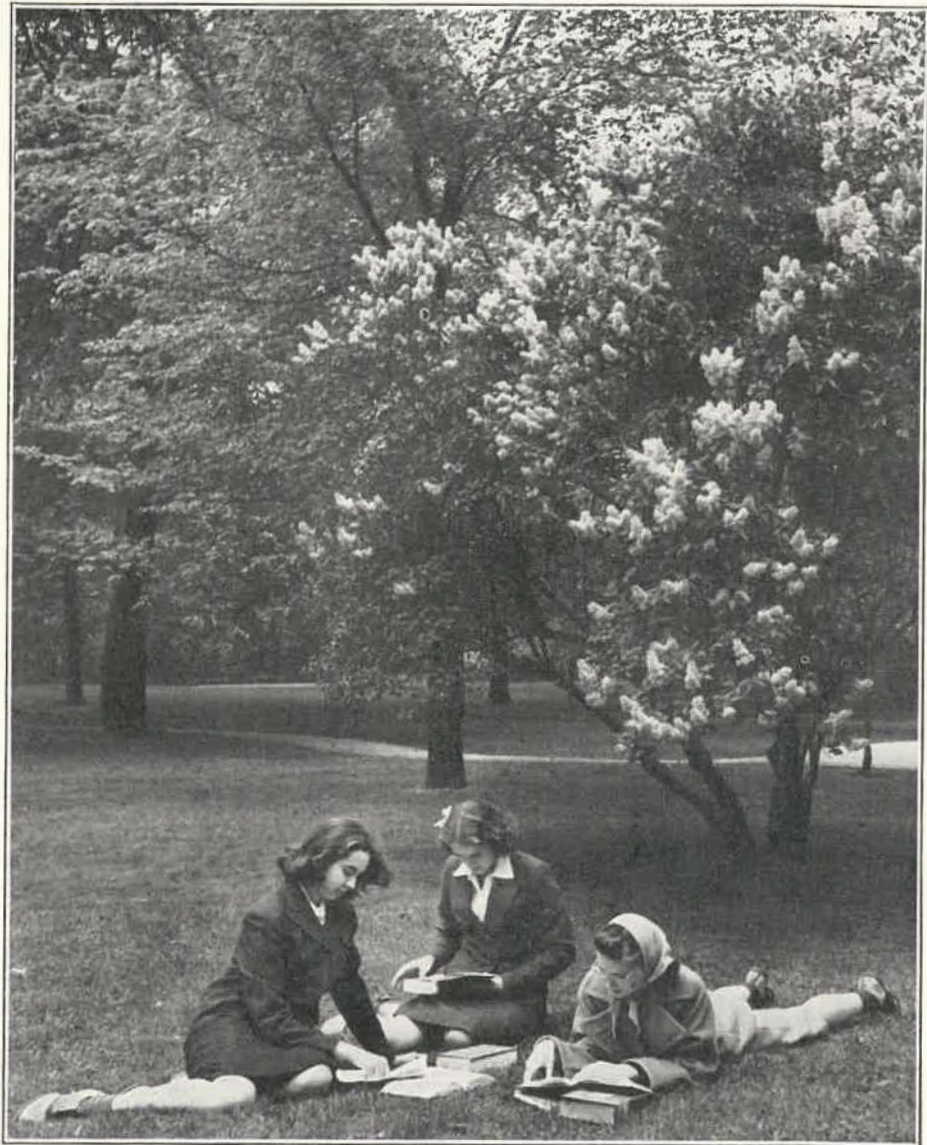
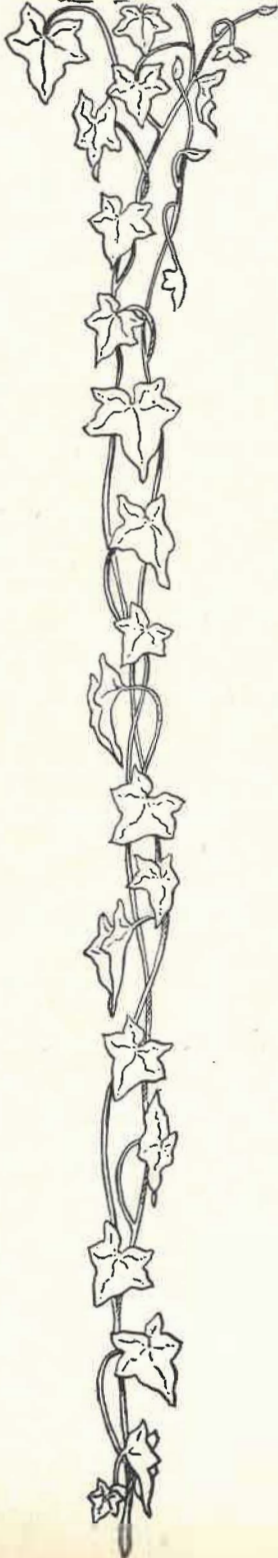


July 3, 1940



The Living Church



ON THE CAMPUS, KEMPER HALL, KENOSHA, WIS.

(See page 6)

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CORRESPONDENCE

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

"A Dishonest Document"

TO THE EDITOR: In reply to the letter of the Rev. DuBose Murphy in your issue of June 19th, I would like the privilege of saying three things.

The obvious answer to his first statement is that he is perfectly right. "The power to forgive sins is God's alone." This is true of baptism as well as of absolution. Yet in the Book of Common Prayer, we are directed to say "I baptize thee . . ." It is God alone who forgives sins, whether it be in baptism or in absolution.

His second criticism of my council address has to do with my quotation of the words "Whosoever sins thou dost remit." In this I was not dealing with matters of biblical criticism, but with the Book of Common Prayer which is an integral part of the Constitution of General Convention.

Thirdly, there was no reference to personalities, nor accusation of dishonesty against any person or group of persons. In dealing with the concordat in my address I said "In its present form it is not an honest document, either for the Presbyterians or the Episcopalians to adopt. I do not mean by this for one moment that the framers of it had anything but the most sincere (though I believe misguided) motives. . . . It is so vague and indefinite that it is devoid of meaning and creates confusion."

Certainly one can condemn a principle, and

yet maintain the deepest respect for those who hold the opposite view. I still believe that the concordat would be a dishonest document for the two Churches to adopt, because it is capable of two interpretations and would make for further discord and not for unity of spirit.

✠ CAMPBELL GRAY,

Bishop of Northern Indiana.

Mishawaka, Ind.

Our Hymnal

TO THE EDITOR: I was conversing with a clergyman as twilight came on. He said, "Softly now the light of day fades upon my sight away. We don't hear our beautiful hymns any more, do we?"

It is true. We hear neither Sun of my soul, The Day is past and over, nor God that madest earth and heaven. We hear them no more, for we have no Evening Prayer. Other things have crowded this lovely, restful service from our Sundays.

I knew a woman who played the organ in our church. She had no positive religious convictions, but she came into the Church because "I so love the *Nunc Dimittis*, 'Lord, now lettest thou thy servant depart in peace.' As I played it evening after evening, I came to love it more and more and wished to become a part of the Church which worshipped with a thing so beautiful, such a simple Gregorian chant."

I am so thankful that for the greatest part of a long life I was blessed with the service of Evening Prayer.

In my library, well-assorted through inheritance and addition, I have nearly every English poet, and I know them very well, but none of them is so dear as the Church Hymnal.

I recall our first Prayer Books, in the back of which were hymns and versified psalms. How pleasant it was to hear everybody singing while the small reed organ behaved valiantly under the fingers of some Church-woman who never thought of pay. We sang Holy, Holy, Holy, then, as now, used for Trinity; Come Holy Spirit, Heavenly Dove; O for a closer walk with God; and a host of others.

My mother once assigned my sister and me each a hymn to memorize; Anna's was While shepherds watched their flocks by night; mine was The day is past and gone. One verse of this reads "We lay our garments by, upon our beds to rest." Anna would look at me seriously and say, "Sally, we don't lay our clothes on the bed, do we?"

In speaking of the hymnal, the Rev. George Burbank, for many years now the rector of the church in Richmond, Ind., told me something that pleased me well. He said, "At some services I have trained my people to read the hymns with me. They do it heartily and so reveal the real beauty of the hymn."

The Rev. James Stanley, rector of Christ Church, Indianapolis, for 30 years, said to me, "I like the sound of the human voice better in speaking than in singing. Its inflections convey better the different shades of meaning."

Not that we would want this custom to be too general.

Recently a woman said to me, "Years ago at an Auxiliary meeting, you spoke of the habit of keeping a hymnal on one's dressing

table. I often use a hymn for a prayer, many of them are prayers; O Lamb of God, for instance, and many others.

Is not this a very beautiful way to use our Church Hymnal?

(Mrs.) SARAH S. PRATT.

Indianapolis, Ind.

Death of Spiritual Values

TO THE EDITOR: It is a matter of regret to some that in the secular papers, naturally, and in some of the religious papers, it seems taken for granted that a victory for Hitler (which God avert!) must be the death of spiritual values.

Such should study the story of Jeremiah, who had the courage to be treated as a defeatist and is still unjustly regarded by many as a pessimist, because he knew that "the throned tigers" of Assyria and Babylon were powerless to destroy the religious deposit which had been committed to the keeping of the Jew. It was all right, given the circumstances, for the first Isaiah to proclaim the material security of Jerusalem. It was just as necessary for Jeremiah to look beyond the material to speak of "the things which cannot be shaken."

This is a good time to study the writings of Jeremiah, or, if one prefers the New Testament, the Apocalypse of St. John, where it is made clear that no "blitzkrieg" on the part of dragon, false prophet, or wild beast can touch "Him that sitteth on the Throne," or the Lamb slain from the foundations of the world, or the seven spirits of God.

The powers of evil seem mighty to the world but, as a spiritual fact, the beast is already slain and his body given to the devouring flame. (Rev.) H. H. GOWEN.

Seattle, Wash.



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The Living Church

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Established 1878

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

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No. 22

EDITORIALS AND COMMENTS

Refugee Children

THE greatest mass migration of children in the history of the world is apparently on the verge of taking place. The British government has announced its intention of removing at least 60,000 of its children from the British Isle to points of safety in Australia, Canada, and the United States. French children and Belgian and Dutch ones who have fled to England are also to be evacuated as rapidly as facilities are available, so that ultimately several hundreds of thousands of children may be moved across the seas to places of relative safety from the grave perils of war and invasion.

The evacuation of British children places a special responsibility upon us in America, for they are closely related to us by ties of blood and common language. Moreover many of these children, probably the great majority of them, are members of the Church of England, or of the Anglican Churches in Scotland, Wales, and Ireland. Thus there are very close spiritual ties between us as well.

It seems to us that our Church has a special responsibility for children of our own Anglican communion who may be moved from their homes in the British Isles to the United States and Canada, and that it is both our duty and our privilege to see to it that wherever possible these children of the Church are settled in Church homes. Thus their parents will know that their religious training will be continued, and that they will be brought up in the faith and practice of their own religion. Moreover they will know that the Church will continue to have them in its fostering care and that even though they may be thousands of miles from home they will be among brethren in the household of

faith who will care for them as tenderly and lovingly as they do their own children, or as English Church families would care for American Church children if conditions were reversed.

Having these things in mind, as soon as the possibility of evacuating children from the British Isles was officially announced, the Editor of THE LIVING CHURCH cabled to the editor of the London *Church Times*, offering to cooperate fully in the project to place Anglican Church children in American Episcopal Church homes. Moreover, knowing that we could count upon the enthusiastic response of our own readers and other Church people to this appeal, we ventured to guarantee that at the outset THE LIVING CHURCH could assume responsibility for the placement of 100 Anglican refugee children in the families of American Churchmen.

The reply from the *Church Times*, under date of June 10th, was typically British and conservative: "Offer gratefully received but premature." However events have moved with great rapidity since that date,

and it is now increasingly apparent that the offer is not premature, and that indeed there is need for immediate action if these children are to be removed to safety in time to save them from attack by land, sea, and air in the ruthless Battle of England that is now beginning.

AFTER correspondence with the British Ambassador, the State and Labor Departments at Washington, and various refugee organizations, therefore, the Editor of THE LIVING CHURCH went to New York and participated in the organization of the United States Committee for the Care of Eur-

You Can Help!

Immediate needs for helping children seeking refuge from European battlefields and bloodshed include:

(1) *Cash gifts for aid in transportation and other emergency purposes.*

(2) *Names and addresses of families willing to take into their homes one or more Anglican refugee children between the ages of 5 and 16.*

Can you give your time or your money to this blessed purpose? Address Refugee Editor, THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wis.

opean Children. This committee, formed under the honorary administrative chairmanship of Mrs. Franklin D. Roosevelt, is to serve as a central clearing house and coördinating body for all of the agencies engaged in the problem of caring for child refugees, particularly those that come from France and England either directly to the United States or by way of Canada.

THE LIVING CHURCH is listed as one of the coöperating agencies, with the special responsibility of finding homes in Church families for children of British Church families. In so doing, THE LIVING CHURCH will keep in close touch with the Presiding Bishop and with the Episcopal Committee for European Refugees, of which the Presiding Bishop is the honorary and Bishop Paul Jones the active chairman. This Church agency is served by the resource secretary for refugees, Miss Edith M. Denison, who has her office in the Department of Christian Social Service, 281 Fourth Avenue, New York.

Certain needs are immediate and urgent, and we herewith present them to our LIVING CHURCH FAMILY, confident that their response will be as prompt and generous as it has been to worthy causes in the past. During the first World War and the reconstruction period THE LIVING CHURCH raised over \$100,000 for relief and refugee work and acted as a clearing bureau for the "adoption" of more than a thousand fatherless children of France and Belgium. The need today is even greater than it was 25 years ago, and we therefore urge our readers to respond as quickly and generously as possible.

Following are the immediate needs:

1. Cash gifts for aid in the transportation of children and for other emergency purposes. The initial goal of the U. S. Committee for the Care of European Children is \$250,000 for this purpose, and THE LIVING CHURCH has agreed to bear its share in the raising of this fund. While there are no specific quotas, we hope that our LIVING CHURCH FAMILY will contribute \$10,000 to this fund. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, clearly designated "For Refugee Children," and sent to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis.

2. Names and addresses of Church families willing to take into their homes one or more Anglican refugee children between the ages of 5 and 16. Letters on this subject should indicate name and address of parents or married couple, parish affiliation, sex and ages of other children in family, sex and approximate ages of children that would be acceptable, and some indication as to the possibility of assuming financial responsibility for the care of refugee children. (It is anticipated that in some cases funds for support will be sent by the parents but in other cases the American families will have to assume the expense of maintenance.) In all cases additional investigation will be made by Church and welfare organizations, but the foregoing information should be contained in the original letter. The letter should also indicate whether or not the applicant is willing to have his name published in THE LIVING CHURCH as a sponsor for refugee children. Address letters to Refugee Editor, THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis.

3. American Churchmen wishing to take specific children of relatives or friends in Great Britain or France must follow a special routine prescribed for that purpose. Full details as to this procedure may be obtained from Miss Edith M. Denison, resource secretary for refugees, 281 Fourth Ave., New York City.

4. Trained social workers are needed to assist in the case work involved in the placing of refugee children. Qualified social workers who wish to volunteer for this purpose should

apply to their local child welfare agencies, or to Miss Laura Inglis, U. S. Committee for Care of European Children, Room 204, 52 Gramercy Park North, New York City.

Most Americans are frankly bewildered as to the part that we as a nation and as individuals should play in the momentous events that are shaking the whole world today. Here is a way in which we can do something really constructive and worth while to help save our own Church children from the ravages of totalitarian war, which spares neither young nor old. Let us open our hearts, our pocketbooks, and our homes to these innocent child refugees, our own flesh and blood and our fellow-Churchmen.

And remember that we must act not only generously but quickly.

Through the Editor's Window

IN CONNECTION with its golden anniversary, St. James' Church, Milwaukee, is publishing a series of historical articles in its parish paper. One of these includes the following rather formidable advertisement for a rector published in the Church press in 1875:

"WANTED—A rector for St. James' Church, Milwaukee, Wis. He must possess all the Christian graces and a few worldly ones; must have such tact and disposition as will enable him to side with all parties in the parish on all points; giving offense to none; should possess a will of his own but agree with all the vestry; must be socially inclined and of dignified manners; affable to all, neither running after the wealthy nor turning his back upon the poor; a man of high-low church tendencies preferred; must be willing to preach first-class sermons and do first-class work at second class compensation, salary should not be so much of an object as the desire to be a zealous laborer in the vineyard; should be able to convince all they are miserable sinners without giving offense; each sermon must be short, but complete in itself—full of old-fashioned theology in modern dress—deep, but polished, and free from the eloquence peculiar to newly graduated theologians, should be young enough to be enthusiastic, but possess the judgment of one of ripe years and experience. He only who possesses the above qualifications need apply. To such a one will be given steady employment for a term of years. For further information apply to any member of the Congregation."

WHETHER St. James' Church found its perfect rector is not recorded. But it is quite as difficult to find the perfect parishioner. An exchange reminds us of the story of Dr. Henry Ward Beecher who was once buying a horse. The owner described the animal as follows: "This horse is perfectly sound. He can go any gait—walk, pace, trot or gallop. He will stand without hitching and work any place you put him—on the off side or the near side—buggy, plow or wagon. He is perfectly gentle, though full of spirit; goes when you want him to go and stops when you say whoa. He has no bad habits; will neither bite nor kick; comes when you call him and does not run off when he sees anything strange." Dr. Beecher looked admiringly at the animal and said wistfully, "Ah, I wish that horse were a member of my congregation."

An Unknown Tune

"THE wedding party was already in the church, when word arrived that the organist couldn't come," reminisces the Rev. James W. Morris, of Petersburg, Va., formerly dean of the theological seminary at Porto Alegre, Brazil.

The story is that Dr. Morris was then a youthful missionary on the Brazil staff, and when the news came, he confessed timidly that he could play one tune, though he did not know the name of it. He was pressed into service and the organ filled the church with his unknown tune.

The officiating minister recognized it and swallowed a smile as the bride stepped up the aisle to the tune of The Last Rose of Summer.

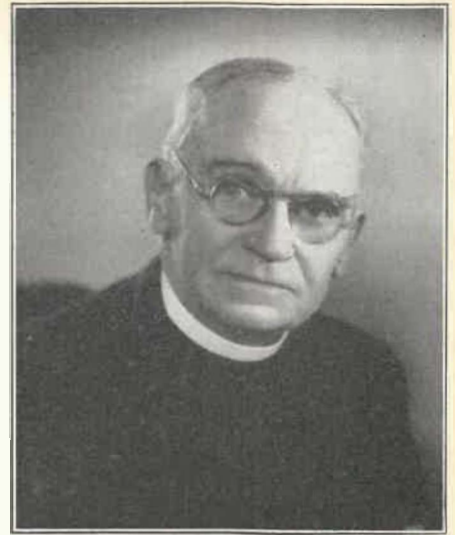


MRS. CHORLEY

Dr. E. Clowes Chorley

By Elizabeth McCracken

*A famous Church historian,
Dr. Chorley, who is retiring
this year as rector of Garrison,
N. Y., is also the founder of
the village fire department!*



DR. CHORLEY
(Underwood & Underwood photo.)

IT HAS been interesting to note that in the course of the past 20 years in the diocese of New York, representatives of the secular press at Church gatherings have never asked, "What is Dr. Chorley's full name?"

The Presiding Bishop himself is not thus exempt: reporters actually ask: "Is his name really St. George?" And when the Archbishop of York was here, a representative of a very great metropolitan daily indeed whispered, "Has he a middle name?"

But they never ask such questions about Dr. Chorley. Someone says, "That is Dr. Chorley coming in"; and they write: "Dr. E. Clowes Chorley." They never ask what "E." stands for; nor how to spell "Clowes." They know all about Dr. Chorley, even when they have never before seen him. Many of them have not seen him. For 32 years, he has been rector of the historic but small parish of St. Philip's, at Garrison, New York, which is some distance up the Hudson River, just opposite West Point. Dr. Chorley comes to the city, but seldom to the places where reporters congregate.

How, then, do the representatives of the press happen to know all about him? It is because of his many important connections with the Church. He has been a deputy to the past six General Conventions. For many years he has been historiographer of the General Church and also historiographer of the diocese of New York. A few years ago he became, in addition, custodian of the archives of the diocese of New York. He is one of the founders and the editor-in-chief of the *Historical Magazine*. The wide range of knowledge implied by these offices has always been generously at the service of any who applied to Dr. Chorley.

Dr. Chorley himself is inclined to think that if the secular press knows him well, this acquaintanceship is due to his relation to the press at General Convention. Commenting on this, he said:

"From 1913 to 1934 I reported the meetings of General Convention for both the secular and the Church press. In 1916, I organized the publicity for General Convention; at that General Convention and at those of 1919 and 1922, I was head of the press room. Then in 1925 the Publicity Department of the National Council took over."

When Dr. Chorley was asked if he had had journalistic experience or had taken any special training in preparation for this work, he smiled and said:

"Not directly. I had read a good deal of American Church history; I knew a great many people, clerical and lay; I was

aware of the issues coming before General Convention. I was accustomed to writing, too, and understood how essential accuracy was. And then, I enjoyed it; I liked to attend a session and then record it. The secular press people remember me because I could see what they had to do and take pleasure in helping them, when I could."

It may be exactly so. Certain it is that Dr. Chorley is seldom in the papers himself, except as the author of an article about someone else. He has lived the life of the English country rector of the days of Keble and Kingsley, tending his flock, giving any leisure he might have to scholarship and to authorship.

English by birth, he has remained English in his ways. Born in Manchester, England, in 1865, the son of Henry George and Paulina Clowes Chorley, he was graduated from Richmond College, affiliated with the University of London, in 1888 and from the Divinity School of that college in 1889. He then came to the United States and attended the Philadelphia Divinity School, graduating in 1904. Both Trinity and Kenyon Colleges conferred honorary degrees upon him. He has received so many other honors that the list is long and grows with each year.

PLIED with questions, Dr. Chorley promised to jot down a few notes during the luncheon interval of the last diocesan convention. The first items on the resulting list were:

"Raised \$30,000 for the installation of electric light in the village of Garrison. Founder and president of the Garrison Fire Company."

He spoke at some length, later, about the little village of Garrison, which is a Colonial town, and about the parish, St. Philip's, founded in 1770. Dr. Chorley said:

"The original church was built in that year, 1770. It was a little frame building, with a two-decker pulpit and reading desk. The altar was a little shelf, set in front of the pulpit. The present church was built in 1862. Richard Upjohn, 'the Elder,' the architect of Trinity Church, drew the plans without fee or reward. I think it is the most English-looking church in America. It is Gothic, a haven under the hill, surrounded by a peaceful churchyard where are buried generations of the faithful members of the parish, among them three soldiers of the Revolution."

With old world reticence, Dr. Chorley never speaks much of his pastoral work. He is known to thousands by

(Continued on page 7)



PAINTING MURALS

(Wallace W. Kirkland photo.)



STUDYING IN THE DORMITORY

Kemper Hall

By Suzanne Farnum

WITH graduation from a large state university the next morning as a common denominator, a group of college students were discussing college preparatory education—its effect on their college careers and on their life in the world after graduation.

"Well, suppose you did go to a Church school," someone asked one of the two Kemper Hall girls, "What do you have now that the rest of us who went elsewhere don't have?"

Here was a good question. As far as education and prospects for the future were concerned, the girls were on an equal footing. But the Kemper Hall girl's answer came without hesitation: "I have something permanent on which to hang my college education. I know where I came from and where I'm going—regardless of what happens to the world politically or economically."

That feeling of security and purpose in the world is and has been the mark of the three thousand some-odd Kemper Hall girls.

Founded by Bishop Armitage in 1870 in memory of Jackson Kemper, the first missionary bishop of the American church, Kemper Hall has its foundations deep in the Catholic Faith. In this respect it is changeless. The chapel and the program of religious education form the fixed axis about which the school grows, expands, and changes to meet the demands of a modern changing world.

There is nothing magical about the school's program. First of all Kemper Hall maintains a

high scholastic standing. Not only does the college preparatory course fulfil the entrance requirements of all colleges and universities, but it is so devised that the girls become vitally aware of the need for intelligent participation in national and civic affairs, and develop the ability to correlate their knowledge and think clearly and logically.

Not all girls intend to go on to college, and for them is planned a general course with increased emphasis on music, art, dancing, and dramatics.

Because of the limited enrolment, more attention can be given to each student. Among other progressive departments, Kemper Hall possesses a well-equipped reading clinic where every girl is tested by a skilled technician for reading disabilities and defects of vision. Remedial work is given if necessary, and it has been proved that these remedial drills produce



HOCKEY IS A POPULAR SPORT

(Wallace W. Kirkland photo.)

marked improvement in 100% of the students who take them, and consequently do much to obviate the difficulties attendant upon poor reading ability, and to raise the standard of achievement.

But formal study is only part of the picture. Around and through it is woven a maze of extra-curricular activities. On weekends there are trips in the school station wagon to the Yerkes observatory, the Art Institute, the opera and symphony concerts during the season, and to various other points of interest in Chicago and Milwaukee. A full sports program is supplemented seasonally during the school year by swimming, horseback riding, tennis, skating, tobogganing, skiing, and weekend bicycling trips making use of the American Hostels.

Nor is the social life of the girls neglected. Besides the Founders' Day dance, which is the high-light of the school's social program, there is always an exchange tea dance with some nearby boys' school, and the girls entertain callers every Sunday afternoon with the freedom and informality they would have in their own homes.

In outside activities church and secular interests share in popularity and enthusiasm among the Kemper Hall girls. The Guild of the Holy Child and the Missionary Society are keenly interested in their work for foreign and domestic missions; the climax of the dramatic activities comes at Christmas time with the traditionally reverent portrayal of Laurence Housman's *Bethlehem*; the school choir is well trained and thoroughly enjoys its part in the church services; and the greater feast days of the Christian calendar are always gay occasions. Besides these outside activities, every day begins with a short service in the chapel, and systematic religious instruction is part of the required academic program.

The girls feel that Kemper Hall is their home while they are in school, and when they leave they take with them a mental and spiritual awareness which is intangible but none the less real. They have a sound foundation on which to build their future, a foundation which only a good Church school can give them.

Dr. E. Clowes Chorley

(Continued from page 5)

reason of his ministry. When this was cited to him, he said:

"Yes, my ministry has been blessed. My dear wife had a great deal to do with that. She was, as you know, a lovely and accomplished woman. For 20 years, she took charge of the music of the parish. Her maiden name was Florence Dover, and she was a graduate of the Royal College of Music, London. One of the favorite pupils of Sir Walter Parratt, the organist of the Royal Chapel at Windsor, she yet gave herself with untiring enthusiasm to the music of a little country parish. She had dramatic ability also and studied under Sir Henry Irving. We were married in 1892 and had three children."

Kenneth Chorley, the only son, is now president of Colonial Williamsburg, Incorporated. The two daughters, Florence Paulina and Winifred Ford, died, one in 1912 and the other in 1918. Mrs. Chorley died in December, 1938.

No one in the whole of the American Church has such a store of anecdotal material as Dr. Chorley. One of his favorite stories is that of Bishop Potter's examination of him before his ordination to the diaconate. Bishop Potter put only one question: "My son, do you still read your New Testament every day, in Greek?"

With his characteristic smile, Dr. Chorley concluded this story, when he recounted it not long ago, by observing:

"I was able to say that I did. But if the Bishop had asked

me if I still read the Old Testament every day, or any day, in Hebrew, I should have had to say that I did not."

He told another story about Bishop Potter. When he came to Garrison in 1908 to institute Dr. Chorley as rector, the Bishop took the vestrymen and Mrs. Chorley into the library, requesting Dr. Chorley to wait outside for a few moments. Rather bewildered, he of course complied. When they all came out, Mrs. Chorley looking very pleased and proud, Bishop Potter explained:

"They wished to pay compliments to you. It embarrasses a man to hear those things, and I think he had usually better not. But his wife should; it is pleasant for her."

Dr. Chorley, on his part, has many compliments to pay Bishop Potter and Bishop Greer and Bishop Manning. His friendships with all have been close and valued. But Bishop Potter, as Henry James would say, "generated anecdote"; Dr. Chorley appreciated every such incident.

SPEAKING of his retirement, to which subject we came at last, Dr. Chorley declared that he expected to be even more fully occupied than ever. He said:

"I am not retiring from work but into another kind of work. Hitherto my writing has been crowded into what scant leisure I had. Now, I shall devote the greater part of my time to writing. I am engaged on a *History of St. Thomas' Church in the City of New York*, and I have in preparation another book, *Men and Movements in the American Church*. Very likely, I shall write some articles also."

His notable books also include *History of St. Philip's Church in the Highlands, Garrison, The New American Prayer Book*, and *Centennial History of St. Bartholomew's Church in the City of New York*.

Dr. Chorley will continue to live in Garrison. He has ranged far afield during his rectorship. Since he has kept his health, it is probable that he will occasionally preach and lecture. Many of the seminaries have counted on him for lectures on American Church history. He has preached in many churches and in several great cathedrals: Canterbury, Edinburgh, Glasgow, Westminster Abbey, and—as he always concludes the list—the Cathedral of St. John the Divine, New York.

It was characteristic of Dr. Chorley that he made his farewell service at St. Philip's an occasion for the benefit of the parish. The invitation to the celebration stated that Dr. Chorley's farewell sermon would be preached on the 170th anniversary of the founding of the parish, when a special offering would be taken for the endowment fund of the parish. Hundreds of old parishioners returned for the day and joined with the present congregation in honoring Dr. Chorley. The only thing they specified was that the offering should be given in thanksgiving for Dr. Chorley's ministry among them.

And thus, surrounded by those whom he had baptized, presented for Confirmation, and married, by their children and in many instances their grandchildren, Dr. Chorley retired into new work—not leaving his people, not going away from the village which for so many years has been his home, but giving over the rectorship of St. Philip's into the care of another, younger man.

"Put my retirement at the end of your article, if you can," Dr. Chorley asked. "And, if you can, put there too the name of the new rector: the Rev. William Macdonald Sharp. You must surely know him: he was a friend of Frank Gavin's. He will do well in Garrison and be happy with the people of St. Philip's, as I have been."

BOOKS OF THE DAY

Edited by Elizabeth McCracken

Volume III of Dr. Latourette's Great Work

THREE CENTURIES OF ADVANCE. By Kenneth Scott Latourette. Harpers. \$3.50.

VOLUME II of Dr. Latourette's great work, which covered the period from 500-1500, showed that Christianity has little reason to be proud of those thousand years; its gains were almost completely balanced by its losses.

We may think what we please of the Reformation; but it was the direct effect of the Reformation in Protestant missions and its indirect effect through the Counter-Reformation that transformed the preceding static age into a period of enormous advance. And the story of this advance from 1500 to 1800 is set down with Dr. Latourette's objective and meticulous care in this third volume of the set.

Complaint is sometimes heard that his closely-packed pages have made of his book a reference work rather than a readable treatise, but already the five volumes as originally planned have grown into at least seven; in "readable" form over 20 would be needed.

But despite the compactness, Dr. Latourette makes his narrative live. The vivid little sketches he gives of great missionaries such as Francis Xavier or William Carey tell more than do many formal biographies of these men. (Incidentally, we learn that the criticisms leveled at Xavier for the recklessly large number of his baptisms are unjustified; in communities already Christian he simply baptized the children.)

American readers will be most interested in Dr. Latourette's careful survey of the growth of Christianity in this country; it is highly useful, for instance, to have at last the exact facts about the Spanish mission in the Southwestern United States. Full justice is done, in fact, to the Spanish missionaries everywhere; they did far more for the Indians than did the Protestants, not only in teaching them Christianity but in protecting them from exploitation. In Paraguay "the expulsion of the Jesuits in 1767 brought sheer disaster."

As regards New England, we hear of the religious aristocracy of Boston, the democracy of Hartford, and the sheer theocracy of New Haven; we learn how the first Lutheran missions suffered from "ecclesiastical tramps of dubious character." The efforts of Berkeley and Bray for the Church of England are also described with adequate fullness.

How Dr. Latourette has included so much in his volume is an awe-inspiring question. And he has still found room for his final summaries, *The Effect of Christianity* (55 pages), *The Effect of the Environment* (23 pages), and *Retrospect and Prospect* (8 pages). To all this, for good measure, he has added 19 pages of bibliography, 17 pages of index, and five excellent maps!

BURTON SCOTT EASTON.

J. Pierpont Morgan by his Son-in-Law

J. PIERPONT MORGAN: An International Portrait. 1837-1913: By Herbert L. Satterlee. Macmillan. \$3.75.

IN THE January 10, 1931, issue of THE LIVING CHURCH there was published an article of mine entitled *Morgan the Magnificent*, based on John K. Winkler's biography. Now we have a new volume by Mr. Morgan's son-in-law, Herbert Lee Satterlee.

Both biographies are widely different contributions to the understanding of one of the unusual, yes, one of the great men of the 19th century. The Winkler book describes what may be called "the newspaper Mr. Morgan." Mr. Satterlee's picture is the home or family picture.

Mr. Satterlee was Mr. Morgan's lifetime friend and neighbor, his associate at St. George's, and his son-in-law; so he is entitled to call it an "intimate portrait." His biography is not intended as an appreciation or an estimate, but as a full-length portrait of the man who was reserved and shy in public, bold and extraordinarily able in his business relations, and singularly lovable in his family life. Nor is it a defense.

Mr. Morgan's devotion to St. George's is fully developed, as is also his devotion to the Church at large. He backed up the various rectors and especially the famous Dr. Rainsford, who

was one of the few men who dared to stand up to him when there was a difference of opinion.

A reading of this book leaves a most favorable and pleasing impression. It would not be fair to say it soft-pedals, but it brings out clearly all that was best in his life—and there was a lot, a great lot of good in him, which he carefully concealed from the public. His general influence has been conceded to be on the side of decency and fair dealing, according to the standards of his time.

Born in 1837, he saw two financial panics and stopped a third. At the same time, he was assembling one of the most notable collections of art, manuscripts, and books that the world has ever known, and was engaged in widespread philanthropic and public enterprises. He made very little display of his generosity and was averse to reference to it.

CLINTON ROGERS WOODRUFF.

American Churches in Europe

By the Rt. Rev. James DeWolf Perry, D.D.

Bishop in Charge

WHAT of our Churches in Europe? This is a question eagerly asked by many in these anxious days. Information naturally is incomplete and often long delayed. The scenes, so changed since my last visit in the spring of 1939, present for the most part a picture of silent endurance and courageous devotion. Only by painful effort can one imagine the calm atmosphere surrounding Holy Trinity Pro-Cathedral in Paris violated by the tread of an invading host and by the flaunting banners of the Swastika. Dean Beekman who has seen his congregation dwindle to a few now perhaps has lost even these. Since my cable in May renewing his appointment as deputy to General Convention the present crisis has doubtless hastened his return.

Dr. Chauncey, rector of St. James' Church, Florence, and the Rev. Appleton Grannis of St. Paul's, Rome, are now on the water, due very soon, the former landing in Mexico, the latter in New York. Most of the American residents in Florence have left and all the American and English schools are closed. Services there and in Rome have been discontinued for the present, there being but a few to attend and no sufficient resources for maintenance.

In the last report from the Church of the Holy Spirit in Nice, the rector, Dr. Sartorio, told of continuing congregations and encouraging conditions. The effect on the parish of Italy's entrance into the war is still matter of conjecture and of prayer.

Dr. Everett Smith writes regularly and courageously of the situation in Switzerland, particularly of the parish in Geneva, where for twenty years he has ministered so faithfully and effectively. Whatever the future may bring to him and to his people he will stand by to the end.

The same spirit is shown by the Rev. H. Gruber Woolf in his supremely difficult task. A year from the time in 1938 when he accepted the rectorship of St. John's Church in Dresden, he was given charge also of the congregation in Munich and later of the English Church in Berlin. He divides each month between all three, bringing to faithful groups of Church people, whose loyalty and devotion have been proved to the uttermost, the comfort and sustaining power of the sacrament and of pastoral ministrations.

[Since the above was written Mr. Woolf has arrived in New York and reported with keen regret that the American consul in Dresden had ordered his return because of conditions developing in Germany.]

Our Churches in Europe now will have a more serious and significant mission to perform than ever in the past.

NEWS OF THE CHURCH

Reunion Negotiations Are Clarified Further

Presbyterians Told that Commission is Divided on Concordat; Agreement on Report is Reached

PRINCETON, N. J.—Further clarification of the status of negotiations between the Episcopal Church and the Presbyterian Church in the USA was achieved at a joint meeting of commissions representing the two Churches June 18th and 19th in Princeton.

Members of the Presbyterian Department of Church Coöperation and Union have been under the impression that the proposed concordat between the two Churches [L. C., August 2, 1939] had the full approval of the Episcopal Commission on Approaches to Unity. As the result of frank interchange of opinion it was established that, though authorship of the concordat came from within the Commission, there were three points of view represented in the Commission's membership: Some support it in principle, others oppose it, and some have reserved decision.

The Presbyterian department favors the proposed concordat, but requested that the Commission refrain from making it an issue at the next General Convention, in part because of the division of opinion within the Episcopal Commission and in part because the Lambeth Conference had not yet had an opportunity to give its advice on the subject.

A report of the Commission on Approaches to Unity approved by the entire Commission will be presented to General Convention. Not yet ready for publication, it is deemed to indicate hope for the future that might have been dimmed if it had been necessary for contrasting views to be represented in a minority report.

A memorial to General Convention presented by John Spaulding, a lay member, was adopted unanimously by the Commission. It read as follows:

"In view of the declaration of purpose of this Church and the Presbyterian

District of Wyoming Plans Coöperative Farm Project

LARAMIE, WYO.—A coöperative farm project in which the federal government, the Arapahoe Indians, and the district of Wyoming may be partners was announced by Bishop Ziegler at the convocation of the district meeting from June 11th to 13th at St. Matthew's Cathedral here.

The Bishop stated that the details of the plan are not yet complete, and that the council of advice will be asked to act before the Church is committed to the venture.

Church of England Joins World Council of Churches

NEW YORK (RNS)—The Church of England has accepted an invitation to join the World Council of Churches, it was announced here recently at a meeting of the Joint Executive Committee of the Life and Work and Faith and Order Movements, American representative of the World Council.

The present membership of the World Council now includes 67 non-Roman bodies in 26 countries throughout the world.

At the same time the Joint Executive Committee revealed that four leading American Churchmen will be sent to Europe, probably in August, to open the lines of communication among the Churches of that continent. The Churchmen will be appointed by a special sub-committee.

Church in the USA to achieve organic union, and of progress of negotiations to that end, this Convention advises those members of this Church so situated that the ministrations of the Church are not accessible to associate themselves with a Presbyterian congregation, where possible in worship and service, so far as consistent with their continued membership in this Church, and commends such persons to the pastoral care of the Presbyterian ministers in such congregations."

Presbyterians present were: the Rev. Drs. W. B. Pugh, Joseph Vance, L. S. Mudge, Paul C. Johnston, Henry Sloane Coffin, W. P. Merrill, Harry Cotton, C. W. Kerr, H. S. Brown, H. T. Kerr, Mr. Holmes Forsyth, Dr. Robert E. Speer, Mr. Thomas D. McCloskey.

Episcopalians were: the Rt. Rev. Drs. E. L. Parsons, G. R. Fenner, R. E. L. Strider, Frank Wilson, the Rev. Drs. F. J. Bloodgood, Angus Dun, F. C. Grant, T. O. Wedel, Messrs. W. L. Balthis, C. P. Morehouse, Kenneth Sills, John Spaulding, and associate members of the Commission, Bishops Spence Burton, S.S.J.E. and G. Ashton Oldham.

Rev. Dr. Arthur B. Kinsolving Undergoes Serious Eye Operation

NEW YORK—The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, recently underwent an operation for the removal of his left eye.

A detached retina destroyed the vision in this eye more than 20 years ago. The recent step was taken to safeguard the vision of the other eye, which is unimpaired.

Legion Posts Plan Nativity Tableau

INDIANAPOLIS, IND. (RNS)—A movement to erect in the city of Indianapolis a larger than life size reproduction of the scene of the Nativity, depicting the birth of Christ in the manger at Bethlehem, has been launched here by 35 American Legion Posts. The tableau, planned as an annual feature at Christmas time, will be unveiled downtown early in December.

U. S. Groups Unite to Aid War Orphans

"Living Church" Enlists Readers in Drive to Help Canada Find Aid, Homes for British Children

NEW YORK—Under the temporary leadership of Mrs. Franklin D. Roosevelt, a United States Committee for the Care of European children has been organized to coöperate with Canada in providing homes or financial aid for children evacuated from England, France, and other countries.

Represented, with charitable and relief organizations, at the recent organization meeting here at the Gramercy Park Hotel was THE LIVING CHURCH.

When the possible evacuation of children from the British Isles was first announced, the Editor of THE LIVING CHURCH had cabled the editor of the London *Church Times* promising full coöperation through the placement of 100 Anglican refugee children in the homes of American Churchmen who were readers of THE LIVING CHURCH.

After corresponding with the British Ambassador, the State and Labor Departments at Washington, and various refugee organizations, the Editor attended the conference in New York.

TO ENLIST ALL RESOURCES

The committee's program, as outlined at the meeting, is to coördinate all resources available in this country for the transportation and care of child victims of the war and to provide temporary family homes for children who legally qualify to enter the United States. The initial goal for the fund has been set at \$250,000; THE LIVING CHURCH has set its goal at \$10,000.

Provisions of the American immigration law and the regulations of the Department of State and the Department of Justice will be observed although it is the hope of the committee that certain usual regulations

Bishop Freeman Presides at Inter-Faith Conference

WASHINGTON—Some 2,000 or more people assembled in Constitution Hall on June 11th in an inter-faith meeting on religious liberty. Bishop Freeman of Washington presided. Jews, Catholics, and Protestants took part in the discussions.

Dr. Charles Clayton Morrison, editor of the *Christian Century*, who has editorially attacked the appointment of Myron C. Taylor as the President's representative at the Vatican, heatedly denounced it again as a direct violation of the separation of Church and state.

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Late Bishop's Anniversary is Celebrated in Chicago

CHICAGO—On the date the late Rt. Rev. Dr. George Craig Stewart was to have celebrated the 10th anniversary of his consecration, June 18th, the clergy and people of the diocese of Chicago assembled to pay homage to his memory at a Requiem Eucharist service held at St. Luke's Church, Evanston.

The service at St. Luke's took place at 11 A.M., with Bishop Randall, Suffragan of Chicago, as celebrant; the Very Rev. Dr. Gerald G. Moore as deacon and the Rev. John Huess, sub-deacon. Bishop Abbott of Lexington was the preacher, and St. Luke's choir sang.

will be set aside; that is, the required bond guaranteeing that aliens will not become public charges, and the rule that individuals (not organizations) be held responsible for immigrants.

The statement of policy issued by the committee after the conference read in part:

"The organization and individuals who have joined together in this movement represent a cross-section of all religious faiths in this country. This is in the truest sense a non-sectarian, nonpartisan movement inspired solely by the desire to rescue children—whoever they may be and wherever they may be—from disaster by all practicable means at our disposal."

CHILD AUTHORITY ATTENDS

Besides Mrs. Roosevelt, Miss Katherine Lenroot, head of the Federal Children's Bureau in Washington, unofficially attended the conference.

Organizations represented at the meeting included the American Committee for Christian Refugees, the Friends of Children, Inc., the German-Jewish Children's Aid, the Catholic Youth Organization, the American Joint Distribution Committee, the American Friends (Quakers) Service Committee, the English Speaking Union, the Foster Home Department of the New York Children's Aid, the New York Association for Jewish Children, the State Charities Aid Association, the Children's Center of New Haven, the Non-Sectarian Foundation for Refugee Children, and the Council of Jewish Federations and Welfare Funds.

Others were the Citizenship Educational Service, the Peace Haven Committee, the Non-Sectarian Committee for German Refugee Children, the Allied Relief Fund, the Spence Adoption Society, the Unitarian Service Committee, the Child Placing Agency, the Committee for Catholic Refugees, the International Migration Service, the National Council of Jewish Women, the Dominican Republic Settlement Association, Inc., the Babies Hospital, the National Refugee Service, and the Queen Wilhelmina Fund.

Oregon Summer Session to Offer Course on Christian Biography

GEARHART, ORE.—A course on Christian biography, taught by the Rev. Frederick McDonald, will be included in the curriculum of the summer school of the diocese of Oregon meeting from July 9th to 18th here.

Other courses will include Jesus and the Art of Living taught by the Rev. E. S. Bartlam; and The Books of the New Testament, the Very Rev. Dr. Horace M. Ramsey of St. Stephen's Cathedral, Portland.

Changes are Made in Extra Benefit Scale

Trustees of Church Pension Fund Reduce Payments to Some Clergy Ordained Before 1917

NEW YORK—Reductions in certain extra benefit payments by the Church Pension Fund are announced by the trustees in the July issue of *Protection Points*, monthly Fund bulletin.

Under the previous resolutions, some beneficiaries ordained before 1917 would receive larger pensions than others ordained after 1917, though their periods of active ministry and their salaries were the same. The change in the resolutions corrects this inequality.

Instead of making flat payments up to \$1000 or \$1500 to clergymen ordained before March 1, 1917, when the fund began, the company will, in such cases, pay no more than these clergymen would be entitled to, had the fund been in existence before their ordination.

In regard to the widow's benefit, the minimum of increase has been lowered from \$400 to \$360. As an offset, the immediate \$1,000 grant is now payable to the widow of a beneficiary (provided that death occurs within six months of retirement), as well as to the widow of a clergyman dying in active service. Deduction is made for whatever pension the clergyman himself may have received.

AFFECTS NEW APPLICANTS

The action will not affect any existing pensions granted prior to June 1st; the amended resolutions apply only to pensions granted on or after June 1, 1940.

According to the officials of the Fund, the changes were occasioned by the abnormally low interest yield on high-grade investments in recent years. Bradford B. Locke, executive vice-president, stated that the interest problem is one common to all financial institutions of a similar character. He said:

"The high-grade bond market is practically at the highest point in its history, which means that new money must be invested at painfully low interest yields. . . .

"Faced with this situation, the trustees felt that their responsibilities to the Church as a whole required them to slow up, to some extent, the expansion program of the Fund which has resulted in a present pension roll approximately 40% more than would be the case if the benefits of the Fund were still on the basis of the original promises."

Bishop to Act as Chaplain

BOISE, IDAHO—The summer school for youth at the Idaho Church Conference Center, Payette Lakes, has been announced for July 15th to 25th, with Bishop Bartlett of Idaho acting as chaplain.

The faculty will include the Rev. Dr. George A. Wieland; the Rev. Elmer B. Christie; the Very Rev. James M. Malloch, dean of St. James' Cathedral, Fresno, Calif.; and Miss Florence F. Pickard.

Forward Movement Scores Dictatorship

Message to Church Urges Sacrifice
of Security, Possessions, Life in
Behalf of Truth, Right

CHATTANOOGA, TENN.—A strong condemnation of dictatorships which defy the State, and a call to repentance, sacrifice, and discipline in the days ahead are contained in a message to the Church adopted by the Forward Movement Commission meeting here June 11th and 12th under the chairmanship of the Presiding Bishop.

While declaring that all nations are guilty to a larger or smaller degree for the "hellish conflagration" in Europe, the commission at the same time said:

"We have to choose between the lesser of evils. . . . There can be no compromise between Christian faith in God and dictatorships which defy the State. Today we Christians must be ready to sacrifice for truth and righteousness our possessions, our security and, if need be, our lives."

The world situation was brought before the Commission by the Presiding Bishop in his opening statement. He spoke of his plans for proposing to General Convention next fall an advance movement, saying:

"We need to carry on an aggressive war for God. We need today, as never before, a loyalty that drives us forth. Never has there been a time when it was more obvious that we are the chosen people. This because our hands are untied. It is our task to assume the leadership of making God's will dominant in the world."

NEW AMERICAN SPIRIT

Bishop Hobson of Southern Ohio, chairman of the executive committee, declared that a new spirit is emerging in America under pressure of war. He pointed out progress which has been made by the Church during the past six years since the Forward Movement was started.

A *Wayside Hymnal* is in preparation by

Payments on Expectations Again Exceed Amount Due

NEW YORK—May budget receipts reported by Dr. Lewis B. Franklin, treasurer of the National Council, again showed total payments on expectations exceeding the minimum amount due.

Last month payments reported were 104.5% of the amount due. At this time the record is 107.4%.

Dr. Franklin stated that this report was made possible by the large contribution from the children of the Church through the Church School Lenten Offering. Out of the \$144,366.25 paid in May, \$53,180.78 came from this source.

Another contributing factor, he said, is the plan of regular payments by many dioceses and districts. Out of 99 dioceses and districts, 71 paid 100% or more of the amount due.

Dean Dun is Instituted at ETS Commencement

CAMBRIDGE, MASS.—On June 13th, commencement day, Bishop William A. Lawrence of Western Massachusetts instituted the Rev. Dr. Angus Dun as dean of the Episcopal Theological School. The chapel was filled to capacity as the Bishop performed the ceremony which marked Dr. Dun's succession to the office held for 20 years by the Very Rev. Dr. Henry B. Washburn.

Speakers at the dinner held in the school refectory paid high tribute to Dr. Washburn and to Dr. James T. Addison, who left the following day to assume his new duties as vice-president of the National Council.

In his commencement address, Prof. Theodore M. Greene of Princeton University stated that the war has made Christianity more vital.

Receiving degrees were W. T. Armitage, G. C. Backhurst, A. C. Barnhart, R. L. DeWitt, Elsom Eldridge, N. L. Kellett, J. B. Mosley, Cuthbert Pratt, C. B. Sadler, L. L. Stanton; M. F. Arnold and R. C. Smith, with distinction. A. W. Crowe received a certificate.

the Forward Movement. This will be a companion volume to Prayers New and Old and will sell for five cents.

The Rev. Dr. C. Leslie Glenn, chairman of the Commission's committee on conferences, estimated that half a million dollars is expended each year on conferences for laity. The committee recommended that the Commission undertake to convince the Church of the value of laity conferences.

Youth should be the primary concern of any advance movement, Bishop Maxon of Tennessee suggested, pointing to Hitler as an example of what can be done in this field.

An extensive effort to make the Church visual education-minded was endorsed by the Commission. The plan was submitted by the Rev. James Friedrich of Hollywood, Calif., founder of Cathedral Films. Mr. Friedrich told of plans for releasing a series of short educational films late this year. The first will be shown at General Convention. The Commission will undertake to provide proper facilities.

ENDORSE MISSION

Endorsement of the National Christian mission, scheduled for this fall in 26 cities, was voted. A report by Bishop Sterrett of Bethlehem expressed the hope that Episcopal churches will cooperate with the mission.

Literature for the Army, Navy, and CCC camps was discussed, and the executive committee authorized to proceed with such steps as it sees fit.

Z. C. Patten was host to the meeting. Twenty members were present.

Bishop is Doubly Honored

PHILADELPHIA—Bishop Remington of Eastern Oregon was doubly honored at the University of Pennsylvania here on June 12th. The university conferred upon him the honorary degree of Doctor of Sacred Theology and installed him as a trustee.

WE DO PUBLISH A FEW THINGS OCCASIONALLY

We have often told you of the many aids to devotion which we have made available over the past several years. Especially poignant in these troublous times are these, of our own publication:

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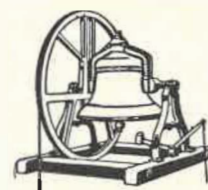
IN TIME OF WAR—A card containing prayers in time of war. Price: 2c each, dozen 20c.

THE CHRISTIAN IN A WORLD AT WAR, by the Rev. Edward R. Welles, a pamphlet of sermons preached in this country and in England. Price: 10c each.

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Survey 3 Remaining Steps of Campaign

Sewanee Trustees Hear Dr. Guerry Outline Program for Security After Fund is Expended

SEWANEE, TENN.—Referring to the successful termination of the sustaining fund campaign conducted by the University of the South, Dr. Alexander Guerry, vice-chancellor, at a meeting of the board of trustees last month, outlined the three remaining steps in the university's reconstruction drive.

Total contributions, signed subscriptions, and signed statements of intent obtained during the sustaining fund campaign totaled \$503,685. No professional assistance was employed in raising this sum.

According to Dr. Guerry, the next step of the four-point program is the guarantee of continuing financial security after the sustaining fund and its five-year subscriptions have been expended.

GIFTS TO BALANCE BUDGET

This step contemplates regular annual appropriations from the dioceses which own Sewanee, to the sum of \$25,000 beginning in 1941, and a living endowment from alumni and friends in the form of annual gifts to the sum of \$25,000, beginning in 1943. The university must have with its present endowment \$50,000 in gifts annually to balance its budget.

The third step is to secure an endowment of \$4,000,000 above debt and without any debt against the university. This should be accomplished through wills and large gifts.

The fourth step will be the building of the Gailor Memorial, the completion of All Saints' Chapel and the Quadrangle, the completion of a college unit with the necessary dormitory and classroom accommodations for 500 students, and the completion of a theological unit or the building of a new theological unit for 75 students.

Bishop Mikell of Atlanta, chancellor, also addressed the trustees.

CHURCH CALENDAR

JULY

4. Independence Day. (Thursday.)
7. Seventh Sunday after Trinity.
8. Eighth Sunday after Trinity.
21. Ninth Sunday after Trinity.
25. S. James. (Thursday.)
28. Tenth Sunday after Trinity.
31. (Wednesday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

7. Christ Church, Rochester, N. Y.
8. S. Luke's, Honolulu, Hawaii.
9. Church of Holy Apostles, Oneida, Wis.
10. S. Matthew's, Bloomington, Ill.
11. Zion, Oconomowoc, Wis.
12. S. Paul's, Key West, Fla.
13. S. John's, Portage, Wis.

NECROLOGY

† May they rest in peace. †

FREDERICK H. DANKER, PRIEST

WORCESTER, MASS.—The Rev. Frederick Harrison Danker, rector of St. Luke's Church since 1919, died on May 7th. Mr. Danker had served since 1938 as THE LIVING CHURCH correspondent in the diocese of Western Massachusetts.

After receiving the degree of Bachelor of Divinity from the Episcopal Theological School in 1903, Mr. Danker served churches in Pennsylvania, New York, and Massachusetts.

In 1918 he served in France as YMCA secretary of the AEF; in 1919 he became chaplain of the Army and Navy Union Post 41 at Worcester; in 1922 he was commissioned chaplain of the 365th Field Artillery, U. S. A.

He is survived by his wife.

Funeral services were conducted on May 9th at St. Luke's Church by Bishop Lawrence of Western Massachusetts.

WALTER J. LOCKTON, PRIEST

ELKHART, IND.—The Rev. Walter J. Lockton, for 17 years rector of St. John's Church and since 1937 rector emeritus, died on June 8th after a long illness.

Fr. Lockton received the degree of Bachelor of Divinity at Seabury Divinity School in Faribault, Minn. He served for six months on the Pro-Cathedral staff at Indianapolis, and subsequently became the rector of parishes in Indiana, Ohio, and Michigan.

He was a member of the standing committee and of the bishop and council of the diocese of Northern Indiana, and was several times a deputy to General Convention.

In 1899 Fr. Lockton was married to Miss Nellie Hamrick. Surviving him are his wife; four sons, John, Richard, Charles, and Robert; and four grandchildren.

The funeral service was conducted in St. John's Church on June 11th by Bishop Gray of Northern Indiana, the Rev. V. P. Stewart, and the Rev. G. J. Childs.

CHARLES K. THOMSON, PRIEST

GRAND RAPIDS, MICH.—The Rev. Charles Kenneth Thomson died suddenly on May 25th at his home in Grand Rapids, where he had lived since his retirement last year.

The burial service was held on May 28th at St. Mark's Church, Coldwater, where he had been rector for 18 years.

Mr. Thomson was born in Louisiana in 1870. He graduated from the General Theological Seminary and served parishes in Pennsylvania, Chicago, and Evanston, Ill. For three years before coming to Coldwater, he was at Columbia Institute, Columbia, Tenn.

Surviving him are his wife, the former Miss Miriam Blatchford of Chicago, three daughters, and a son, all of this city.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CRENSHAW, Rev. CLAIRE T., formerly vicar of St. Mary's Church, Jasper, Ala.; is vicar of Trinity, Connersville, and Trinity, Lawrenceburg, with address at Connersville, Ind.

DEFOREST, Rev. LIONEL T., formerly rector of St. George's Church, Port Arthur, Texas; is rec-

tor of St. Cyprian's Church, Lufkin, Texas. Address, 506 N. 2d St.

DONAGHY, Rev. WILLIAM R. S., formerly assistant at St. Mary's Church, Ardmore, Pa.; is curate at St. Peter's Church, Philadelphia, Pa. Address, 313 Pine St.

HOTCHKISS, Rev. WALTER M., formerly assistant at St. Luke's Cathedral, Portland, Me.; is rector of Christ Church, Eastport, Me. Address at Christ Church Rectory.

KELL, Rev. ROBERT C., formerly rector of Western Run Parish, diocese of Maryland; is rector of Emmanuel Church, Anacostia Parish, Washington, D. C. Address, 1348 Maple View Pl., S.E.

PALMER, Rev. GEORGE A., formerly vicar of the Church of the Good Shepherd, West Springfield, Mass. (W.Ma.); to be dean of Trinity Cathedral, Duluth, Minn., effective July 15th. Address, 2010 E. Superior St.

SAMUELSON, Rev. CLIFFORD L., formerly rector of St. Stephen's parish, Longview, Wash. (Ol.); has accepted a call to St. Paul's parish, Bellingham, Wash. (Ol.), effective August 1st. Address, 2120 Walnut St.

NEW ADDRESSES

DAVIS, Rev. GEORGE F., formerly Albany, Oreg.; 310 W. Merchant St., Audubon, N. J.

GUNN, Rev. GEORGE P., formerly 1338 Clon-

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KAMMERER, Rev. Dr. PERCY G., formerly Avon Old Farms School, Avon, Conn.; 106 W. 56th St., New York City.

RESIGNATIONS

JOHNSON, Rev. WILLIAM, for 18 years rector of St. Thaddeus' Church, Aiken, S. C.; to retire from the active ministry, effective June 30th. He will continue to reside in Aiken, S. C.

MANN, Rev. Dr. WILFORD ERNEST, rector of St. Thomas' Memorial Church, Oakmont, Pitts-

burgh, Pa.; has retired from active service. Address, Penney Farms, Fla.

SUSPENSION

KNICKLE, CHARLES EDWIN, Presbyter, by the Bishop of Connecticut, June 7, 1940.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. JAMES G. PLANKEY, in charge of Christ Church, Harvard, Ill., was advanced to the priesthood by Bishop Ivins of Milwaukee, acting for the ecclesiastical authority

of the diocese of Chicago, in Christ Church, June 24th. Bishop Ivins also preached the sermon.

KYOTO—In the Church of the Resurrection, Kyoto, Japan, on May 15th, Bishop Nichols of Kyoto ordained the following to the priesthood:

The Rev. HIROATSU SAEKI, presented by the Rev. Y. Nishida, and in charge of the church at Hiro.

The Rev. DAVID TAKEUCHI, presented by the Rev. J. Saruhashi, and in charge of the church at Ueno.

The Rev. TSUNEZO UEBORI, presented by the Rev. T. Nakao, and in charge of St. Peter's Church, Tatsuta.

The sermon was preached by the Rev. Dr. T. Sugai.

MASSACHUSETTS—The Rev. REGINALD G. ROSSON was ordained to the priesthood by Bishop Davis of Western New York, acting for Bishop Sherrill of Massachusetts, in St. John's Church, Buffalo, N. Y., June 4th. He was presented by the Rev. Walter R. Lord, and is curate at St. John's Church. Address, 237 North St., Buffalo, N. Y. The Rev. Dr. Felix Ciriot preached the sermon.

SPRINGFIELD—The Rev. PHILIP L. SHUTT was advanced to the priesthood by Bishop McElwain of Minnesota, acting for Bishop White of Springfield, in St. Paul's Church, St. Paul, Minn., on June 23d. He was presented by the Rev. Hubert G. Wrinch, and is curate at St. Paul's Church. Address, 215 Vernon St., St. Paul, Minn.

WESTERN NEW YORK—The Rev. WILLIAM HAROLD SCHMAUS was advanced to the priesthood by Bishop Davis of Western New York in St. John's Church, Buffalo, N. Y., June 4th. He was presented by the Rev. Harold E. Schmaus, and will be vicar of St. John's Church, Fords, N. J. The Rev. Dr. Felix Ciriot preached the sermon.

DEACONS

BETHLEHEM—DEAN THEODORE STEVENSON was ordained deacon by Bishop Sterrett of Bethlehem in Trinity Church, Pottsville, Pa., May 28th. He was presented by the Very Rev. Dr. Howard W. Diller who also preached the sermon.

CHICAGO—A. H. OLSON was ordained deacon by Bishop Ivins of Milwaukee, acting for the ecclesiastical authority of the diocese of Chicago, in Christ Church, Harvard, Ill., June 24th. The Rev. Mr. Olson is in charge of Grace Church, New Lenox, Ill. Bishop Ivins preached the sermon.

COLORADO—RICHARD C. RODGERS and RALEIGH NORRIS TWITCHELL were ordained deacons by Bishop Ingley of Colorado in Grace Church, Colorado Springs, June 9th. The candidates were presented by the Rev. H. S. Kennedy. The Rev. Mr. Rodgers is on the staff of St. John's Cathedral, Denver, with address at 1313 Clarkson St. The Rev. Mr. Twitchell is in charge of St. Mark's Mission, Durango, Colo., and other stations in the San Juan Basin.

KYOTO—SUNAO KAWASAKI and TOKIO SATO were ordained deacons in the Church of the Resurrection, Kyoto, Japan, May 15th, by Bishop Nichols of Kyoto. The Rev. Mr. Kawasaki was presented by the Rev. J. K. Morris and is assistant at the Church of the Resurrection. The Rev. Mr. Sato was presented by the Rev. M. Murata, and is assistant at St. Andrew's Church, Miyazu. The Rev. Dr. T. Sugai preached the sermon.

LOUISIANA—CHARLES HARRY TISDALE was ordained deacon by Bishop Jackson of Louisiana in St. Luke's Chapel, Sewance, Tenn., June 11th. He was presented by the Rt. Rev. James C. Morris, D.D., and is curate at St. Paul's Church, Chattanooga, Tenn., while continuing his studies at Sewance. The Rev. Dr. Roydon K. Yerkes preached the sermon.

MAINE—CHARLES PHILIP STAPLES was ordained to the diaconate by Bishop Brewster of Maine in St. John's Church, Bangor, June 13th. He was presented by the Rev. John A. Furrer, and serves on the staff of the Central Maine Mission with address at Jackman, Maine. The Rev. Percy L. Urban preached the sermon.

MASSACHUSETTS—NORMAN L. KELLETT was ordained to the diaconate by Bishop Heron, Suffragan Bishop of Massachusetts, in Grace Church, Lawrence, June 8th. He was presented by a brother, the Rev. Howard P. Kellett and another brother, the Rev. Ernest W. Kellett preached the sermon. The Rev. Norman Kellett will be curate of St. Anne's Church, Lowell, Mass.

OHIO—In the Church of the Holy Spirit, Gambier, Ohio, on June 9th, Bishop Tucker of Ohio ordained the following to the diaconate:

WILLIAM CAPERS ACOSTA, presented by the

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Wednesdays: Holy Communion, 12:15 P.M.
Holy Days: Holy Communion, 10 A.M.

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

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

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Holy Communion

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Weekdays: 7, 8 A.M.

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Sunday Masses: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

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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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Daily Masses: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Sunday Masses: 7:30; 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:30-5, 7:30-8.
Evensong: 5:30 daily.

Rev. Dr. H. S. Sidener, and in charge of St. Mary's Church and of Grace Church (South), Cleveland, Ohio.

EUGENE HARVEY BUXTON, presented by the Rev. B. B. C. Lile, and in charge of Holy Trinity, Bellefontaine and of St. Mark's, Sidney. Address, Bellefontaine, Ohio.

HUNSDEN CAREY, JR., presented by the Rev. B. B. C. Lile, and in charge of St. Matthew's Church, Toledo, Ohio.

ROBERT ADAMS GEORGE, presented by the Rev. Ralph W. Auten, and in charge of Grace Church, Galion, and of St. James' Church, Bucyrus. Address, Bucyrus, Ohio.

The Very Rev. Dr. Chester B. Emerson preached the sermon.

ROCHESTER—HOWARD S. ARNOLD and GEORGE C. EICHELMAN, JR., were ordained to the diaconate by Bishop Reinheimer of Rochester in St. Andrew's Church, Rochester, N. Y., June 11th. The Rev. Mr. Eichelman was presented by the Rev. Charles C. W. Carver, and the Rev. Mr. Arnold was presented by the Rev. Frederick C. Lee who also preached the sermon.

SOUTH CAROLINA—W. MOULTRIE MOORE, JR., was ordained deacon by Bishop Thomas of South Carolina in St. Andrew's Church, Mt. Pleasant, June 5th. He was presented by the Rev. W. B. Sams, and is in charge of St. Alban's, Kingstree, and of St. Luke's, Andrews, with address at Kingstree, S. C. The Rev. Edward M. Dart preached the sermon.

ALFRED PARKER CHAMBLISS was ordained to the diaconate by Bishop Thomas in the Church of the Advent, Marion, S. C., June 13th. He was presented by the Rev. Thomas S. Tisdale, and is in charge of Holy Cross, Statesburg, and of Ascension, Hagood. Address, Hagood, S. C.

DEGREES CONFERRED

OGLETHORPE UNIVERSITY—The degree of Doctor of Divinity was conferred on May 26th upon the Rev. Albert R. Stuart, rector of St. Michael's Church, Charleston, S. C.

WASHINGTON AND LEE UNIVERSITY—The degree of Doctor of Divinity was conferred recently upon the Rev. Thomas H. Wright, rector of the Robert E. Lee Memorial Church in Lexington, Va.



C L A S S I F I E D



ANNOUNCEMENTS

Died

PEARCE, Mary, daughter of the late Christopher Gardner and Anne Sackett Pearce of Cincinnati, died on May 17th. Requiem Mass, preceded by burial office, 11 A.M., Monday, May 20th, at the Church of the Ascension, Chicago. Burial Spring Grove cemetery, Cincinnati. Jesus, mercy!

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