

# The Living Church

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



*Courtesy of Messrs. Ken Sparrow and Karl McElroy, Syracuse Herald Journal*

## PRELUDE TO CONSECRATION

The procession, beginning in the church basement, at the recent consecration of Calvary Church, Syracuse, N. Y., showing Bishop Peabody, Fr. Runnalls (rector of Calvary) at left, and Fr. Merriman (rector of Church of the Saviour, Syracuse), with acolytes taking part [see page 12].

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## Just a little child

A fortnight ago, passing through Albany, we stopped to visit our good friends, some Saint Anne Sisters, in charge of The Childrens' Hospital there. We were made "company" and taken the round of the wards. We noticed one sweet little girl, about eight, looking lonesome, and deep-eyed from her suffering. Inquiry revealed that she had a serious heart condition, with doubtless limited days on earth. We wiggled our fingers at her and grinned. She wiggled back. That made us friends, so we slipped over to her bedside. Fortunately we had a little pocket crucifix, and we told her to shut her eyes and hold out her hand. When she opened her eyes and saw Blessed Jesus, HER Jesus on the cross, there in her hand, she sucked in her breath softly and nearly wept. The little dear,—

and a heart case! But HER Jesus was so real and so natural to her, and the little crucifix brought Him right to her side, where she needed His companionship so sorely. It was so sweet and so natural. Certainly, she was a little child, and little children accept Jesus as naturally as breathing.

It is only we sophisticates, we adults, we know-it-all, we "self-made" people that give Jesus a bad time. Jesus knows all that and always has, otherwise He'd never have said what He did in St. Matthew 18:3. Look it up. It's TERRIBLY important. Many of us are never converted or like little children. We think we know more than God. Read that passage again, then think of His little disciple there in the hospital and start getting childish HIS way.

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# The Living Church

Established 1878

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

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## Things to Come

1950 JULY 1950							1950 AUGUST 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
						1			1	2	3	4	5
2	3	4	5	6	7	8	6	7	8	9	10	11	12
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## July

- 5th Sunday after Trinity.
- Federal Council interdenominational institute on racial and cultural relations, Webster Groves, Mo. (to 14th).
- Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y. World Christian Youth Commission at Whitby, Ontario (through 23d).
- 6th Sunday after Trinity. Joint Commission of World Council and International Missionary Council, Toronto (to 18th).
- Lake Geneva World Missions Institute for Church leaders, Conference Point Camp, Williams Bay, Wis.
- World Institute, World Council of Christian Education at Toronto (through August 10).
- 7th Sunday after Trinity.
- Shrine Mont clergy seminar at Orkney Springs, Va., through August 4th. Graduate School of Theology, University of the South. School of Church and Economic Life, conducted by Chicago U. and Federal Council, at Chicago, (to 29th). Evergreen Conference, Little Music School, at Evergreen, Colo. (through 28th).
- St. James.
- 8th Sunday after Trinity. Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).

## August

- World Council Study Commission Meeting, Germany.
- Missionary Education Conference at Asilomar, Monterey Peninsula, Pacific Grove, Calif. (to 9th).
- Transfiguration. 9th Sunday after Trinity. Protestant Radio Commission workshop at Philadelphia (through 31st).
- International Council of Religious Education, Children's Work Conference, at Toronto (through 9th). World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).

## LETTERS

### In Return, Perpetual Prayer

**TO THE EDITOR:** Last year **THE LIVING CHURCH** kindly published over my name a building appeal on behalf of St. Gregory's Priory, near Three Rivers, Mich. [L. C., March 27, 1949]. Through the generosity of many contributors the \$15,000 required to build sufficient living and work space was subscribed, and the new addition was in use before Christmas.

An equally urgent necessity at St. Gregory's is a chapel. The community is crowded in its half-quonset oratory, with space for only six visitors. Until the chapel is built, St. Gregory's cannot do the work which is being pressed upon it. When it is built, the community will be simply but sufficiently accommodated for some time to come.

St. Gregory's is located just where it is most useful for the scholastic, missionary, and retreat work in which its monks are engaged. However, any help given the priory strengthens not only the Church in the Middle West, but the whole Church, since its ministrations are sought throughout America.

The priory now appeals for \$18,500 to build its chapel. It was found that nothing adequate could be erected for less, although the plans drawn by one of the fathers are as attractive as they are functional.

Bishop Whittemore, St. Gregory's diocesan; Bishop Mallet, its visitor; and Bishops Gilbert, Donegan, DeWolf, Sherman, Conkling, Street, Essex, Ivins, Sawyer, Scaife, Hubbard, and Pardue endorse the Appeal.

Everyone sending a donation or pledge will have his or her name, and the names of any in whose memory the donation may be given, inscribed in a book of remembrance, and will be prayed for in perpetuity.

Contributions are deductible from taxable net income. Checks should be drawn to St. Gregory's Priory, which is incorporated. A supply of chapel appeal-folders will be gladly sent on application.

The chapel can be started as soon as cash and pledges amounting to \$10,000 are received. The priory would appreciate any immediate assurance any one may give.

(Rev.) GREGORY MABRY

Brooklyn, N. Y.

### Voice for "American Catholic"

**TO THE EDITOR:** Fr. di Sano's point re the name of our Church is well taken. [L. C., April 16th]. The name is significant because character is associ-

ated with name. The word "protestant" is equivocal if not dishonest as used in the name for our Church. The word "episcopal" has lost much of its significance since the sects also have bishops.

I find myself favoring the name "American Catholic." There is the Holy Catholic Church in Japan and in China. There is the Roman Catholic Church. Why not the "American Catholic Church?" That name is both descriptive and unequivocal.

Then when the question is asked, "Are you a Catholic?" the answer can come firmly; "Yes! I belong to the American Catholic Church." There seems to be merit in this name, "The American Catholic Church." What do others have to say about this name?

(Rev.) GEORGE E. GOODERHAM.

Flagstaff, Ariz.

### Disclaim Schism, Disclaim Ordination

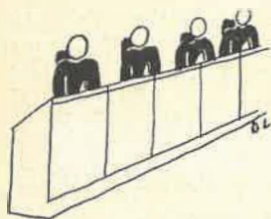
**TO THE EDITOR:** Loyal Churchmen have been greatly disturbed of late by the lawless acts of some of our bishops and others who have recently (in defiance of the plain language of the Prayer Book) admitted men to perform the functions of priests or deacons, who have not received these orders by episcopal ordination. Nearly three centuries ago Thorndike, perhaps the greatest theologian the Anglican Church has produced since the Reformation, said exactly what needs to be said on this subject:

"They may wisely go further: and say, that these ordinations did render those, that received them, schismatics; and that therefore, being owned in their orders so received without renouncing their schism, they render all schismatics that communicate with them in those orders. For this is the rule of the catholic Church, which this Church cannot derogate from, continuing a Church. And is not this a peremptory bar to our ordinations by presbyters, when the schism cannot be disclaimed without disclaiming the ordinations?"

"And hereupon I demand, how those bishops, that shall betray their office, and own their usurped ordinations for good, and give them authority to exercise the orders which they never received, in the churches where the law shall place them: how they will clear themselves to be no schismatics, making themselves accessory to the usurpation of schismatics; and profaning the imposition of hands, which they received their order with, to authorize the same." (Herbert Thorndike, *Works*, vol. 5, p. 360, Oxford 1854.)

(Rev.) WILLIAM H. DUNPHY.

Philadelphia, Pa.



Drawings by Donald Leach.

**TO LABOR IS TO PRAY:** "Until the chapel is built, St. Gregory's cannot do the work that is pressed upon it." From the recitation of the Divine Office (left), the work of praise reaches its climax in the Liturgy (middle), and overflows into life (right).

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# Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Trouble Shooting

**W**HEN your telephone or your electric power fails, you notify the company, and they immediately send an expert who knows just what to do. He is known as a "trouble shooter." He keeps the service going by arriving at once, and making the adjustment needed. He knows.

Such an expert is needed in the Church school. Little things are frequently wrong, which might be quickly remedied if somebody with experience and authority were available to step in and make adjustment. The priest or superintendent is logically the one to do this, and often does. But because the breakdowns may be so varied, and the leader's experience may be so limited, nothing is done. To show what we mean, there follow some typical cases of trouble in a parish school. Decide what you would do. Then read solutions at the end:

### RAGGED EDGES

1. A class of seven-year-olds sits around an old table, on adult sized chairs. They are too low for convenience in drawing, and their feet do not touch the floor. There is much restlessness, and the children often kick each other under the tables. Teacher is distracted—just can't make the children behave.

2. Teacher is found to be stressing the sending of bundles to some mission station or school—seems to be interested in nothing else—does not use the text—parents are talking.

3. When the rector substituted at a class which was studying St. Paul's life he was appalled to discover that they scarcely knew the story of his conversion, and other events which had been covered.

4. Teacher reads directly from textbook, or has the children read the Bible passage verse by verse around the circle—always the same procedure. Has trouble at end of period with discipline.

5. Big class of third grade boys. School has grown too rapidly, and this class was suddenly found swollen to 18.

6. Overcrowding of the school—all ages thrown together—no more space available.

7. Always have Children's Eucharist, so there is very little time left.

8. Table wobbly, squeaks.

9. Several inadequate teachers; don't know the simplest devices of class control or procedure.

10. Rector entrusts entire school to an old superintendent, often does not even appear at the school. Reports of poor teaching, irreverence, noise, confusion, but

rector continues to allow things just to drift along.

### SOME SOLUTIONS

1. Table put next to wall, some low benches found for use until small chairs can be purchased. Class sits in a square; moves over to table for drawing, standing up.

2. The teacher was made the project supervisor of school for the following semester. She did good work, and came to realize what other teachers were doing, and how to relate activities to teaching.

3. The teacher was shown how to have more frequent drills and reviews, with written exam at end of term. This teacher had clearly been telling the story each week, without any drill or play-back.

4. The supervisor recognized at once the signs of a teacher who was not preparing his lessons at all. A deep-seated malady, because it had been allowed to go so long. Cured by several frank conferences, and finally by having the teacher visit the class of a successful teacher. He was also asked to show his teaching outline for a few weeks. Of course, he had never even made one before.

5. Divide the class, assigning separate rooms. If this is not possible, then an assistant teacher.

6. The two-platoon school: Little ones come at 11:00, older ones at 9:30. Parents of young children like this, once it is established, because they can come and go with their children. Indeed, this plan is a *trend* throughout the Church.

7. Don't attempt too much for such a very short period. Rather, try classes on a Saturday morning. Or, investigate "released time."

8. Throw out the table at once, or have it fixed before next Sunday. Better: no table, sit in circle, use lap boards for writing.

9. Invite an old public school teacher to make a tactful visitation, report to rector, and hold constructive personal conferences with the teachers. They will respond gratefully.

10. Looks like a problem for the wardens or vestry. Somebody's feelings may have to be hurt.



FIFTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Bishop Colmore Dies

The Rt. Rev. Charles Blayney Colmore, D.D., retired Bishop of Puerto Rico, died the evening of June 28th in Winter Park, Fla., where he had been convalescing from a stroke suffered at his home this winter [L. C., February 12th, March 12th, June 25th].

Bishop Colmore was born in Victoria, Tenn., March 31, 1879, the son of Robert Lionel Colmore and Priscilla Diana (Addenbrooke). He received the B.A. degree from the University of the South, Sewanee, in 1898, and continued his studies toward the degree of M.A., which he received in 1900. Proceeding then to theology, he received from the same university the B.D. degree in 1903. The D.D. degree was awarded him by his *Alma Mater* in 1914.

In 1903 Bishop Colmore was made deacon, and was ordained priest in 1904, on both occasions by Bishop Gailor. On December 17, 1913, he was consecrated second missionary bishop of Puerto Rico — barely ten years after he graduated from the seminary. He resigned in 1947.

On November 18, 1903 Bishop Colmore married Sarah Rogers Palmer. The Bishop and his wife had seven children: Henry Perrine, Charlotte Knight, Sarah Addenbrooke, Robert Lionel, Charles Blayney, Margaret Priscilla, and John Palmer. They all survive him.

Bishop Colmore was chief consecrator at the consecration, January 2, 1944, as Bishop Coadjutor of Puerto Rico, of Bishop Boynton, recently elected Bishop Suffragan of New York. Bishop Colmore was also a member of the revision committee for the Spanish Prayer Book.

A requiem was scheduled for 8:00 AM June 30th, with burial office at 10:00 AM, at All Saints' Church, Winter Park.

## ORTHODOX

## Metropolitan Theophilus Dies

The Most Rev. Archbishop Theophilus, Metropolitan of the Russian Orthodox Church of North America, died in San Francisco on June 27th after a long illness. He was 76 years old.

His Church\* is autonomous, separated from the Moscow patriarchate; and

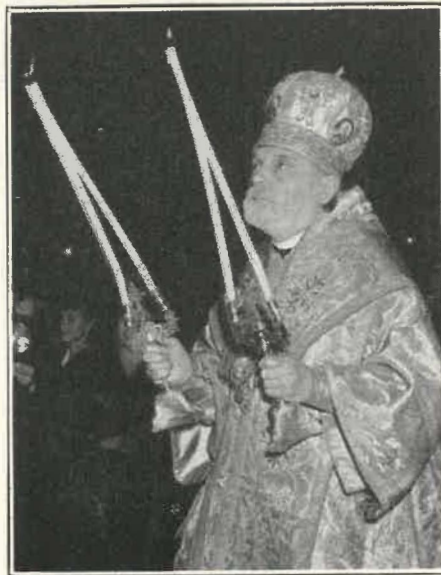
\*Inclusive membership, 1942, 300,000 (Year-book of American Churches).



BISHOP COLMORE: Puerto Rico.

in 1947, after negotiations for reconciliation, Metropolitan Theophilus declared that it was not probable that his Church would be able to meet the terms of the Mother Church in Moscow. He feared "that the influence of the Communist Party dominated the Moscow Patriarchate" [L. C., November 30, 1947].

The Metropolitan, with four other bishops, was ordered placed on trial by Patriarch Alexei of Moscow for resisting reconciliation efforts. It has not been

METROPOLITAN THEOPHILUS:  
Pacific Coast.

determined whether the trial was ever held but in 1948 it was expected that none of the bishops would heed the summons and the Metropolitan said that "it would not affect the life of our Church."

The Metropolitan was born Theophilus Pashkovsky in Kiev, Russia. He was ordained priest in 1897 and came to the United States in the same year. In 1909 he founded the present Russian Orthodox Cathedral in San Francisco to replace a church destroyed by the earthquake three years before. He was in Russia at the beginning of the revolution, having served as a chaplain with the Russian Army during World War I. He became Bishop of Chicago in 1922, and in 1933 returned to San Francisco as Bishop of the Pacific Coast. A year later he was elected Metropolitan. In 1940 Nashotah Seminary awarded him the honorary D.D. degree.

## NATIONAL COUNCIL

## Acting Comptroller

Mr. Russell E. Dill, treasurer of the Domestic and Foreign Missionary Society and the National Council, announces the appointment of Mr. James N. Gilchrist as acting comptroller, succeeding Mr. Frank J. Crow, resigned.

## BSA

## "Forbidding Dangerous Thoughts"

Making democracy work, through the spread of Christ's Kingdom among all human beings, was the theme for the 52d senior and junior national convention of the Brotherhood of St. Andrew in the U.S.A., which opened on the campus of Dickinson College, Carlisle, Pa., June 26th.

One of the delegates was Col. Paul Rusch (USA retired), associate editor of THE LIVING CHURCH. Col. Rusch, a resident of Japan for 25 years, will soon return there to devote the rest of his life to the work of the Brotherhood among Oriental people as executive vice-president of the BSA.

"The people of Japan both hate and fear Communism," said Col. Rusch. "Their history shows that the Nipponese have always been opposed to radical or subversive elements — to the extent of formerly having laws forbidding 'dangerous thoughts.'"

## JAPAN

### New Medical Center

By PAUL RUSCH

Apparently due to the continuing occupation use of the Church's St. Luke's International Medical Center, Tokyo, and to the great increase in the foreign population in Tokyo and its need for medical care, leaders in the American Chamber of Commerce, Tokyo, have launched a movement to create a new medical center in Japan's capital.

Although St. Luke's International Medical Center was created by the Episcopal Church in the United States as its main Far Eastern medical mission, Gen. Hume of the Army Medical Corps, points out [L. C., April 9th] that St. Luke's is technically regarded as owned by the Japanese, and so is occupiable.

All foreign missionary enterprises in Japan, no matter how created by foreign mission boards, were required to operate as Japanese foundations. It is believed that only properties created by the Episcopal Church are occupied. These include St. Luke's International Medical Center, the uptown clinic building of St. Luke's, and four faculty houses at St. Paul's University.

The release of the uptown clinic building at Nogisaka, Tokyo, would provide means at once for St. Luke's skeleton organization (now much dispersed after nearly five years of army occupation of the medical center), to set up at once a clinic and a ten- to twenty-bed hospital to care for the growing international clinic. At the moment the uptown clinic building is occupied by members of the diplomatic section of Supreme Command, Allied Powers.

## WEST INDIES

### Bishop for Trinidad

The Rt. Rev. D. J. Wilson has been appointed Bishop of Trinidad. He has been Bishop of British Honduras, with spiritual jurisdiction over Central America, since 1945. He was consecrated assistant bishop of British Honduras in 1938 and resigned in 1944. From 1944 to 1945 he was Assistant Bishop of Southwell.

### First Anglican Convent

What is said to be the first convent of the Church in the Province of the West Indies has recently been completed in Georgetown, British Guiana.

The convent will operate a school for day pupils and boarders between the ages of five and twelve, and also a hostel

for children who are in Georgetown for their education.

In charge of the convent and its related works are the Sisters of the Community of Jesus the Good Shepherd, West Ogwell, Devon, in England.

The erection of the buildings for the Convent has cost the Church in Guiana the equivalent of £18,000.

An appeal, under the patronage of the Rt. Hon. the Earl of Halifax, has been launched to raise five thousand pounds (\$12,000 approx.) to buy the needed furniture and equipment for the convent and its chapel. Honorary treasurer of the appeal is W. G. R. Rawlinson, Esq., 67a Lexham Gardens, London, W. 8.

## CZECHOSLOVAKIA

### Civil Power Controls Priests

A new decree has been issued by the Czech Communist government giving local civil authorities the right to control all religious activities in their areas, including those of religious societies, orders, and monasteries.

The decree extends to local officials the powers which the government assumed under church control laws passed last November. It entrusts the local authorities with the task of controlling religious education, managing religious schools, appointing religious teachers, and supervising religious broadcasts.

One of the most drastic provisions gives local authorities full discretion in all matters concerning the nomination or

dismissal of clergymen. They will determine the salary and other income of each priest, as well as allowances granted him on the basis of grade and rank.

## R U S S I A

### Peace Seeking, No Innovation

Patriarch Alexei of Moscow is seeking to convene a Pan-Orthodox Council for the purpose of organizing a "campaign for peace."

However, the Holy Synod of the Ecumenical Patriarchate has told the Patriarch that "the right to convene Pan-Orthodox or Ecumenical Councils belongs exclusively to the Ecumenical Patriarch who derives this privilege from the Holy Canons of the Church."

At the same time the Synod declared that "the Orthodox Church, since its foundation, has never ceased to offer prayers for the peace of the world, and will never cease to do so." [RNS]

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AT THE BEGINNING OF OCCUPATION: St. Luke's nurses sing Choral Eucharist, Christmas, 1946.



TRADITIONAL: A belfry separate from the main building is a feature of older style of Finnish church architecture.

¶ Dr. Haselmayer has made a special study of certain Churches with which the Anglican Communion enjoys particularly close fraternal relations. Included in this study are the Churches of Finland, Estonia, Latvia, Denmark, Norway, and Iceland. These will be presented in a series of articles of which this is the first. ¶ A survey of the Iberian Churches of Spain and Portugal (whose relation to the Anglican Communion is analogous to that of the Philippine Independent Church) will bring the series to a fitting climax.

THE Church of Finland (*Suomen Evankelio-Luterilainen Kirkko*) is the national established Church of that country. It consists of five dioceses under one archbishop. The Archbishop of Turku is *primus inter pares*, chairman of the Church assembly and of the conference of bishops. About ninety-eight per cent of the population belongs to the state Church, which is served by one thousand pastors. There are two theological seminaries, one at Helsinki, and a second for Swedish-speaking Finns at Abo. All Church legislation is initiated through a Church assembly of bishops, clergy, and laity, but all laws must receive the assent of the parliament.

Although the Church of Finland is Lutheran in its doctrinal adherence and is linked to the Scandinavian Lutheran State Churches, it has retained through its Swedish affiliations certain essentials of Catholic Order. These have been sufficiently evident to attract the interest of the Anglican Communion. The 1920 Lambeth Conference made a passing reference to the Church of Finland, while the 1930 Lambeth Conference in *Resolu-*

*tion* 38 authorized the Archbishop of Canterbury to appoint a committee to "investigate the position of the Church of Finland and its relations to the Church of England." A Joint Anglican-Finnish Commission met in London in October 1933 and in Helsinki in July 1934. The published report of this commission was recently reissued in the *Lambeth Occasional Reports 1931-38* (SPCK, 1948).

As a result of these meetings and recommendations, the Convocation of York of the Church of England on January 23, 1935 approved the report and authorized the Convocation of Canterbury to set the terms. The Convocation of Canterbury on June 26, 1936 passed two resolutions allowing English bishops to participate in the consecration of Finnish bishops and admitting communicants of the Church of Finland to receive Holy Communion at Anglican altars (Cf. *Acts of the Convocation of Canterbury and York*, edited by A. F. Smethurst and H. P. Wilson, SPCK, 1948, pp. 126-27).

#### LIMITED INTERCOMMUNION

These resolutions do not permit Anglicans to receive at Finnish altars, although the reply of the Archbishop of Turku on March 6, 1936 extended this privilege on behalf of the Church of Finland. The commission had recommended, and the Upper House of Canterbury had adopted, a resolution permitting Finnish bishops to participate in Anglican consecrations. This was not accepted by the Lower House and is not part of the synodical enactment. A limited intercommunion is official for the Church of England. The 1948 Lambeth Conference in *Resolution* 70

"recommends that the report, together with the recommendations, be brought to

the attention of such Churches and Provinces of the Anglican Communion as have not yet considered them."

At this point, the matter now rests. Synodical implementation of this matter by other provinces presupposes a knowledge of the facts concerned, for here is an example of the ecumenical out-reaching of the churches of the Anglican Communion.

The history of the Church of Finland reveals a special combination of international dependence and national isolation. The peculiarities of its Church order can be traced largely to these facts. Christianity was introduced late into Finland from Sweden, although the first two bishops, Henry of Upsala and Thomas, were Englishmen by birth. Since the country was a dependency of Sweden, Finnish Christianity was part of the Swedish ecclesiastical organization. The Christian religion spread very slowly, but by 1291 a Finn had been consecrated bishop, and in 1300 work was started on the magnificent Gothic cathedral of Abo. By the 16th century Finland had its own liturgical use exemplified in the *Missale Aboense* (1448) and the *Manuale Aboense* (1522), both of Dominican character. The geographical isolation of Finland prevented the spread of many of the abuses of medieval Catholicism rampant in Europe. The Reformation probably never would have entered Finland had it not been for its connection with Sweden.

#### BREACH WITH ROME

The Church of Sweden broke with Rome during the nationalistic uprising under Gustaf Vasa. Among the first bishops consecrated in Sweden was Martin Skyte, Bishop of Abo (Turku). Through the work of Skyte, the reformation theology and liturgical changes

# The

# CHURCH OF FINLAND

By the Rev. Louis A. Haselmayer

Professor of History, Daniel Baker College, Brownwood, Texas

were slowly introduced. Most of the reformation effect came through the literary labors of Michael Agricola, rector of the Cathedral School of Abo, and later Bishop of Abo.

Agricola compiled the Finnish Catechism, Prayer Book, Mass, and Manual, and translated the New Testament, Psalter, and portions of the Old Testament into Finnish. His literary work and its conservative character parallels the similar Swedish accomplishments of Olaus Petri. The episcopal succession was unbroken, the priesthood retained, the doctrinal and creedal standards maintained, the sacramental practice continued, and many of the ancient liturgical and ceremonial usages observed.

#### CESSION TO RUSSIA

The Finnish Reformation is but a part of the Swedish Reformation. From 1523 to 1809, the Church of Finland was part of the Church of Sweden and subject to the same influences of rigid Lutheran orthodoxy in the 17th century and German pietism in the 18th century. But, as with Sweden, there was no loss of any basic essentials of Catholicity in doctrine, sacraments, or ministry.

In 1809, as a result of the settlement of the Swedish-Russian War, Finland was ceded to Russia, becoming an independent grand duchy with the Emperor of Russia as Grand Duke. Finland was permitted, however, to retain its constitution and fundamental laws. This included its national Lutheran church organization. The two dioceses of Abo (Turku) and Porvoo were preserved, but the Bishop of Abo was elevated to the rank of Archbishop. During the Slavophil movements of the late 19th and 20th centuries, attempts were made unsuccessfully to sweep Finland into the Russian Orthodox Church. As the Slavophil movement resulted in a Finnish nationalistic reaction in politics and literature, so it did also in religion. The 1920 census listed only 50,000 Orthodox as contrasted with almost 3,400,000 Lutherans.

It was in the period of Russian control

that Finland lost its technical apostolic succession and practiced occasional presbyterian ordination. In 1809 the two dioceses were held by Bishops who had been consecrated by the Swedish archbishop of Upsala. This line of succession continued unimpaired until 1884, when the bishops of the dioceses died leaving vacant sees. The Rev. T. R. Renvall was appointed archbishop of Turku. Then the question of his consecration was raised, and there was some talk of asking a Swedish bishop to come to Finland to perform the rite. It was felt, however, that the Russian government would not look with favor upon the participation of a foreign bishop in Finnish Church affairs. The Rev. Dr. A. F. Granfelt was asked by the Chapter of Turku to perform the consecration. Dr. Granfelt was merely in priest's orders and performed the consecration much against his will. Thus apostolic succession was lost to the Church of Finland, although the line of episcopal succession since that time has not been broken, and an irregular succession has been carefully handed down.

#### PERFECTLY LEGAL

From the point of view of Finnish canon law, the consecration by a presbyter was perfectly legal. Canon 382 of the Church Law, which also appears as the opening rubric of the service for the consecration of a bishop, allows the government to decide "who shall perform the consecration." Presbyterian consecration is not specified, but it is not forbidden; and episcopal consecration is not strictly required. This canon was introduced into the Church Law in 1870 and reveals the theological influence of Bishop F. L. Schauman of Porvoo. Bishop Schauman was the only Finnish theologian of the 19th century who had written on the subject of the nature of the Church and the Ministry; and his ideas, heavily tinged with German Lutheranism, had been most influential in Finnish Church circles.

The question of the validity of episcopal succession was raised in 1923 after Finland became an independent republic. In the interests of nationalism, the Swedish-speaking parishes were grouped into one diocese under Bishop von Bonsdorff, and it was suggested that a Swedish bishop be requested to perform the consecration. None was officially invited, although one Swedish bishop was privately asked to attend. Illness prevented his visit, and the incident came to nothing.

The Church of Finland, under the republic, emerged from its period of isolation and established ecclesiastical relations with the rest of western Christendom. Separated from its dependence upon Sweden, and freed of its domination by Russia, it entered the religious world as a national Lutheran Church. Dr. Aleksii Lehtonen, the leading theologian of the Church and today the Arch-



MODERN: A functional example of Finnish church architecture.

bishop of Turku, attended the 1927 Lausanne Conference on Faith and Order and served on the important committee on the Church and the Ministry. The Church of Finland has since taken part in all ecumenical gatherings. Informal Anglican contacts were effected which resulted in the action of the 1930 Lambeth Conference. The conversations with the Anglican Commission in 1933 and 1934 were held at the very moment when ecumenical gatherings were beginning to feel the importance of the theology of the Church, the ministry, and the historic episcopate.

As a result of the Anglo-Finnish Conference of 1933-34, the Finnish delegates stated that they were much more impressed with the need of the historic episcopate and episcopal ordination. While they were not ready to admit these to be of the *esse* of the Church, they were so desirous of closer union with Anglicanism that they were willing to repair the technical irregularity of episcopal orders. Since that time Swedish bishops have participated on two occasions in Finnish consecrations, although it has not yet been possible for an Anglican bishop to assist. The principle of the historic apostolic episcopate is gradually commending itself in theory to the Church of Finland, and the reality of the historic apostolic episcopate has been accepted in practice.

The Church Law of 1870 which permitted presbyterian consecration of bishops also tolerated presbyterian ordination of priests. Here again the theories of Bishop Schauman are evident. In the

(Continued on page 13)

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## Death of a Trojan Dove

ON a peaceful Thursday afternoon we sat in the Harvard Yard and listened to the address of Secretary of State Dean Acheson, who had just received an honorary degree. From the same platform on a similar occasion three years before, Secretary Marshall had enunciated the principles that initiated the Marshall Plan. If we expected to hear some equally statesmanlike proposal from Mr. Acheson in a time of even graver crisis, we were doomed to disappointment.

Mr. Acheson made a penetrating indictment of the aggressive actions of the Soviet government during the previous three years; but he had little or nothing to offer to offset them. Instead he expressed the pious hope that the Soviet leaders would, in time, adopt a "live and let live" philosophy, adding that until they did so, "no approach from the free world, however imaginative, and no Trojan dove from the Communist movement, will help to resolve our mutual problems." Meanwhile, the Secretary stated, American defenses and "areas of strength" should be developed, with confidence that "war is not inevitable."

Three days later, on a Sunday morning painfully reminiscent of the day of infamy when Pearl Harbor was attacked, the Communist "Trojan dove" turned into a Yak fighter spitting flames of war in Korea. The attackers were North Koreans, the defenders South Koreans. But nobody was fooled. The real aggressor was Soviet Russia, and the real object of attack was the United States. Korea, like Spain in 1938, has become the proving ground for World War III.

The sudden and dramatic reversal of American policy, through the order of President Truman to use American arms to defend South Korea, Formosa, and other non-Communist areas of Asia from Communist aggression, will bring courage to the entire free world. By a firm attitude now, we may well hope to prevent the third World War that has become an ever-increasing threat.

The invasion of South Korea was an event similar to Mussolini's attack on Ethiopia and Hitler's entry into the Rhineland. On those occasions, the League of Nations, without American support, was powerless; and the die was cast for World War II. Now, prompt action by the Security Council followed by American military action may well reverse the course of events that was so plainly pointing toward World War III. At least Russia's bluff has been called, with the only trump cards that the Soviet leaders respect—determination backed by force.

If America had been indifferent to the fate of

Korea, and had permitted naked aggression there, no free nation in the world, large or small, would have felt safe, and Russia would have virtually won the cold war. Now, by what one hopes may be limited military action (though recklessness on the part of Russia might extend it far beyond its present limits), the non-Communist nations from Southeastern Asia to Western Europe will be encouraged to resist Communist aggression, and there is renewed hope.

But military action is not enough; in fact, the need for it today is the measure of the failure of our post-war policies. Our military policy is, and ought to be, one of resolute defense against attack and equally resolute resistance against the temptation to aggression. But in the ideological field, where we should be aggressive, we have been not only defensive but weakly so. Is there not some way in which we can really wage peace, with something of the unified determination that won two world wars but that seems somehow to evaporate between wars, even when the threat to peace is as great as it is today?

WHY do we so readily assume that the Russians are united behind their leaders, and that there is no way of telling them of a better way of life? Men do not choose to be slaves, if the way of freedom is open to them. Woodrow Wilson began the breakdown of German imperialism when he distinguished between the German people and their leaders; and the same distinction, though blurred by the demand for unconditional surrender, was effective in World War II. German field commanders who used the same policy when Russian provinces were "liberated" met with tremendous initial success, until the policy was reversed on orders of Hitler and Goering. Why couldn't we do the same thing today, in a tremendous campaign to show the Russian people, and those of the satellite countries, that the policies of their masters in the Kremlin are leading them only toward death and destruction, slavery and serfdom?

The Voice of America is one obvious way of reaching many of these peoples. Evidence is accumulating that the Voice *does* get across to people behind the Iron Curtain, despite strenuous efforts to jam it or to prevent people from listening. But John Foster Dulles was right when he said: "There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said."

What the Western world in general, and America in particular, really needs most of all is to return to the well-springs of our spiritual strength. Communism is not primarily the Red Army; it is a religion that

appeals to men and women who see no hope in the worn-out clichés of the past. It is not enough for us to alert our troops in Japan and Berlin and our air bases in Britain and Okinawa; indeed the necessity for doing so proves how late it is, and how miserably we have failed in what is primarily a moral and spiritual struggle.

Unless America and the Western world renew and strengthen their faith in God and their loyalty to Jesus Christ, there is little hope of preventing World War III; indeed, we have already lost it. For the corroding materialism of which Communism is the apex, but not the only manifestation, has already gone far toward the corruption of our civilization and its eventual downfall. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

*Bishop Colmore*

**I**N the death of Bishop Colmore, the Episcopal Church loses one of its most beloved bishops. Though retired and in ill health in recent years, the former Bishop of Puerto Rico has continued to advance the work of the Church by his wise counsel; and his recent article [L. C., June 11th] on the Spanish Prayer Book shows that he kept his interest and mental vigor until very near the end. He has entered into

the reward reserved for the good and faithful servant, and the prayers of the Church are with him as he enters into the larger life.



**O**UR 25th reunion at Harvard was all that we anticipated, and more. The five members of the Morehouse family enjoyed it to the full, all four days of it. Of course much of the time was devoted to parties and entertainment, but the reunion was not without its serious side also.

Now the festivities are over, and we have returned to our respective homes and offices. My older daughter has gone to Puerto Rico to do summer work under the direction of the Sisters of the Transfiguration; my son is off to Boy Scout camp. The rest of us are about to drive to Milwaukee, taking with us our unhappy collie (who gets deathly car-sick after the first mile). I shall transfer my activities to our Milwaukee office while Peter Day is on vacation in July, and we hope to remain in Wisconsin until September. If your summer activities take you in that direction, stop by and see us at our new office at 407 E. Michigan Avenue, Milwaukee. It's not air-conditioned, but it's near the lake, and should be comfortable most of the time.

*Clifford P. Morehouse*

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# BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

## Religiously Sound — Dramatically Effective

TWO noteworthy books in their respective fields, both published by the SPCK in England, are now available in this country through the Macmillan Company. They are Caiger's *Lives of the Prophets* (\$2.25) and Ratcliff's *The Book of Common Prayer of the Church of England* (\$2.00). These have already been reviewed in our columns, both with high praise which we now reiterate. Caiger's book is just what the title implies: a biographical study of the Old Testament prophets. Ratcliff's book is an account of the earliest Prayer Book developments, copiously and beautifully illustrated with photographic plates of the 16th-century texts. This book is a joy to look at as well as to read.

THE Rev. Frank E. Pulley is chaplain at West Point, and *Soldiers of the Cross*, (Morehouse-Gorham, \$1.50) is a little volume of sermons preached to the Cadet class of 1950. These sermons are simple and hard-hitting, solidly Biblical, and thoroughly down-to-earth. The young men who heard them were privileged to hear the Gospel truly preached. This book is good reading for anybody, but it occurs to me that it would make an especially good gift to a young Churchman going away to school or out into the world.

TO the clergy, and to all who teach Christianity to children, I commend with cheers a new English book, handled in this country by Macmillan: A. J. Watts' *No New Thing* (\$2.50). Fr. Watts is general diocesan inspector of education in the diocese of Oxford. He knows Christian education on both the theoretical and the practical levels. The most useful feature of the book is the illustrative charts and diagrams. With no more equipment than a blackboard and some cardboard and scissors, a Church school teacher could get in some very effective teaching by simply following Watts' suggestions. The cry from all quarters is for Christian educational material that does not require highly trained personnel and elaborate facilities. Well, here is one good, generous answer to the cry.

PROFESSOR and Mrs. Marcus S. Goldman of the University of Illinois are both devout and gifted Anglicans whom I am privileged to know as friends. Dr. Goldman is a master of French language and literature, as well as English,

and Mrs. Goldman writes splendid religious drama. They have collaborated in translating some religious plays written by Henri Ghéon and Henri Brochet,\* and Chad Walsh's review of their work follows:

"When church and stage gradually drifted apart at the end of the middle ages, it was a crippling divorce. Century by century, the stage lost in depth, and the church was deprived of one of its most vivid methods of teaching.

"In recent years, timid overtures for a remarriage have been made from both sides. In England, this has resulted in such dramas as Dorothy Sayers' *The Zeal of Thy House* and T. S. Eliot's *Murder in the Cathedral*. In France, a veritable school of playwrights has sprung up during the past 35 years, headed by Ghéon and his disciple, Brochet. Their work is still little known in America. The present translation should serve to convince any doubting Thomas that religious drama can be both religiously sound and dramatically effective.

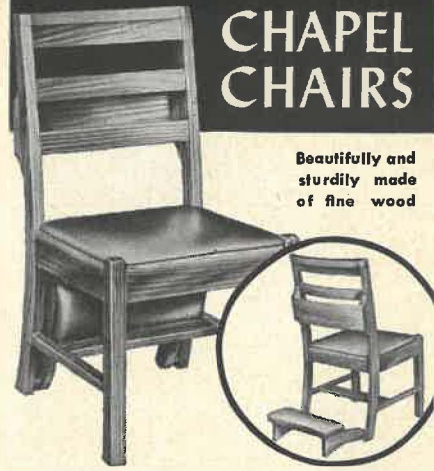
"The seven plays here assembled are of all sorts — one-act plays, full-length ones, tragedies, comedies. All of them show an almost medieval robustness in the characterizations and in the way religious themes are treated with down-to-earth humor. There is none of solemn "King James" stiffness that commonly afflicts the wretched plays that pass for drama in Sunday school productions.

"If one were to make any adverse criticism, it is that (with the exception of 'Christmas at the Crossroads') the plays are set in a never-never-world—the distant past, or some picturesque corner of the globe, such as Brittany. Quaint peasants can be useful spokesmen for the Christian message, but I should like to see some playwright of the Ghéon-Brochet school grapple with the city and the assembly line and show Christianity as also relevant even there.

"However, the plays are so much above the usual level of religious drama that any director of Sunday school or Church productions should leap with joy at their availability, and little theater groups will also welcome them. Fortunately, the translations are admirably done. Prof. and Mrs. Goldman had the wisdom to subject all their versions to the test of actual performances before publication, so as to ensure speakable, idiomatic lines. The production notes, with their suggestions for scenery, costuming, etc., are highly practical. All in all, a model of how play translations should be published."

\**St. Anne and the Gouty Rector and Other Plays*. By Henri Ghéon and Henri Brochet. Translated by Marcus Selden Goldman and Olive Remington Goldman. Longmans, Green and Co. New York and Toronto. \$2.50.

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**CENTRAL NEW YORK**

**Beginnings in Barn**

Calvary Church, Syracuse, N. Y., was consecrated May 18th (Ascension Day) by Bishop Peabody of Central New York, in connection with parish festivities marking the recent burning of the Church's \$42,000 mortgage.

Calvary parish had its beginning in 1873 under Bishop Huntington (the first bishop of the diocese) who, with the aid of his three daughters, started a church school in a barn. The present rector, the Rev. C. Bertram Runnalls came to the parish in 1922.

**NEW YORK**

**Awards and Banners**

More than 3,000 children were present, May 27th, for the annual presentation of the missionary offering of the children of the diocese of New York, in the Cathedral of St. John the Divine.

Assisting Bishop Gilbert in making the awards to the various Church schools was the Rev. J. Willard Yoder, diocesan director of religious education and youth work. The awards consisted of certificates of honor to the eleven Church schools showing the highest percentage of attendance during the year 1949-1950. The banners went to the schools whose offerings, in proportion to the current expenses of their parishes, were highest.

The total offering amounted to \$38,698.76. This is an increase of \$2,721.50 over last year.

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On St. Barnabas' Day, June 11th, the St. Barnabas' Free Home for incurable men and boys located near Gibsonia, Pa., and run by the Brotherhood of St. Barnabas, was 50 years old.

On St. Barnabas' Day, 1900, a young man named Gouverneur Hance began the Home with one patient and one room. He set as his policy that he would help only men who were both incurable and destitute, and through the 50 years that followed he has very rigidly held to that policy.

It was not until 1913 that the Brotherhood of St. Barnabas' was formed. Since that time the Brotherhood of St. Barnabas' has been responsible for the operation of the Home, which, after two earlier locations, was in 1919 moved to its present location.

The Home has a capacity for 100 patients, and there are never less than that.

The Brotherhood now operates a second home at North East, Pa., in the di-

ocese of Erie under the direction of two brothers. There are three brothers in charge of the home at Gibsonia. Brother Hance is the manager of the Home, and Brothers George W. McCormick is the associate manager. Brother Charles Pennington is the present Superior.

For the anniversary service the brothers were praying especially for two things, a clear day, and 2,000 people present. Both prayers were answered. The service was held outdoors, where they have unlimited seating capacity. There were 2068 present.

There were two speakers on the platform, Bishop Pardue, of Pittsburgh, and Canon B. I. Bell, Chicago University.

Brother Hance, the founder, now 80 years old, was as active as ever, and was master of ceremonies.

**HONOLULU**

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Part of the \$43,000,000 Kaneohe naval air station on Oahu may be used by the Church for educational purposes.

The New York *Times* reports that the air station will soon become available on a long-term lease basis, and that the Episcopal Church in Hawaii was one of the first to offer a proposal for lease.

The district naval commandant said that he would carefully consider all proposals, but that the Navy preferred to lease to a single tenant who might sublet to others. One of the stipulations of the lease is that it be revocable so that the station be available for naval air use if the need should arise. The station occupies 1,050 acres.



**BROTHER HANCE:** *He began with one patient and one room.*

# Church of Finland

(Continued from page 8)

vacancy of a see, the dean or senior priest of the Chapter is permitted to officiate. In actual practice, presbyterian ordination has not been frequent in Finland, and the Finnish bishops, discussing the matter with Anglicans in 1933-34, stated that for at least a decade previous none had been performed. But the law stands. The canonical procedure of revising the law, involving passage through the Church assembly, diocesan synods, and the national Parliament, is so complicated that the Finnish bishops felt that it could not be accomplished. They were willing, however, to state that in the interests of greater unity with the Anglicans, they would try to prevent any further presbyterian ordinations.

Thus a technical defect in apostolic episcopal succession and a canonical per-

mission for presbyterian ordination stood out as the chief obstacles to intercommunion with the Anglicans. The Anglican delegation thought that the Church of Finland would so gain from closer contact with Anglicans that they were willing to accept the verbal promises of the Finnish bishops as a sufficient basis upon which the Convocations could enact a limited intercommunion. It is of interest to note that there was almost no objection in the convocational debates, and that such leading Anglo-Catholic organizations as the Church Union offered no opposition to the passage of these resolutions.

### A WIDER RELATIONSHIP

The Anglican acceptance of this limited intercommunion has opened the way for a greater influence from both the Church of England and the Church of Sweden. It is hoped that, as the Church of Sweden through Anglican contacts has restored the order of the diaconate, introduced the imposition of hands into the confirmation service, and improved the liturgy of its Mass, combined Anglican and Swedish relations will have a similar influence upon the Church of Finland. The distinguished Archbishop of Turku, Dr. Aleksi Lehtonen, was a fraternal visitor to the 1948 Lambeth Conference, has contributed articles to English ecclesiastical periodicals, and has shown every desire for closer communion between the two bodies.

In a wider relationship with the provinces of the Anglican Communion, certain problems arise, for Finnish missions overseas have not been organized on an episcopal basis. Hopes were expressed at the Anglo-Finnish Conferences of 1933-34 that the Finnish missions in South Africa might establish closer relations with the Anglican Church of the Province of South Africa.

In the United States there are three independent Finnish Lutheran groups, all non-episcopal in character. Two of these, the Finnish Apostolic and the Finnish National, are quite small and really more free church than Lutheran. The largest group of 21,000 communicants is the Suomi Synod, which is associated with the National Lutheran Council, an inter-synodical public relations agency. But the Suomi Synod has no other connections with American Lutherans, and does not seem to have very close relations with the Church of Finland. There does not appear to be much possibility that developments in Finland will affect the Suomi Synod to any noticeable degree.

The limited Anglican-Finnish intercommunion is thus restricted to members of the Church of Finland. But there is no reason why Anglicans should not offer hospitality to Finnish visitors or immigrants to areas where the Anglican Church is established.



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## DEATHS

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

#### Roger Williams Bennett, Priest

The Rev. Roger Williams Bennett, rector of St. Mary's Church, Newton Lower Falls, Mass., since 1934, collapsed and died from a coronary occlusion early one morning last spring while walking in his parish. He was born in Weston, Mass., February 3, 1892.

Before coming to Newton Lower Falls he was curate of St. Paul's Church, New Haven, Conn.; teacher in St. George's School, Newport, R. I.; chaplain of St. Mark's School in Southboro, Mass.; rector of the former St. John's Church, Framingham Centre, Mass.

Surviving are his wife, the former Margaret Goldthwait, a son, and three daughters.

#### Frederick Ernest Seymour, Priest

The Rev. Frederick E. Seymour, retired priest of the diocese of Pennsylvania, died on June 4th, at Saunders-town, R. I. He was 72 years old.

The Rev. Mr. Seymour was born at Cookham, England. He was graduated with the degree S.T.B. from the Philadelphia Divinity School in 1907.

In 1906 he was on the staff of City Missions in Philadelphia. He served parishes at Wakefield and Saundertown, R. I., from 1906 till 1917. He returned to Philadelphia to become rector of St. Philip's Church, which eventually merged with St. Mary's, Hamilton Village, from 1917 to 1926.

Mr. Seymour was instructor in Christian Doctrine at the Church Training School; director of religious education of the diocese of Pennsylvania, 1922 to 1938; instructor in religious education at the Philadelphia Divinity School, 1926 to 1935. He was vicar of the newly formed parish of St. George's, Ardmore, Pa., from 1932 until his retirement from the active ministry in 1946.

He was secretary of the board of religious education of the province of the North East, 1914 to 1917, and secretary of religious education of the diocese of Rhode Island, 1911 to 1917.

#### James Monroe Collins, Priest

The Rev. Dr. James Monroe Collins, executive director of the Episcopal City Mission in Philadelphia, died June 1st in Presbyterian Hospital, Philadelphia, after a month's illness. He was 68 years old.

In 1918 Dr. Collins came to Philadelphia as rector of the Church of the Atonement. Before that he was rector of Christ Church, Cincinnati; Christ Church, Detroit; and St. Paul's Church, Lansing, Mich. He remained rector of the Church of the Atonement until 1942

when he was appointed executive director of the City Mission.

Surviving Dr. Collins are his widow, the former Evelyn Risley, two brothers, and four sisters.

#### Walter Williams, Deacon

The Rev. Walter Williams, Indian deacon, died at Epiphany Chapel, He Dog's Camp, Rosebud, S. D., on June 1st after a long illness. He was 65 years old.

The Rev. Mr. Williams was ordained deacon in 1934 by Bishop Roberts of South Dakota and has been serving Epiphany Chapel on the Rosebud Reservation.

Surviving is his wife, Mollie Blue Bird Williams.

#### Amie Hampton Silvester Medary

Amie Hampton Silvester Medary, the wife of the Rev. Henry Martyn Medary, died in the Episcopal Hospital, Philadelphia on May 2d, after an illness of several weeks.

Mrs. Medary was the daughter of the Rev. William Wallace Silvester.

She was actively engaged in the work of the Girls' Friendly Society and the Girl Scouts.

Besides her husband, who is rector emeritus of St. Thomas Church, Taunton, Mass., Mrs. Medary is survived by a daughter, Amie Hampton Medary.

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# CHANGES

## Appointments Accepted

The Rev. Harold B. Adams, formerly rector of St. Mark's Church, Coldwater, Mich., is now vicar of St. Barnabas' Parish, Rumford, Me. Address: 116 Penobscot St.

The Rev. Dr. Laurence H. Blackburn, rector of St. Anne's Church, Lowell, Mass., will be a volunteer worker in Germany this summer, by invitation of the Evangelical Bishop of Berlin. The Rev. Dr. Blackburn, who is also chairman of the department of international relations of the Massachusetts Council of Churches, will preach in churches in the American zone, teach in the newly-formed Evangelical seminary, and take part in youth conferences. He will return to his parish in September.

The Rev. Dr. Francis J. Bloodgood, authority on Palestine and one time rector of St. Andrew's Church, Madison, is now associate rector of Trinity Parish, Tulsa, Okla. Fr. Bloodgood will continue his work as chaplain-director of the Christian Foundation for the Holy Land.

The Rev. James Cope Crosson, formerly rector of the Church of the Redeemer, Pelham, N. Y., will become rector of St. Paul's Church, Oakland, Calif., on August 15th. Address: 116 Montecito Ave., Oakland 10.

The Rev. F. Philip Digman, formerly rector of St. Andrew's Church, Oakland, Calif., is now vicar of Christ Church, Oswego, Ore.

The Rev. S. Hughes Garvin, rector of the Church of the Ascension, Middletown, Ohio, will go to Paducah, Ky., on September 1st to be rector of Grace Church. Address: 365 Wallace Lane.

The Very Rev. William A. Gilbert, formerly rural dean of the district of Spokane, serving St. Paul's Church, Walla Walla, Wash., has accepted a call to be rector of St. Paul's Church, Oak and Santa Clara Sts., Ventura, Calif. The Rev. Mr. Gilbert is interested in penology and has served as chaplain at St. Paul's School for Girls

and the Washington State penitentiary. He has also worked with author Earle Stanley Gardner in successful efforts to free innocent men from prison.

The Rev. Dallis Lee Harris, formerly rector of Trinity Church, Litchfield, Minn., and priest in charge of the churches in Hutchinson and Paynesville, will on July 15th become archdeacon in charge of Indian work in the diocese of Minnesota. He will continue as diocesan director of publicity.

The Rev. W. J. Howes, formerly vicar of St. Mary's Church, Provo, Utah, is now vicar of St. Paul's Church, Crescent City, Calif.

## Resignations

The Rev. Frederick J. Drew, who had been serving St. John's Church, Munising, Mich., has now retired and may be addressed at P. O. Box 431, Grand Haven, Mich.

The Rev. Erle H. Merriman, who has been at the University of the South, has now retired from the active ministry. Address: Sewanee, Tenn.

The Rev. Harry O. Nash, for the past 15 years rector of Christ Church, Coronado, Calif., will retire on October 15th.

## Ordinations

### Priests

**Bethlehem:** The Rev. William Bedford Williamson was ordained priest on May 20th by Bishop Sterrett of Bethlehem at St. Stephen's Church, Catasauqua, Pa., where the new priest will be rector. Presenter, the Very Rev. W. Robert Webb; preacher, the Rev. Dean T. Stevenson. Address: 534 Walnut St.

**Connecticut:** The Rev. Robert Garland Spellman was ordained priest on June 16th by Bishop Budlong of Connecticut, assisted by Bishop Gray, Bishop Coadjutor of Connecticut, at Christ Church Cathedral, Hartford. Presenter, the Rev. Dr. Clyde D. Wilson; preacher, the Rev. Dr. Elmer J. Cook. To continue as curate of the Church of the Holy Trinity, Middletown, Conn.

**Kansas:** The Rev. Guy Wesley Howard was ordained priest on June 12th by Bishop Fenner of Kansas at St. Paul's Church, Marysville, Kans. Presenter, the Rev. Carlton A. Clark; preacher, the Bishop. To be priest in charge of St. Mark's Church, Blue Rapids, and St. Paul's Church, Marysville, Kans. Address: P. O. Box 218, Blue Rapids, Kans.

**Michigan:** The Rev. Robert G. Elliott was ordained priest on June 11th by Bishop Hubbard, Bishop Suffragan of Michigan, at St. Paul's Memorial Church, Detroit, where the ordinand will continue as assistant minister. Presenter, the Rev. James G. Widdifield; preacher, the Rev. Canon Gordon Matthews.

**South Dakota:** The Rev. Schuyler L. Clapp was ordained priest on June 6th by Bishop Roberts of South Dakota at St. Peter's Church, Lake Andes, S. Dak., where the ordinand will be priest in charge. Presenter, the Rev. C. C. Rouillard; preacher, the Rev. Dr. Paul H. Barbour.

**Virginia:** The Rev. Thom Williamson Blair was ordained priest on June 10th by Bishop Goodwin of Virginia at St. Paul's Church, Hanover, Va., where the new priest will be rector. He will also serve Immanuel Church, Old Church, Va. Presenter, the Rev. Samuel B. Chilton; preacher, the Rev. Dr. Clifford Stanley. Address: Hanover, Va.

The Rev. John Baird Shinberger was ordained priest on June 3d by Bishop Gibson, Bishop Suffragan of Virginia, at St. Paul's Church, Hamilton, where the new priest will be rector. He will also serve St. Peter's, Purcellville, and Mount Calvary, Round Hill. Address: Purcellville, Va. Presenter, the Rev. Robert O. Kevin; preacher, Bishop Kinsolving of Arizona.

For the ordinand, who was for 14 years an officer in the U. S. Army, the service was the fulfillment of a vision which came to him as he lay wounded on a Belgian battlefield.

**Western Massachusetts:** The Rev. Malcolm Hubbard Miner was ordained priest on June 17th by Bishop Lawrence of Western Massachusetts at Christ Church, South Barre, Mass., where the new priest will be vicar. He will also serve Christ Church, North Brookfield. Presenter, the Rev. James F. Madison; preacher, the Rev. Raymond H. Kendrick. Address: 55 Pine Tree Terrace, South Barre, Mass.

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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

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Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 &  
7:30-8:30.

**ST. JOHN'S** Rev. C. Leslie Glenn  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,  
Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & 8 8;  
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat  
5 to 7 and by appt

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**ST. MARY'S** Rev. S. C. W. Fleming  
Orange and U. S. No. 1  
Sun 7:30, 9, 11; C Sat 5-6

## CHICAGO, ILL.

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
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also 10; also Fri (Requiem) 7:30, MP 6:45; 1st  
Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30  
& by appt

## PORTLAND, MAINE

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**ST. THOMAS'** Rev. Francis F. Lynch, r  
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Sun 7:30, 8:30, 9:30, 11

## BUZZARDS BAY, MASS.

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Rev. J. Samuel Stephenson  
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## KANSAS CITY, MO.

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Summer Masses: Sun 7:30, 11; Thurs 9:45

## ST. LOUIS, MO.

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Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; 8, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

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ex Fri 9:30

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7:45; Confessions: Sat 5-5:30, 8-9

## BAY SHORE, L. I., N. Y.

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Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD  
9:30; C Thurs 4:30-5:30, Sat, 2-3, 4-5, 7:30-8:30

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
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Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;  
Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
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Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
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Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex  
Mon 10; C Sat 7-8

## GETTYSBURG, PA.

**PRINCE OF PEACE** Rev. Willis R. Doyle, v  
Baltimore & High Sts.  
Sun 8 & 10:45; HD 7:30

## PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.  
Fifer, Th.B.  
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4;  
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30.  
Wed & Fri 7, Mat 15 minutes before Mass, EP  
5:30, Lit Fri 6:55; C Sat 4 to 5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-  
vich; Rev. Eugene M. Chapman; Rev. Richard J.  
Hardman  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &  
10:30, HD 10:30

## SCRANTON, PA.

**GOOD SHEPHERD** Rev. Walter A. Henricks, Jr., r  
N. Washington Ave. & Electric St.  
Sun 7, 9 HC, 11 HC or MP & Ser

## NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. Mac Coll III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

## PROVIDENCE, R. I.

**ST. STEPHEN'S** Rev. Warren R. Ward, r  
On the Brown University Campus  
Sun Masses: 8, 9:30, High Mass 11; Daily Mass:  
7; C Sat 4:30-5:30

## ABERDEEN, S. D.

**ST. MARK'S**, 22 Sixth Ave., S.E., "on highway 12"  
Rev. Standish MacIntosh, r; Rev. Ivan Huntsinger, d  
July: Sun HC 8, HC or MP 10; Wed & HD 10; C  
Sat 4:30 & 8

## SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8 HC, 9:30 MP 1st & 3rd, HC 2nd & 4th,  
11 HC 1st & 3rd, MP 2nd & 4th; Wed & HD HC  
10 ex during Aug.

## BARRE, VERMONT

**GOOD SHEPHERD** Rev. L. W. Steele, r  
Sun 8 & 10:30; HC daily, Wed 10, other days 7

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sobin, r; Rev. Gilbert Doane, c  
Summer months, Sun 8, 11 HC; Weekdays as  
anno; C by appt.