

July 25, 1940

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# THE WITNESS



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Refugees Reunited by the Church

## WHAT CAN BE DONE FOR REFUGEES



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## CLERGY NOTES

ARGYLE, G. H., formerly of St. Luke's Church in Coeur d'Alene, Spokane, is now rector of the Church of the Good Shepherd, Ogden, Utah.

BAKER, J. T., formerly in charge of St. James' Mission, Marshall, Minnesota, will be in charge of St. John's Mission, Elelee, Kauai, Hawaii, effective August 15th.

BEAL, J. H., has resigned as rector of Emmanuel-in-the-Garden, Braintree, Massachusetts and will become rector of St. Thomas', Taunton, Mass., September 8.

BILL, J. R., formerly vicar of St. David's, Epiphany and St. Thomas', Spokane, Washington, is now at St. Mark's Church, Moscow, Idaho.

CARSON, J. O., was ordained deacon in St. Stephen's Church, Sewickley, Pennsylvania by Bishop Mann of Pittsburgh. He will continue as assistant rector of St. James School, Hagerstown, Maryland.

CONNER, J. W., was ordained deacon by Bishop McClelland of Easton in St. Mark's Church, Washington, D. C., June 30.

CRAIG, W. E., was ordained deacon by Bishop Stevens of Los Angeles in Epiphany Church, Los Angeles, California, July 3rd. He will be curate at Grace Church, Los Angeles, California.

CRAWFORD, C. H., was ordained deacon by Bishop McElwain of Minnesota in Gethsemane Church, Minneapolis, June 23rd.

D'ESSIPRI, M., has resigned as priest of All Saints Mission, Aliquippa, Pennsylvania, to become priest of the Church of the Atonement, Carnegie, Pennsylvania on September 1st.

HARRIS, L. H., formerly at the Church of the Ascension, Pittsburgh, Pennsylvania, will be rector of St. Thomas' Church, Oakmont, Pennsylvania beginning September 1st.

HIGBIE, A., was ordained priest by Bishop Hobson of Southern Ohio in the Church of the Advent, Kemper Lane, Cincinnati, Ohio, May 3rd.

HULSE, M. V., was ordained deacon in Trinity Memorial Church, Warren, Pennsylvania by Bishop Ward of Erie, on June 16th. He is in charge of St. Agnes Church and St. Martin's Church, Johnsonburg, Pennsylvania.

JOHNSTON, D. K., has resigned as rector of St. Peter's Church, Uniontown, Pennsylvania, due to ill health.

LEATHERBURY, J. R., formerly of St. Matthew's Church, Sparrows Point, Maryland, will be in charge of St. Luke's Church, Altoona, Pennsylvania, starting August 1st.

LINDSAY, S. H., formerly of the staff of Bishop Hobson of Southern Ohio, managing editor of The Living Church, and rector of St. Mark's Church, South Milwaukee, will become rector of Trinity Church, Florence, Alabama, September 1st.

LITTLE, T. E., was ordained deacon by Bishop Gray of Northern Indiana in St. James' Chapel, Howe School, Indiana, June 25th. He will do missionary work in Wyoming.

MANN, W. E., has resigned as rector of St. Thomas' Memorial Church, Oakmont, Pennsylvania.

MARTIN, J. J., was ordained priest by Bishop Dallas of New Hampshire in Christ Church, Exeter, on June 22nd. He will serve at the University of New Hampshire and will be assistant at Christ Church, Exeter, New Hampshire.

McKAY, M. P., has resigned as priest of St. John's Mission, Donora, Pennsylvania, to become curate at the Chapel of the Intercession, New York City, on August 1st.

McLAUGHLIN, J. F., is serving in the district of Wyoming as deacon.

MOORE, B. J., formerly at Eldorado, Arkansas, will take charge of the Church of the Resurrection, Starkville, and the Church of the Incarnation, West Point, and will be student pastor at Mississippi State College, Starkville, Mississippi.

MORGAN, L. J., has resigned as rector of Trinity Church, Rochester, Pennsylvania to be curate of the Cathedral of St. Paul, Erie, Pennsylvania, on September 1st.

RODGER, A. M., who is director at Camp Great Neck, the St. Stephen's Church camp for boys at Vosburg, Pennsylvania, will be assistant at St. Stephen's Church, Wilkes-Barre, Pennsylvania, in the fall.

SMITH, R. C., was ordained priest by Bishop Ivins of Milwaukee in the chapel of the monastery of St. Mary and St. John, Cambridge, Massachusetts, June 2nd. He will be on the staff of St. John the Evangelist, Boston, Massachusetts.

(Continued on page 15)

## SCHOOLS

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*Editor*  
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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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## WHAT CAN BE DONE?

*By*

GARDINER M. DAY

ANYONE would have to be more than hard-boiled to be able to listen to the radio reports of the correspondents in Europe concerning the tragic and deplorable conditions of the refugees created by Nazism, and not want to do something to help. The reports tell of refugees so far away, however, that many people do not realize that they can help here and now. Therefore, in the belief that WITNESS readers will want to help, I wish to briefly state what the present situation is and how you can help.

Thousands of refugees have come to our shores. Most of them have been dumped in New York City. All the committees are working to resettle

families outside of New York and to assist them in finding a means of livelihood. The work is being carried on by many splendid committees and particularly through the churches by the Federal Council of Churches. As WITNESS readers already know, our own national Episcopal refu-



PAUL TILlich

gee committee has Miss Edith Denison giving her whole time to the work of assisting refugees and of assisting churches to help refugees. Miss Denison is doing a perfectly magnificent work but there is so much to be done and there are so many emergency problems to be assisted, that no one person in this position could do everything that needs to be done. This could be said of all the various refugee agencies. The workers in

these agencies are trying to keep their heads above water in a sea of misery.

At present there are over 500 children under 18 years of age in New York City. The refugee committees would like to place these children in the country, in institutions, camps, or private homes during the summer months, in order to get them off the streets of New York and give them a healthy summer, and at the same time, to relieve the families of the economic strain of their support. These children have come with refugee families. Most of these families left good positions or businesses in Central Europe and have lost everything. They have had to start over again, many of them in the most menial occupations. Others, unable to find work, have only been kept alive by the generosity of brotherly human beings. You, who are reading this article, can do your bit now if you can take one of these children in your own home or assist in locating them in camps or institutions in your locality. The summer is partly over already. I advise that if you know of a camp or family that will take a child, you write directly to Self-Help of Emigres from Central Europe, Inc., Room 1010, 165 West 46th Street, New York City, of which Dr. Paul Tillich is president. He is himself a refugee, now an American citizen and a professor at Union Seminary.

Most of the available Protestant and Catholic children have already been placed. The reason for this is obvious. The number of them has been far smaller than the number of Jewish children that have had to flee. The fathers and mothers of many of these Jewish children, however, held positions of importance in their community and are people of intelligence and culture. Their contrasting situation at present is in most cases pitiful. Even the care of one of their children for a few weeks is a great relief to them.



YOU have no doubt read in the papers of the formation of a committee to assist in the placement of evacuated children from England and other allied countries. So far as can be ascertained at present, they will not be available until the fall, if then. Probably toward the end of the year children will be available for care for the duration of the war. Of course, if the war ends, the refugee agencies are expecting that there will be thousands of orphans to be taken care of. If you would like to take care of an English or Allied child for the duration of the war, it would be an enormous help in securing the admission of the children into this country if you will register immediately your name and address and type of child (age, sex, etc.) whom you could care for, with the Self-Help of Emigres from Central Europe, Inc., or Miss Denison at "281," or any of the other accredited agencies. Many organizations, particularly woman's clubs, are canvassing their membership to discover homes. With whom you register is not as important as to be registered.

One more thing you can do. When France collapsed, approximately 180,000 Spanish refugees, who are anti-Fascist and in refugee camps in France, fell into the hands of the Nazis. Some of these, such as the distinguished novelist Leon Feuchtwanger and his wife, have American visas. Others, such as the outstanding pediatrician, Dr. Rudolf Neumann, and the playwright, Friedrich Wolf, have visas for Latin-American countries. If their release can be obtained from the camps and consular protection given them until they can be evacuated by the Red Cross or some similar agency, their lives can be saved and they can resume their creative existence.

You can help to insure our government's doing everything it can to assist them by wiring or writing to the state department or your local Senators and Congressmen urging the extension of consular protection to these refugees in France, pending their evacuation and the extension of the right of asylum in these United States.

Two committees are working to assist these refugees. Naturally they are greatly in need of contributions. By sending funds to the American Committee for Democracy and Intellectual Freedom, 519 West 121st Street, New York City, or the United American Spanish Aid Committee, Room 810, 200 Fifth Avenue, New York City, or to Self-Help of Emigres from Central Europe, whose address is given above, you can help these people. "Inasmuch as ye do it unto the least of these . . ." and the important thing is, *do it now*.

## General Convention

By

BISHOP JOHNSON

THE most important business to come before General Convention is the consideration of the Church's program. We elect a Presiding Bishop to take charge of the missionary work of the Church, religious education and social service. In doing this we emphasize the vital importance of these activities in the life of the Church. In placing these burdens upon our Presiding Bishop we should assume our responsibility for supporting him.

The fact of the matter is that as a Church we are parochially minded. We put the parish first, the diocese next and the Church's program last . . . whereas our first concern should be with the work of the whole Church. The cross like the flag should be our first obligation. Particularly in this time of anti-Christian propaganda we should get behind the Church's program. If the Church exists chiefly for local and selfish ends, it will be trodden under foot of men for the salt will have lost its savor. The devastating war in which England is engaged is bound to effect their support of missions in China and Japan. Surely we have an increased responsibility for this work in the Orient.

The General Convention is the body which represents the whole Church and its members should feel this responsibility in their discussions and activities. There will be many opportunities for those who are engaged in social service and religious education to compare notes and receive ideas. Our mission to the poor and to children is very dear to the heart of our Lord.

The debate which enlivens the gathering will center around the canons on marriage and divorce which many think should be more merciful and others feel should remain quite rigid. The commission on this subject has received suggestions from the women of the Church to which heed should be given as they are vitally concerned. There are those who think that our Lord's teaching on the subject must determine the canon law and there are others who feel that He was giving a counsel of perfection rather than legal direction.

The matter of the Concordat may come up in some form before the Convention and if so there are two schools of thought whose views are equally sincere. The one believes that the structure of the Church is a part of the Catholic faith and the only basis upon which Church unity can hope to be attained. Not that the various bodies should become members of the Episcopal Church but that



Christians should return to the structure of the Nicene period and that any other procedure will confuse the issue and create no permanent unity. Others feel that because we preach Church unity we ought to make such sacrifices of practice or principle as will satisfy those outside of our communion that we are sincere in our professions. It is thought by many that the matter should be discussed at the next Lambeth Conference before it is acted upon by this Church. Certainly it is not necessary, if one believes in Church unity, to accept any particular method which is advocated for its realization.

**T**HE matter of a primal see for the Presiding Bishop will be reported by a commission to this convention. The present situation is lacking in dignity and in practice. The Presiding Bishop himself says that it is most unsatisfactory. In view of this should we have a primal see and, if we do, where should it be and how can it be attained? Certainly the present situation is anomalous and needs correction. It is without precedent in history and is unfair for the incumbent who cannot divorce himself from responsibility as a diocesan exercising remote control and at the same time do justice to his arduous duties as Presiding Bishop. His office differs from that of an archbishop as he has no jurisdiction over faith and order but has duties as the chief missionary of the Church. In many ways he is a glorified archdeacon, rather than an archbishop, but he is the spokesman of the Church so far as he is instructed so to be. There is no hint of hierarchical power in our Presiding Bishop but he should not be asked to endure such a very harassing task.

There are other matters to come before the Convention such as the status of missionary districts and the matter of a new hymnal and the powers of the provinces and more discretion in the use of the Prayer Book.

The Convention is rather large and cumbersome due to the fact that each diocese has four clerical and four lay deputies and the increase of dioceses automatically enlarges the House of Deputies. It would seem as though some action should be taken to reduce the size of that body in the interest of greater accomplishment, but it is difficult to take back privileges already granted to each diocese.

Whatever happens at the Convention we are assured that it will be adequately cared for by the Church people of Kansas City where there is an auditorium, accessible to hotels, which can take care of the whole Convention. We hope that the people of Kansas City will have the same pleasant

reaction to our visit there as did the people of Denver when General Convention met in Colorado.

## *Let's Know*

*By*

BISHOP WILSON

A FAITHFUL CHURCHMAN

**H**E WAS quick and nervous in his actions. He was short and pointed in his speech. His manner had a touch of brusqueness. But underneath was a heart of gold which came close to the surface when his face was lightened with his broad, generous smile.

I sat with Origen Seymour in meetings of committees and commissions, in large gatherings and small groups, in public discussions and in the quiet conversation of his own home. He was always the courteous gentleman, interested and sympathetic, alert and intelligent. He had no use for sham and pretense. He appreciated fairness and honesty in others as he always exhibited them in his own dealings.

He was a busy man, concerned with large affairs as an attorney and in later years as a judge. But he was never too busy to give generously of his time, energy and experience to the Church which he loved. At General Convention he served on the committee on canons of the House of Deputies where his legal training and his knowledge of canon law were invaluable. He was a hard working deputy, never expecting any particular credit for the long hours he spent in drafting canons and preparing resolutions. He never spoke at any great length. Oratory was outside his orbit. He could ask short, searching questions and he could give brief, pointed replies.

At the last General Convention he presented a new canon which had been handed around in his committee for nine years. In spite of my friendship for him it seemed to me that this particular canon was an unnecessary addition in search of an objective which could be obtained much more simply. I said as much in the House of Bishops. His only comment was: "Well, I see you defeated my canon. I'm glad we are done with it. We have spent too much time over it."

As Chancellor of his diocese he was always at the command of his Bishop for counsel and advice. Bishop Budlong once told me that scarcely a week went by that he did not have some question touching civil or canon law to be submitted to Origen Seymour in connection with the work



of the diocese. The advice forthcoming was worth large money in any legal practice but Seymour would have been shocked at the idea of charging for such services as he could render.

During the past ten years he spent endless time on complicated real estate matters for the trustees of the General Seminary. For years he was a close and constant personal adviser to the Presiding Bishop. He was a member of the commission on Ecclesiastical relations in which he developed a wide and intelligent interest in the complex questions which come before that body. He was also a member of the advisory committee of THE WITNESS.

When he entered Paradise earlier this year the Church Militant was deprived of one of its sturdiest supporters and many of us a highly prized friendship. We may be sure that his service to the Church will continue in the larger life to which he has been called and we may be equally sure that the friendship will be renewed in God's good time. Meanwhile we have only gratitude for his life on earth. God give us more such Churchmen. May he go from strength to strength in God's eternal Kingdom.

## *The Funeral Toll*

*By*

LANE W. BARTON

*Rector of Grace Church, Orange, New Jersey*

ONE would hardly think of the burial of the dead as a lively subject for consideration by Christian people. Things of far more consequence demand our attention today. When the loss of political and religious freedom are threatened, when men are dying by the hundreds of thousands in war, pestilence and famine, the burial of the dead is irrelevant. Possibly so, yet it is my belief that the failure of the modern parson to make the most of the opportunities offered when death visits members of his flock may explain some of the terrible things that are sweeping over the world today.

Only a few years ago the Church and the minister had much to say and do with funerals. Today funerals have very largely been taken out of the hands of the minister and have come under the influence and control of the undertaker. This has happened gradually; almost without our knowing it. It has happened because of the energy and resourcefulness of the undertaker and because the clergy have let slip a great opportunity to drive home one of the fundamental convictions of the Christian faith.

The first thing a bereaved family does today is to call the undertaker. While his helots prepare the body for burial, he soothes and comforts the family and lifts from their shoulders all responsibility for handling the funeral. He ascertains among other things what the religious preference of the family is and arranges with the minister for the service. If the minister in his misguided zeal expresses a desire to visit the family, he is told that they are quite distraught and prefer to have him call at another time when they are more composed. The undertaker offers to the family the privilege of using his richly appointed funeral chapel. This offer is readily accepted by many people. One can understand why those who have no church connections and whose homes or apartments are limited in size choose the funeral home. But it is a shameful thing when Christian churchmen are buried from these commercial establishments. Can it be possible that Christians are seduced by the refinements of the modern funeral chapel? Do the lights which cast a soft glow upon the mortal remains, and the mortuary candlesticks and the amplifying systems and the undertaker's own organist and choir, to say nothing of the trained nurse with her bottle of aromatic spirits of ammonia mean more to Christians than the hallowed parish church with its witness to immortality?

ONE might just as well face facts. The minister and the undertaker are in conflict. They represent opposing ideas and ideals. The undertaker is interested in and makes his living by exalting the mortal remains. He does this by embalming the body and by selling coffins and burial vaults to preserve the body. The inference is that the body is the most important part of the deceased. The minister on the other hand, so far as he is true to his faith, believes that it is the soul of the man which is important, and important because it gives to the body life and personality and character. Insofar as the minister's thesis is believed in and acted upon, embalming and coffins and burial vaults are relatively unimportant. True, the laws of the state may for sanitary reasons enjoin embalming and a coffin and pine box. Also, the body as the temple of the holy spirit deserves a reverent and decent disposition. This does not mean that it must be preserved for centuries to come. What a time poor Gabriel will have when he comes to raise the dead who have been put away in hermetically sealed metal caskets and reinforced concrete vaults. Can't we see him as he goes about his work, armed with air drill and acetylene torch! The minister stands for that faith in immortality which permits us to let our bodies



return to the dust in a perfectly natural way, confident that however God means to use these bodies in the Resurrection, He will reassemble them without the help of the metal casket and burial vault. How much more sensible is the English practice of putting the bodies of the deceased away in what they call, "earth to earth" caskets, made if you please of willow-wicker so that they will the more quickly permit the body to return to the dust. There is much to be said also for cremation. This hastens the natural process. Now that most parishes have had to give up the church burying ground, cremation has the added advantage of making it possible to deposit the ashes within the precincts of the parish church.

None of this is believed in nor encouraged by the modern undertaker. But we must not indict him for the trend in which the modern funeral is moving. The plain truth of the matter is that the modern undertaker, like a lot of our own brethren of the clergy, is giving the public what the public demands. Our quarrel should be rather with the public and with the tendency these days to glorify and exalt the mortal and material in our civilization. What we see of paganism at the time of death is but the outcropping of the pagan ideas and ideals which have guided people through their lives. Immortality does not figure in the burial of the dead because it does not figure in the daily living of modern people. We shall not have much success making our burials Christian until we cultivate among Christian people a faith and conviction in immortality.

Before this can come about some of the confusion and ignorance and error with regard to immortality must be cleared away. Let me quote John Macmurray: "You will remember that the first person that we read in Holy Writ preaching immortality was the Devil in the Garden of Eden. He said to the woman, 'Ye shall not surely die.' There is a great deal of the religious belief in immortality which is precisely that Devil's doctrine, a way of pretending to yourself that immortality is not part and parcel of human life. A religion which draws a clear distinction between the temporal and the spiritual, between spirit and body, between material things and the things of the soul, is precisely doing that. It enables you to feel—'Well, of course, religion belongs to the spiritual realm, and therefore has nothing to do with politics, economics or social organization. . . .'"

WHEN I affirm my faith in immortality, and when I see in the burial of the dead our opportunity to drive home the fact of immortality, I am not thinking of the sort of immortality which

is divorced from this temporal and material life. It is rather the immortality which affirms in unmistakable terms the primacy of the soul of man over his environment. We know all too well that our world is going to pieces, and most of us would agree, I think, that it is going to pieces because man has gone mad over materialism. And I think most of us would agree that there can be no recovery to a happy, well adjusted order of living until man believes again that he is something more than a body to be embalmed and preserved when he dies.

The burial of the dead must come back into the church, both literally and figuratively, where there can be brought into play the full force of the Church's faith in immortality. Before this can be done, the minister is going to have to beat the undertaker at his own game. He must not only be on the spot before the undertaker gets there, but he must be ready with suggestions as to how the burial can be made truly Christian.

Christian burial can be revived, and with it can be revived a conviction that man is immortal. Nothing short of this can effectively counteract the influence of materialism in our modern world. Nothing short of this can give to man the incentive he needs to make the materials of this world serve the Kingdom of God.

### *Blitzkreig*

PREACHING safe sermons for the smugly religious, leading their complacent prayer. Petting the old people, diverting the young people, coaxing the Joneses back to Church. Add little committees for this and that, canvasses and raising money, pretty parties in the Parish House and there you have the Minister's job.

No doubt, all this is very nice and necessary and, perhaps, it is the way God wants his work to be done. Maybe, our neat little Parishes will go on for a thousand years. Meanwhile, paganism has become militant and is arming against us. Will there be a party in the Parish House, the day the Blitzkreig comes?—THE CHURCHMOUSE.

#### CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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\$4 for a dozen copies

●  
**THE WITNESS**

6140 Cottage Grove Ave.

Chicago



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

The recent attack on the Federal Council of Churches attempting to smear it as being a Moscow controlled organization was the subject of many vigorous protests received here. One of them was by the Very Rev. Victor Hoag, Dean of Christ Church Cathedral, Eau Claire, Wisconsin from whose letter we quote.

"I have received a most outrageous and unfair piece of propaganda against the Federal Council of Churches. I took the trouble to check the pretended citation from the Congressional Record and find it is apparently phony. The date is wrong, the page is wrong. Nothing in the indexes for that entire session of Congress, nor for the time of the Congresses preceding and following it, give any such citation. It purports to be a reference by Representative Maury Maverick of Texas introducing a report from the Navy. But the clipping stops short of Mr. Maverick's comment on it, ending just where it was going to get interesting and the Navy report repudiated and exposed.

"But Mr. Maverick is decidedly on the side of liberty, as his frequent speeches show. He said, same congress, 'this measure is a direct, unnecessary and wanton assault on the freedom of press and speech . . . It is an effort to prevent that free discussion which would help to prevent wars . . . The American converts to communism are contemptibly few in number and without any influence whatever. This proposed bill is fascism, pure and simple.'

"Again, on a bill aimed at stopping communism in the Navy: 'The truth is that it is not really aimed at communists, that is a subterfuge, but at the honest peace-time expression of opinion on anything remotely concerning the Army or Navy by decent American citizens of any projects favored by profiteering munitions makers or similar interests. It is a fresh piece of Hitleristic fascism.'

"So, the dodger is, in this, and other points, a dishonest and heartless attack on a form of Christian expression. It is too stupid to have come from a real German source but as something proposing the gagging of all idealistic and liberal expression it is certainly aimed to honey-comb the country with an hysterical opposition to all minority opinion. As such, it might well be investigated as real Fifth Column activity, because it would lead inevitably to fascism. It is just another variation of the old Red Network business."

### OFF-MOMENTS



Three Bishops and a President lined up for this snapshot at the commencement of Saint Augustine's College. They are Bishop Darst, Bishop Hobson, Bishop Penick and President Edgar H. Goold.

#### Canon Bell Advocates True Sociality

In his sermon at St. James Church, New York City, on July 21, Canon Bernard Iddings Bell of the Cathedral of St. John in Providence, said that there must be a new definition of Americanism on the basis of a true sociality rather than a scrambling of individuals to get rich and have a good time regardless of others. He pointed out that despite the inherent evil of Nazi Germany the Nazis must be admired for their devotion to a common theory of life.

\* \* \*

#### More Religious Idealism Says Bishop Mikell

Bishop Henry J. Mikell of Atlanta said on July 21 at the Cathedral of St. John the Divine, New York, that religion had become too dull and matter of fact and had lost all its romantic appeal. He said that there has been too much emphasis placed on the practical side of religion, the side to which Jesus did not appeal. The spirit of setting out for unknown realms is what is needed today.

\* \* \*

#### Exhibit Figures Of General Convention

Forty-four agencies and companies have already reserved space in the exhibition hall of Kansas City's Municipal Auditorium for the duration of the General Convention, October 9-24. The exhibition hall will be open each weekday. Hours are from 9 A.M. to 5:30 P.M. and from 7:30 to 9:30 in the evening. Four acres of exhibition space is available. Rates are reported to be very mod-

erate. Single exhibit spaces will be 10 by 10 feet square with partitions in 10 foot units.

\* \* \*

#### Religious Conference To Be Held at University

The University of Pennsylvania was founded 200 years ago and to commemorate the occasion a religious conference will be held on September 16-20 under the direction of the university chaplain, the Rev. W. Brooke Stabler. The general theme of the conference will be, "Religion and the Modern World." Bishops Robert E. L. Strider of West Virginia and Presiding Bishop Henry St. George Tucker will address the conference.

\* \* \*

#### New Church Center Proves Useful

The first five weeks' work in the new church center at Fort Valley College, Fort Valley, Georgia, sponsored by the American Church Institute for Negroes have been very productive. The attendance at the eight services conducted by Rev. Henry J. Brown has been 643. More than 700 visitors, white and colored, have visited the center and agree that it meets a great need. The center was opened to continue and extend the work and influence of the church among the students and in the community.

\* \* \*

#### Virginia Church Celebrates 100th Year

Grace Church at Ca Ira in Cumberland County, celebrated its 100th anniversary on July 14. Bishop Brown conducted the services and the rector, the Rev. Robert E. Withers, was in charge of the program.

\* \* \*

#### Women's Group Dissents On Marriage Report

A resolution was adopted recently by the executive board of the Woman's Auxiliary of the diocese of New York disagreeing with some of the findings of the national Auxiliary's committee on marriage and divorce.

\* \* \*

#### St. Augustine's College a Great Institution

St. Augustine's College, located in Raleigh, North Carolina is the oldest of the educational institutions for Negroes maintained under the auspices of the Episcopal Church. It is the only one of full college grade. Founded in 1867 through the joint efforts of the Church's Freedmen's Commission and leading churchmen of the diocese of North Carolina, it has a long and honorable record of service to the Negro race, the Church and the nation. After a career of more than sixty years as a normal school and later as a junior



college, in 1931 it graduated the first college class.

The merit of St. Augustine's may be judged by the careers of its graduates. One of these was Bishop Henry Beard Delaney who served the Church as suffragan bishop, after years as member of the staff of his alma mater. Every one of the Bishop's ten children attended the school. One of them is now a commissioner of taxes and assessments for the City of New York. Other graduates have entered nearly all the professions. Sixty have entered the priesthood of the Church. Hundreds have become teachers in colleges, parochial schools and public schools. Physicians, lawyers, business men, social workers and public servants appear in numbers on the roster of the alumni.

There are two other institutions on the campus grounds. One is St. Agnes Hospital, established in 1896 which today contains one hundred beds. The other is the Bishop Tuttle School, established in 1925 by the Woman's Auxiliary, a training center in religious education and social work for young women.

St. Augustine's stands on its record of service. To continue and enlarge this service it needs only greater support from old and new friends. Its greatest need, according to a statement made by its president, the Rev. Edgar H. Goold is an additional income of \$25,000 and four times that amount for repairs, renewals and other necessities to meet new conditions. St. Augustine's needs

and merits the whole-hearted support of those who realize the importance of its task.

\* \* \*

**Mississippi Campaign  
Raises \$40,000**

Under the direction of George Ward Stone, the missionary and educational campaign of the diocese of Mississippi brought in subscriptions amounting to nearly \$40,000 during May and June.

\* \* \*

**King and Queen  
Attend Opening**

The King and Queen of England with the Archbishops of Canterbury and York attended the opening of the Church of England's new missions house in London recently.

\* \* \*

**Conscription  
Opposed**

Peacetime military conscription was held to be a step toward dictatorship, undemocratic and useless in a statement entitled A Declaration Against Conscription issued on July 8 by the Committee on Militarism in Education. 250 distinguished educators, religious leaders, writers, professional and business people identified themselves with the declaration.

Included among the Episcopal signatories were Bishops Jones, formerly of Utah, Lawrence of Western Massachusetts, Remington of Eastern Oregon, and Mitchell of Arizona.

Also the Rev. Messrs. Bernard I. Bell, Edward H. Bonsall, Jr., Elmore

M. McKee, John N. Sayre and Eliot White. Professors W. R. Bowie of Union Theological Seminary and Adelaide Case of Columbia University and Mrs. Henry H. Pierce.

Four reasons were given in the statement for opposing peacetime conscription. "First, the essential idea underlying military conscription is the major premise of every dictatorship and all totalitarianism. . . . Universal military service has been and is today the chief weapon by which dictators suppress free conscience among their people, inculcate them with the false ideal of chauvinistic nationalism and indoctrinate them with belief in the superiority of brute force over morals and ideals. . . . Americans must not delude themselves with the belief that their democracy will remain unscathed if we adopt the essentially anti-democratic processes which have worked such havoc abroad.

"Second, we consider that peacetime conscription is in itself a flagrant negation of democracy. . . . It is no more democratic than any other form of involuntary servitude. Furthermore, we deny that conscription can be justified by the assertion that it prevails in such democracies as England, Sweden and Switzerland . . . a valid conception of American democracy and military service must be derived from American history and tradition, not from contemporary European practices.

"Third, the adoption of military conscription in peacetime would be a



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radical departure from historic American tradition. Never before in American history has it been thought necessary to resort to peacetime conscription for purposes of defense. This fact has been one of the truly glorious traditions of our American democracy

"Finally, we oppose conscription because of the disruption it will cause in our American way of life and also because we question its necessity and wisdom as a defense measure. . . . Conscription would have been unnecessary in 1917 if we had been raising a force for the defense of our territory rather than an army of five million men for service in Europe." The statement declared further that the required number of men could be had by making the wages inducive to voluntary enlistment. Such procedure it said "would be based on a recognition of the military lesson being taught on European battlefields—that comparatively small forces of highly trained soldier-mechanics, properly equipped, can defeat many times their number of partially trained civilian conscription regardless of how courageous the latter may be."

\* \* \*

#### **Bishop Mikell Warns of World Crack-Up**

Rational civilization is threatened with a breakdown that would leave it at the mercy of madmen and our only hope is to renew our trust in the power of God, Bishop Mikell of Atlanta, said in a sermon in the Cathedral of St. John the Divine, New York. The Bishop asserted that "the men and women of our time have become the victims of a third attitude toward history—that neither God nor man is in control, but that blind and uncontrolled forces, biologic, economic, have the human race in their grip and sweep it along to ruin. All we can do is to build anti-aircraft guns to ward off attack or bomb-proof cellars in which to hide."

\* \* \*

#### **Sarah C. True Died**

Following a serious illness Miss Sarah C. True, formerly on the teaching staff of the House of Bethany, missionary institution at Cape Mount, Liberia, died on July 10. Miss True went to Liberia in the spring of 1938, following work as a special student at the Church training school, Philadelphia.

\* \* \*

#### **A Fine Church School in Wyoming**

The District of Wyoming is justly proud of its two Church Schools, Sherwood Hall for Boys, where the Rev. Charles L. Street is rector, and Jane Iverson Memorial Hall, a school for girls of which Miss Josephine W. Whitehead is the principal. Both

schools are located in Laramie. The girls school was opened in 1921 by Bishop Thomas, the building and grounds being the gift of the late Edward Iverson as a memorial to his wife.

Five years later Mr. C. B. Voorhis of Kenosha, Wisconsin, built Virginia Cottage for recreation purposes and additional dormitory space.

Iverson Hall has a unique offering for girls wishing a school where careful individual attention and a wide scope of activities give rich development of body, mind, and spirit. The program is four-fold; to provide the life of a Christian home, to care for the physical well-being of the student, to insure adequate academic training, and thorough religious influence to nurture the spiritual life of the student. This four-fold program has two goals, the development of noble character and well-poised adjustment to life.

The home life of Iverson Hall is built on respect, courtesy, and thoughtfulness, all of which give dignity and beauty to the daily routine. A constructive sports and physical education program contributes to fine health. The academic training received at the University Preparatory School on the campus of the University of Wyoming is furthered by supervised study periods at the Hall, by a fine library of over 2500 volumes, by access to the university and Carnegie libraries, and by constant emphasis on a high standard of scholarship. Spiritual nurture is fostered by daily chapel services, Bible study, and attendance at the services of St. Matthew's Cathedral.

\* \* \*

#### **Sweet Briar Conference Issues Peace Statement**

At the Sweet Briar conference this year a panel was held on the subject of the Christian's position in the face of war. The non-pacifist view was represented by Bishop Theodore Ludlow, Miss Martha Green and Rev. Gardiner M. Day while the pacifist viewpoint was upheld by Rev. George Trowbridge, Dr. Marion Benedict, and Rev. Lee Marston. The chairman of the meeting was Rev. Charles Penniman. The purpose of the panel was to stimulate the thinking of the conference. At the suggestion of Bishop Phillips a joint statement was drawn up to which the conference agreed. "Whether we believe with the pacifist that the redemptive power of love, alone, can meet the present situation or whether with the non-pacifist we feel reluctantly that military force is necessary, we both agree that the highest values of civilization, which we have fallen heir to, without effort on our part, can only be preserved through a complete consecration to the ideals of

service and brotherhood taught by our Lord Jesus Christ and through a willingness to make the supreme sacrifice of our lives on their behalf. . . . We must stand for that religious and civil liberty which has been the corner stone of our democracy, and insist upon its application in the face of a rising tide of fear and suspicion. . . . We must enlist the enthusiasm and energy of youth in the task of so strengthening our democracy that in the dark days ahead our country may be in a position to lead in the reconstruction of the world community on the basis of some sort of federation of nations that will agree to substitute arbitration and conciliation for armament and war."

\* \* \*

#### **Bishop Tucker Pleads for Emergency Mission Work**

Presiding Bishop Henry St. George Tucker has written a personal letter to all the bishops in this country in which he said that the church may be called upon to support sizable portions of Britain's missionary work as a result of the war situation. The Bishop expects to bring the matter up at the General Convention in October. He feels the situation with relation to the missionary work of the English church is of great importance to the Church in America. "General Convention in 1934 summoned the Church to enter upon the first stage of a Forward Movement. Shall not the Convention of 1940 interpret the signs of the times as a call from God to enter upon that second stage which Our Lord described when He commanded His disciples to go into all the world and preach the Gospel to every creature."

\* \* \*

#### **Church Women Knit for Europe**

Many groups of women are meeting in American churches to make needed articles for distribution by the American friends service committee in Southern France and Europe. Roswell Barnes, associate general secretary of the Federal Council of Churches, back from Europe, brought an urgent request for aid for the refugees.

\* \* \*

#### **"Drip Method" Emphasized At Rural Conference**

Emphasis on what was termed the "drip method" of promoting the rural work of the Church was a predominant characteristic of the discussion of this year's National Episcopal Conference for rural church work which met in Madison, Wisconsin, June 24 to July 5 in conjunction with the town-country leadership training school of the University of Wisconsin, college of agriculture. The "drip method" was explained by the Ven. Leonard P. Hagger of the diocese of Michigan, as a plan assuming that



persistence must be the first requisite of any rural program. "Just as a stone is worn away by small drops of water, a program persistently followed will bring results," Archdeacon Hagger maintained. The conference was under the direction of Bishop Fenner of Kansas who was also conference chaplain. The rural workers fellowship elected as officers: honorary president, Bishop Howden of New Mexico; president to succeed himself, the Rev. H. H. Heard, Gallup, New Mexico; first vice-president, also succeeding himself, the Rev. David Coombs, Louisiana, Missouri; second vice-president, Miss Eleanor Deuel; secretary treasurer, the Rev. A. L. Schrock, Spencer, Iowa; and the Rev. Robert G. Purrington, Athens, Ohio, was re-elected editor of "The Rural Messenger." Younger clergy were urged to consider the opportunities of service in the rural field.

\* \* \*

**Seamen's Institute Provides Figures**

From a report for the first six months of 1940, given out by Leslie C. Waterman, business manager of the Seamen's Church Institute, New York, the noise of adding machines must be as much the part of the life of the seamen as air. The report informs that 11,662 seamen patronized the Institute's barber shop, tailor shop and laundry and there were

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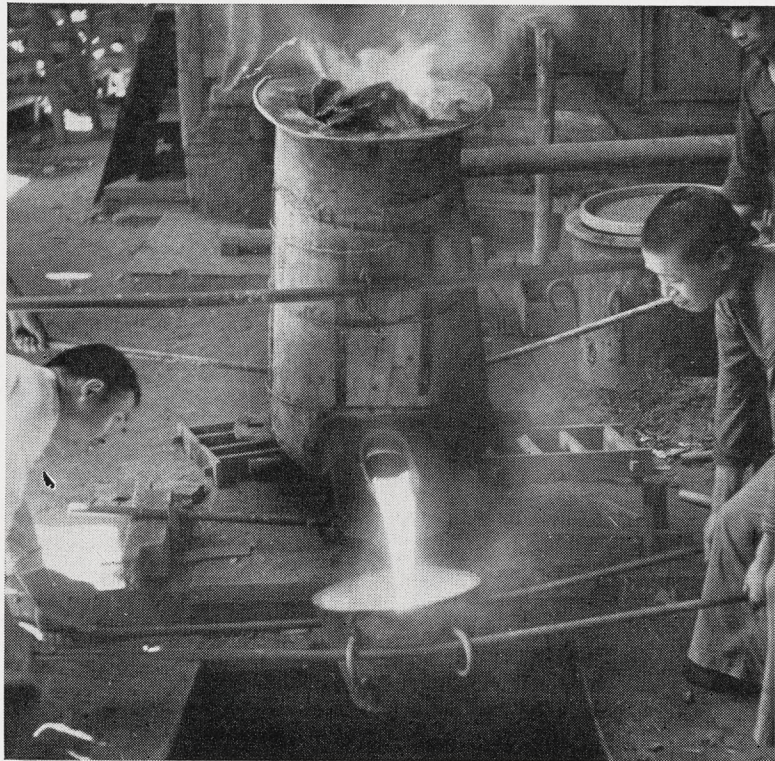
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And a letter from Kimber Den, dated May 20, has just been received. "We are caring for orphans now in a small Buddhist Temple. It is overcrowded, unhealthy and difficult to manage. When funds are available I plan to set up a cottage system, with each one housing twenty children. I learned of this modern method when I visited America. A cottage can be built and furnished for \$300, while \$15 cares for a child for an entire year, including feeding, clothing and other living expenses."

Make all checks payable to "Treasurer, CLID", indicating whether your donation is for the Chinese Cooperatives or for the work with orphans directed by the Rev. Kimber Den.

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115,225 sales at the news and cigar stand. It revealed also that a total of 127,014 lodgings, including relief beds were provided and that 322,926 meals were served at the luncheonette, cafeteria and restaurant. Social service interviews with seamen totaled 22,451 and 2,518 individual seamen received relief through the Institute's credit bureau, a total of 5,550 relief loans were made to seamen unemployed and temporarily in need of funds. Three members of the staff made 1,318 visits and re-visits to ships distributing items among which were matches which were unaccountably uncounted. In addition to these good services to merchant seamen of all races, ratings and creeds, there were clothing distribution, medical and dental care and library services.

\* \* \*

#### Michigan Summer Camps Developing Well

Officials of the diocese of Michigan are well pleased with the development of the summer camping program of the diocese, which was concentrated this year for the first time in Camp Chickagami, near Alpena. The camp opened on July 6 and for the first four weeks there is an almost complete enrollment.

\* \* \*

#### Temporary Residence Change for Bishop Gardner

Bishop Gardner of New York will move his official residence from Trenton to Burlington about September 1st occupying the D'Olier mansion at 323 Wood Street pending the completion of remodeling work at "Riverside" the historic Bishop's residence. The Bishop's office will remain at Trenton.

\* \* \*

#### Rang Church Bells British Rector Sentenced

For "contravening the control of noise defense order by sounding his church bells otherwise than for the purpose authorized" the Rev. Robert G. C. Grant, rector of Old Bolingbroke, England, was sentenced to four weeks imprisonment. By government order, church bells are

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to be tolled only to warn of the descent of German parachutists. Reminded of the order Mr. Grant was said to have replied, "I don't know anything about it."

\* \* \*

#### A Shipment That Won't Sink

A thousand cakes of Ivory soap formed one item in a recent shipment from Church Missions House, New York, to St. Luke's International Medical Center, Tokyo, Japan.

\* \* \*

#### Jewish Institute Sends Pilgrimage to Chicago Church

Two hundred and fifty children from the Chicago Jewish people's institute walked a great distance to make a pilgrimage to St. Stephen's Church, Chicago, known as the Little Church at the End of the Road, on July 10. Most of the children were Jewish although the crowd contained a number from other faiths who attend the institute's vacation school. They crowded into and overflowed the church to hear the pastor, the Rev. Irwin St. John Tucker, describe the numerous gifts of art and poetry which cover the walls.

\* \* \*

#### Englishman Lectures At Cincinnati School

Dr. Arnold Nash, English lecturer on family counselling gave a series of five lectures to the summer session of the Graduate School of Applied Religion, Cincinnati July 1-5. The series included discussion of the English system of family counselling, principles of pastoral theology and principles of case work. The Rev. Joseph F. Fletcher, dean of the school

returned recently from the east where he gave the lectures on social implications of theology at the Princeton Theological Seminary Conference.

\* \* \*

#### Canon Chase Dies

Canon William Sheafe Chase, 82, former rector of Christ Church Brooklyn, New York and foe of Sunday movies and Sunday baseball, died suddenly on July 15. Canon Chase was president of the religious union for world peace and was famous in reform movements in Brooklyn for more than 50 years.

\* \* \*

#### Conference Features Lectures On Psychology

A week-end conference on "Mental Hygiene and Spiritual Living" will be a feature of the Sewanee Summer School, according to Leon C. Palmer, executive secretary of the national parent-teacher fellowship and chairman of the provincial committee for parent education, under whose auspices this conference will be held. Chief lecturer will be Dr. Smiley Blanton of New York, psychiatrist and author of books on child guidance and mental hygiene.

\* \* \*

#### Pittsburgh Church Home Offers Haven for Refugees

The board of managers of the Episcopal Church home in the diocese of Pittsburgh has made an offer through Bishop Mann to take twenty

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\* \* \*

**Shelton Hale Bishop Host to F.O.R.**

The Rev. Shelton Hale Bishop, rector of St. Philip's Church, New York will be host on July 29 to the New York Group of the Fellowship of Reconciliation. There will be a dinner and Miss Beatrice Price Russell will speak on China relief needs.

\* \* \*

**Memorial Unveiled for Church Worker**

A memorial tablet commemorating the life and work of Archdeacon Joseph A. Gilfillan, for 25 years missionary to the Ojibway Indians, was unveiled by his son, Edward Gilfillan of Chicago, at special ceremonies held at Lake Itasoa, State Park, Minnesota, on Sunday, July 7. It is placed on the spot where Mr. Gilfillan conducted the first Christian service.

\* \* \*

**Funeral Services for Chicago Lay Leader**

Funeral services for Austin J. Lindstrom, Chicago lay leader and member of the National Council, were held at St. Luke's Church, Evanston. Mr. Lindstrom died on July 10 after a prolonged illness.

\* \* \*

**Celebrate 260th Anniversary of Parish**

Members of the oldest families in Baltimore and Harford Counties, Maryland, assembled in St. John's Church, Kingsville on July 14 to celebrate the 260th anniversary of the founding of the parish. The Rev. Louis A. Parker is the rector.

\* \* \*

**Mission Worker Takes Vacation**

Miss Isabel Beauchamp, Puerto Rican and United Thank Offering worker who has been on the staff of the Mexican missions in Phoenix, Ari-

zona for ten years, sailed from New York, July 6 for a vacation at her home in San Juan, Puerto Rico.

\* \* \*

**Teacher Sails for Mission Work**

Miss Lois Biddle Stephens of Baltimore sailed from New York on July 13th to start work at St. Margaret's School, a church institution at Pelotas in Southern Brazil.

\* \* \*

**Beg Pardon**

The Rev. Lyle G. Kilvington reminds us that the headquarters of the Church of God is Cleveland, not Cumberland, Tennessee as reported in a previous issue.

\* \* \*

**Dean of Paris Church Arrives in New York**

Returning from Paris after twenty-three years' service there as Dean of Holy Trinity Cathedral Church, the Very Rev. Frederick W. Beekman with Mrs. Beekman sailed from Lisbon and arrived in New York July 18, reporting that he had closed the church and left Paris a day before the German forces entered the city. "Of 500 people in the congregation only six were left," he stated. Mrs. Beekman said she believed that the Battle of France was lost by treachery but that "the French people under themselves were magnificent under conditions no one can describe."

\* \* \*

**Prize Peace Essay Written By Dean Day**

The Very Rev. John Warren Day, Dean of Grace Cathedral, Topeka, Kansas, won a national contest sponsored by the committee to keep America out of foreign wars with his 200-word essay on "Why America Should Keep Out of Foreign

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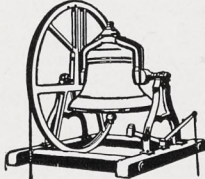
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\* \* \*

#### Stricken Dean Unable to Carry On

The Very Rev. Francis R. Lee, rector of St. Mark's Pro-Cathedral in Nebraska, because of his paralytic stroke last February, will be unable to carry on his work. The vestry will continue to consider applications for a successor during the summer months.

\* \* \*

#### Refugee Children Go to Vermont

On July 2 forty German and Austrian children left the Ethical Culture Society in New York for a two-months stay in Vermont under the care of the Bennington County committee for refugee aid. Mrs. Annie Grout, organist of St. James Church, Arlington, accompanied the children and Dorothy Canfield Fisher backed the enterprise.

\* \* \*

#### Informal Discussion About Concordat

At the conference on faith, order, and practice sponsored by the church unity committee of the society of the companions of the Holy Cross to be held August 9th to 12th at Adelynood, Massachusetts, there will be informal discussion of the proposed concordat with the Presbyterian Church.

\* \* \*

#### To Elect 13 Members to National Council

One of the duties of the General Convention in Kansas City will be the election of 13 members of the Church's National Council. The Council is responsible for the administration of the Church's work in missions, education and social service, between sessions of the General Convention. Its membership is 30 and is made of bishops, priests, laymen and women, who meet quarterly, at Church headquarters in New York.

\* \* \*

#### Seminar in Christian Education to Be Held October 15-18

The four day seminar in Christian education will be held in Kansas City, Missouri, October 15-18, during the General Convention, according to the Rev. Daniel A. McGregor in charge of the program. "The approach of the Church," Mr. McGregor said, "has been largely to the indi-

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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

#### Chapel of the Intercession Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

#### Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector  
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.  
Daily: 12:30 except Mondays and Saturdays.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

#### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

#### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M.  
Wednesdays: Holy Communion 12:15 P.M.

Holy Days: Holy Communion 10 A.M.

#### St. Bartholomew's Church New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

#### Saint James Church

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.

#### St. Thomas Church, New York Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m.  
Daily: 8:30 a.m., Holy Communion.  
Thursdays: 11 a.m., Holy Communion.

#### Trinity Church, New York Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

#### St. Paul's Cathedral Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05 Noon.  
Wednesdays: 11 A.M. Holy Communion

#### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

#### St. Michael and All Angels Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

11:00 A.M.—Morning Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

#### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

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

Thursdays: 7:30 A.M.

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\* \* \*

**Hausserman to Represent Philippines at Convention**

Mr. John W. Hausserman of the Philippine Islands and New Richmond, Ohio, who has made possible the daily concerts featured at the Temple of Religion at the New York

World's Fair, will represent the Islands as lay deputy at General Convention in Kansas City. Mr. Hausserman donated an organ to the Temple of Religion.

\* \* \*

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**CLERGY NOTES**

(Continued from page 2)

TATE, E. E., has resigned his position as assistant of St. Stephen's Church, Wilkes-Barre, Pennsylvania, to become rector of Emmanuel Church, Alexandria, Virginia, this fall.

TEMPLETON, E. J., was ordained deacon by Bishop Randall, Bishop of Chicago, in St. Mark's Pro-Cathedral, Evanston, Illinois, July 5th.

WALTERSTORFF, R. M., was ordained deacon by Bishop McElwain of Minnesota in St. Paul's Church, St. Paul, Minnesota, June 23rd.

WEAVER, J. J., was ordained priest by Bishop Hobson of Southern Ohio in Trinity Church, Troy, Ohio, May 25th.

WILSON, S. R., was ordained deacon by Bishop Goodwin of Virginia, in Grace Church, Millers Tavern, Virginia, July 2nd.

YUNGBLUT, R., was ordained priest by Bishop Hobson of Southern Ohio in St. Thomas' Church, Terrace Park, Ohio, June 5th. Mr. Yungblut is rector of St. Thomas' Church.

**CHURCH SERVICES NEAR COLLEGES**

**HARVARD UNIVERSITY**

**Christ Church  
Cambridge**

REV. C. LESLIE GLENN, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
REV. HENRY B. ROBBINS, ASSISTANT  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.  
Daily Morning Prayer, 8:45.  
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

**BOWDOIN COLLEGE**

**St. Paul's Church  
Brunswick, Maine**

THE REV. GEORGE L. CADIGAN, RECTOR  
Sunday Services: 8 A.M., 11 A.M.

**WILLIAMS COLLEGE**

**St. John's Church  
Williamstown, Mass.**

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR  
Sunday Services: 8:00 A.M. and 10:30 A.M.  
Weekday Services: Holy Communion, 7:15 A.M.

**AMHERST COLLEGE  
AND  
MASSACHUSETTS STATE COLLEGE**

**Grace Church  
Amherst**

JESSE M. TROTTER, RECTOR  
Services, Sunday, 8 and 11.

**TUFTS COLLEGE**

**Grace Church  
Medford, Mass.**

REV. CHARLES FRANCIS HALL, RECTOR  
Sunday Services: 8:00 and 11:00 A.M.  
Holy Days: 10:00 A.M.  
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

**BENNETT JUNIOR COLLEGE**

**Grace Church  
Millbrook, N. Y.**

THE REV. H. ROSS GREER, RECTOR  
Sunday Services: 8 and 11 A.M.

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Lincoln, Nebraska**

13th & R Sts.  
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Sunday Services:  
8:30 A.M.—Holy Communion.  
11:00 A.M.—Choral Eucharist and Sermon.  
Classes and other services by announcement.

**THE STATE UNIVERSITY OF IOWA**

**Trinity Church  
Iowa City, Iowa**

THE REV. RICHARD E. McEVoy, RECTOR  
8:00 A.M.—The Holy Communion.  
10:45 A.M.—Morning Service and Sermon.  
7:00 P.M.—The Student Group.

**VANDERBILT UNIVERSITY**

**Christ Church  
Nashville, Tennessee**

REV. THOMAS N. CARRUTHERS  
REV. J. F. McCloud  
7:30 A.M.—Holy Communion  
9:30 A.M.—Church School  
11:00 A.M.—Morning Service and Sermon  
6:00 P.M.—Student Forum

**MICHIGAN STATE COLLEGE**

**St. Paul's Church  
Lansing, Michigan**

Sunday Services: 8, 9:30 and 11 A.M.  
Meetings at Canterbury House and Services at St. Augustine's College Chapel as announced.  
REV. CLARENCE W. BRICKMAN, RECTOR  
REV. JOHN A. SCANTLEBURY, ASSISTANT

**SOUTH DAKOTA STATE COLLEGE AND  
FLANDREAU INDIAN SCHOOL**

**St. Paul's Episcopal Church  
Brookings, South Dakota**

JOSEPH S. EWING, VICAR  
Services Sunday  
9:00 A.M.—St. Mary's, Flandreau.  
11:00 A.M.—St Paul's, Brookings.  
5:30 P.M.—St. Paul's Club.

**UNIVERSITY OF MARYLAND**

**St. Andrew's P. E. Church  
College Park, Md.**

THE REV. G. W. PARSONS, S.T.B.  
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Episcopal Club: Wednesdays, 7 P.M.



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