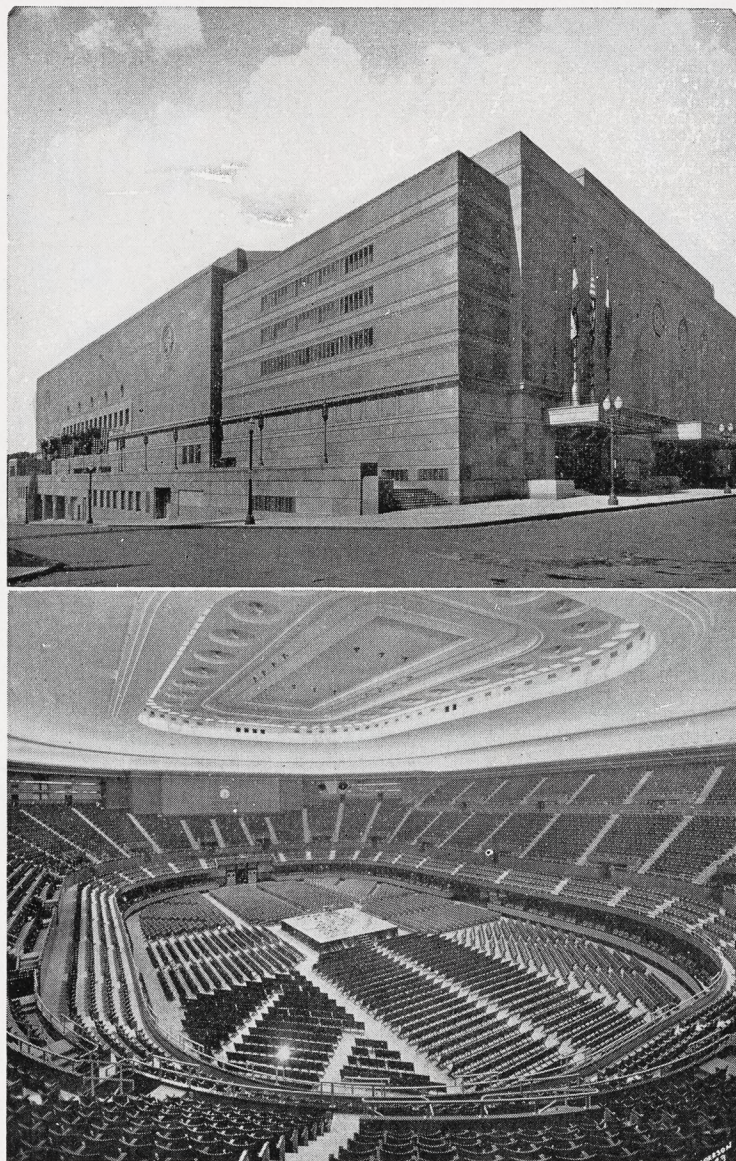


June 13, 1940  
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# THE WITNESS



THE AUDITORIUM IN KANSAS CITY  
Where General Convention Is to Meet

## PLANS FOR GENERAL CONVENTION

## SCHOOLS



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## CLERGY NOTES

ARTIS, V. E., was ordained deacon on May 21, at St. Cyprian's Church, New Bern, North Carolina, by Bishop Darst of East Carolina.

BAXTER, S. N., JR., was ordained to the priesthood on May 15, at Christ Church and St. Michael's, Germantown, Pennsylvania, by Bishop Taitt. He is curate of Chapel of the Cross, Chapel Hill, North Carolina.

BEASLEY, R. R., rector of St. Michael's Church, Milton, Massachusetts, for the past three years, has resigned to become on August 1, rector of St. John's Church, Knoxville, Tennessee.

BUSSINGHAM, A. C., formerly vicar of St. Clements-by-the-Sea, San Clemente, has accepted appointment to be vicar of St. Peter's Church, Santa Maria, both in California.

COLWELL, H. W., held his final services as rector of St. Stephen's Church, Beverly, Massachusetts, on May 26 and assumed his new duties as rector of the Church of the Ascension, Troy, New York, on June 1. Address: 36 Pine Woods Avenue.

COOPER, R., was ordained deacon on May 14 at St. Mary's Memorial Church, Wayne, Pennsylvania, by Bishop Taitt.

CRAIGHILL, F. H., has been appointed as rector of James City Parish, Jamestown Island, Virginia, also priest-in-charge of Colonial Grace Church, Yorktown and Hickory Neck Church, Toano, both in Virginia. He will be assisted by the Rev. G. P. Larbarre, Jr.

DORST, W. F., was advanced to the priesthood on May 20, by Bishop Stires of Long Island. He is from All Saints' Church, Brooklyn, New York.

ELLIOTT, C. A., was ordained deacon on May 20 at St. Andrew's Collegiate Chapel, Philadelphia Divinity School, by Bishop Taitt.

FEILDING, C. R., has resigned as rector of St. Mary's, Castleton, Staten Island, New York, effective June 30th, to accept a post as professor in the faculty of divinity in Trinity College, Toronto. Address during July and August, Canaan, New York.

GAMBLE, R. H., has accepted the call to become rector of Northampton Parish, which includes Old Hungars, Bridgetown; Christ Church, Eastville and Emmanuel, Cape Charles, all in Virginia.

HAMILTON, A. VanC., has been called from the diocese of Milwaukee to become curate of All Saints' Church, Ashmont, Massachusetts.

HATCH, R. M., was ordained to the priesthood on May 22, at Trinity Church, Boston, by Bishop Sherrill. He is a member of the staff at Trinity.

HAWLEY, W. A., recently in charge of the Church of the Ascension, East Cambridge, Massachusetts, has succeeded the Rev. Gilbert V. Russell as rector of All Saints' Church, Methuen, Massachusetts.

HEALD, G. A., was ordained to the priesthood on April 25, at Christ Church, Cambridge, Massachusetts, by Bishop Sherrill. Mr. Heald is a fellow and tutor at the General Theological Seminary, New York City.

HILL, G. K., vicar of the Church of the Ascension, Boston, has taken charge of Grace Church, South Boston, thus releasing the Rev. Otis L. Mason so that he may give his entire time to Emmanuel Church, Somerville, Massachusetts.

JACKSON, R. H., of Orangeburg, South Carolina, has accepted a call to become rector of St. John's Church, Portsmouth, Virginia.

JACOBS, R. V., was ordained deacon on May 20, by Bishop Stires of Long Island. For (Continued on page 14)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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## GENERAL CONVENTION

*By*

BISHOP JOHNSON

ON WEDNESDAY, October 9th the General Convention of the Church will meet in Kansas City. In its organization the Church is similar to the state. As in Congress there are two houses—the House of Bishops and the House of Clerical and Lay Deputies. All legislation must be acted upon by both houses and any change in the Constitution or in the Prayer Book must receive the approval of two successive conventions. For this reason the Church is stable in its faith and order and yet democratic in current legislation.

This Church is the sole ecclesiastical body in which there is such a wide divergence of opinion and yet such unity of action. There have always been three parties which have been commonly known as high, low and broad. Each party represents one phase of emphasis in its teaching. The high churchman is one who lays stress upon the priesthood and the sacramental principle in religion. The low churchman has always emphasized the prophetic office in its mission of evangelizing the world. The broad churchman believes in a liberal interpretation of the faith and its adaptation to popular needs. There are those who deplore these parties but they are a mark of true democracy and prevent the Church from regimentation to a single partizan leadership. In a dictatorship only one party is permitted to exist, all others are suppressed.

There is a wide difference between having parties in the Church and having divisions which break away from the unity of the household. "There are diversities of operations but the same spirit." There is a distinction between uniformity of opinion and unity of action. The basis of the Church is not that its members should think alike but that in spite of differences they should

love one another and respect each other's opinions. The Church is a household, not a cult, and as a household it includes a great variety of opinions. Better have parties in the Church than sects divorced from its fellowship.

In a very real sense the Church is like a compass by which we are guided into all truth. A compass is a complete circle in which there is a needle ever pointing to the Living Word, who is our guiding star. All parties are one in their personal devotion to the Christ. But a compass is a complete circle and not a segment. In this circle are the various points of the faith. Besides the Living Word toward whom the needle ever points, there are the Written Word in Holy Scripture, the Spoken Word in the message of the prophets and the Mystical Word in the administration of the Sacraments by the priests ordained for that purpose. The prophets have always been critical of the priests for their failure to live holy lives. The second point of the compass is the Written Word in Holy Scripture which has always been stressed by the Evangelical Group who find in Holy Scripture all things necessary to salvation. The third point of the compass is the spoken word in Christian pulpits. Here prophets adapt Christian truth to the needs of the hour. It is in the utterances of ancient prophets and apostles that the preacher finds his message. The fourth point of the compass is the Mystical Word in the sacramental functions of the priest at the font and at the altar.

OUR duty then is to box the compass in our search for the way that leadeth to eternal life. In doing so we realize that a compass is not an instrument upon which we are to sit but one which calls for our intelligence and industry in seeking the road upon which we are to travel. If you have

ever been lost in the woods you will appreciate the value of a compass to guide you to the way of life. In doing this you will run across many trails made by the denizens of the forest which begin nowhere and end nowhere. Sometimes these trails are very seductive but we must follow the guidance of the Church as the guide to ultimate truth. I know of no body of men who, in spite of their wide differences of opinion, are so free from acrimonious discussion as the members of General Convention.

If all our doings without charity are worth nothing then the greatest element in General Convention is this manifestation of charity. It is this good fellowship in Convention which is its most heartening feature and leaves its pleasant memories for those who attend it. What comes up for discussion is not nearly so important as the way we conduct it in the arena of debate. I have attended ten sessions of General Convention and I cannot recall any instance in which men failed in courtesy toward one another in spite of radical differences.

As to what is coming up for action we will consider in a subsequent article. What is most important is that the deputies be well informed of that upon which they are to pass judgment and that they make up their minds to respect the sincerity of those who oppose their ideas and that a fellow member need not be regarded as disagreeable because he disagrees with you. Let us endeavor to keep the unity of the spirit in the bonds of peace rather than the uniformity of our opinions in the bonds of prejudice.

## Prayer Book Inter-Leaves

### QUESTION BOX

**Q.** SHOULD the priest stand at the suffrages and collect in Morning and Evening Prayer? **A.** The statement reiterated so often in our ill-informed books of devotion that we should always kneel for prayer and stand for praise is quite mistaken. The early way was to stand for prayer. "When ye *stand* praying," said our Lord (Mark xi. 25). In the early Church the people always stood praying on Sundays, and during the period from Easter to Pentecost on weekdays as well. The catacombs have many representations of figures standing and praying—the "orantes." To stand in prayer is the generally accepted custom in the Eastern Orthodox Church. In our Church this custom survives in the Eucharist, where the priest stands except for the confession. Both before and after the Reformation in England the minister stood during the suffrages and collects. But by the time of the

1662 revision of the Prayer Book congregations had grown slack, owing to Puritan influence, and remained sitting during the prayers. Accordingly a rubric was inserted just before the collects in Morning Prayer which said "all kneeling," *i.e.* all the people kneeling. In America this rubric was wrongly understood as including the minister. The revised rubric in our present Prayer Book seems to indicate clearly that while the people kneel the minister should remain standing after the creed through the suffrages and collects. Perhaps he should follow the English custom and kneel during the Lord's Prayer when it is said at this place.

**Q.** The *Gloria in Excelsis* lengthens the post-communion so much that some of my people leave church before the end of the service. Might it not better come after the Kyrie, as in the Roman Mass? **A.** The Kyries at the beginning of the communion service are the remnant of a litany which included all sorts of intercessions similar to those in our Prayer for the Church. The collect followed these intercessions, and thus "collected" the intercessions of the congregation in a single prayer. Our commandments, coming between the kyries and the collect, are obviously out of place. So is the *Gloria in Excelsis* in the Roman Mass. "Its insertion here is to be regretted," says the great R. C. liturgist, Dom Cabrol. One might add a regret that some of our clergy seem to think it nice to copy this Roman blunder. If a shorter post-communion is desired, a good way is to sing the *Gloria Patri* to some familiar melody in place of the *Gloria in Excelsis*.

**Q.** Our parish desires to make a new surplice for the rector, but finds the price of linen at the present time prohibitive. Would it be allowable to make a surplice of some other material? **A.** There is nothing sacred about linen. Its ecclesiastical use came from the fact that it was the most available material, and cotton was rare in the northern churches. The Eastern Church has long used silk to cover the altar vessels and for clergy vestments. The war interferes with the export of Russian flax, so the price of linen is likely to remain high for some time to come. There is no reason why we should not experiment with rayon, celanese, and other materials. Some of the clergy (like Father Nason at Grace Church, Hartford) are training their people to make beautiful colored vestments and altar hangings out of all sorts of inexpensive materials. Home-made things are best, and it would be a great gain if all our churches could refrain in these difficult days from lavish and unnecessary expenditure on the material side of worship.

*Erratum.* In the last Interleaf in the sentence

reading "Psalm cv. 25 can have two different meanings, depending on whether a comma comes before or after the word *or*"—substitute *so* for *or*. Thanks to readers who called attention to this mistake.

*Note.* I have recently published a little pamphlet entitled "A Guide to Christian Living based on

the Book of Common Prayer." If any reader of THE WITNESS has not seen it and desires a copy he may have one if he will send a stamp to the Liturgical League, 80 Sachem Street, New Haven, Connecticut.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

## THE HOUR OF COUNTER ATTACK

By

H. ST. GEORGE TUCKER

*The Presiding Bishop of the Episcopal Church*

Editor's Note: The Presiding Bishop has expressed the hope that General Convention this Fall will launch a new advance program. Following are his thoughts which form the background for this suggestion. Forthcoming articles will continue the discussion.

FOR some months now I have been talking with people in all parts of the country, trying to discover the direction in which the Church should point her efforts in these days of war. I have come to the conclusion that the time has arrived when the legions of Christ should launch a counter attack on the legions of destruction. I am convinced that the Church should shortly attempt a real advance.

If we look back over the past forty years we find the missionary work of the Church went forward fairly steadily from the beginning of the 20th Century up to about 1930. During the early years of the century, under the leadership of Dr. Lloyd, we saw one of the most significant developments in the history of our missionary program. The Episcopal Church learned to understand the real significance of missionary effort.

Then came the World War. It was a serious set-back to our missionary work. I speak from personal experience in Asia. Up to that time, the missionaries in China had a tremendous argument—the superior moral development of people under Christianity. We used it and it was effective. But the war took that argument away, a calamity to our missionary program.

After the World War, came a wave of idealism, not very well grounded but enthusiastic for various good causes. The Nation-wide Campaign was planned at this time. It was in the first place an attempt to counteract adverse influences of the World War, to restore the rule of Christendom. The Nation-wide Campaign had estimable results, some of which were permanent. It was one of the most extraordinary enterprises ever waged when one considers the high level to which the Church's giving was raised.

After the Nation-wide Campaign, the Church went along well during the following ten years. It was during this period that funds sufficient to pay off a deficit of \$1,500,000 were raised at the New Orleans General Convention.

Then came 1930 and the depression. Incomes shrank. Large givers no longer were able to continue their gifts. The children of these people had to learn to give at a time when everything was in retreat and a defeatist attitude prevailed. The whole Church has been struggling against this situation for the past ten years.

NOW we come to 1940 and the beginning of the last decade before we reach the half-way mark of the 20th century. When the history of our age is written a hundred or two hundred years from now, I believe the first forty years of this century will be put down as one of the dark ages of human history. But what about the period between 1940 and 1950? Are we going to use these ten years to change the character of our time? Cannot we make the last half of the century a period to be remembered as one of great spiritual advance just as the first half is likely to be famous for deterioration?

Think of what is taking place in Europe today. We thought these things could not happen in a civilized world. Cannot we do something within the next ten years to bring the influence of Jesus Christ to bear upon the world so as to change the current?

The great thing about the Christian religion is that it never accepts things as they are. Christ came at a time when the world was corrupt. God chose that as the fullness of time for Jesus to come and through His life and work and sacrifice on the Cross He reversed what seemed to be a defeatist current moving in human society. There

is no reason not to believe that Christianity can do the same today. If we will put our lives into the hands of God, His power will flow through us and change the course of world events.

If the Christian Church constitutes the channel through which God's power can be brought to bear on the forces of evil operating in the world today, then God can purify the world and during these next ten years we can bring about a change that will open the way for a period of enlightenment, of real advance.

Terrible things are taking place in the world today. This very fact is I believe forcing men to a sense of dependence on God. Men are beginning to realize that if God can't help the situation there is no way of salvation. Present conditions seem to illustrate the truth in the proverb: Man's extremity is God's opportunity.

Today we American Christians have a responsibility for witness, born of our Lord, greater than any Christians in history. Today the armies of our Lord must be put into action in a counter attack which will sweep from the field the forces which would destroy our society. The order seems to me: Charge Forward!

The Church must go forward, must fulfill the mission of our Lord Jesus Christ and bear witness that Christ is Lord and Saviour. God still works miracles and we need such miracles today if human society is to be saved.

## *Mr. Murphy and Mr. O'Brien*

By

MIKE QUIN

"AND what," asked Mr. O'Brien, "are we to do about the alien in our midst? 'Tis a distressing problem indeed."

"Would it not be wiser for you to take a bath?" asked Mr. Murphy, "before you start worrying about the alien in our midst?"

"And what has that to do with it?"

"Because," continued Murphy, "you still have enough of the soil of Ireland in your ears to raise a nourishing crop of potatoes."

"I am as good an American citizen as the next man, Murphy. Besides, since when is Irish blood a thing to be ashamed of?"

"'Tis nothing to be ashamed of. But only last night I was invited by a Jew to a banquet in a Chinese restaurant to celebrate the birthday of a Swede, and we were all American citizens as good as the next fellow."

"And what has that to do with the alien in our midst?"

"Just this, O'Brien, 'tis not the alien who is in our midst, but we who are amidst the alien. Did you know, O'Brien, that one-third of the population of San Francisco is foreign born? And did you know that two-thirds of the population are either foreign born or of foreign parentage?"

"But it says here in the paper, Murphy, that the alien in our midst is a most distressing problem and we must pass laws against him. They speak of him as some sort of criminal."

"If there are criminal aliens among us, O'Brien, we have laws to deal with them. Indeed, crime is against the law for citizens as well as aliens."

"To whom are they referring?"

"To simple, honest people who want to work and raise families and who never did harm to anyone."

"And why should we legislate against them, Murphy?"

"'Tis a mean and unworthy trick, O'Brien. The people are sorely distressed nowadays, and by raising the cry of alien they would fan the dirtiest prejudices and side-track the people from thinking about their real problems."

"But isn't it true, Murphy, that there are too many people in the country as it is, and that is why so many of us have no jobs?"

"Indeed, O'Brien, the country is scarcely populated. We have almost two billion acres of land for 130 million people. If we divided it up and each man stood in the middle of his plot, we would each be surrounded by 14 acres of land. We have the food and resources to support many times our population."

"Then I fail to see where is all the trouble."

"We must figure a way to organize it all so there will be work and food and a bit of comfort for all of us."

"Including the alien?"

"Forget the alien. We are all of us the children of aliens. I sometimes think if the children could have arrived first, they would have met their parents on the docks and driven them into the sea with clubs. The government has closed the doors long ago and the thin dribble of immigrants coming in now could not bother anyone. As for those who are here already, they are fellow men and women."

"Perhaps you're right, Murphy."

"It ill behooves such a great and democratic people to vent its hatred against a few honest families just because they got through the doors a

little later than us. If you deported all the aliens tomorrow it would benefit no one. Indeed, O'Brien, if our problems could be solved by the various nationalities persecuting, abusing and beating each other over the heads, the world would be Utopia by this time."

"Perhaps, Murphy, we should try a bit of friendliness and cooperation since all this hostility has failed."

"'Tis the ultimate solution, O'Brien, But there are men who are not in favor of such things."

"And why not, may I ask?"

"There's no money in it, O'Brien."

## *Let's Know*

By

BISHOP WILSON

### FLAGS

**T**OMORROW, June 14 will be Flag Day which will be observed throughout the country with renewed fervor this year and, perhaps, with a good deal of explosive oratory which may not be too helpful. As such things go the American flag has a commendable history and stands as a symbol of international fair-play and international goodwill. It deserves to be honored.

Standards of one sort or another carry their symbolic significance far into the past. When the Israelites were journeying through the desert to the promised land their camp was decorated with standards, one for each of the several tribes. The Assyrian armies bore standards which were not without their religious touch. No doubt the Hebrews readily understood the promise in Isaiah, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Roman standards often bore an image of the emperor upon them. Therefore the Jews despised them and called them idols. Certainly they had a place in some religious exercises as the cult of emperor-worship was propagated throughout the empire.

During the Middle Ages battle flags multiplied not as national emblems but as regimental standards. Probably the most famous was the "beauseant" of the Knights Templar, half white and half black, signifying "fair and favorable to the friends of Christ; dark and terrible to His enemies." As the feudal era broke down and the nationalistic period opened, flags became national emblems.

The American colonies lived, of course, under the English flag. One of the earliest of these was

the banner of St. George, a white flag bearing a red cross. John Endecott, the Puritan governor of Massachusetts in the seventeenth century, cut the cross out of this banner because he considered it a Romish symbol. As every schoolboy knows, it was on June 14, 1777, that the Continental Congress passed a resolution designating the Stars and Stripes as the official emblem of the new American Republic.

Always the Cross has been the Christian symbol, the flag of the Church which rises above all national or racial limitations. In the United States navy it flies above the American colors while the chaplain is leading public worship on any battleship. As a standard it is carried at the head of religious processions—"the Cross of Jesus going on before." It is stamped upon the international emblem of the Red Cross where it tells its story of mercy and helpfulness irrespective of race, color or nationality. One of the best known Christian symbols is the Agnus Dei, embroidered on vestments, carved in the fabric of Church buildings, emblazoned in stained glass. It represents a lamb with its head surrounded by a halo and bearing over its shoulder a banner upon which the cross appears. The banner means victory and it tells the story of the victorious Lamb of God—our Blessed Lord who came triumphant through the sacrifice of Calvary.

As the Epiphany hymn forecasts it—"All nations shall adore Him, His praise all people sing." Some day national emblems will stand for service to mankind rather than the imposition of sovereignty and the Cross will fly above all other banners as a witness to the reality of the Kingdom of God on earth.

## *Tied to Something*

**H**E SAT at the very edge of the lawn, playing with some toy. Just a little three-year-old, and all that rushing traffic only a sidewalk's width away. As Churchmouse neared him, he clambered to his feet. Churchmouse sprang to catch him before it was too late. Then Churchmouse made a discovery. Around the toddler's waist was a broad belt, to which was attached a length of strong cord which extended back, through the grass in the direction of the house. The little fellow was safe, for he was tied to something. When he is older and there comes the time when moral danger is just across the path, let's hope that, then, he will be "tied to something." He will be if parents, school and Church all have done their part.—THE CHURCHMOUSE.

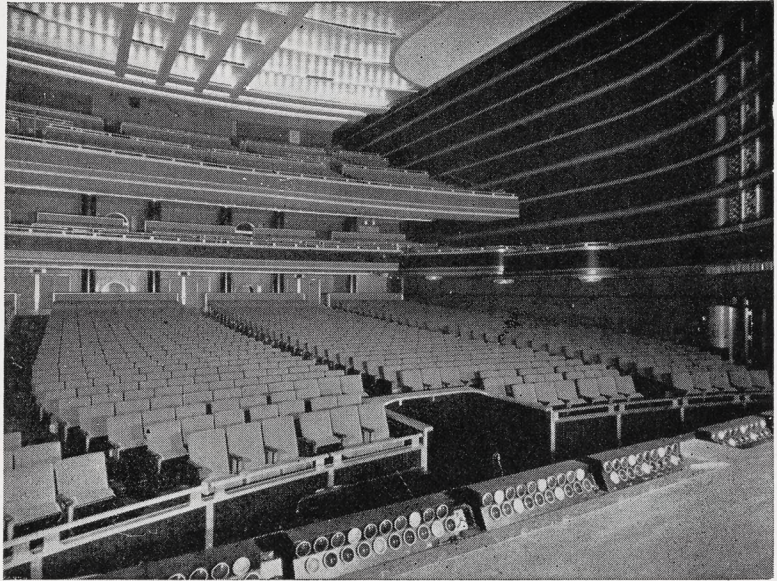
## ANNOUNCE PLANS FOR CONVENTION IN KANSAS CITY

Thousands of Episcopalians will gather in Kansas City in October for the 53rd triennial General Convention, with many more thousands following the deliberations of the two weeks' session through their papers. The Convention, thoroughly democratic in set-up, is one of the largest gatherings of religious bodies in the country, with the House of Bishops having about 150 members; the House of Deputies 660 and the Auxiliary 565 delegates. Thus there are over 1,000 accredited delegates, with additional thousands attending as visitors. As usual there will be great public meetings and services, extensive exhibits, study institutes, a daily open forum conducted by the Church League for Industrial Democracy, and meetings of the various Church societies and organizations. It is expected that there will be 15,000 at the opening service at which Presiding Bishop Tucker is to preach. The sessions will be held in the Municipal Auditorium, pictured on the cover, a new building that cost six and a half million dollars.

The opening service is to be at 11 A. M. on October 9th in the arena of the auditorium, with the three houses holding their first sessions that afternoon. The United Thank Offering is to be presented in the arena at a corporate communion the following morning, with a missionary mass meeting that evening when the amount of the offering (at least a million is the aim) will be announced. On Friday the 11th, and running over the week-end, the organizations of youth will hold their sessions, with Bishop Owen, the Primate of Canada, the preacher at a great service on Sunday the 13th. Other featured events are dinners of the various theological seminaries, outdoor services conducted by the Church Army, mass meetings on the Church Program, meetings of the Laymen's League, and meetings of the Church Congress, the Girls' Friendly Society, the Brotherhood of St. Andrew, the Church Mission of Help and other agencies of the Church.

The auditorium is to be built into a great church in order to provide a proper setting for the opening service and the corporate communion of the Auxiliary. The chancel will provide seats for all the Bishops and for a choir of 225. Two communion rails, each 100 feet in length are to be installed, with an altar 18 feet long placed against a reredos that is 40 feet wide and 41 feet above the chancel floor.

As for Kansas City itself, many attractions are offered by this thriv-



THE MUSIC HALL IN THE AUDITORIUM

ing mid-western city, including a 150-mile park and boulevard system that is one of the most beautiful in the country. The city boasts fine art centers and several educational institutions, including Rockhurst College and the rapidly growing University of Kansas City.

Those with business or practical interests will find Kansas City's stock yards, packing plants, board of trade, grain storage elevators, and flour mills absorbing, for Kansas City helps feed the nation. A surprising array of 140 by-products come from the nation's packing plants. From those belching smoke stacks may come Rubinoff's violin strings, insulin for the diabetic, the buttons on your own coat, the dressing comb you used this morning, or the strings for your tennis racquets.

If you're mechanically inclined, you may enjoy the long assembly lines of Ford or Chevrolet; the municipal airports where T. W. A., Braniff and Mid-Continent center their operations. It is here, at the headquarters base, that T. W. A. and Braniff's huge ships are dismantled and reassembled for their periodic check-ups. If you like, you may make a trip to Sheffield Steel, where in peak seasons, 2,600 men utilize scrap iron in meeting today's needs for wire, sheet iron, structural beams, building hardware, and a thousand and one other articles.

War veterans will enjoy the Liberty Memorial—a combined monument and building erected in honor of Kansas City's world war dead. In addition to providing a meeting place for patriotic organizations, the Liberty Memorial houses an extensive collection of maps, shells, guns, and other war relics, and a ride to the top of its shaft affords one of the

best possible views of the Greater Kansas City area.

The Lighting Institute, in the Kansas City Power and Light Building—within one block of the auditorium—has made an interesting series of tests on the relationship of color to visibility — results of which are demonstrated in a series of model rooms. You'll be welcome here any time, and will be furnished a guide between the hours of 9 and 3.

But as word pictures are at best a poor substitute for travel, plan to be on hand October 9, for "All Roads lead to Kansas City."

### CHICAGO TO HONOR BISHOP STEWART

On the date the late Bishop George Craig Stewart was to have celebrated the tenth anniversary of his consecration, the clergy and people of the diocese will assemble to pay homage to his memory at a requiem eucharist service to be held at St. Luke's Church, Evanston on June 18th. The service will take place at 11 o'clock in the morning, with Suffragan Bishop Randall as celebrant; Dean Gerald G. Moore as deacon and the Rev. John Huess as sub-deacon. Bishop Abbott of Lexington is to be the speaker and St. Luke's choir, under the direction of Dr. Herbert E. Hyde, is to sing.

### BISHOP McELWAIN PRESIDENT OF SEABURY-WESTERN

Bishop Frank A. McElwain of Minnesota was elected president and dean of Seabury-Western Theological Seminary at its annual meeting on June 5th. The election was made effective until 1944. Bishop McElwain has been serving as acting president and acting dean for several years.



## GEORGE B. GILBERT WRITES OF FORTY YEARS IN MINISTRY

*Forty Years a Country Preacher*, by George B. Gilbert; Harper Bros.; \$2.75.

The "New Modern Man"—that is the avocation of the Rev. George B. Gilbert. Like the great Leonardo, he is interested in a great variety of subjects and dabbles in them all both from necessity and interest. His role as a country parson calls for more than just weekly sermons from his modest pulpit. He must cut hair, act as doctor, fix up the plumbing of the community, coach baseball teams, build fences, quote grain prices and act as agricultural counsellor for his farming parishioners. No task confronts him that completely baffles him. Science, art, medicine, mathematics, spiritual guidance—he knows them all and applies them in his life. Filled with the anecdotes that have marked a full life, George Gilbert's autobiography makes some of the most entertaining reading that this year has produced. It should be a "must" on the country's best-seller list. As all WITNESS readers know, George Gilbert has his headquarters in Middletown, Connecticut.

\* \* \*

*This Is Our China by Madame Chiang Kai-Shek*; Harpers; \$3.50.

This presents China as it is today seen through the eyes of one of the great leaders of the nation. Madame Chiang Kai-Shek points out in this excellent and most human book, all the gains and advances that the peoples of China have made since the start of the unqualified Japanese invasion. The determination of the Chinese to build a strong and healthy nation in peace is shown in great detail and the processes by which this end is to be attained are even now in action—the People's Economy Reconstruction Movement, the movement of the universities to the west and the New Life Movement. This book represents first-hand reporting by a most capable person of the current conditions and the future potentialities of China.

\* \* \*

*Sons But Not Heirs by Dr. Alfred J. Penney*; G. P. Putnam's Sons; \$2.50.

Why has the Church as an institution been losing its hold in the everyday life of all people? This book is unique in its analysis of the Church in that it brushes aside all the reasons that are ordinarily given for the decline and ineffectiveness of many churches and discovers the real cause of religious depression by a study of the churches in the isolated country where Sir Wilfred T. Grenfell became famous. The author's



AUTHOR GILBERT BEING GREETED BY  
RECTOR NELSON BURROUGHS OF  
CHRIST CHURCH, CINCINNATI.

striking examples illustrating his points are plentiful and tremendously convincing. This book, however, does not merely point out hurdles in the life of churches, it is equally keen in supplying a mount for every hurdle it discovers. The author has a keen sense of humor, very frank and has written this book so well that all who are looking for something refreshingly new and challenging will want to possess it.

\* \* \*

*Christianity and Politics by Albert Hyma*; J. B. Lippincott Co., \$3.00.

The purpose of *Christianity and Politics* is to present to a distracted and disturbed body of pastors, professors, teachers and students a reliable account of the rise of modern autocracy, modern democracy, modern "liberalism," and that curious offspring of European Liberalism, the closely related political philosophy of the Communists, the radical Socialists, the Fascists and the Popular Front. Dr. Hyma notes with apprehension how millions of devoted Christians in this country have recently been inundated with foreign brands of liberalism and religious doctrines. He writes the whole story of the relation between the Church and state, beginning with the life of Christ on down through the centuries in which Europe and America became Christian, finally to yield to the spirit of modern materialism. Not only the views of Dante and Thomas Aquinas, the careers of Luther and Calvin, but also the teachings of Rousseau and Voltaire, and the

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Thirty prominent Americans called for an immediate declaration of war on Germany by the United States in a lengthy statement issued on June 9th. Such a declaration, they said, would give "official recognition" of the idea that our frontier lies on the Somme, where the present great battle is taking place. "Only in this Constitutional manner," the group said, speaking of a Congressional declaration of war, "can the energies be massed which are indispensable to the successful prosecution of a program of defense. What we have, what we are and what we hope to be can now be most effectively defended on the line in France held by General Weygand. The frontier of our national interest is now on the Somme. Therefore, all disposable air, naval, military and material resources of the United States should be made available at once to help maintain our common front. But such resources cannot be made available fast enough to keep the German Army in check on the European continent or to prepare for the eventual attack on American interests so long as the United States remains legally neutral—nation-wide endorsement of the defense program shows that the American people has ceased to be neutral in any other sense. For this reason alone, and irrespective of specific uses of our resources hereafter, the United States should immediately give official recognition to the fact and to the logic of the situation—by declaring that a state of war exists between this country and Germany." Among the thirty signers of the statement were Bishop Henry Wise Hobson of Southern Ohio, Walter Millis, author of "Road to War" which shows a remarkable parallel between situations just 25 years apart, Frank Kent, Lewis Mumford, Prof. J. Douglas Brown of Yale and President Stringfellow Barr of St. John's College in Annapolis.

\* \* \*

### Fleming Says Despair Leads to Rebellion

Man must not become discouraged at the conditions of the world today, the Rev. Dr. Frederic S. Fleming said on June 9th in a sermon at Trinity Church, New York. He reminded that God had a plan for everything. "At this time there are many stupid questions asked to which there seemingly is no answer," he said. "When such is the situation man gets a feeling of despair. He resigns himself

to fatalism and finally to rebellion against religion. People say, 'If God is a God of peace, why is there this warring and the sin of the blackest thoughts?' There is no one cause for this war. It is like the Renaissance and the Reformation—there are many causes. It has to do with language differences, economics, industry, it even goes back to the last war."

\* \* \*

#### **Hitler Is Product of Will Says Chorley**

The problem of reconciling the existence of a just God with the growing power of destruction and evil has never been as dramatic as it is today, the Rev. Edward C. Chorley, historiographer of the diocese of New York, said on June 9th in a sermon in the Cathedral of St. John the Divine. "The earth has never been so unquiet and the people were never so impatient," he said. "Little wonder that we set up a double question mark: Why, if God be really King, all wise, all powerful, why does He permit such things? And why is 'right on the scaffold and wrong on the throne'? If He be King, why is Hitler let loose in the earth, hell bent on the utter destruction of the right of free speech, free press and the right to worship God according to conscience? If God is a fact and not the product of our imagination, why a Hitler? One answer suggests itself. Man is endowed with freedom of the will. He is free to choose the right or to choose the wrong. When Jesus called men to Himself they were free to heed or to reject the call. It was a matter of will. This freedom may be his crown of glory. On the other hand, to be thus lord of himself may be his heritage of woe. They tell us that once this world was a shapeless mass of molten matter. Yet it has evolved into a world of sun and sky and life. So today, amid strife and confusion there is evolving a new and better world, and one day there will burst upon us the glorious vision of the new heaven and the new earth wherein dwelleth righteousness."

\* \* \*

#### **Dean Ward to Direct Minnesota Conference**

The annual summer conference, sponsored by the department of Christian education, diocese of Minnesota will be held in Carleton College, Northfield, June 17th to 28th. Dean Ward of Faribault will direct the conference.

\* \* \*

#### **Clearing House for Social Service Problems**

Clearing house? We have one in Massachusetts where the Church

Home Society, a diocesan organization for the care of children, has voluntarily added to its labors the giving of advice on social service problems. Advice about hospitalization, employment, the cure of alcoholics, has been dispensed, while visiting housekeepers, and other agents of home aid, have been sent to the needy cases.

\* \* \*

#### **Services on Behalf of World Peace**

Special services for world peace are being conducted each Wednesday and Friday by the Rev. Arthur W. Farlander, rector of the Incarnation, Santa Rosa, California. He states that the response is excellent and that the ministry of the Church for peace is welcome and effective.

\* \* \*

#### **Wants to Continue As Volunteer**

Miss Ester Sepulveda has been a paid worker for a year at St. Anne's mission, El Paso, Texas, conducted for Mexicans. She resigned the other day in order to marry, but says that she wants to continue as a volunteer without pay. "I have enjoyed my work at St. Anne's more than anything else I have ever done. Working with my people has taught me to understand them better so that I shall really be able to help with their problems. I intend to continue to help as much as I can. I couldn't possibly stay away."

\* \* \*

#### **Bishop Lawrence on Phonograph Records**

Bishop Lawrence of Western Massachusetts is preparing phonograph records of church services, with a sermon, which may be used by shut-in communicants. It was the idea of the Rev. T. Frederick Cooper of Greenfield. Maybe the idea solves the problem of the rector who wants a vacation but cannot get one because he can't afford a substitute while he is away.

\* \* \*

#### **Retreat for Women at Glendale**

The Rev. Father Parker of the Order of the Holy Cross is to conduct the annual retreat of the Sisters of the Transfiguration, Glendale, Ohio, beginning the evening of June 19th and running through Sunday morning, the 23rd. Women desiring to attend are invited to do so.

\* \* \*

#### **Consecrate Chapel in West Texas**

A new front in the development of work in the southwestern part of the district of West Texas was marked on May 26th when Bishop Seaman consecrated St. John's Chapel at Odessa. The Rev. Oliver C. Cox has been in charge there for a year and

supervised the remodeling and enlarging of the chapel which was moved to Odessa from McCamey. Six were confirmed at the service, while church people from many towns, some 75 miles away, came for the consecration service.

\* \* \*

#### **Michigan Women Have Quiet Day**

The Auxiliary of Michigan held a quiet day on June 10th at Christ Church, Grosse Pointe Farms. It was conducted by the Rev. Berton S. Levering, rector of All Saints', Detroit, following a communion service celebrated by Rector Francis B. Creamer.

\* \* \*

#### **Dean O'Ferrall Commencement Speaker**

Dean Kirk O'Ferrall of Detroit was the commencement speaker yesterday, June 12th, at the National College of Education, Evanston, Illinois.

\* \* \*

#### **Children Give Generously**

Rector Lester M. Morse of St. Paul's, Elko, Nevada, is proud of his Sunday School, as well he may be. The per capita missionary offering there was \$1.54, nearly three times the average throughout the country. Of course they got the Bishop's banner for their fine work.

\* \* \*

#### **Youth Conference in West Texas**

The annual youth conference of the district of West Texas opened on the Presbyterian camp grounds at Buffalo Gap on June 10th and is to continue for eleven days under the direction of the Rev. John A. Winslow of Lubbock. Mrs. Seaman is serving as conference mother and Bishop Seaman is to be the headliner over this coming week-end.

\* \* \*

#### **Auxiliary Meets in Pittsburgh**

Mrs. John Hill of Philadelphia, member of the executive board of the national Auxiliary, was the speaker at the meeting of the Auxiliary of Pittsburgh on June 6th. She spoke on the subjects to be considered at the Auxiliary meetings in Kansas City.

\* \* \*

#### **More Signatures For War Petition**

Sixty more members of Protestant Churches have signed the statement on America's responsibility in the present war crisis, adding their names to the thirty we reported in the issue of May 30th. The statement urges immediate enlistment of the moral and material resources of the United States in support of the Allied nations; calls for quick and

resolute action and says that "This is the hour when democracy must justify itself by capacity for effective decision, or risk destruction or disintegration. Europe is dotted with the ruins of right decisions taken too late." The Episcopalians signing are Mr. William F. Cochran of Baltimore; Bishop Davis of Western New York; the Rev. C. Leslie Glenn of Cambridge; Canon Stanley C. Hughes of Newport, R. I.; Dean Arthur B. Kinsolving of Garden City; the Rev. Walter R. Lord of Buffalo; Bishop Mikell of Atlanta; the Rev. A. T. Mollegen of the Virginia Seminary; Bishop Page of Michigan; the Rev. Karl Reiland, retired rector of St. George's, New York; and the Rev. Alexander C. Zabriskie of the Virginia Seminary.

\* \* \*

#### Another Statement About the War

Another statement on the war, quite different from those that have been received in recent weeks, is the one issued on June 5th by the Religion and Labor Foundation, an interdenominational organization. It declares that the "supreme task confronting America is to keep alive in the world the principles of justice, freedom and democracy, but to do this we must stay out of the war." It holds that there is a better way to combat totalitarianism than war, and that is to make economic democracy a reality by putting our unemployed to work on socially useful enterprises at decent wages, by giving the underprivileged and low income groups a stake in the maintenance of our democratic institutions, and by giving our citizens the right of franchise in states where the poll-tax evil exists. The statement affirms that "war stands condemned as futile, stupid and wicked," and declares that "our involvement at present will mean the loss of democracy at home, and the negation of every social and labor advance of recent years." Among the members of the executive committee of the organization are Professor Jerome Davis, formerly of the Yale Divinity School faculty; Dr. John A. Lapp, prominent Roman Catholic of Chicago; Rabbi Stephen S. Wise of New York; the Rev. A. J. Muste of the Presbyterian Church; the Rev. Howard A. Kester of Nashville; Mrs. Sherwood Anderson of New York; the Rev. John Haynes Holmes of New York; Rabbi Edward Israel of Baltimore and other well known leaders of the churches and the labor movement.

\* \* \*

#### Retreat for Women at Adelynood

The Rev. Gordon Wadhams of New York is to conduct a retreat for women from June 22-24 at Adelynood, the center of the Companions

### OFF-MOMENTS



Presented herewith is Vestryman Harold Hancock of Christ Church, Middletown, New Jersey, caught in a playful Off-Moment with his lap-dog, Corkie. Send in your Off-Moment snapshots please.

of the Holy Cross at South Byfield, Massachusetts. Mrs. James C. Hakes, 149 Chestnut Street, Montclair, New Jersey, to whom applications are to be sent, says that the retreat "will provide an opportunity to go apart for awhile and face the real things of life in this time of world-shaking events, in quiet, cheerful surroundings."

\* \* \*

#### Congratulations to Bishop Lawrence

The trustees of the Church Pension Fund sent the following message to Bishop William Lawrence on May 30th, his 90th birthday. "As members of the board of trustees of the Church Pension Fund we extend to you our felicitations on the happy occasion of your 90th birthday. It is a matter of considerable interest that it was thirty years ago this year that the General Convention appointed the joint commission on the support of the clergy with you as chairman. That commission laid the ground work for the Church Pension Fund which, under your leadership, has accomplished such wonderful results for the clergy and their dependents. We offer you our heartiest congratulations, our gratitude for your leadership and our sincere best wishes."

\* \* \*

#### Here's the Final On the Russell Case

When the convention of the diocese of New York met last month a resolution was passed unanimously by acclamation praising Bishop Manning for the stand he took in the Bertrand Russell case. It stated that the true cause of academic free-

dom was not jeopardized by the fight against Russell's appointment and affirmed that Bishop Manning, in leading the fight against him, upheld academic freedom and the moral principles of the Ten Commandments.

\* \* \*

#### Church Still Has Responsibility

The fact that social work is to a large degree today carried on by professional social workers does not relieve the Church of its responsibility in this field, Bishop Whittemore of Western Michigan declared at the meeting of Episcopal Social Workers, meeting in Grand Rapids. Those leading at the conference, in addition to those reported in our June 6th issue, were Dean Elwood Haines of Louisville, Mr. Eric Gibberd of Troy, New York, the Rev. H. Ralph Higgins of Grand Rapids, the Rev. V. L. Livingston of Coffeyville, Kansas, the Rev. Francis H. Tetu of Indianapolis, the Rev. Howard Kellett of Boston, Miss Edna Beardsley of the National Auxiliary, Mr. Charles Dibble of Kalamazoo, Miss Edith Balmford of the national Church Mission of Help. The conference paid tribute to Dr. Jeffery R. Brackett, formerly of Massachusetts and now of Virginia, who was attending his 50th social workers conference. There were eighty-five delegates to the Episcopal conference, representing forty-two dioceses.

\* \* \*

#### St. Michael's School Closes First Year

St. Michael's School was opened as a Church boarding and day school on Training Station Road in Newport, Rhode Island, on September 25, 1939. The purpose of St. Michael's is to provide all the advantages of a Church school at moderate costs and to give each boy a Christian training and a sound scholastic preparation. It is sponsored by the diocese of Rhode Island, but is open to boys of any Church affiliation. It offers an intimate and delightful home life with the personal care of the boys under the supervision of Mrs. Beasley, wife of Chauncey H. Beasley, headmaster. Mrs. Beasley brings to St. Michael's a heritage rich in school tradition, being the granddaughter of Henry Augustus Coit, first rector of St. Paul's School, Concord, New Hampshire.

The most important requirements for admission to the school are a good character and a willingness to work. The course of study includes classes from the sixth grade through the second year of high school. It is planned, as the school grows, to provide a full course of study for admission to the freshman class in college.

The boys enjoy all athletics under

the leadership of a trained man, and through competitive sports the boys are taught a sense of fair play. The sports follow the seasons of the year and during the spring and fall, rowing is also taught.

Since the tuition is only half that of more expensive boarding schools, the boys take their turns in helping about the school and school grounds. The school has a modern and well equipped workshop in which the boys are encouraged to work. It is in the workshop that a seed for a future hobby may be sown and happy is the man with a hobby. The school is interested in the boy's ability to speak well and each morning after chapel, each boy takes his turn in speaking for two minutes on some prepared subject.

Although St. Michael's School is in the infant stages, its aim is to prepare its boys to face the future with a sound scholastic training and a Christian spirit, and it is pioneering its way toward becoming worthy of its name and principals.

\* \* \*

**Supreme Court Upholds Religious Rights**

Some weeks back the Supreme Court of the United States handed down a decision on religious liberty. The court declared unconstitutional a Connecticut law under which three members of Jehovah's Witness were convicted for soliciting funds for religious purposes without a permit. The court's opinion, delivered by Justice Roberts, announced that the Connecticut law was a "censorship of religion."

\* \* \*

**Peace Heroes Honored**

In Cincinnati peace heroes are honored on Memorial Day. This city's 18th annual service of "heroes and heroines of peace" was held on May 30 under the auspices of the peace heroes memorial society, a membership organization composed of Protestants, Roman Catholics and Jews. The society each year decorates the graves of selected individuals who have died in the peaceful pursuit of their every-day activities.

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Those so honored have included mothers, laborers, doctors, nurses, firemen and policemen.

\* \* \*

**North Dakota Summer School Begins**

The annual summer conference for the young people of the missionary district of North Dakota opened on June 1 at Pelican Lake and will run until June 19th. On the faculty are: Mrs. W. L. Fitzsimmons of Helena, Montana; the Rev. H. N. Tragitt, Jr., of Minot and the Rev. Perry Gilfillan of Minneapolis and St. Paul. The Rev. Galen Onstad of Oakes is serving as the dean of the school.

\* \* \*

**Change in Kanuga Conference Dates**

The dates for the guest period following the Kanuga Conferences at Hendersonville, North Carolina, are from July 27 to September 3, and not July 17-September 3 as reported in a previous issue.

\* \* \*

**Bowden Addresses St. Augustine's Graduates**

The Rev. Henry J. C. Bowden of Atlanta, Georgia, in his baccalaureate sermon to the graduating classes of St. Augustine's College, Raleigh, North Carolina, reminded the candidates that the homely virtues of promptness, sincerity, thoroughness and honesty were not yet out of date.

\* \* \*

**CLID Opposes Deportation Possibility**

Defeat of President Roosevelt's proposal to transfer the bureau of immigration from the department of

labor to the department of justice on the ground that it would place aliens under the authority of the federal bureau of immigration was urged on June 2 by the New York regional committee of the Church League for

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Industrial Democracy. This was done in letters to Senators Robert Wagner and James Mead of New York. "To weaken in any way the fullest legal protection for non-citizens is to open further the way to an abrogation of the constitutional rights of citizens," the letters read.

\* \* \*

**Presbyterian Addresses Cincinnati Graduates**

The Rev. Jesse K. Halsey, pastor of the Seventh Presbyterian Church, Cincinnati, delivered the commencement address on May 30 at the Graduate School of Applied Religion, Cincinnati. Bishop Hobson of Southern Ohio granted diplomas to five graduates and certificates of work done to three Cincinnati clergy. The school's board of trustees announced the election to its membership of Mr. Halsey and Mr. Stanley Matthews, prominent Glendale, Ohio, churchman. The dean of the school, the Rev. Joseph F. Fletcher, in an interview, said: "Our experience shows the need for a united Christian front. Christian workers must succeed somehow in two things, cooperative effort and understanding and a social application of their faith and methods of service. In the world's social crisis religious unity is not merely desirable, it is essential to the very existence of the Christian Church."

\* \* \*

**Bishop Colmore Visits Us**

Bishop Colmore, of Puerto Rico and the Virgin Islands, stopped briefly in New York recently on his way to attend the graduation exercises of Kent School and Wellesley College, Massachusetts. The Bishop's son, John, is graduating from Kent, his daughter, Margaret, from Wellesley. Mrs. Colmore accompanies the Bishop. They will attend the Wellesley Conference of Church Workers, June 24-July 3 and will then return to Puerto Rico. Bishop

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Colmore has a hobby. It is the growing of hardwood trees, mahogany and others, and distributing them throughout his Episcopal jurisdiction. He has given away more than one hundred thousand of them. The Bishop reports that there is practically no unemployment in Puerto Rico now. Due, he said, to "two tremendous air bases under construction by the government, one of them planned to be the largest in the world. There is a great influx of new population, army and navy people and civil employees."

\* \* \*

**Virginia Principal Is Honored**

The Virginia Theological Seminary granted its highest degree, Doctor in Divinity, to James Alvin Russell, principal of the St. Paul Normal and Industrial School, Lawrenceville, Virginia at its 117th annual commencement exercises on June 6. Mr. Russell is the second Negro to receive such a degree from this school. The first was his father, the late archdeacon James Solomon Russell, founder of the St. Paul School.

\* \* \*

**New Chapel for St. Barnabas' Brotherhood**

Featuring the completion of seventeen years of "feeding the hungry and relieving the sick and afflicted" by St. Barnabas' House-by-the-Lake, North East, Pennsylvania, will be laying of the corner stone of a new chapel on June 16. The chapel is given by, and named after, Mr. Lewis Emery of Bradford. St. Barnabas' Brotherhood, with mother house at Gibsonia, is a religious order of laymen, requiring "the dedication of the lives of its members to glory of God and the salvation of souls in the life of prayer, under the vows of poverty, chastity and obedience."

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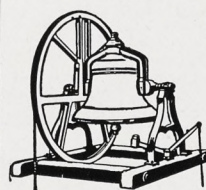
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(Continued from page 9)

opinions of Karl Marx regarding capitalistic society, are carefully delineated. The contributions to the rise of democracy and religious liberty made by the American people are fully established. It is comforting to be assured of these contributions by Professor Hyma, but as to their being fully established, your reviewer, in these swiftly changing times, must cast a dissenting opinion.

**CLERGY NOTES**

(Continued from page 2)

the summer, Mr. Jacobs will be at St. John's Church, Centre Moriches, New York.

JEFFERYS, W. H. JR., was ordained to the priesthood on May 29, at Grace Church, New Bedford, Massachusetts, by Bishop Sherrill. Mr. Jefferys is curate at Grace Church.

JOHNSON, C. M., was ordained deacon on May 21, at St. Cyprian's Church, New Bern, North Carolina, by Bishop Darst of East Carolina.

JONES, W. P., formerly priest-in-charge of Immanuel Mission, Winona, Mississippi, has accepted a call to be rector of Holy Trinity Church, Memphis, Tenn., effective June 1.

KIMBALL, R. B., was ordained to the priesthood on June 4, at the Church of the Holy Spirit, Orleans, Boston, Massachusetts, by Bishop Sherrill.

MacMURRAY, G. H., was ordained deacon on May 20, by Bishop Stires of Long Island. He will continue as assistant at St. Thomas' Church, Brooklyn, New York.

McCLINTOCK, J., JR., was ordained deacon on May 29, at the Church of the Messiah, Philadelphia, by Bishop Taft.

MEDARY, H. M., rector of St. Thomas's Church, Taunton, Massachusetts, for the past 18 years, resigned on April 30 in order to retire from active duty.

MOSES, J. S., rector of the Church of the Redeemer, Chestnut Hill, Boston, Massachusetts, for the past 15 years has resigned that parish as of July 1.

MORGAN, J. L., formerly rector of Christ Church, Mansfield, Louisiana, has accepted a call to be rector of Trinity Church, Hattiesburg, Mississippi.

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PATTON, T., headmaster of Ascension day school, Staten Island, New York, will be priest-in-charge of St. Mary's, Castleton, Staten Island, New York, during July and August.

PAYNE, R. H., was advanced to the priesthood on May 20, by Bishop Stires of Long Island. He is from St. Paul's Church, Brooklyn, New York.

SCHENKE, L., formerly priest-in-charge of All Saints' Church, Tupelo, Mississippi, has been appointed priest-in-charge of St. Thomas Church, Windsor, North Carolina, effective May 20.

SCHULZ, R. E., retired clergyman of the diocese of Ohio, died at his home at Warren, Ohio, on May 20.

TAFT, E. R., has been elected rector of St. Mary's, Castleton, Staten Island, New York,

effective September 1st. He is at present curate of Christ Church, Greenwich.

TOWNSEND, R. B., was ordained deacon on May 20 at St. Andrew's Collegiate Chapel, Philadelphia Divinity School, by Bishop Taft.

TRAUGER, D. O., was ordained deacon on May 20, at St. Andrew's Collegiate Chapel, Philadelphia Divinity School, by Bishop Taft.

WESSINGER, P., was ordained to the priesthood on May 23, at the Chapel of the Monastery of St. Mary and St. John, Cambridge, Massachusetts, by Bishop Burton. Mr. Wessinger expects to enter the Order of St. John the Evangelist.

WILKINSON, R., general missionary has changed his address from Birmingham, Alabama, to 302 4th St., Augusta, Georgia.

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11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Choral Evensong and Sermon  
Holy Communion Wed., 8 A.M.; Thurs.  
12 M.

**St. Thomas Church, New York**

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Thursdays: 11 a.m., Holy Communion.

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