

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

God of all nations! Sovereign
Lord!
In Thy dread Name we draw
the sword,
We lift the starry flag on high
That fills with light our stormy
sky.

From treason's rent, from mur-
der's stain,
Guard Thou its folds till peace
shall reign,
Till fort and field, till shore and
sea,
Join our loud anthem, praise to
Thee!

Oliver Wendell Holmes, 1861.



The Bombing of Canterbury

Editorial, page 8

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Domestic Missions

TO THE EDITOR: For many years the domestic missionary fields of the Church have been laboring under a handicap which no other part of the Church's work has had to face so consistently: the obtaining and then the keeping, of good active, zealous, missionary priests.

If a man goes into one of the foreign fields, he knows, of course, that his salary will never be large, but he does know that as his family gets bigger, his salary will correspondingly get larger; that emergency hospitalization and medical fees will be paid; that he will have a regular furlough with passage for himself and his family paid to his home in the United States. In other words, while he will never be wealthy, the necessities of life will be taken care of as they come along and he can throw all of his energy into his work, and literally make it a life-time job.

Or, if a priest decides that urban work is what he is best fitted for, he knows that as he grows in wisdom and experience, there will be waiting for him as the years go by, opportunities to serve ever larger congregations with increase of salary as his family grows and as he gains more and more financial obligations. Thus he can be satisfied and plunge into his work with confidence, and make that work his vocation.

Now, on the other hand, take the hypothetical case of, let us say, the Rev. John Doe, who, fresh from the seminary, has a burning desire to go to a western missionary district and work among isolated people in the mountains or on the plains. I think this hypothetical case is typical of a vast majority of the missionaries who come West. Upon arrival in his field he finds that he has an area 125 miles long and 60 miles wide, or 7,500 square miles, which incidentally is small compared to some of the western fields. He has five small communities in two of which are church buildings. In the others he is to hold services in school houses, log cabins, dance halls, or any other convenient place. He lives many miles from a railroad in a community of 500 people. He learns that his salary is to be \$120 per month, one half of which will come from the National Council via his bishop, the other half to be paid by his various small missions.

One of his first discoveries is that his salary paid by the missions is not forthcoming. There has been no work in the field for 11 months (because the bishop could not get anyone during that time). As a result interest has waned, pledges have dropped off to nothing, and the people are apathetic towards any new man because so many have come before, stayed but a short time and left. His first job is to correct this.

During the next four years the Rev. John Doe does a remarkable job. He works zeal-

ously among his ranchers, oil drillers, and coal miners. He baptizes innumerable people, builds two small chapels where no Christian work of any kind has ever been done. He has the respect and friendship of the entire country. He is bringing a decent social life to his people for the first time, as well as the sacraments of the Church. His work among children and young people has been fine and fruitful. He has sat with all the sick and eased many dying people into God's Kingdom. He has been stuck in snow drifts and driven many miles in sub-zero weather, often late at night. The financial condition of his missions is stronger. They now pay \$100 of his monthly salary, thereby releasing \$40 per month of the salary formerly paid by the National Council so that his bishop can open new work where it is badly needed.

During these years our successful young missionary has acquired a wife and two babies. His salary is still \$120 per month. Because of the fact that living conditions are high and there are now four mouths to feed; because of the fact that hospitalization and specialized medical aid was necessary; because of the fact that much of the cost of his thousands of miles of driving had to be borne by his salary (travel allowance does not being to be adequate), our missionary has now acquired a debt of some hundreds of dollars. He and his wife have wanted for several years to go East on vacation to visit their families and old home and the parents have been constantly writing them that they want to see them and the babies. But the trip would be far too expensive. A family council is held. The only escape is a work in the East that pays a better stipend, and away goes our family to a job that will enable them to pay off their accumulated debts in the mission field. Once again his field goes months without proper pastoral ministrations, and once again the fine work that he has built lapses. The Rev. John Doe is now a parish priest in the East and a fine missionary is lost to the Church.

The work of the domestic missionary fields would take a big jump forward if some kind of plan could be evolved for them as has been successfully in force for many years for the missionaries of the foreign field.

(Ven.) DUDLEY B. MCNEIL,
Archdeacon of Wyoming.
Evanston, Wyo.

Rogation in War Time

TO THE EDITOR: May I register a word of appreciation for the contribution of the Rev. Wilford O. Cross on Rogation in War Time which appeared in THE LIVING CHURCH of May 10, 1942. It is one of the most effective pieces of teaching as well as inspiration that I have seen for a long time.

EVA D. COREY.
Brookline, Mass.

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The Living Church

FIFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Burton Elected By Diocese of Nassau

The Rt. Rev. Dr. Spence Burton, SSJE, Suffragan Bishop of Haiti, has been elected Bishop of Nassau in the British West Indies, it is announced by the Presiding Bishop of the American Church, the Most Rev. Dr. Henry St. George Tucker.

Bishop Burton, at present in the United States, was informed of his election by radiogram. He has sent a reply stating his gratitude for the unanimous election and saying that if the bishops of the Province of the West Indies ratify he will accept.

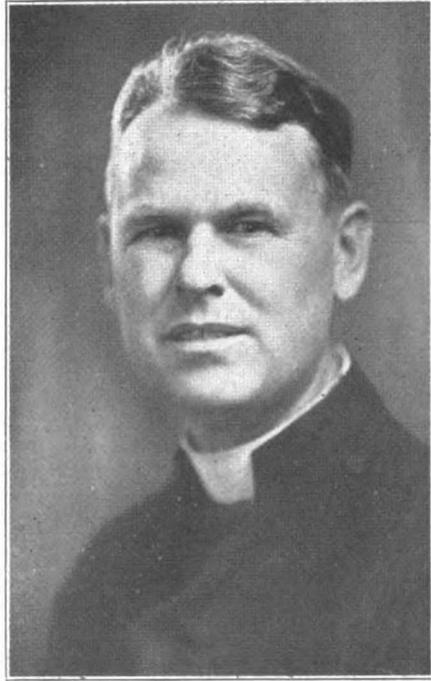
In making the announcement, Bishop Tucker observed that this was an unprecedented action, being the first time a bishop of the Episcopal Church in the United States had been elected to serve as Bishop in a Church of England diocese.* Bishop Tucker considers this an indication of the present trend toward closer relations, especially in missionary work, between the English and American Churches, while Bishop Burton says that if he accepts the translation it will be "in the interest of internationalism." The two Churches have a joint English-American Committee studying plans for closer cooperation. Bishop Tucker is chairman of the American part of the committee, the Archbishop of York of the English part.

The see of Nassau became vacant recently through the appointment of the occupant, Bishop Daughish as secretary of the Society for the Propagation of the Gospel. Word was received at headquarters within the past few days of his safe arrival by plane in England.

Bishop Burton is the only member of a Religious order in the American episcopate at the present time. At the time of his election as Suffragan Bishop of Haiti November 3, 1938, he was the superior of the autonomous American congregation of the Society of St. John the Evangelist, commonly known as the "Cowley Fathers." After his acceptance of election to the episcopate, Fr. Burton resigned as superior but continued as a member of the order, being released from his vow of obedience to the superior of the society, while exercising episcopal jurisdiction.

Spence Burton was born in Cincinnati, the son of Caspar H. and Byrd Waithman

*Perhaps it would be more accurate to say that this is the first time an American bishop has accepted election as bishop of a diocese in another Church of the Anglican communion. On August 11, 1887, the Rt. Rev. Dr. William Stevens Perry, then Bishop of Iowa, was elected Bishop of Nova Scotia, but he declined the election.



BACHRACH
BISHOP BURTON: He will be the first American bishop translated to a British see.

Spence Burton. After attending the Franklin school in Cincinnati, he went to Harvard, where he received the degrees of Bachelor of Arts *cum laude* in 1903 and Master of Arts in 1904. After a short time as a reporter for the New York *Daily News* he entered General Theological Seminary, from which he was graduated with the degree of Bachelor of Divinity in 1907. He holds honorary de-

grees of S.T.D. (General, 1939), and D.D. (Nashotah, 1940).

He was ordained deacon in 1907 by Bishop Parker and priest in 1908 by Bishop Weller. His first charge was that of assistant at the Church of St. John the Evangelist in Boston, where he remained from 1907 until 1908. From 1908 until 1912 he was assistant at the Church of St. John the Evangelist, Cowley, Oxford, England, and a novice in the Society of St. John the Evangelist. He was professed in that order in 1912 and later returned to the Church of St. John the Evangelist in Boston.

Fr. Burton became master of novices and lay brothers of the American congregation of the Society of St. John the Evangelist in 1913, and in 1922 he was made superior of the society's branch house in San Francisco. He held this position for two years, during which time he was also rector of the Church of the Advent, San Francisco, and chaplain at the California State prison, San Quentin.

At the time of his election, Fr. Burton was listed as one of the 70 assistant missionaries to the Presiding Bishop; a trustee of Hoosac school, Hoosick, N. Y.; a director of the John Howard home for discharged prisoners; a trustee of the Thomas Mott Osborne memorial fund; a member of the American prison association; a member of the Massachusetts prison association; a member of the Medieval academy of America; and chaplain-general of the Society of the Sisters of St. Margaret. Since 1929 he had been father superior of the American congregation of the Society of St. John the Evangelist, with headquarters at Cambridge, Mass.

ELECTION TO HAITI

Fr. Burton was elected Suffragan Bishop of Haiti and the Dominican Republic on November 3, 1938, at a meeting of the House of Bishops held in Memphis, Tenn. His consecration to the episcopate took place May 3, 1939, at Trinity Church, Boston. The service caused widespread interest because it was held with full Catholic ceremonial in a church generally regarded as a Protestant stronghold. Trinity Church had been graciously offered for the occasion by its rector, the Rev. Dr. Arthur L. Kinsolving, because of Fr. Burton's desire to be consecrated in Boston and the fact that the Church of St. John the Evangelist, which is maintained by the order, was too small for the occasion.

Fr. Burton was consecrated by the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, assisted by Bishops Carson of Haiti and Manning of New York. The service of consecration was

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enshrined in a Pontifical High Mass celebrated by Bishop Ivins of Milwaukee, episcopal visitor of the Society of St. John the Evangelist.

The service of consecration had an inter-church, interracial, and international significance. Three priests of the Greek Orthodox Church represented the Greek Archbishop of North and South America. Of the three crucifers in the procession, one was Willis Palmer, Negro, attended by two torch bearers of the same race, all from the Church of St. Augustine and St. Martin, a mission under the charge of the Cowley Fathers. Trinity Church was decorated with three huge flags—an American one flanked by those of Haiti and the Dominican Republic, in which the new Bishop was to exercise his episcopate.

LIFE IN HAITI

Taking up his residence in Port au Prince, capital of Haiti, Bishop Burton began his arduous episcopal ministry as the loyal assistant of the beloved Bishop of the district, Dr. Harry Roberts Carson. Because of Bishop Carson's advanced age and uncertain health, most of the difficult travel within the district evolved upon the new suffragan, and he became a familiar figure not only in the capital but in the most remote outposts of Haiti and the Dominican Republic.

Much of the travel in these island republics must necessarily be by boat and it is often attended by great danger, owing to the rocky character of the coastline. The LIVING CHURCH FAMILY was very happy to have a large share in providing a motor boat for visitations in Haiti. This boat, named *Eveque Carson*, has been used frequently by both of the bishops in their visits to distant parts of the missionary district. In the diocese of Nassau, also, much of the Bishop's visiting is done in small boats along a rocky coast.

Haiti is one of two missionary districts of the American Church in which the communicants are entirely members of the colored race, and it is the only French-speaking area in which the American Church works.

Bishop Burton is tremendously popular among the Churchpeople of Haiti. On one occasion his congregation, at an outstation, was so large and enthusiastic that it removed three sides of the church in order to have an opportunity to participate in a service at which the Bishop confirmed 75 candidates.

In September, 1940, Bishop Burton was the leading candidate in the special election of the diocese of Chicago, to choose a successor to Bishop George Craig Stewart as Bishop of Chicago. By a peculiarity of Chicago canon law, a bishop is not elected jointly by the clergy and laity, but is elected by the clergy subject to ratification or veto by the laity. After a series of ballots, Bishop Burton came within four votes of election by the clergy. But after 17 ballots, the clergy became deadlocked and the convention was adjourned for a month. When it reconvened, Bishop Burton was not a major candidate and the Rev. Wallace E. Conkling was elected on the second ballot, with the same number of votes, 54, that Bishop Burton had received

in the previous convention, when the larger attendance had made this number insufficient for election.

Bishop Burton is a member of the Medieval Academy of America, the American Church Union, and the Clerical Association for the Maintenance and Defense of Catholic Principles. He is the author of *The Atonement* (1929) and editor of *The Letters of Caspar Henry Burton* (1921). He has written a number of articles for THE LIVING CHURCH and other religious periodicals. He is an associate member of the Commission on Approaches to Unity.

NASSAU

Bishop Burton's election to the see of Nassau is an indication that the value of his work is appreciated throughout the West Indies. The American missionary district of Haiti is not a part of the province of West Indies, which consists entirely of Church of England dioceses, but Bishop Burton's travels have brought him frequently into touch with the bishops, clergy, and lay people of the other West Indian Islands.

The diocese of Nassau comprises the entire Bahama Islands, together with the Turks and Caicos Islands, all under the British flag.

Foremost layman of the diocese, because of his official position, is, of course, the Governor of the Bahamas, the Duke of Windsor, formerly King Edward VIII.

The area of the diocese is 175,000 square miles. It has a population of 60,000, of which more than 12,000 are members of the Church of England. There are 83 churches, 19 clergymen, and 80 unpaid lay workers and catechists in the diocese.

WEST INDIES PROVINCE

The diocese of Nassau is a part of the Church of the Province of the West Indies, an autonomous branch of the Anglican communion. This Church elects its own Archbishop from among the bishops of the province. Its Prayer Book is the English one, enriched by the permissive use of the Mass from the First Prayer Book of Edward VI. The province consists of eight dioceses. The present Archbishop is the Most Rev. Edward Arthur Dunn, who is also Bishop of British Honduras.

The diocese of Nassau was set apart from the diocese of Jamaica in 1862. Bishop Burton's see church will be historic Christchurch Cathedral, Nassau, of which the dean is the Very Rev. Robert B. Streatfield.

Bishop Burton's election raises some canonical difficulties but none that are felt to be insuperable. While there is no provision for translation of an American bishop to a see in another part of the Anglican communion, there also is nothing in the Constitution and Canons of the Episcopal Church that would seem to prevent such translation, particularly in the case of a Suffragan Bishop.

Editor's Comment:

Some of the implications of this noteworthy event are discussed in an editorial on page 9.

UNITY

Goal of Episcopal-Presbyterian Negotiations Sketched

Essential features of a united Church are sketched in an eight-point document just made public by a joint meeting of the official bodies of the Episcopal Church and the Presbyterian Church in the USA which are charged with conducting unity negotiations.

The Commission on Approaches to Unity of the Episcopal Church and a committee of the Department of Church Cooperation and Union of the Presbyterian Church made the document public at the conclusion of a joint meeting in Atlantic City, N. J., June 24th. It seeks to provide that the things which each Church considers essential to Faith and Order be preserved in an "organic" unity allowing for "much diversity of organization and worship."

Reporting on a meeting of the Episcopal group alone on the day before the meeting with the Presbyterian representatives, the Rev. Francis J. Bloodgood, secretary of the Commission, said: "The proposal for Joint Ordination with the Presbyterians was considered and set aside. The Commission asks that first consideration be given to the plan setting forth the basic elements of a united Church."

The joint meeting next day, Fr. Bloodgood said, was in general of the opinion that the latter document exemplified a "biological approach in development and growth and so a perspective. If this general plan receives the approval of both Churches it can be implemented by a form of supplementary ordination during the interim period.

"Both the Proposed Concordat and the Joint Ordination Plan started as means, whereas the Basic Elements Plan pictures the end that is being sought."

The text of the plan is as follows:

INTRODUCTION

"The type of unity envisaged in these proposals allows for much diversity of organization and worship. Unity would be 'organic' in the same way as churches of separate geographical areas, yet of variant organization and worship, were one in the early Church. (For instance, there were differences in the content of the New Testament Canon, in the forms of the liturgy and of local church government, and in the dates of festivals.) Unity was expressed through Church councils, intercommunion and the episcopate. Were unity of the Presbyterian and Episcopal Churches thought of on this model, diversity, to be sure, would represent not geographic autonomy but autonomy of differing traditions. Common church councils, intercommunion, and the ministry would become again, as in the early Church, centers of unity.

"The two Churches, which have developed distinctive traditions or types of witness, worship, and organization during the four centuries of their separated histories, would each preserve its tradition. But the traditions or types would be associated in the United Church and enrich each other. The immediate steps in amalgamation would occur in the sphere of order and administration. Two such steps are envisaged in these proposals:

the adoption of the historic episcopate in a constitutional form and the adoption of the ruling eldership. No attempt, however, would be made to abolish diversity in worship or local organization until greater uniformity resulted naturally from fellowship in the United Church.

DOCTRINE

"1. The Bible shall be the rule of faith and life; the Apostles' and Nicene Creeds the statement of the Church's faith; the Confession of Faith and the Book of Common Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have severally received it.

WORSHIP

"2. There shall be freedom in forms of worship unless and until the United Church agrees on a common form. The two Sacraments instituted by Christ, Baptism and the Lord's Supper, shall be observed in the United Church. Baptism shall always be by water and in the Triune Name. In the celebration of the Holy Communion, Bread and Wine shall be used, and the service shall contain at least the following:

"A commemoration of our Lord's death and passion and the recital of His words and acts in the institution of the Sacrament;

"A prayer of thanksgiving and consecration;

"A presentation of the elements to God and a self-offering to Him of the communicants;

"An invocation of the Holy Spirit;

"The Lord's Prayer;

"The Apostles' or Nicene Creed as a symbol of the Faith and Unity of the Church.

ORDER

"3. The government of the Church shall be administered through a series of graduated councils or judicatories such as the vestry or session, the diocese or presbytery, the Synod, the General Convention or General Assembly.

"In these councils or judicatories, the bishops, the presbyters, and the laity shall have coordinate powers constitutionally defined.

"Through the presbytery shall be perpetuated the life, ministry, ordinances and sacraments of the Holy Catholic Church as formulated by the Reformed Churches holding the presbyterian system.

"Through the episcopate shall be perpetuated the life, ministry, ordinances and sacraments of the Holy Catholic Church as formulated by the Churches holding the historic episcopate.

"The Bishop, as Chief Pastor shall perform the spiritual functions constitutionally assigned to him, among which shall be to shepherd the congregations within his diocese or presbytery, to take special care for the spread of the Gospel and the increase of the churches, to counsel with pastors and candidates for the ministry, to officiate in the presbytery on behalf of the whole Church at ordinations, to preside at or take order for meetings of the diocese or presbytery, and at inductions, installations, and at similar offices.

"The presbyters shall retain all of the duties and powers now provided in the constitutions or canons of the uniting Churches, unless and until otherwise ordered, and, when duly assembled, shall be, with the bishop of jurisdiction, the only body authorized to officiate on behalf of the whole Church at ordinations.

"The ruling elder shall have the status and functions set forth in section 5 below.

"4. The ordaining of presbyters or priests and the making of deacons or licentiates,

shall be by bishops and presbyteries; consecration to the episcopate, by at least three bishops and the presbytery of jurisdiction. The Churches agree to the merging of the licentiate as it exists at present in the Presbyterian Church in the United States of America and the diaconate as it exists at present in the Protestant Episcopal Church in the United States of America.

"5. The ruling eldership shall be adopted. Ruling elders shall be communicants of faith, wisdom, and character, chosen by the membership of a local church, to share with the pastor in the oversight and leadership of the congregation; and (when elected thereto) to serve with the ministry in the superior councils of the Church. They shall take vows of loyalty to the doctrine and government of the Church and shall be set apart by prayer and the laying on of hands by the presbyter.

CONSTITUTIONAL POWERS

"6. The presbyterate and the laity shall have equal voice in the councils of the Church with the episcopate, and the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the representative legislative bodies of the Church.

"7. The present constitutional rights of congregations shall in no wise be affected by this union unless and until the United Church may see fit to modify them.

CONFIRMATION

"8. Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at Baptism, and are admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a Bishop or by a duly authorized presbyter."

Editor's Comment:

Although a member of the Commission on Approaches to Unity, the Editor of THE LIVING CHURCH did not arrive from England in time to attend the recent meeting and conference with the Presbyterians in Atlantic City. Editorial comment will be reserved until he has an opportunity to study in detail the present proposals.

Negotiations With Methodists Scheduled; Other Reports

Though no concrete proposals looking toward unity with any other Church than the Presbyterian came before the Commission on Approaches to Unity at its Atlantic City meeting, June 23d, reports to the Commission showed the diversity of its field of action.

Bishop Fenner of Kansas announced that the first formal conference on reunion

with the Methodists was scheduled for Cleveland, Ohio, December 10th and 11th.

Bishop Parsons, retired, chairman, announced that Bishop Dallas of New Hampshire and the Rev. Gardiner M. Day had served at his request as fraternal delegates representing the Episcopal Church to the General Council of Congregational Christian Churches at its recent meeting in Durham, N. H.

At the request of the Presiding Bishop, Bishop Wilson of Eau Claire was asked to represent the Episcopal Church at a Greek Orthodox Conference in Philadelphia, June 25th.

The Rev. Dr. T. O. Wedel reported on continued informal contacts with the United Lutherans.

Bishop Wilson of Eau Claire told of his hopes for eventual reunion with the Reformed Episcopalians.

Commission members present, June 23d, were Bishop Parsons (retired), chairman; Bishops Wilson of Eau Claire, Fenner of Kansas, Strider of West Virginia; the Rev. Drs. Angus Dun, Alexander Zabriskie, Howard C. Robbins, T. O. Wedel, Francis J. Bloodgood (secretary); Messrs. W. L. Balthis, John Spaulding, Kenneth C. M. Sills arrived on the second day. The two associate members, Bishop Oldham of Albany and Bishop Burton, suffragan of Haiti, were also present.

Presbyterian representatives were the Rev. Drs. W. B. Pugh, Lewis S. Mudge, Henry Sloan Coffin, Thomas Holden, Paul C. Johnston; and ruling elders Ralph Finley and Henry P. Chandler.

BRITISH MISSIONS

\$100,000 Raised Toward Gift

"It is important that in the midst of our other war efforts, we do not forget the growing needs of British Missions," says the Presiding Bishop, reporting that the 1942 Aid-to-British Missions fund now stands at approximately \$100,000.

Of this amount, \$62,000 has come in in payments from the various dioceses since the beginning of the year, either as special gifts or on British Missions payments in connection with diocesan expectations. An additional \$36,000 was paid by the dioceses late last year and designated for the 1942 gift.

Reports coming to the Presiding Bishop indicate a variety of ways employed to raise the American Church's gift to British Missions.

In the Diocese of West Missouri, Bishop Spencer is making a special appeal in connection with Independence Day, pointing out that the occasion offers special opportunity for bringing out the close and friendly relationship which has existed for 130 years between the two great English-speaking nations.

Other dioceses are planning now for special offerings and appeals to their parishes early in the fall, prior to the 1942 Every Member Canvass.

The National Council has expressed the hope that \$300,000, the same amount as raised for British Missions last year, would again be given in 1942.

CHURCH CALENDAR

July

- 5. Fifth Sunday after Trinity.
- 12. Sixth Sunday after Trinity.
- 19. Seventh Sunday after Trinity.
- 25. S. James. (Saturday.)
- 26. Eighth Sunday after Trinity.
- 31. (Friday.)

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ENGLAND

Anglicans Approve British Council of Churches

The formation of a British Council of Churches came one step closer to realization when the Anglican Church Assembly in London voted overwhelming approval of a proposal to unite in one body the Council on Christian Faith and Common Life, the Commission of Churches for International Friendship and Social Responsibility, and the British Section of the World Conference on Faith and Order.

A number of church groups have yet to approve the formation of the Council,

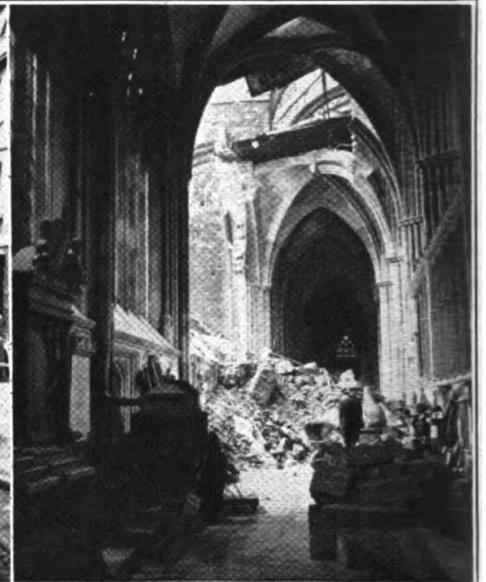
least 10 laymen and women, will complete the membership.

Report Damage in Baedeker Raids

It is now permitted by the censor to publish facts about the havoc caused to Church property by the Baedeker raids on historic English cities.

Exeter Cathedral received a direct hit on the south wall of the choir aisle. A chapel and three bays of the aisle were destroyed.

The work of clearing away 2,000 tons of debris is proceeding. Restoration will take years; but scaffolding is being erected to make the fabric safe. Meantime, Matins and Evensong are said in a corner of the



BAEDEKER BLITZ: Only the shell of St. Andrew's, Bath (left, Keystone photo), remains; world-famous Exeter Cathedral (right) was severely damaged.

among them the Methodist Conference, scheduled to convene this summer.

While any effective opposition to the establishment of the Council is regarded as extremely remote, one of the high spots of the Anglican debate on the issue was furnished by the Bishop of Gloucester.

Opposing the merger on the grounds that it would be "political in character," the Bishop stated that discussions of church unity on any other basis except that of fundamental religious agreement would make for disunion rather than union.

The British Council of Churches, when officially constituted, will consist of 112 members, including the following:

Anglicans, 30; Baptists, 5; Congregationalists, 5; Methodists, 10; Presbyterians, 3; Churches of Christ, 1; Independent Methodists, 1; Church of Scotland, 7; other Scottish churches, 2; Scottish Churches Committee of World Alliance, 1; churches in Wales, 6; churches in Ireland, 5; Salvation Army, 2; Quakers, 2; Unitarians, 2; YMCA and YWCA, 2 each; Student Christian Movement, 2; Christian Auxiliary Movement, 1; Conference of British Missionaries Society, 3.

Twenty coopted members, including at

nave, and the daily Eucharist celebrated in the deanery chapel. Sunday services are held in the great hall of the deanery, and, with the assistance of a Salvation Army band, on the cathedral green.

In the raid on Bath, some of the stained-glass windows of the abbey were smashed by blast, including the magnificent east window, sometimes called the "lantern of England" because of its great size. The abbey church house, which was demolished by bombs, had been built in the reign of Henry VII, although the foundations went back to 1138 when it was a leper hospital.

At York most of the valuable medieval glass was removed from the minster and the parish churches some time ago to places of safety. In raids on the city, the fine early 15th century Church of St. Martin, of which the precentor of the minster, Canon Bell, is vicar, was badly damaged, but is capable of restoration.

At Norwich no deadly damage was done to the cathedral, but blast from a bomb broke a great many windows. Two ancient churches—St. Benedict's, with round Saxon towers, and St. Bartholomew's—were totally destroyed, and the fine perpendicular Church of St. Stephen was gutted.

MISSIONARIES

Churchpeople From Orient Sail For U. S.

Bishop Gilman of Hankow is one of a number of Churchpeople from the Orient, who has sailed on the *Conte Verde* from Shanghai for the United States on June 24th, according to information received by the National Council from the State Department. The list of names supplied does not include all Episcopal workers in occupied territory, and there is no late information concerning the remaining persons. Return of the following is under the exchange terms arranged with the Japanese Government:

Deaconess Elsie W. Riebe, who has been in China since 1915;

The Rev. Claude L. Pickens of Alexandria, Va., with Mrs. Pickens and their five children;

The Rev. Robert E. Wood, formerly of Batavia, N. Y., in China since 1898;

Louise Reily of Cleveland, Ohio, a nurse at the Church General Hospital, Wuchang, and for some time past at Hankow;

Olive B. Tomlin of Northampton, Mass., on the staff of St. Hilda's School, Wuchang;

Dr. J. C. McCracken of Philadelphia, with Mrs. McCracken and their daughter, Dr. Mary McCracken. Dr. McCracken has been in China since 1906, and recently has been at St. Luke's Hospital for Refugees, Shanghai;

The Rev. Francis A. Cox, whose home is Raleigh, N. C., is chancellor of St. John's University, Shanghai;

The Rev. Leslie L. Fairfield of Chelsea, Mass., formerly of Shanghai;

The Rev. Ernest H. Forster, Fox Chase, Philadelphia, who had been located in Nanking;

The Rev. Stephen W. Green, New York, head of Mahan School for Boys, Yangchow, China;

Dr. Claude M. Lee, Charlottesville, Va., head of St. Andrew's Hospital, Wusih, China;

The Rev. Dr. Cameron F. McRae, Richmond, Va., chaplain of St. Luke's Hospital, Shanghai;

The Rev. Walter P. Morse, SSJE, Cambridge, Mass., who was formerly on the staff of the Society of St. John the Evangelist in Japan, and went to China after the war began, working in Wuhu, Hankow, and Ichang.

with the rapid increase in the nation's active participation in the war efforts.

Already the commission has done something of a staggering piece of work, judging from the report of the executive secretary, the Rev. Dr. Henry B. Washburn. More than 100,000 copies of the Soldiers' and Sailors' Prayer Book prepared by the commission have been distributed; 72,000 copies of Forward Movement literature; 22,000 copies of the folder on the Holy Communion; 11,500 identification cards. The commission has delivered ninety-five portable altars to chaplains.

At present, the commission is paying the pension premiums for 138 chaplains, aggregating about \$2,500 monthly. One hundred chaplains are being provided with much needed discretionary funds, averaging \$1,400 monthly. These figures, Bishop Sherrill said, will mount rapidly as war activities increase.

PACIFISTS

Conflicts With Draft Authorities "Considerably Lessened"

Conflicts between conscientious objectors and the draft law have been "considerably lessened" recently, owing to changes of policy, according to the Committee on Conscientious Objectors of the American Civil Liberties Union.

In a bulletin to interested organizations, the committee listed the following "favorable developments":

(1) In the cases of pacifists in the 45-64 age group who refused to register, the government has announced that no such men would be prosecuted for non-registration whether they identified themselves or not.

(2) In the cases of men not recognized as conscientious objectors and who refuse to answer induction notices, the Department of Justice has recently moved to place these men, upon conviction and when willing, directly in Civilian Public Service Camps.

(3) The system of reviews on appeal to the President has been greatly improved.

(4) Men in the Civilian Public Service Camps are being released in groups for more active service in public health, forest fire fighting, and farming.

(5) The special paroles for imprisoned conscientious objectors have been speeded up.

SUMMER VISITORS

Because of an undefeatable combination of circumstances, we will not be away as much as usual this summer. Our things will be on exhibition at many of the Summer Conferences under the care of competent and devoted assistants, but we, ourselves, will "hole in" this summer. We are not feeling a bit sorry for ourselves, but even if we were, there is a cure for it—and that is, you—you all who can and will travel—well, you come and see us and our rather amazing display of all that is beautiful in Church art, equipment, and helps to devotion. If you arrive at 9 A.M. and stay until 5 P.M., you may possibly see one third of what's interesting here, but we doubt it, and to those living more than 40 miles from here, should you just happen to get in about 11:30 A.M., there is a fairly good possibility of getting invited out to lunch—you can never tell.

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ARMED FORCES

Fund Passes \$400,000

Announcement that the Army and Navy Commission Fund for the Church's work with the armed forces has passed the \$400,000 mark was made by Bishop Sherrill at a meeting of the commission's executive committee at Church Missions House on June 23d. The exact total is \$418,000 but Bishop Sherrill made it clear that demands upon the commission are mounting daily

July 5, 1942



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The Bombing of Canterbury

CANTERBURY CATHEDRAL, the mother church of English Christianity, still stands. That is the encouraging fact that can now be revealed, a month after one of the heaviest of the 1942 blitzes on Cathedral towns.

I was in England at the time of the series of recent air raids which were climaxed by the attack on Canterbury in the early morning of June 1st. A few days later, by special permission of the British government, I visited the stricken area, although censorship restrictions made it impossible for me to write what I saw at the time. Now those restrictions have been removed, and the story of the Canterbury blitz can be told. For Churchmen, the news that there was relatively little damage to the historic Cathedral will be a cause for rejoicing, even as we feel indignation at the attack and sympathy with its victims.

Damage to the Cathedral itself was confined to the shattering of stained glass windows — though the finest of these had been removed to a place of safety long before the attack — and some injury to the roof and to mullions and other vulnerable spots. Repairs after the war may be costly, but the magnificent shrine of Anglican Christianity is still proudly standing.

The nearby Church of St. George the Martyr was less fortunate. This was completely destroyed, as were another church, four schools, a newspaper office, several large stores, two banks, a large garage, and a nursery. Scores of houses were destroyed by bombs or burned out by fires from incendiaries.

Indeed the town of Canterbury, including the immediate environs of the cathedral, and even the walled cathedral precincts, suffered cruelly. And there were civilian casualties — in some cases whole families wiped out — though, considering the ferocity of the four major attacks, casualties were remarkably small. The town clerk was one of the victims. A family of seven, just evacuated to Canterbury after a series of blitzes on a coast town, was wiped out in one block of demolished houses.

A labor leader who had been in the London and Dover blitzes said that the principal Canterbury attack, which took place on a Sunday night, was more concentrated than either of those.

By Dr. Goebbels' own admission, through the controlled German press and radio, the attack on Canterbury the night of May 31st-June 1st was in reprisal for the RAF attack on Cologne and was directed against the cathedral and its "Bolshevist Archbishop." Incidentally, it was that same archbishop, Dr. William Temple, who publicly requested prayers for the enemy at his enthronement in that same cathedral only a few weeks before the raid, and who had even more recently protested in Convocation against the gloating over German civilian suffering indulged in by a small section of the British press.

And there is this significant difference: Cologne is a large industrial city, bristling with military objectives: Canterbury is a peaceful English town, rich in history and quaintly beautiful, with no semblance of war industry or military activity other than the normal defense precautions essential for a community only 40 miles from the enemy lines.

In the walled precincts of the cathedral 270 incendiaries

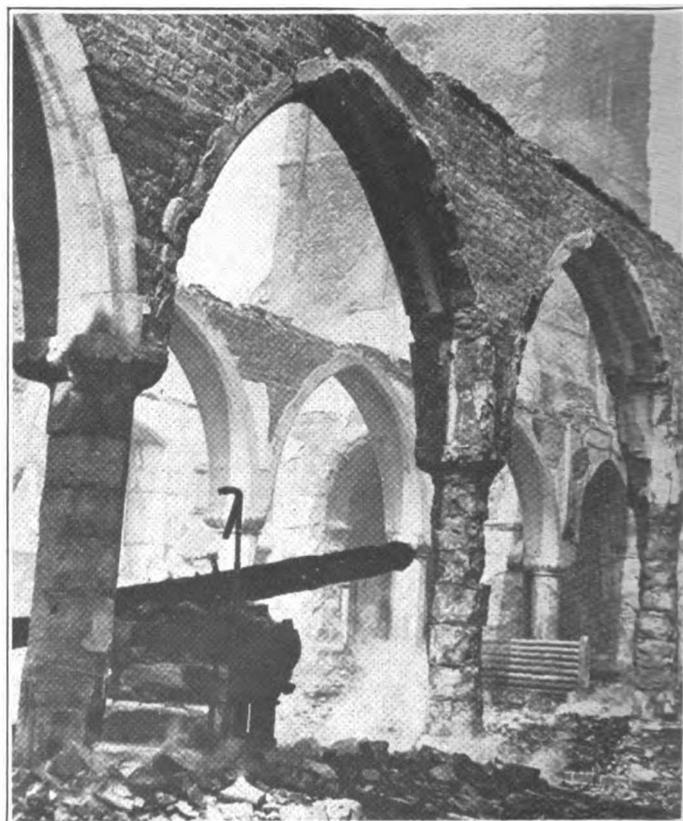
were dropped — 11 on the roof of the cathedral itself. Several high explosive shells fell within 100 yards of the cathedral. One of them destroyed the valuable cathedral library; others leveled eight buildings in the precincts, including three canons' houses and the King's school. This school is a very ancient one, developed out of the early teaching of the monastery attached to the cathedral. It was re-founded by King Henry VIII in 1541, and derives its name from this foundation.

The Old Palace, in which the Archbishop and Mrs. Temple were in residence, was uninjured; and when I called there a few days later I found decorators continuing their annual cleaning and redecorating as calmly as if the war were thousands of miles away.

At the height of the Sunday night blitz the Archbishop appeared in bathrobe, slippers and tin helmet, and insisted on making a tour of the precincts. Mrs. Temple worked a stirrup pump and assisted the Archbishop's chaplain and his chauffeur in fighting a fire at a near-by house.

"The Archbishop came, too, with a fire extinguisher," said his loyal wife, "but we sent him back because of his poor sight. What interested me most was putting into effect what I had practiced at York. It showed the value of learning to use a stirrup pump. I did no more than I expect many others did." However, those who worked alongside her paid high tribute to her and also to the Archbishop, who inspired all who saw him during the raid with his courage and calmness.

Despite the risk of further raids and the fact that his palace and the cathedral were practically the only buildings



ST. GEORGE'S, CANTERBURY: *The cathedral very nearly suffered the same fate.*

remaining intact in the precincts, the Archbishop announced that he and Mrs. Temple would not move to the comparative safety of their other residence, Lambeth palace, but would remain in Canterbury, except when the Archbishop was called away on business.

Canterbury's famous "Red dean," the Very Rev. Dr. Hewlett Johnson, author of a popular book praising Soviet Russia, also rendered practical assistance during the raid. Early next morning he toured the city to see the damage at first hand and gave help to victims. He praised highly the fortitude and calmness of the citizens.

Let us thank God that Canterbury Cathedral still stands, and pray that it may receive no further injury during this war. Even more, let us thank God for the safe preservation of Canterbury's great Archbishop, Dr. William Temple, recently called to the leadership of the Church of England at this critical period.

Yes, and let us give thanks also for the preservation of Cologne Cathedral, that great witness to the Christianity of the German people which the Nazis have tried so hard to stamp out.

And when the war is over, may the faith typified by the cathedrals of Canterbury and Cologne endure, and the false philosophy represented by Wilhelmstrasse and Berchtesgaden be overthrown forever, so that the people of Britain, Germany, and the whole world may breathe the pure air of the freedom which is the rightful inheritance of the children of God.

CLIFFORD P. MOREHOUSE.

Bishop Burton

WHEN Bishop Noel Hudson presented to General Convention his stirring picture of the Church of England at work in the mission field, and thanked the American Church for its determination to send financial help for that work, he coined the phrase, "Money must not go alone." The implication was that it was more important for the Anglican and Episcopal Churches to work in closer cooperation in the mission field than for merely monetary aid to be sent from this country to England.

As a result of that suggestion, an Anglo-American missionary committee was formed, with one section meeting in this country under the chairmanship of the Presiding Bishop, and the other meeting in England under that of the Bishop of Winchester, now the Archbishop of York. Bishop Perry, on his recent visit to England, met with the English section of this committee and conferred with missionary leaders on some ways in which aid to British missions could be expressed in terms of men as well as of money.

Now the election of Bishop Burton, Suffragan of Haiti, as Bishop of Nassau, in the Church of the Province of the West Indies, marks a definite forward step in this policy. We do not know that Bishop Burton's election in any way grew out of these conferences; in fact, we are quite sure that it did not. But it is certainly a parallel indication of the growing consciousness throughout the Anglican communion that the designations "Church of England" and "Protestant Episcopal" are mere legal titles indicating the status of a particular branch of Anglicanism within a particular country, and that actually there is but one world-wide Anglican Church. Essentially it is neither "of England" nor "Protestant Episcopal"; it is that part of the Holy Catholic Church that received its divine commission through the see of Canterbury and that conducts its rites and ceremonies according to the Book of Common Prayer, with a common ministry and a

common loyalty to the historic faith and to the Person of Our Lord.

We welcome the election of Bishop Burton to the episcopate of our sister Church in the Anglican fellowship, and we trust that no obstacles will be placed in the way of his translation. As Bishop of Nassau he will lose his seat in the American House of Bishops; but he will not lose the interest of American Churchmen. Rather he will extend that interest to a new area, close to our own shores but heretofore separated by a rather artificial ecclesiastical division. For the work of our own Church in the West Indies, even when it is surrounded by dioceses of the province of West Indies, is not a part of the province of the West Indies and has had no effective connection with that province. Perhaps the fact that an American bishop will now sit in West Indian provincial synods will soon bring an end to this anomaly, so that in due time all of the dioceses and missionary districts in the West Indies will be constituent members of a single provincial organization which will derive its strength both from Britain and America, and also from its own provincial life.

Bishop Burton, with his experience and knowledge of the Church on both sides of the Atlantic and in the West Indies, and with his sound Catholic Churchmanship, is an ideal person for this forward step. His translation to the diocese of Nassau will be the gain of the Anglican Church of the West Indies; but it will not be our loss unless we would have it so. Rather it should be our mutual gain, linking the Anglican Churches of Britain, America, and the West Indies more closely together than ever before in the history of the Church.

And to Bishop Burton himself we express our felicitations and best wishes on this happy occasion. May God bless him in his new work.

Through the Editor's Window

THE EDITOR is back on the job, after two months in England. The return trip—ten days on the north Atlantic in a small Norwegian ship without a convoy—was not entirely lacking in thrills. One submarine came so close that we heard its motors through the fog; but fortunately it did not loose a torpedo at us, or if it did, the torpedo missed us.

MUCH MAIL has of course accumulated in Milwaukee. It will all be answered in due course, but please don't expect an immediate answer, as there is also much editorial work to be done. And the staff have let the editor in for a tremendous number of invitations to speak in all parts of the country. Not all of these can be answered, as the editor is only one human being and can be in only one place at a time. In general, we shall try to meet demands in and near Milwaukee in July, and farther away in September and October. August is reserved for reading, writing, and a brief vacation.

WE SHALL also try to catch up in our editorial treatment of subjects of current Church interest. One of the most important of these, of course, is the latest proposal of the Commission on Approaches to Unity in regard to the Presbyterians. Maybe we can deal with this next week, or the week after. Meanwhile, we wonder just what prompted the makeup editor of the *New York Herald Tribune* to fill out his column on the proposals with this filler:

MUSKRATS EAT EACH OTHER

In Iowa muskrats are eating muskrats when the marshes become too crowded with valuable fur animals. In this way they halt overpopulation.

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EDUCATIONAL

COLLEGES

John M. Potter, New President of Hobart and William Smith

John Milton Potter, special assistant in the Office of Strategic Services, Washington, was named president of Hobart and William Smith Colleges, according to an announcement by John K. Walker, chairman of the board of trustees of the Colleges. He will take up his work at Geneva, N. Y., on September 1st, succeeding Lt. Col. William Alfred Eddy, U.S.M.C., who was granted leave of absence a year ago when called into active service by the Navy Department. Col. Eddy resigned as president when he foresaw his indefinite absence because of war duties.

The new head of Hobart and William Smith graduated from Harvard College in the class of 1926, with Phi Beta Kappa honors. He has had 13 years of active experience in college teaching and administration. Immediately after graduation from college, he attended the University of Paris, where he also studied in 1932 and 1933. Beginning in 1927, he taught history and literature at Harvard University, becoming assistant professor in 1938.

In 1933 he was named senior tutor of Eliot House, largest of the seven residential college units at Harvard. He received the Ph.D. degree from Harvard in 1935.

In 1940 and 1941, Dr. Potter was chairman of the Committee on Radio and Speaking of American Defense, Harvard Group.

Dr. Potter was born in Idaho Springs, Col., in 1906, the son of Milton Chase and Camilla Potter. He received his early education in the public schools of Milwaukee, Wis., where his father was and still is superintendent of schools. He made his varsity letter at Harvard as a member of the track team, specializing in the shot put and high hurdles. In school and as a freshman at college he played football.

In 1928 Dr. Potter married Faith Alden Eddy, daughter of Henry Hudson and Mary Alden Eddy of Tiverton, Rhode Island. They have two children, Mary Alden, born in 1935, and Nicholas Warren, born in 1940. Both Dr. and Mrs. Potter are communicants of the Church.

War Work at St. Paul School

St. Paul Polytechnic Institute is working as a body in every possible form of war effort, according to the Rev. Dr. J. Alvin Russell, principal. From the first declaration of a state of emergency, the faculty of the school put up to the pupils their individual responsibility. Says Dr. Russell, "Our boys and girls feel that they *belong* and that what they are doing is of importance."

The first draft registration was conducted on the St. Paul campus, and most of the Negro men of the county were registered there, including 78 students of the school and eight instructors.

Dr. Russell was appointed by the Governor of Virginia to be chairman of the

salvage work of the county. In the school, groups were organized to collect the materials for which the Government is calling. Girls vie with boys, classes compete with each other and the salvage work goes on as a continuing activity.

During a State-wide war bond and stamp campaign, Dr. Russell was made chairman of the Negroes of the county. He called upon his teachers for help, as well as a large group including every school teacher, and minister, and men and women representing every phase of employment. The goal was to place the plan before every Negro in Brunswick County. School teachers enlisted the aid of their Parent Teachers' associations, and the drive was highly successful.

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DIOCESAN

WASHINGTON

United Nations Service

A plea that the United Nations prepare now for a peace of unselfishness was brought by radio to a service of intercession at the Washington Cathedral by the Most Rev. Dr. William Temple, Archbishop of Canterbury on Sunday afternoon, June 21st.

A large congregation called to pray specifically for those in authority in the United Nations, for the family of nations, for those who serve their country, for those who have laid down their lives and for God's blessing, faced a pulpit whose elaborate carvings portray the signing of the Magna Charta by King John at Runnymede on June 15, 1215. The Archbishop asserted that the free nations' churches will have a great deal to learn from the churches which have suffered under oppression.

Preceding the Archbishop's message was a sermon by the Rev. Michael Coleman, acting vicar of All Hallows-by-the-Tower in London. This ancient church where Alfred the Great prayed in the ninth century and where there still rests the heart of Richard Coeur de Lion is now a mass of ruins. During the great blitz, German bombs reduced the whole edifice to dust and rubbish, including the east wall which the Saxons built in 675. The Rev. Mr. Coleman said in the course of his remarks—"The hardest thing I have known in London bombings has been to make myself say, as bombs came screaming down on all that one holds dear—home, people, church—I hate everything those men are doing, but under God they are my brothers still. Armchair critics who have not suffered call this sob stuff and would teach us to hate the enemy. But fire purges and cleanses. The fire of pain and suffering, the fire of loss; and as our minds, hearts and bodies are touched by suffering we can learn through it still to grasp the truth of God, God in Christ."

The Lesson was read by Lord Halifax, British Ambassador, Romans 8:31 to end. The service was conducted by Canon Theodore Wedel and Canon Charles W. F. Smith.

The congregation contained diplomatic representatives of the United Nations—the Minister of Iceland, the Minister-Counsellor of the Netherlands, representatives of the Canadian Legation, attachés of El Salvador, Her Royal Highness, the Crown Princess of Norway, the Duchess of Leinster, Lady Halifax, the Minister of Luxembourg, the Minister of Haiti, the Minister of the Union of South Africa and diplomatic officials of the United States Government.

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By the Rt. Rev. Lumsden Barkway

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ANNOUNCEMENTS

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DIOCESAN

cording to an announcement by Bishop Freeman of Washington.

The college is used during the winter by clergymen and is normally closed during the summer months.

NEW JERSEY

Convention Disapproves "Trial Balloons"

The procedure of the Commission on Approaches to Unity in asking the diocesan conventions their opinion about the Joint Ordination Plan was condemned by the diocese of New Jersey at its annual convention. Accordingly, the convention took no action on the plan itself.

The text of the resolution was as follows: "Whereas the Joint Commission of General Convention on Approaches to Unity has been issuing to the public, both before and since the General Convention of 1940, tentative recommendations on the subject of Church unity, which recommendations have not always been and apparently are not now intended to be presented to General Convention itself;

"And whereas this procedure is popularly known as that of the 'trial balloon,' which procedure is unauthorized by General Convention and is derogatory to the authority and dignity of the supreme legislative body of this Church, besides stirring up needless controversy;

"And whereas the further procedure of referring such tentative recommendations to dioceses before they have been made to General Convention itself, is also unauthorized, since General Convention alone has authority to refer such matters to the several dioceses;

"Therefore, be it resolved that the Diocese of New Jersey in Annual Convention assembled solemnly protests against such unauthorized procedures, and declares that no recommendations of any Commission should be made public unless they are in fact those which the said Commission intends formally to make to General Convention;

DIFFERENT METHOD COMMENDED

"And be it further resolved that this diocese commends the method of the new Joint Commission on Holy Matrimony, which is to obtain from the respective dioceses information, data, and proposals which the said Commission will use in formulating its own recommendations to General Convention, thus reflecting more decisively the mind of the Church."

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PRIEST, 34, married, Prayer Book Catholic, liked by present congregation, desires change. Will supply one month in parish seeking rector. Box L-1636, The Living Church, Milwaukee, Wis.

ORGANIST and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, The Living Church, Milwaukee, Wis.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Samuel Gavitt Babcock, Bishop

Funeral services for the Rt. Rev. Dr. Samuel Gavitt Babcock, retired Suffragan Bishop of Massachusetts, were held in the Cathedral Church of St. Paul on June 24th, with over 100 vested clergy in attendance as well as many hundreds of the laity to whom he had endeared himself since his consecration in 1913 as one of the first suffragan bishops in the entire Church. Taking part in the service were those closely connected by many ties: Bishop Heron, his successor in office as Suffragan, read the opening sentences; the Very Rev. Edwin Jan van Etten, dean of the Cathedral, read the Psalms; the Rev. Dr. W. H. P. Hatch, professor in the Episcopal Theological School, Cambridge, and vicar of Christ Church, Boston, (the Old North) of which Bishop Babcock was a proprietor, as the pew owners of this historic shrine are termed, read the Scripture Lesson; Bishop Lawrence of Western Massachusetts, son of the late Bishop William Lawrence with whom Bishop Babcock worked for the major part of his 50 or more years in the ministry, read the Creed and one prayer; Bishop Henry Sherrill,

Bishop of the diocese in which Bishop Babcock had worked under three Bishops, Bishop Slattery being the second, read the closing prayers and pronounced the benediction.

The two masters of ceremony were the Rev. Warren N. Bixby, rector of the Church of Our Saviour, Arlington, long associated as a missionary in the Diocese with Bishop Babcock, and the Rev. F. Taylor Weil, rector of Christ Church, Hyde Park, Mass., where Bishop Babcock served for 11 years as rector at the beginning of his ministry. Seated in the chancel were the Rev. Dr. Edward T. Sullivan of Trinity Church, Newton Centre, representative of the older group of clergy of the diocese with whom Bishop Babcock had worked; the Rev. Albert R. Parker of St. Andrew's Church, Framingham, and formerly rector of St. Michael's in Marblehead where Bishop Babcock maintained a home; and the Rev. Roy M. Grindy, rector of the Memorial Church of St. Andrew, Marblehead, which both Bishop and Mrs. Babcock attended. Burial was in Mount Auburn Cemetery, Cambridge, where Bishop Sherrill read the committal service.

Amos Ross, Priest

The Rev. Amos Ross, who was born January 5th, 1852, died May 18th at Martin, S. D., after a long illness. The Rev. Mr. Ross was the oldest clergyman in point of both years and service in South Dakota and was part of the Sioux Nation transported to Dakota territory after the Minnesota massacre.

Ordained deacon by Bishop Hare in 1878 and priest in 1892, he spent the greater part of his ministry on the Pine Ridge reservation.

Funeral services were conducted from St. Katherine's Church, by Bishop Roberts and the Rev. Dallas Shaw, Martin, and burial was in the cemetery of the Chapel of the Inestimable Gift on the Pine Ridge reservation.

W. Ernest Stockley, Priest

The Rev. W. Ernest Stockley, secretary of the diocese of Iowa and rector emeritus of St. Mark's, Fort Dodge, Iowa, died at his home in Cedar Rapids, June 25th. Fr. Stockley had retired in June 1941.

He was born in Leamington Spa, England, in 1873, the son of John George and Hannah Love Stockley. He married Rose Eden in 1896. She and a son, Ernest, Portland, Ore., and a daughter, Mrs. Daniel Kerr of Lincoln, Ill., survive.

He was ordained deacon in Muncie, Ind., in 1911, and priest in 1912 in Indianapolis by Bishop Francis. He served at St. James', Newcastle, Ind., St. John's, Columbus, Ind., Grace Church, Clinton, Iowa, and St. Mark's, Fort Dodge, Iowa.

Fr. Stockley had been elected deputy to General Convention in 1922 and 1928. From 1925 to 1939 he served as editor and manager of the *Iowa Churchman*. He has also served as a member of the bishop and council and of the standing committee.



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They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

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Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425
Rev. T. V. Morrison
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471
Rev. Frederick Henstridge
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh
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Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802
Rev. F. C. Benson Belliss
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661
Rev. Edward S. White; Rev. E. J. Templeton
Sunday Services: 8 and 11 A.M.
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson; Rev. R. E. Savage
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse; Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723
Rev. H. J. Weaver; Rev. S. C. V. Bowman
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inslay Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. L. S. Pollard
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 9 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., L.L.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434
Rev. William W. Fleetwood; Rev. C. S. Long
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481
Rev. Henry Clark Smith
Sunday Services: 8 and 10 A.M.
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956
Canon C. Rankin Barnes; Rev. H. B. Lamer, Jr.
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sunday Services: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, 11 C. 10 A. M.; Tourists welcomed.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170
Rev. R. T. Loring; Rev. A. Ervine Swift
Sunday Services: 8, 9:30, 11 A.M.; 5 P.M.
Weekday Services: Mon., Tues., Wed., Fri., 7:30; Thurs., 10



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Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798
Rev. D. F. Fenn; Rev. H. G. Miller
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., L.L.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller; Rev. A. V. Hamilton
Sunday Services: 7:30 and 9:15 A.M.
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895
Rev. John U. Harris; Rev. Donald W. Mayberry; Rev. Frank E. Greene, Jr.
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088
Rev. Gardiner M. Day; Rev. Michael Martin
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge
Sunday Services: 7, 9, and 11 A.M.
Weekday Services: Wednesday, 10:30; Friday, 7

MILWAUKEE—Rt. Rev. Benjamin F. P. Iva, D.D., D.C.L., Bishop

Church of the Holy Communion, Lake Geneva, Wis.—96
Rev. E. A. Batchelder
Sunday Services: 7:30, 10:30

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700
Very Rev. M. DeP. Maynard; Rev. E. H. Creston
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 7:30 A.M.

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993
Rev. John Higgins
Sunday Services: 8 and 11 A.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182
Rev. D. K. Montgomery; Rev. P. R. Blynn
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., L.L.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

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Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion: 11:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
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Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175
Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols
Sunday Services: 8, 11 A.M.
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

CHANGES

Appointments Accepted

CRANE, Rev. ROBERT M., has been assistant at All Saints' Church, San Diego, Calif., since June 15th. Address: 6th and Pennsylvania Avenue, San Diego, Calif.

GAGE, Rev. NELSON MILES, formerly curate at the Church of the Advent, Birmingham, Ala., has been rector of St. Paul's Church, Quincy, Fla., since May 1st.

GASQUE, Rev. G. W., of the Church of the Ascension, Cartersville, Ga., has become locum tenens of the Church of the Holy Cross, Miami, Fla., effective July 5th. Address: 3635 N. E. First Avenue, Miami, Fla.

KIRSCH, Rev. RUSSELL O., formerly assistant priest at St. Peter's Church, Westchester, New York, is to be on the staff of St. Clement's Church, Philadelphia, Pa., effective August 1st.

LAMER, Rev. HARRY BERNARD, has been assistant at St. Paul's Church, San Diego, Calif., since June 15th. Address: 8th and C Street, San Diego, Calif.

MADDOCK, Rev. C. B. W., formerly a student at Nashotah, has been deacon in charge of St. Mark's Church, Waupaca, Wis., since May 31st. Address: 312 East Lake Street, Waupaca, Wis.

PRATT, Rev. GEORGE, has been curate of All Saints' Church, Pasadena, Calif., since June 15th. Address: 132 Euclid Avenue, Pasadena, Calif.

REED, Rev. OSCAR DUDLEY, recent graduate of Seabury-Western Seminary, has been appointed deacon in charge of St. James' Church, Taylor, Tex., and Grace Church, Georgetown, Tex. Address: 612 Davis Street, Taylor Avenue, Tex.

RIDGEWAY, Rev. GEORGE V., formerly rector of Emmanuel Church, Rockford, Ill., has been rector of St. Paul's Church, Springfield, Ill., since June 15th. Address: 815 South Second Street, Springfield, Ill.

SCOVIL, Rev. DAVID, formerly of Trinity Church, Santa Barbara, Calif., is to be vicar of All Saints' Mission, Oxnard, Calif. Address: Oxnard, Calif.

URQUHART, Rev. HAROLD WILLIAM, formerly rector of St. Martin's Church, Fairmont, Minn., has accepted a call to become rector of Trinity Church, Watertown, S. D., effective June 21st.

VALL-SPINOSA, Rev. ARTHUR A., formerly vicar of St. Peter's mission and chaplain of St. Helen's

Hall, Portland, Ore., is to be rector of St. Paul's, Walla Walla, Washington, effective August 15th.

WILLIAMS, Rev. ROSWELL G., on the staff of the Oswege association missions, and in charge of St. John's, Spencer, N. Y., and St. Mark's, Candor, N. Y., has been rector of Grace Church, Waterville, N. Y., since June 1st. Address: Grace Church rectory, Waterville, N. Y.

YORK, Rev. JOHN M., JR., has been curate of St. Matthias' Church, Los Angeles, Calif., since June 15th. Address: 1830 South Normandie Boulevard, Los Angeles, Calif.

Military Service

HOUGHTON, Lt. Colonel FREDERICK P., formerly post chaplain at Indiantown Gap, Pa., has been assigned as post chaplain to Camp Kilmer, New Brunswick, N. J.

MILSTEAD, Rev. ANDREW D., formerly rector of St. Luke's Church, Fort Meyers, Fla., is to be a chaplain with the rank of lieutenant in the USNR. He will be stationed temporarily at the Chaplains' School, Naval Operating Base, Norfolk, Va.

RUNNELS, Rev. ERNEST POTTER, formerly chaplain of the 9th Corps Area CCC, San José, Calif., is to be a chaplain in the Army. Address: 810 Clintonia Avenue, San José, Calif.



GO TO CHURCH THIS SUMMER



Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon. Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 214 W. 134th St., New York—2426
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison
Sunday Services: 7, 9, 11 A.M.
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Roelif H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist 11—Sermon (Rector)

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—1888
Rev. James H. Price; Rev. William C. Kernan
Sunday Services: 7:30, 10, 5
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870
Rev. Dr. John E. Carhart
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr.
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700
Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351
Rev. Edmund H. Carhart
Sunday Services: 7:45, 10 and 11 A.M.
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1584
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.
Sunday Services: 8 and 11 A.M.
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859
Rev. John Vernon Butler, Jr.
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741
Rev. Donald Platt; Rev. Robert P. Casey; 4ev. C. Townsend
Sunday Services: 7:30, 9:30, and 11 A.M.
Weekday Services: 7:30 A.M.



CHAPEL OF THE INTERCESSION, NEW YORK

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper
Sunday Services: 8 and 10:30 A.M.
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536
Rev. John E. Culmer; Rev. G. E. Primo, Jr.
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700
Rev. Rex Wilkes
Sunday Services: 8, 9:30 and 11 A.M.
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093
Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Summer schedule: Sunday Masses: 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thurs. 7:30 and 11 A.M.
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittenore, D.D., Bishop

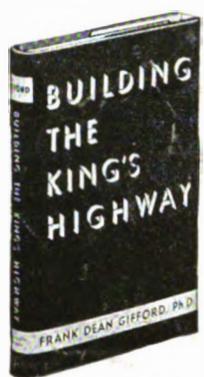
St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.
Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742
Rev. Charles N. Tyndall
Sunday Services: 8 and 11 A.M.
Weekday Services: As announced

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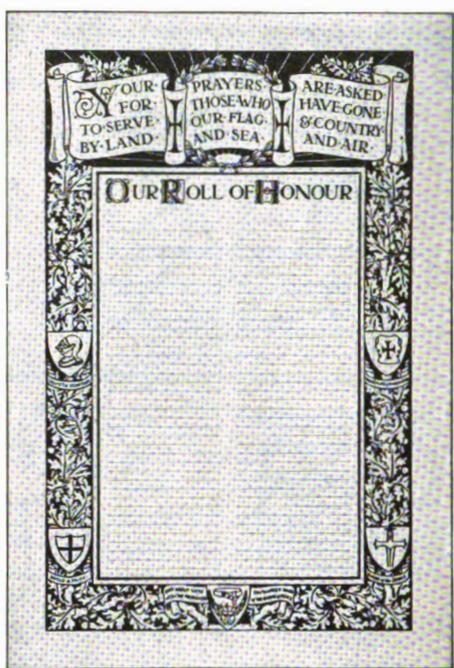
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