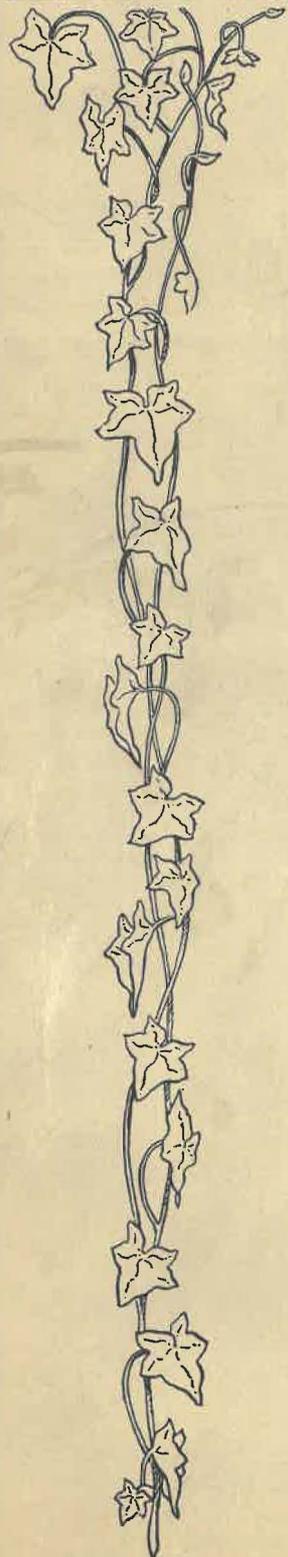


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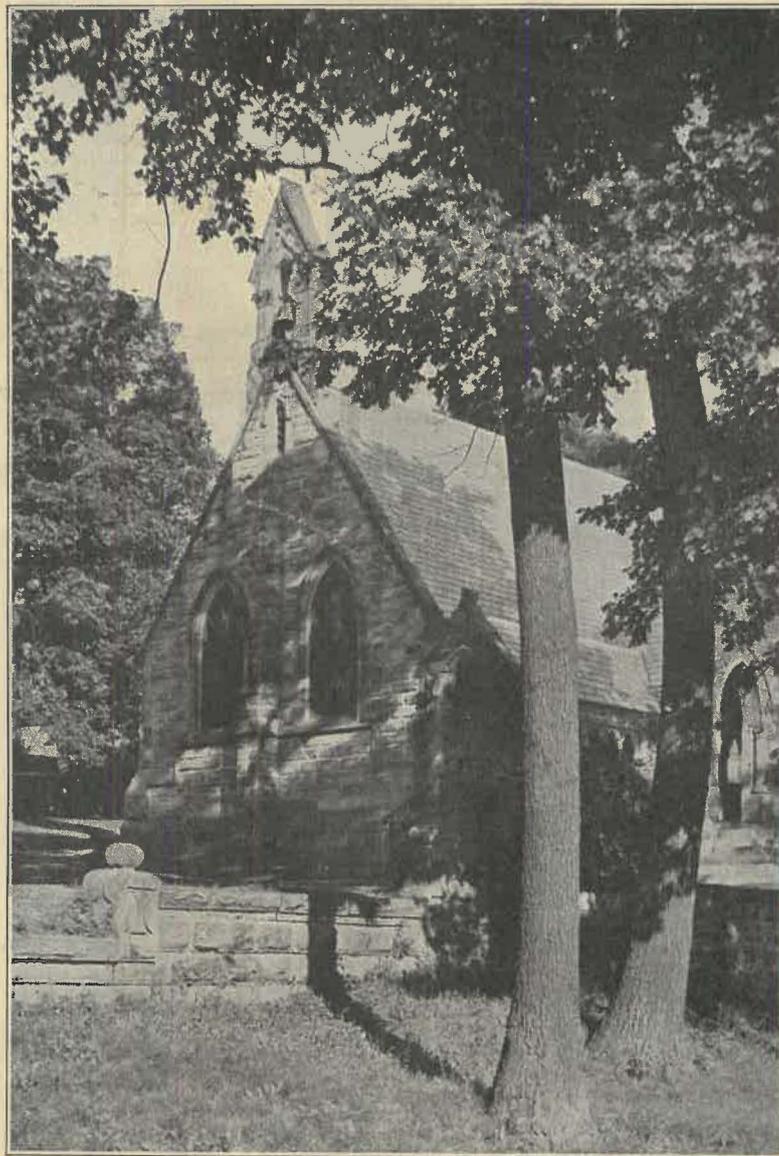
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June 29, 1938

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The Living Church



CHURCH OF OUR FATHER, FOXBURG, PA.

Vol. XCVIII, No. 26

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Unity with Presbyterians

TO THE EDITOR: The Presbyterian Church in the USA (the Northern Church) has accepted the invitation extended by our General Convention last October to unite with us in a declaration of purpose to achieve organic unity.

This puts an especially heavy responsibility upon our Church for we have taken the initiative in the matter. The declaration of purpose is not a mere declaration that it would be a fine and Christian thing to unite. It is not a mere gesture of friendly hope. It is not an agreement to hold conferences through our two Commissions (the official bodies representing the two Churches). It is a definite and solemn compact taken in the presence of God to accomplish what we believe to be in accordance with His will that all Christ's people should be one. We are only two small parts of that great Body of Christ; but we have determined to heal one of its wounds.

The difficulties in accomplishing this task are obvious. They do not, thank God, concern the fundamental faith. Both Churches accept the Catholic Creeds. They do concern the orders of the ministry, the relation of faith and order and of ministry and sacraments. They concern in less degree questions of polity and worship. The working out of these problems must rest in the beginning with the official Commissions, but those commissions can act successfully only if behind them is the earnest and sincere support of both Churches. This union is not a mere overhead agreement; it is a real coming together in one body.

Two special ways of helping come to mind at once. The first is the way of conferences, especially of the clergy of the two Churches, to learn more about each other, to study the differences and likenesses and explore methods of approach. The second is gatherings of a more general character which bring together the lay people of both Churches to hear of what is going on, or the sending of speakers from one Church group to the other to present each the position of his own Church.

But particular methods of bringing us closer together are easy to find if once we have committed ourselves to the purpose of union. We have entered into a solemn compact. We are seeking to do God's will. We must be faithful to our pledge.

This letter is entirely unofficial since we have had no meeting of our Commission on Approaches to Unity since the action of the Presbyterian General Assembly, but I am quite sure that what I have said would meet with the approval of all the other members of the Commission.

(Rt. Rev.) EDWARD L. PARSONS,
Bishop of California.

San Francisco.

Intercommunion

TO THE EDITOR: I rubbed my eyes with amazement, and carefully reread your editorial of June 8th on A Paradox. Apparently, however, my first understanding of it had been correct. You had actually said:

"Because all baptized Christians are members of the Universal Church we resent the invidious distinction whereby Episcopalians

alone are required to be confirmed before being admitted to Holy Communion at the Altars of the Church, all others being admitted with no questions asked. Is there some stigma attached to the status of being a child of the Church that must be erased by Confirmation, while no such requirement is made of Baptists, Methodists, Presbyterians, *et al?*"

What amazes me here is the idea that Confirmation is a kind of disciplinary obstacle to be got out of the way in the process of being admitted to the Holy Communion. I have always been taught to think of it as a *special advantage* offered to the children of our Church, whereby they are enabled to receive a *richer* blessing from the Lord's Supper than would otherwise normally be possible. It is not a prerequisite to the minimum experience of the Blessed Sacrament, but an effective means toward its maximum appreciation (not to be confused with the "receptionist" theory).

A good many years ago, while still a Congregationalist, I began to be attracted to the Episcopal Church through the ministry of the cathedral in Boston. I asked Dean Rousmaniere if I would be allowed to receive the Holy Communion at that Altar. Being cordially assured of my welcome, I found it possible occasionally, on holy days, to take advantage of the privilege. Never in my own denomination had I found values in the Holy Communion comparable to those I began to discover on those too rare occasions. Yet it also became clear that I was still missing something that those about me were finding.

Later, when I had determined to come into the Episcopal Church, the dean advised me to discontinue receiving the Communion until I could be confirmed. "I cannot well explain it," said he, "but you will eventually understand." It was puzzling, but I followed his advice—with the result that, months later, when I took my First Communion, as a regular communicant of the Episcopal Church,

I was filled with gratitude—partly to the dean for his wise counsel, but most of all to the Church for providing such enrichment for an already glowing experience.

Needless to say, I follow this method in my own ministry, in dealing with those who come to the Lord's Table in our church, from other ecclesiastical bodies. I do not say, "You must submit to Confirmation before you can be enrolled as communicants." Rather, I say, "By accepting the grace which our Church's own people receive in Confirmation, you will find the Holy Communion a greater source of spiritual power than you have ever dreamed." (Rev.) B. Z. STAMBAUGH.

Akron, Ohio.

WE FULLY AGREE with Fr. Stambaugh. In the paragraph he quotes we were setting forth the dilemma of the Liberal Evangelicals. It is they, not we, who seem to consider Confirmation as "a kind of disciplinary obstacle." Hence we added to the words Fr. Stambaugh quotes: "Would it not be much more logical [based on the assumptions of the Liberal Evangelicals] to abolish Confirmation entirely . . . and frankly become simply one more Protestant sect?" Needless to say, THE LIVING CHURCH does not advocate any such thing.

—THE EDITOR.

A Plan for Suffragans

TO THE EDITOR: I wish to suggest a plan which, I believe, will solve several problems that confront dioceses today.

We all realize the great need there often is for more episcopal assistance, and at the same time we know that the financial situation is such that it appears impossible to provide this much needed help in the administration of that important office.

The plan I have to propose will meet the situation, and I think will prove itself worthy of general adoption in the Church. I understood that in our Mother Church in England a similar *modus operandi* is in use.

My proposal is to elect one, two, or three rectors of parishes as suffragan bishops on the basis of their retaining their parishes with the livings provided. These should be rectors located in the several deaneries of a diocese. If it happened that any were not in parishes able to afford a curate so that they could leave their charges on Sunday and other days when necessary to perform their episcopal functions in other parishes and missions, the diocese would provide funds for such priestly assistance.

This plan would also take care of the administration of missions, dividing among the suffragans the responsibility for the mission stations in their deaneries.

The cost of even one additional bishop under the usual plan is quite staggering—salary, house, expenses, secretary, office, etc. The plan here proposed would make it possible to have several assistant bishops without the usual additional overhead.

It would also open the way to cut down the number of dioceses, as under this arrangement, whole states could be administered as units by one diocesan and suffragan bishops as required. (Rev.) FREDERICK L. GRATIOT.

Chicago.

The Living Church

Established 1878

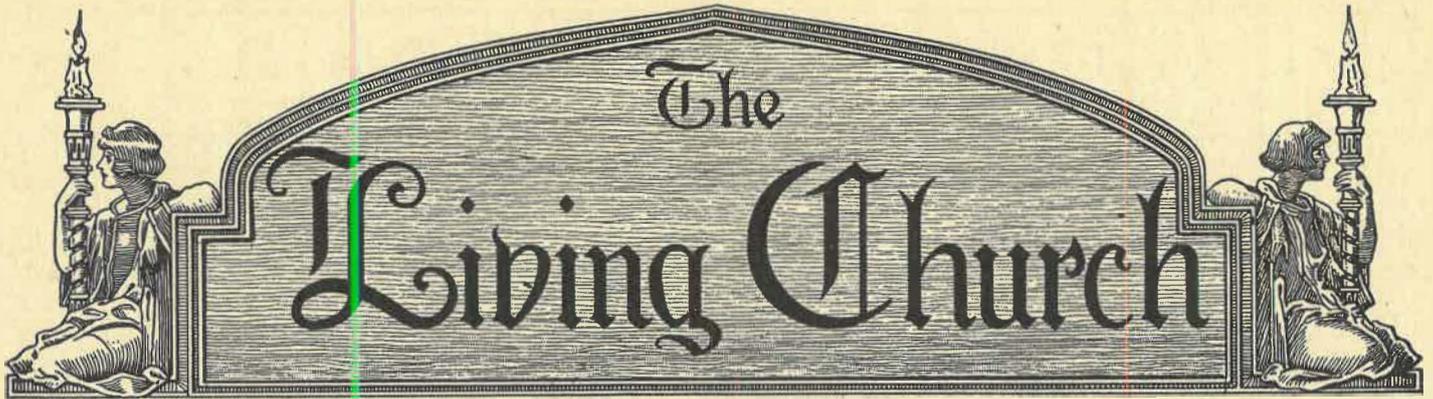
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

Approach to the Presbyterians

WE PUBLISH in our correspondence columns this week an important letter from Bishop Parsons of California, chairman of the Commission on Approaches to Unity. It is this Commission that presented a resolution to General Convention last October containing a joint declaration of the Episcopal Church and the Presbyterian Church in the USA to work together toward the ultimate achievement of organic unity. This same declaration has now been passed by the Presbyterians in their General Assembly. It is thus, as Bishop Parsons points out, a solemn compact on the part of the two communions to do their utmost to achieve organic unity under the guidance of the Holy Spirit.

But although this joint declaration is a step in the direction of unity it is only an initial step, and there remain as many difficulties to the accomplishment of unity as before. We think that Bishop Parsons is not justified in his exclamation in regard to these difficulties: "They do not, thank God, concern the fundamental faith." It is true that both Churches accept the Catholic Creeds—or at least the Apostles' Creed—but certainly their interpretations of some of its affirmations have been far apart. For example, do Presbyterians and Episcopalians mean the same thing when they express belief in "One Holy Catholic Church"? Episcopalians, in common with the rest of Catholic Christendom, interpret this to mean a teaching Church which is the primary basis of authority in religious matters down through the ages and the normal channel through which the Holy Spirit exercises His divine guidance. Do Presbyterians in practice follow this doctrine of the Church, or does their interpretation of this important article of the Creed correspond more nearly with the traditional Protestant doctrine of the Church as a voluntary fellowship of believers?

Again in referring to the difficulties in the path of unity with the Presbyterians Bishop Parsons notes that these "do concern the orders of the ministry, the relation of faith and order, and of ministry and sacraments," as also "in less degree questions of polity and worship." But these questions are important just because they are rooted in doctrinal and theological differences that do concern the fundamental faith.

Moreover, Churchmen will certainly hesitate over the possibility of reintroducing the doctrines of Calvinism into the

Church. The Church of England went as far as it dared in this direction in the formulation of the Thirty-nine Articles, but this did not prove far enough to retain our Presbyterian brethren of that day within the fold of Anglicanism. It is true that the Presbyterians themselves have largely outgrown the exaggerated emphasis upon predestination and election which characterized their forefathers, but in reaffirming the Shorter Catechism at their General Assembly last month they adopted an affirmation that "the time is ripe for a renewed emphasis on the great fundamental principles of evangelical truth, not forgetting the distinctive contribution of our Calvinistic theology as contained in the Westminster Confession of Faith."

NOR are the doctrinal difficulties entirely on our part. It is interesting to note that the *Presbyterian*, the only weekly periodical of the northern Presbyterian Church, entitled a recent editorial on this proposed union "A Dubious Venture" (*Presbyterian*, February 17, 1938, p. 4). In this editorial it was pointed out that while the brief theological statement incorporated in the joint declaration is "sound in what it says of Jesus Christ and of the Sacraments" nevertheless "it mentions only one other doctrine, that of the Scriptures; and its wording in this respect is unfortunately vague. . . . Here, under this misty phrase, is room for the Modernist as well as the Evangelical. We must confess that it comes far short of satisfying us." The editorial writer goes on to express his concern that the Church of England, our Mother Church, "has just received a report on religious doctrine which is undoubtedly heretical." It therefore demands to know the attitude of the Episcopal Church toward this report, and concludes: "Many other questions, besides the doctrinal one, are involved in any discussion of [Presbyterian] union with a liturgical, episcopal Church; but the doctrinal question is infinitely the most important."

For our part, we heartily agree that the doctrinal questions underlying our approach to unity with the Presbyterians or with any other religious body are by far the most important. If the doctrinal questions are settled the questions of order and polity will be more than half solved.

The report of the Edinburgh Conference on Faith and Order last summer, after reviewing the progress in the field

of Church union during the decade since the Lausanne Conference in 1927, observed that "no union has been consummated between a Church of radically Catholic and one of radically Evangelical traditions." The Episcopal Church, which has its roots firmly in the faith and order of Catholic Christendom, is adequately described in the Edinburgh terminology as one of "radically Catholic" tradition; while the Presbyterian Church, which, as Dr. Willard H. Reeves observes in the *Presbyterian Tribune* for January 17, 1938, "is frankly a Church of the Reformation," comes within the Edinburgh definition of a Church of "radically Evangelical" tradition. Certainly any question of organic unity between a Catholic and a Protestant communion is one that vitally concerns fundamental faith. Therefore, we disagree with this sentence of Bishop Parson's letter. But we agree that the problem is one of the utmost importance which should be faced squarely by our Church, both through its official Commission and through the less formal conferences and general meetings that Bishop Parsons advocates. And we hope and pray that a genuine solution to it may be found and that Presbyterians and Anglicans can work out a genuine unity in the fellowship of the Catholic faith.

The Church Press

THE *Watchman-Examiner*, Baptist weekly periodical, observes editorially:

"The Roman Catholic Church in the United States has 134 religious papers with a circulation of 2,395,516 and 197 reviews with a circulation of 4,000,000. These printed pages are, in large measure, the secret of its growth. When will our Protestant people begin to manifest good horse sense?"

In this respect, at least, the Episcopal Church is thoroughly Protestant. Although the *Living Church Annual* lists 29 official and unofficial periodicals of general circulation, most of these are confined to particular groups and make no pretense of being general Church periodicals. Probably the total circulation of the entire lot of them does not exceed 100,000—or, at a super-generous estimate, 125,000. This is less than 10% of the communicant strength of the Episcopal Church. Is it any wonder that most of our people simply do not know what is going on in the Church beyond the confines of their own parish?

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CHURCH MUSIC

Rev. John W. Norris, Editor



New Service Music

IT HAS BEEN some months since any music has been recommended in this column, and during that time there has been a steady accumulation of numbers which have been sent by publishers for review. Slowly but surely the publishers seem to be awakening to the fact that the needs of the Episcopal Church are greatly different from the needs of the denominational Churches, and we are seeing more and more the effort put forth to provide suitable Church music as well as music that is intrinsically good.

One of the most interesting bits of new Church music that has come to our desk is a group of four settings of the "*Benedictus es, Domine*," prepared by Joseph W. Clokey and published by the H. W. Gray Co., Inc. All of these are arrangements from themes by 16th century composers; two by William Byrd and two by Orlando di Lasso. The arrangements are within the range of the average four-part choir.

They are in no sense show pieces, but rather are devotional in character because of their simplicity. Mr. Clokey has arranged them in such a manner that the full meaning and importance of the words of the canticle is set forth. For a church that desires the harmonized settings, rather than the chant form, these four would make a good nucleus. Particularly can they be recommended for balanced volunteer choirs which have but average voices. Solo parts are provided, but one section of the choir could sing them equally well. They will, however, require careful preparation to bring out their full beauty.

At long last a unison setting of the same canticle has been published. It is the work of Ralph Kinder and is published by Presser. This is, to our knowledge, the first setting in unison of this canticle, and during the past two years every effort has been made to discover one. The setting is singable. It provides for alternate passages between the men's and women's voices. The publishing of such a setting fills a need, but it is to be hoped that more composers will turn their hand to preparing suitable settings in this medium.

Novello and Co. have published this year the *Te Deum* written by William H. Harris for the service of the Most Noble Order of the Garter in St. George's chapel, Windsor, which was held on June 14, 1937. The setting is founded on the plainsong second tone. It is the type of setting which requires a fine choir for proper singing. It is brilliant in conception and develops the thought of the words.

The versicles and responses which form the third division of the canticle may be omitted if so desired. Contrast is further obtained in this third section, when it is used, by emphasizing the plainsong melody. It is to be hoped that sometime permission will be given to sing the *Te Deum* according to its printing in the Prayer Book.

Alfred Whitehead has produced a setting of the *Magnificat* and *Nunc Dimittis* in plainsong with *faux bourdon*. It is based on tone three. It is an effective piece of writing.

The tendency to use plainsong in this way seems to be increasing. It should prove of great value since it gives to the Church the music of the Church, yet in a form which does not seem strange or unusual to ears which are accustomed to listening to only the harmonized music of the modern age.

Intercommunion Is Ritualism

By the Rev. Wilford O. Cross

Rector, Church of the Good Shepherd, Norwood, Ohio

INTERCOMMUNION between ourselves and the Protestant bodies is sheer ritualism in the worst meaning of that awful word. It is ritualism—as opposed to worship and religion—because it is making a fancy and flowery gesture out of a rite that was never intended for that purpose. For the Eucharist is the Church at prayer. It is not a subjective Communion by individuals. Subjective attitudes play their part, but they do not make or unmake a Eucharist. For the essence of the Eucharist is its corporate character.

Even a glib reading of Anglican formularies should impress the most casual reader with such indicative phrases as “We celebrate,” “That we are members in the mystical body of Thy Son,” and “That we may continue in that holy fellowship.” And there are the essentially Catholic prohibitions against solitary, chantry, Masses (that put sacerdotalism in the foreground and the Church in the background). And at the opening of the Canon is the Prayer for the Church, an act, not merely of intercession, but of welding the fellowship in the bond of prayer before the corporate advance through the gate of the Sanctus into the place of oblation. The Eucharist is a corporate enterprise, celebrated by the Church, of the Church, within the Church, for the redemption of the world.

A certain person named John Smith stands at the Altar. We hear John Smith’s voice. We recognize his gait. Yet we have done all that we can to cover “Smithness” so that it will not obtrude. We have blanketed it with the impersonality of the office; we have swaddled it with vestments. John Smith is not at the Altar at all really. John Smith is but lending his voice for the prayers, and his fingers to break bread, and his hands to lift the cup. The Church is at the Altar. “Smithness” has been dissolved in priesthood. The man at the Altar is an elder, to use ancient language, presiding at the Eucharist which the Church celebrates and offers. By the indwelling power of the Holy Ghost in the Church the elements are sanctified—not by the magic of certain words pronounced in the sacerdotal power of a magical priesthood.

No matter how thoroughly we try to disguise this fact by our customary duet of parson and choir, a cursory glance at the Prayer Book will reveal the same state of things that Justin Martyr described—that is a Eucharist celebrated by the Church.

And a moment’s meditation upon the mystery of the Eucharist will make clear how important that emphasis is. The Eucharist is a corporate enterprise made availing because it is celebrated by the mystical body of our Lord. Our individual Communion are made possible, not only because we come in penitence and need, but, essentially, because we are already “in communion” through out membership in His body. We partake of His body because we are very members of His body. We are cells in that organism through which the grace and power and life of Christ circulates. Membership in the communion of saints is a prerequisite to membership in Him, the King of saints. And lest all this be too mystical in phrasing, it is well to remember that this is New Testament language, and that our rubric requiring that communicants shall be baptized and confirmed, or desirous of confirmation,

is but a translation into legal phraseology of the concept of the Catholic Church as the mystical body of Christ, and the requirement that all who are nourished by the divine body should be members of the body. The early Church dismissed even the most earnest of catechumens from the heart of the Mystery because they were not yet incorporated by baptism into the divine family. The Eucharist is a social, corporate act, celebrated by a society. The transaction of the Eucharist is an essential “we-ness.”

The Eucharist is an expression of union, of oneness, of social coöperation and fellowship. It is an act of union—a communion with each other as well as with our Lord. It cannot take place until there is union. It can only take place when the Church celebrates through a commissioned representative empowered by the Church to so celebrate. St. Ignatius says that only that Eucharist is valid which is celebrated by the Bishop, meaning that the Bishop is the focus and nexus of the unity of the Church and the corporate expression of the Church’s desire to celebrate, or ordain, or confirm. Behind the conception of the validity of orders lies the conception of the validity of “meaning”—of intention. There is a Communion—a Eucharist—only when the Church stands at the Altar and offers a corporate oblation.

AND “CHURCH” is not a vague term which means all those who think well of Jesus. It is the mystical body of the language of the New Testament, the New Israel of our Lord’s founding, the fellowship of the Apostle’s company, the corporate, commissioned society that is the extension in human history of our Lord’s Incarnation. It is not a pious club, however useful pious clubs may be, but a society into which we were initiated by a regenerative process. It is an organism, taking form, having structure, life, vitality—the dynamic impulse of the Holy Spirit. And when this living body offers itself upon the Altar in union with the sacrifice of its Lord the Eucharist is consecrated and the Church and Her Lord are in communion, are at one.

Save in Lutheranism, it is impossible to find anywhere in Pan-Protestantism any such conception of the Eucharist as our Prayer Book indicates, or, for that matter, any such conception of the Church as haunts the pages of the Prayer Book. For it is obvious in a hundred pages of the Prayer Book, and particularly in those devoted to Holy Communion, that Anglicanism has held to her ancient heart the New Testament conception of Holy Church as the mystical body of our Lord. For the Protestant, however, the Church is not a sanctifying, healing power in the world, but only a prophetic organization, a teaching, proclaiming, converting, edifying association of believers.

And the Eucharist among Protestants is not an objective calling forth by the Church of a real sacramental Presence. Communion is a subjective affair. Each individual may be said to consecrate his own Eucharist subjectively. For though the Protestant is willing to admit that grace comes by the sacrament, he does so but grudgingly, and upon being questioned claims that grace comes always as an answer to prayer. And there lingers the impression that sacramental prayer is regarded as impure prayer, as if sacraments were but the

spiritual rattles of our immaturity. Outwardly the rite is but a bit of ritual, a kind of backdrop against which each individual consecrates his Communion by his own mood and prayer. There is no conception of a corporate act of oblation and communion, of a Real Presence, and of plenary sacramental grace flowing within the body of the Church.

NO CATHOLIC is willing to deny the value of the subjective mood, or the necessity of preparation, or the need of prayer when the individual communicant comes to meet his Lord, but he insists upon the "We celebrate and make here before thy divine majesty," and upon being "very members incorporate in the mystical body of thy Son." As the Church is an organism, not an organization, so the Holy Sacrament is an objective transaction, not a psychological device.

It is not, then, so much that Catholics suspect Protestant communions of a high degree of irregularity because they are celebrated by men not episcopally ordained. Episcopal ordination, and episcopacy itself, are but institutional reflections of something greater. Episcopacy is but a way the corporate Church has of tying her knot of unity. The bishop is a nexus. And the order of priests is but a way the Church has of celebrating a corporate act through commissioned men empowered by God through the prayer of the Church. The episcopal ordination is but the seal the Church sets on her corporate will and intention. The intention is the primary matter. The essence of the Eucharist is that the Church celebrates. The essence of the Church is that it is the mystical body. And these essential things we have seen have no part in Pan-Protestantism.

Intercommunion is a contradiction in terms. It is impossible to say "we celebrate" at an intercommunion service. "We" means a corporate union, a common faith, a common intention. "We" doesn't mean several people under one roof who would like to be together, and who ought to be together, but who differ among themselves about essentials of the Christian faith and who are not bound together in Christian order. "We" means that the whole Church is focused in an eternal act which is being entered into by this congregation here present as a part of the eternal body of Christ.

THE EUCHARIST, then, is an expression of oneness, not a road to oneness; the consummation of unity, not a means of unity. There is a grave tendency that the Sacrament instituted in the shadow of the Cross will be used as a bit of fancy meaningless ritualism by those who utter its words, but have neither faith in the words they utter nor knowledge of their spiritual import. To celebrate an intercommunion service is to use the sacrament as the Indians used the peace-pipe—to be smoked at parley. The Eucharist is not a salt cellar to be so used that we may say "We have taken salt with them and are therefore at peace." The Eucharist is the heart of our corporate Christian life—let us not wear that heart upon the sleeve of a meaningless, friendly gesture.

Anglo-Catholics are deeply impressed with the movement toward Christian union. It is of the Holy Spirit. It is an answer to our deepest longings for an outward expression of our claim that the Church is one. But we also claim that the Church is holy, and also that it is Apostolic, and also that it is Catholic. And we believe that there can be no real, lasting, genuine union save in that Catholic Church of which our Anglican communion is historically and spiritually a part. In the building of Pan-Protestantism we can see no foundations for an eternal city, nor can we see the rudiments of that Church which our Lord founded, and the Apostles spread,

and in which the saints lived and for which the martyrs gave their blood as holy seed. Communion with Pan-Protestants, as long as there is such a gulf between our faith and theirs, is for us impossible, for communion is oneness in the mystical body of Christ, not separateness in Him.

For the Evening

By Edith M. Almedingen

ONE EVENING I spent some time in the garden. At its bottom there stands a low hedge which separates it from a field, and the latter is dotted all over with oaks and is broken by a rather wild stream in the middle. There is something of a footbridge, and an old hornbeam grows there, and also an elm, tall and plummy, and a stubby holly tree. Beyond the field is a road you cannot see, and, further on, you can glimpse the wooded hill of an adjoining estate. Limes grow on its top, and two of them form something of a fantastic arch: the evening sky looks exquisite through that opening.

When I went down the garden, the sun had already set. The sky was still burnished in the west, but the violent crimsons and purples were slowly paling away. Here and there a bolder scarf of purple-red still hung across the pale green and primrose cloud washes, but these scarves were getting fainter and fainter as I watched.

But, although the sun had set, the field and the wood beyond held some light of their own and that stubbornly. It was that curious, tender, pearl-grey light which comes across the grass and steals upon all running water "in that strange and splendid hour 'twixt the sunset and the night." It looks as though the earth had taken a fragment of the sunset to her breast and, reluctant to let it go, dispensed it in a delicate pale dole. So the oaks looked as though someone had passed by and spilt misty red and dull gold all over them, and the hornbeam suggested some enchantment not possibly born in the mind of man, and the broken patches of the river, which is all I can see from the stile, looked now deep yellow, now vaguely silver, and, very slowly, those lights were gathered up into shadows; and then for a brief moment, light and shadow were at one, curiously, in a friendly and most eloquent intermingling.

Behind me a very old spruce tree stirred in the evening wind. I went back and leaned against his friendly old bole. The field became vaguer and vaguer and soon the oaks were no more than dark blurs and the outlying fringes of the wooded hill vanished, too. It got colder. I heard an owl not far away and something scuttled under my feet. I stood still; there is a friendly and wise toad, now living in the ground, and I would have hated to disturb him. I saw him for a brief instant—or rather I guessed that he was staring up at me with his bright, beady eyes.

I would not have disturbed anyone at that moment. For the evening had its own grace, and perfect peace was its watchword—to be accepted without any questioning.

And it was also an evening that made one think of the glory of God.

Thoughts turned peaceward. My keeping quiet for the sake of a friendly if timid toad was, certainly, not enough. Peace for the whole world, forgetfulness of all personal enmity, all injuries past and present, seemed to be the urgent demand made by the field, the evening sky, the water, and the dreaming trees.

My eyes could see no light whatever, but a great Greek

(Continued on page 752)

The Coöperative Parish Plan—Tried and Tested

A Solution for the Church's Rural Problem

THE FOUNDER of The Coöperative Parish began his work in Cecil county, Md., eight years ago. He soon discovered that the Church was not making any definite progress, because the individual parishes were too small and too poor to command the services of the type of rector needed. A clergyman must be economically secure and feel that he is being paid a salary commensurate with the service he is rendering if he is to make a parish his life work and concentrate on its growth. As a result the parishes had to take anyone who came along. They soon found out they did not want those who were content to stay and the capable men moved on at the first offer of a better cure. The average incumbency of a rector was less than two years and many times a parish went for months without the services of a pastor. Under such conditions it is remarkable that the parishes retained any spark of life at all.

The idea of the coöperative parish plan was not to have simply another associate mission. It was to combine a group of small, weak, rural units into a greater coöperative parish without destroying the separate identities of the individual parishes. This was accomplished by the formation of a council composed of a vestryman appointed from each parish concerned. The council selected the treasurer for the coöperative parish. The treasurer had charge of the salary fund into which each group paid the money ordinarily given directly to the clergyman serving it. From this fund are paid the salaries of the rector, curate, and any other assistants. The salaries are fixed by the council. The salary fund is the only regular common financial effort of the groups. All other financial matters are handled by each parish in accordance with the method in vogue before the coöperative parish came into being. It is the intention that an effort be made to build a surplus in the salary fund to take care of an emergency when one or more of the parishes might, for a time, be financially crippled and forced to reduce salary payments.

The idea was also held from the beginning that individuals might be interested financially in the coöperative parish work to a greater extent than they could possibly or rightly expect to be interested in an individual unit. This was proven when a Churchman of considerable wealth established his permanent home within the boundaries of one of the parishes. His contributions through regular parish channels were tiny when compared with the possibilities of his "giving." When sufficient time had elapsed to enable him to observe for himself he was approached and the coöperative parish plan explained to him in detail. At present his individual contribution to the salary fund is more than the entire yearly budget of any one of the parishes in the days when they stood alone.

The council, after due consultation with the various vestries, has the power to fill vacancies in the rectorate of the coöperative parish. The curates or vicars and any other assistants are the rector's responsibility and choice.

The advantage of the plan is that each of the clergy concerned has the help and experience of the others in solving the problems in the work of his own particular oversight. Through this the parishes profit mutually. In the case of a vacancy in the clerical staff the rector is responsible for the maintenance of services, at least, in the vacant parish until a new man can be secured. This prevents any loss of interest

or let-down in the work. The same also applies when vacations are being taken.

When the plan went into effect three parishes, whose physical surroundings had all the aspects of a truly rural work, were included. One church was located in the county seat, a fair-sized town. Another was in a tiny hamlet. The third stood absolutely alone on a hill-top in the open country. The total active communicant list of the three was 77. As after developments indicate, many more "confirmed" persons lived in the communities, but because of parochial ups and downs had lost their interest. They never set foot inside the parish church, let alone subscribe to its budget. The staff consisted of the rector, a young deacon who had been assigned by the Bishop to one of the parishes, and a youthful layreader, who charged merely his traveling expenses for his labors. Until the deacon was advanced to the priesthood the rector was responsible for all celebrations of the Holy Communion and scheduled the services so that the deacon and layreader were used alternately at places where he could not be. When the deacon became a priest, his parish, evidently not fully understanding the scheme, called him as its rector. The young man, however, continued to lend his entire personal coöperation to the plan and the general idea went ahead.

In 1933 the plan received and stood a severe test. The closing of the banks made money very scarce and it was evident, for the time being, that the coöperative parish could furnish a bare subsistence for only one priest. The rector arranged a schedule of services so that the young priest, with the aid of the lay worker, could take care of the entire field. He was granted a leave of absence and, being a former officer, went back on duty with the United States army in command of a Civilian Conservation Corps company. His army duties took him far afield but reports were made to him and advice returned by mail. The parish in the tiny hamlet had been hit so hard that it wanted to fold up entirely. There was, however, a boy's school in the town and the rector had hopes of eventually securing the attendance of the Episcopal boys at services. When he received the alarmed report of his assistant he wrote the vestrymen and persuaded them to keep their doors open, contributing whatever they could to the salary fund.

A YEAR passed. The financial situation became less stringent. The young assistant had an opportunity to make a change and asked the rector if he wouldn't come back to take over. As soon as the rector could arrange his release from the army he returned and stepped back into the parish work as easily as if he had just been away for a weekend. Not a bit of the ground gained in the parish in three years had been lost.

While the rector was absent from the parish the school in the hamlet had changed headmasters. The new director was a Churchman and, at a conference, he agreed with the rector that the Episcopal boys ought to be permitted to attend the service of their own Church on Sundays. The change had to be made gradually and at the present time, with the exception of one Sunday each month when they have a well-known preacher at a service in the school chapel, there are 50 or 60 of the boys and several masters in attendance. Also, each year, several boys from the school are prepared and presented to the Bishop for confirmation. What a shame it would have been had that little church, standing alone, been

forced either into closing or into the acceptance of irregular services! It would have lost the opportunity of reaching those school boys from all parts of the country; and this work is infusing new life into it.

FINANCES gradually improved and the original lay worker, who had entered a nearby Seminary to study for the priesthood, was ordered deacon and became the curate. Another lay worker was secured and the staff reestablished. The schedule of services in the parish was arranged so as to give each unit as great a share of the rector's presence as possible at public worship.

For over seven years the plan has been functioning. Not once in those years has any one of the participating parishes missed its scheduled service. The work has grown from one of the smallest to the largest in the entire diocese of Easton. There are now 564 communicants in good standing and 917 baptized members. One Sunday morning, in the church standing all alone in the country, St. Mark's, Aikin, 17 were baptized in a single group. Last Easter even 25 were in the group baptized there and nine more received the same sacrament at Trinity, Elkton, on the same day. One of the units, Trinity church, Elkton, has grown to be the second largest single parish of the diocese. It could stand alone, of course, but it realizes that it owes its growth to the coöperative plan and there will be no suggestion of separation until the time comes when all the units are strong enough to go their way alone. One year there were 44 persons presented for confirmation. Forty of them were in one parish. It was the largest class ever confirmed in the history of the diocese. As if to show it was not just "a flash in the pan," 40 more were presented the following year. Since the plan was put into effect no unit of the coöperative parish has received any aid from the diocese. This was during the worst financial depression we have ever known. Before that time all of them were in the class of aided parishes. During the last every member canvass one of the parish units had a team of 20 men making its successful budget drive. Before the coöperative parish plan came into existence that parish was hard put to it to find eight men to serve on its vestry. The same conditions, with variations of numbers, applies to every parish of the group.

With the coöperative parish plan each unit has the services of three men—the rector, the curate, and the lay worker—and cannot help but move forward under such stimulation. Experience seems to show that the plan works best with a combination of three units. They need not be contiguous though that would be an advantage. The plan has revived the usefulness of the order of deacons. With one or two of these groups operating in every diocese of the Church the annual crop of those newly ordained could be absorbed every June. Each would be permitted the privilege of serving his full year or two as a curate in the diaconate, under the direction of an able priest, and not rushed into the priesthood with no apprenticeship at all.

THE COOPERATIVE parish plan is something that does not depend entirely upon the personality of one man for its development and progress. It can never be greatly retarded by intervals between rectorships. The curate or the lay worker could hold it together and the new rector could begin right where the old one left off. He would not find it necessary to start all over again. It is a challenge to the priesthood, for the rector as executive head is vitally interested in the progress of each parish because the success of one is the success of all; and under this plan his combined work is as

big, as desirable, and as full of incentive and possibilities as any of our "large city parishes." The work is of such magnitude and interest that the highest type of men should be attracted and held by it.

The plan is the salvation of the tiny parish in the time of financial stress.

With the coöperative parish plan we have a strong, cohesive, permanent work of the Church without destroying any of the historical individuality or prerogatives of the parishes combined. Its flexibility is so great that in hard times a rector could handle it alone and be paid enough to make it a job worth keeping and working extra hours for, and when the sun of prosperity shone again expansion of clerical help would be automatic and imperative.

For the Evening

(Continued from page 750)

early in the Christian era scanned the heavens of his own country, watched the sun drop into the southern seas, and remembered the Light of the world:

"Now, ere day fadeth quite
We see the evening light,
Our wonted hymn outpouring,
Father of might unknown,
Thee His Incarnate Son,
And Holy Spirit adoring. . ."

And from the north of Italy, at a time when the barbarian had the whole of Europe locked in his ruthless embrace, when the dark ages of history were dawning upon a war-tired world and of home there seemed none with every shred of olden civilizations thrown into the cauldron of a seemingly vicarious destructive force, yet another great soldier of Christ was able to pour out his trust in God's goodness—at eventide:

"O Strength and Stay, upholding all creation,
Who ever dost Thyself unmoved abide . . .
Grant to life's day a calm, unclouded ending,
An eve untouched by shadows of decay,
The brightness of a holy death-bed blending
With dawning glories of the eternal day."

AS I TURNED my back on the old spruce, I felt thankful. Because any evening is but a threshold to something so great and bright that our minds cannot grasp it, because it holds the earnest of a good promise, because it is so deeply symbolical of that evening to which all of us must come, please God, with our trust undimmed, our love unweakened, and our hope brighter than it had ever been. And on certain earthly evenings this promise seems to breathe forth with every stirring of the wind from the west.

I think it was somewhere in the catacombs that I once saw an inscription on a very early Christian tomb which ran something like this: "With the evening of life close upon us, the dawn of eternal love breaks radiant and strong, and the very last sunset our eyes rest upon is a herald of a sunrise which will know no setting."

That evening was full of the sound of lapping water by the tiny gray bridge, the ancient oaks rustled softly in their own dreams, the sky moved toward its new life, dark and mysterious, and the field lay quiet, blue shadows folded across it, and the word came back to me—"at evening-time there shall be light"—not the light our eyes can see, but the never kindled eternal light—"wherein we shall know ourselves even as we are known."

The Seamen's Church Institute

By Ruth W. Talmage

National Office Secretary, Seamen's Church Institute of America

A COMPOSITE picture of the buildings housing the work represented by the Seamen's Church Institute of America would show a very irregular outline and a hotch-potch of architectural designs. Some of the institutes are five stories high, others three, and a few house their activities in simple one-story buildings.

Each institute is managed by a local board of directors, which in turn nominates one of its members for election to the board of the Seamen's Church Institute of America, a national organization incorporated under the laws of the state of New York. The institutes affiliated with this national organization are situated in Boston, Newport, Philadelphia with its branch at Port Richmond, and in Charleston, S. C., on the Atlantic coast; in Tampa, Mobile, New Orleans, Houston, and Port Arthur on the gulf coast; in San Pedro, San Francisco, and Stockton on the West coast; and in Honolulu in the Hawaiian islands.

While the emphasis on particular phases may shift from port to port, varying to meet local needs, all institutes in common offer seamen coming off the ships a hearty welcome at their doors, warm, lighted rooms for reading and writing to the folks at home, and facilities for simple games and wholesome recreation. If there is not a chapel in the building, clergymen from the local churches hold services on Sunday, or the men are invited and encouraged to attend churches in the vicinity.

Only nine of the institutes provide beds for seamen, the remainder being in ports where the men return to the ships. Six of the affiliated institutes have restaurant service or lunch counters; two give free use of the galley and dishes to the seamen, who run their own "stew-pots"; while another offers free coffee to men sleeping in the building.

During the last year these institutes in addition to their regular counter service gave 55,424 meals to destitute seamen. The buildings with sleeping accommodations furnished 63,081 lodgings free during the same period.

Since the termination of an arrangement by which each institute made a contract with the government to provide for needy seamen through federal relief to transients, these institutes have been limited, in the amount of relief they can give, to the funds received for this purpose from local community chests, their own boards of directors, and friends of the work for seamen in the communities and throughout the Church.

For the purpose of coördinating these various efforts into one philanthropic endeavor of the Church, the incorporation of the Seamen's Church Institute of America was authorized by General Convention of 1919. The accompanying resolution also endorsed the general observance of annual sailors' day.

THE OPPORTUNITY for service is great, and the need for improved facilities and Seamen's institutes in other ports is increasing. Requests to open up new work in this port or that are constantly coming to us. In addition, out of the storms and strife of the past few years has developed the need for a greater measure of coöperation with other national agencies in the field of seamen's work.

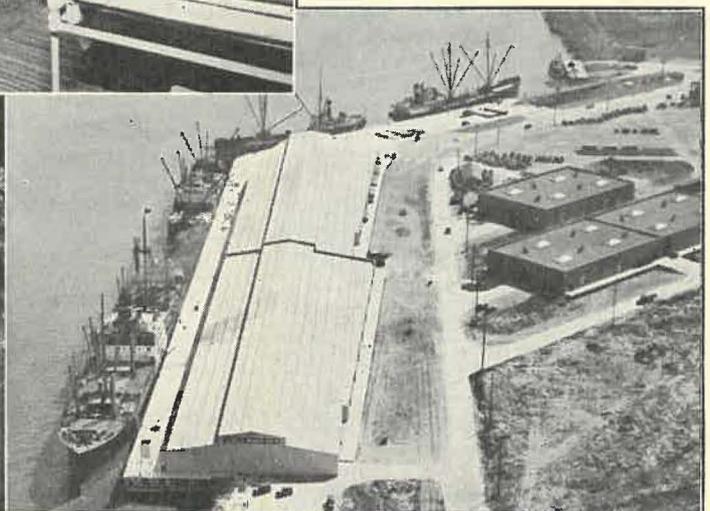
Such coöperation, to be of value, will make heavier demands upon our national office and call for increased support. As the people of this land emerge from the depression, and funds are once more released from the bare necessities of life to the luxury of giving, the Seamen's Church Institute of America hopes to be able to grasp these opportunities.

Men of the sea will continue to come ashore, perhaps weary from struggling with cold and storm, looking for warmth, cheer, safe companionship, and letters from home. Will they find them?



INSTITUTES

Upper—Retired seamen, beneficiaries of a special endowment fund for aged and disabled mariners, Philadelphia Seamen's institute. Left—Seamen's institute, Honolulu. Right—West coast wharf, with Seamen's institute in the background. It is the small building surrounded by motor cars.



BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Canon Daniels' Hymn Supplement

SONGS OF PRAISE FOR AMERICA. A hymn supplement for all Churches. Including a short psalter with canticles simply pointed. Edited by Louis E. Daniels, D. Sac. Mus. Oxford university press. \$1.00.

THIS HYMNAL is intended to be used as a supplement to the Hymnal, or to any other American hymnal already in use. It contains 136 hymns, all but a half dozen of which have been selected from the fine hymnal widely used in England called *Songs of Praise*, thus bringing into American use an excellent body of words and tunes not generally known and not otherwise easily available in this country. If a very few of these hymns seem but vaguely religious it should be remembered that the book has been prepared for the use of "all Churches"; but it will be recognized that most of the material is of the best there is for the use of the Episcopal Church.

Special care has been taken to find hymns pertaining to social service (including national and international hymns), of which the following are of particular merit: Chesterton's "O God of earth and Altar" set to "King's Lynn"; Whittier's "Thine are all the gifts, O God" set to "St. Aidan"; Studdert-Kennedy's "Close by the heedless worker's side" set to "Exon"; and his "When through the whirl of wheels" set to "Lombard Street"; Thomas Hughes' "O God of truth" set to "Martyrs"; Clifford Bax's "Turn back, O man" set to "Old 124th"; Milton's "The Lord will come and not be slow" set to "Coleshill"; and John Oxenham's "Peace in our time, O Lord" set to "Pax," a strong, fluent tune by an American, G. Winston Cassler.

Carols and hymns for children make up another important division of the book, among the best of which are: William Canton's "When the herds were watching" set to "Gamble"; the 15th century "Unto us a boy is born" set to "Puer nobis"; Dearmer's "Jesus, good above all other" set to "Quem pastores"; the 17th century Austrian "He smiles within his cradle" set to "In der Wiegen"; the 15th century English "This endris night" with its traditional melody; Christina Rossetti's "In the bleak midwinter" set to Holst's "Cranham"; and "To us in Bethlehem city" with its traditional tune "Eia."

In other classifications of the book appear these excellent words, all mated to tunes of at least equal merit: Crossman's "My song is love unknown"; "A brighter dawn is breaking" written for *The English Hymnal*; Christina Rossetti's "What are these that glow from afar"; G. K. A. Bell's "Christ is the King"; the Communion hymns, "Lord enthroned in heavenly splendour," "Strengthen for service, Lord," and "Wherefore, O Father, we Thy humble servants"; Milton's "Let us with a gladsome mind"; Petrus Herbert's "Now God be with us"; John Oxenham's "In Christ there is no East or West"; George Herbert's "King of glory, King of peace," his "Let all the world in every corner sing," and his "The God of love my shepherd is"; Donald Hankey's "Lord of the strong, when earth You trod"; Henry Vaughan's "My soul, there is a country"; the Tate and Brady "Through all the changing scenes of life"; and the Sarum Primer "God be in my head" set to "Lytleton" by Sidney H. Nicholson, which is, of the four or more tunes for this, the best for congregational singing. The six fine plainsong tunes included are of the simpler kind which are syllabic, or nearly so, and appear with their traditional words.

Still other capital tunes which must be mentioned are "Forest Green"; "Rhosymedre"; "Mont Richard"; "Martins"; "Pressburg"; "Salve festa dies"; "Blencathra"; "Iris"; "Kingsfold"; "Selma"; "Bunessan"; "Ramothe"; "Llangollen"; "England's lane"; "Alberta"; "Farley castle"; "Whitehall"; "Fragrance"; "St. Columba"; and "Hyfrydol." Many of these are set to words which are familiar to us all. They are a great improvement over the well-known tunes usually sung. Sixteen descants are provided, most of them for good familiar tunes.

After listing the above titles to show just what this reviewer means when he speaks well of this book, the writer finds he has mentioned nearly half of the 136 numbers as being the things of which he can speak with enthusiasm; and in practice he would find much of the other half useful.

The short psalter in the back of the book, containing the canticles for Morning and Evening Prayer, and 23 Psalms pointed for speech-rhythm chanting and set to suitable Anglican chants, is perhaps the most significant part of the book, and is something for which many of us have been waiting for several years. It is the first appearance in print of some of the American Prayer Book version of canticles and Psalms, pointed according to the style which has come into wide use in England during the past several years, and which is represented by such psalters as *The English Psalter*, *The Oxford Psalter*, and *The Parish Psalter*.

While there is no pointing possible which will not present some difficulties, this pointing can be said to present the least difficulty and the most help for those who would sing the unmetrical poetry of the Psalms, and preserve in the singing the natural and beautiful sounds of the sense and rhythm of the words. The directions for chanting provided in the introduction are clear and brief. Especially to be commended is the arrangement of verses in the *Te Deum*, which is the best this writer has found in any psalter. The canticle usually sounds badly mismated to its music when chanted, but this version presents no awkward verses. The Psalms here presented are suited in number and selection to the use of a parish church, and include as many as most parish churches should attempt to sing.

The use of the pointing will help bring in a new day for Anglican chanting in this country for the many people who know and care what chanting is all about. RAY FRANCIS BROWN.

Disappointing Books on a Vital Subject

PIUS XI AND WORLD PEACE. By Lord Clonmore. Dutton. Pp. 303. \$3.00.

PIUS XI: APOSTLE OF PEACE. By Lillian Browne-Olf. Macmillan. Pp. 239. \$2.50.

NEITHER of these volumes, despite their titles, has much to say on the specific problems of war and peace.

The former is a readable introduction to the policies of the present Pope with respect to the Roman Catholic Church and public affairs, chiefly in European countries. It is prefixed by a short biography which moves rather pleasantly. The picture of Fascism brings out favorable features which are generally overlooked; one wishes therefore that the same desire to weigh *pros* and *cons* had animated the treatment of Spain and Russia. The section on England and Anglicanism is rather petulant.

But one realizes that Lord Clonmore has written what might have been a very good book (had it not suffered from certain obvious defects) when one turns from it to the other volume under consideration. Mrs. Browne-Olf is a Chicago woman who set out to pay a visit to Rome armed not only with a passport and check-book but credentials entitling her to a papal audience. The researches which she prosecuted over a period of three years have enabled her to produce a life of Pius XI which mentions enough proper names to fill an index of 13 pages; but even the effect of this laudable industry is lost in a general atmosphere of sticky and unintelligent piety. T. S. K. SCOTT-CRAIG.

One View of Recent American Literature

I HEAR AMERICA: Literature in the United States Since 1900. By Vernon Loggins. Crowell. \$2.50.

FORTY-FIVE critical sketches of American writers, classified under a dozen heads, each with a separate introduction of its own, and the whole supplied with an elaborate bibliography. Dr. Loggins has tried to do each of his authors complete justice—but has he quite done justice to the America to which he is listening? It is true, for instance, that *Winesburg, Ohio* is Mr. Sherwood Anderson's "masterpiece" (p. 155), but it is not true that the book is a "true and complete" picture of Winesburg; every character in it is psychopathic, and American towns populated wholly by the insane are not common. On the other hand, Dr. Loggins is not afraid to say that even the elite "few" are bound to respect and admire the art of Mr. Booth Tarkington.

E.

NEWS OF THE CHURCH

Plans for Catholic Congress Prepared

Will Be Held in Evanston October 11th to 13th With Fr. Damrosch as Chairman

EVANSTON, ILL.—Plans are nearing completion for the first Catholic congress to be held under the auspices of the newly formed American Church Union. It will be conducted October 11th to 13th at St. Luke's pro-cathedral, Evanston.

The congress Mass will be celebrated in St. Luke's on October 12th, when the Rev. Dr. Granville M. Williams, SSJE, rector, Church of St. Mary the Virgin, New York, will be the preacher. An innovation of the congress will be a children's Mass, at the Church of the Atonement, Edgewater, and a conference for young people.

Another innovation will be a Mass and corporate Communion on the morning of October 13th, for the priests attending the congress. The Mass will be followed by a breakfast at which the Rev. Dr. Alan G. Whittemore, superior of the Order of the Holy Cross, will be the speaker.

Speakers at the congress will include Prof. Hoxie N. Fairchild of Columbia university; the Rev. Otis Rice, rector of St. Barnabas' church, Irvington, N. Y.; the Rev. Dr. William Henry Dunphy of the Philadelphia Divinity school; the Rev. Joseph Fletcher, Cincinnati; the Rev. Daniel Corrigan, rector of Zion church, Oconomowoc, Wis. Bishop Stewart is scheduled to welcome the congress if his health permits.

The chairman of the congress is the Rev. Frank Damrosch, rector of St. Paul's church, Doylestown, Pa. The local chairman is the Very Rev. Gerald G. Moore, dean of St. Luke's pro-cathedral. The Rev. William S. Lander, Rosemont, Pa., is secretary. Fr. Damrosch met with the Chicago committee at St. Luke's on June 21st, to make the final arrangements so far as local plans are concerned.

St. John the Divine Sisters to Give up Care of Girls' School

COOPERSTOWN, N. Y.—After this June, the Sisters of St. John the Divine will no longer be in charge of St. Christina school here. The school has been operated under the Susan Fenimore Cooper foundation of the diocese of Albany. Trustees of the Cooper foundation, of which Bishop Oldham is president, have elected Miss Louisa H. Lawton principal of the school. She will take over the management this fall.

St. Christina's is a Church boarding school. It is designed to furnish home atmosphere, with year-round residence when desired. Its curriculum meets the requirements of the state of New York.

Consecrate Bishop-Elect Carpenter on June 24th

NEW YORK—The Rev. Charles Colcock Jones Carpenter, Bishop-elect of the diocese of Alabama, was consecrated on June 24th by the Presiding Bishop, Bishop Bratton of Mississippi, and Bishop Mikell of Atlanta. The ceremony took place in the Church of the Advent in Birmingham, Ala.

Bishop Clingman of Kentucky and Bishop Gribbin of Western North Carolina were the presenters, and Bishops Mitchell and Lawrence were the attending presbyters. Bishop Barnwell of Georgia read the litany. The deputy registrar was the Rev. James M. Stoney.

Pension Fund Benefits Are 42% Greater Than Promised, 20th Annual Report Proves

NEW YORK—The present benefits being paid by the Church Pension Fund of the Protestant Episcopal Church are approximately 42% greater than originally promised according to the 20th annual report of the fund, which was issued June 20th. The fund, of which William Fellowes Morgan, Sr., is president and J. P. Morgan is treasurer, has assets with a book value of \$32,908,538, and a market value of approximately \$1,200,000 in excess of that figure, as of December 31, 1937.

The total actuarial reserve liabilities at the end of 1937 were \$29,851,847, with an excess of assets over liabilities of approximately \$3,000,000. The average interest earned on the mean ledger assets during the year was 3.44%.

Bradford B. Locke, executive vice-president of the fund, reporting on administrative details, states that the annual pension roll is now \$1,306,000, compared to \$670,000, the total 10 years ago. During the past year 255 new pensions were granted, of which 85 were age allowances, 38 were disability allowances, 88 were to widows, and 44 to minor orphans.

The total new grants during the year amounted to \$144,157, in addition to 28 immediate death benefits of \$1,000 each to widows of clergymen dying in the active service of the Church.

Detroit Church Receives \$1,000

DETROIT—In 1928, the total debt of St. Alban's church, Highland Park, was \$25,000. During the last 10 years it has been lowered to \$2,900. The 30th anniversary of the founding of the church was observed on June 12th, and in the course of the evening O. R. Candler, chairman of the St. Alban's finance committee, made an announcement that surprised even the rector, the Rev. Milton S. Kanaga. Mrs. Mary A. Findley, one of the oldest parishioners, had just presented a check for \$1,000 to apply on the debt.

Kenyon's Bexley Hall Will Continue in '39

Trustees Intend to Hold School on Basis Permitting "Greatest Help to Whole Church"

GAMBIER, OHIO—Bexley hall, theological school at Kenyon college here, is definitely to continue, it was announced after the annual meeting, June 11th, of the trustees of Kenyon college. A resolution embodying this intention was passed at the meeting.

It reads: "We, the trustees of Kenyon college, are conscious of our responsibility for developing a program for Bexley hall which will fulfil the highest ideals and traditions of the past history of our seminary, and also enable this institution to be of the greatest help to the whole Church in meeting the problems concerned with theological education, and with the General Convention Committee on Theological Education.

"In the meantime, it is our purpose to maintain Bexley hall on a basis which will enable it to be of the greatest usefulness to the Church."

Next year marks the 100th anniversary of the building of Bexley hall, and so the trustees have voted a celebration to commemorate the centennial and to honor the memory of Bishop McIlvaine. A special committee was appointed to study and report on the present and future status of Bexley hall. Funds were appropriated for this purpose.

B. A. DEGREES GIVEN TO 50

On commencement day, June 13th, 50 graduates received the degree of Bachelor of Arts. The degree of Doctor of Sacred Theology in course was conferred upon one student, and honorary degrees were conferred on several other persons. Dr. John F. Fulton of Yale university delivered an address, as did Thomas S. Matthews.

Later, at a luncheon, Clan Crawford of Cleveland spoke. He referred to a statement made to him lately that there was no room in American education for what is called the sectarian college.

"But," answered Mr. Crawford, "the republic of letters and the kingdom of heaven are not modern totalitarian states, each driven to bring about the destruction and assimilation of the other; each making insatiable and exclusive demands upon the loyalty of its subjects. They are, rather, realms of the human spirit which transcends mundane geometry. Each exerts its proper sway throughout the territory of the other and is best served by those who bear true allegiance to the other."

President Chalmers afterward made an announcement that a chaplain in residence for Kenyon college would be on hand for the beginning of the next college year. The college has been full during this year.



"BAREFOOT PILGRIMAGE"

These New Rochelle young people, under the leadership of the Rev. Wendell Phillips (pointing at extreme right), started out barefoot on a visit to the French Church du Saint Esprit, New York, commemorating a similar pilgrimage made by French Huguenot settlers to New Rochelle 250 years ago. Our correspondent states that they put on their shoes en route, but here is incontrovertible evidence that at some point in the course of events they were on 61st street with their shoes off. A further note of mystery is added by the sign on the church in the picture, which reads "Sixty-first street M. E. church." Did the young people perchance miss their goal after all? (Wide World Photo.)

Los Angeles Daughters of King Are Collecting Money to Build Touring Mission

LOS ANGELES—A mission on wheels is the hope of the Daughters of the King of this diocese; and though begun not long ago, their trailer fund is already more than half large enough. The fund was begun after the Daughters had heard Bishop Gooden speak enthusiastically of the great use to which a chapel trailer could be put.

Some of the junior chapters, and a few of the senior, have made banks from little toy trailers. These stand on tables at meetings, inviting gifts. One member put the equivalent of all the postage stamps she uses in her trailer fund. Another handed the treasurer a bag containing 500 pennies.

Since the Daughters of the King are not allowed to raise money as an organization, it is only by personal self-denial or the solicitation of friends that they can do this.

The trailer is to be built for easy transportation and is to contain complete living quarters and a small chapel which will really be a chancel when large out-of-doors services are held.

Since there are many communicants and isolated groups who long for the happiness of a church but cannot possibly finance one, a roving priest in this trailer would have a large mission field. He could even reach summer resorts and CCC camps.

Kemper Hall Graduates 24 Girls

KENOSHA, WIS.—When commencement came to Kemper hall here on June 10th, it found 24 girls ready for diplomas. Bishop Ivins of Milwaukee, president of the board of trustees, made the presentations. Bishop Whittemore of Western Michigan delivered the sermon, declaring that true success in life is obtained only by the reverent use of the gifts of the Holy Spirit.

Pilgrims Walk Over 18-Mile Route As Ancestors Did 250 Years Ago

NEW YORK—The town of New Rochelle, settled by Huguenots 250 years ago, had an odd ecclesiastical event among the several celebrations of its birthday, beginning on June 11th. Twenty-four young people walked 18 miles, from Trinity church, New Rochelle, to the French *L'Eglise du Saint Esprit*, on East 61st street, New York City.

The boys and girls had planned to go barefoot, according to the tradition of their ancestors who founded the town; and thus made their start. A downpour of rain caused them to have recourse to their customary footwear. However, in spite of the rain, they all refused to ride in the bus which trailed them in case of too great fatigue.

The young people left New Rochelle at 8:30 A.M., led by the rector of Trinity church, the Rev. Wendell W. Phillips. They arrived at *L'Eglise du Saint Esprit* at 1 P.M. Here they were received by the rector, the Rev. Dr. J. A. F. Maynard, who held a short prayer service for them. They then returned to New Rochelle by bus.

Young People's Conference to be Held in Montana July 5th to 10th

HELENA, MONT.—The third annual young people's conference of the diocese of Montana will be held July 5th to 10th at Templod Hills, which is near Livingston. Bishop Atwill will address the general assembly each morning on the theme of the conference, My Partnership With God.

Other courses to be offered are My Share in the Partnership by the Rev. H. M. Wilson, Epochs in Church History by the Rev. H. N. Tragitt, and How We Got Our Bible by the Rev. T. W. Bennett.

Says Free Thinking is Being Strangled

Bishop Essex Scores Dictatorships in Address at Commencement of Seabury-Western

EVANSTON, ILL.—Free thinking and intellectual liberalism are being strangled at the present time by dictatorships and domination of the individual by governments, Bishop Essex of Quincy declared June 17th at commencement exercises at Seabury-Western Theological seminary here.

"The great war did not make the world safe for democracy," said Bishop Essex. "Rather there is today a world-wide usurpation of free thinking and of intellectual liberalism. Three powerful dictatorships threaten to destroy religious and political freedom. In our own country there is cause for apprehension when so many look to the government for regulation and regeneration.

"Let us remember also that Christianity has thrived in history under different forms of government. The Christian as such is not committed to a particular kind of secular polity. But we cannot make truce with any government which considers religion mere superstition and God a figment of the imagination. As Churchmen we consider each human personality an end in itself, a free moral agent. To deny this is to reduce the people to the level of moral and mental ciphers."

INDIFFERENCE AT ROOT OF ILLS

At the root of all social and national troubles, said Bishop Essex, "lies the indifference and weakness, the spiritual and social incompetence of unregenerated, discouraged, faithless men and women. The world is not sick of Jesus, but of His pale and enfeebled representatives."

The Rev. Walter H. Stowe of Philadelphia received the honorary degree of Doctor of Divinity for historical work in the Church. The commencement marked the conclusion of the work at Seabury-Western of the Rev. Dr. Frederick C. Grant, dean and president. September 1st, he assumes his duties as head of the department of New Testament at Union Theological seminary, New York.

FULLBLOODED INDIAN GRADUATES

The first fullblooded Indian ever to complete the full course at Seabury-Western was in the 1938 class. He is Harold S. Jones, a Sioux from South Dakota.

Immediately after his graduation on June 17th, Mr. Jones expected to return to South Dakota to be ordained and to work among his own people under Bishop Roberts. It has been his life-long ambition to become a priest of the Church and to work among the Indians. His grandfather, the Rev. William Holmes, was one of the first native Episcopal priests among the Sioux.

Mr. Jones took his academic work at State Teachers' college, Aberdeen, S. D. He holds the rare distinction of being the first of his race to be elected president of the student convocation at Seabury-Western.

Safe Refugee Center Is Needed at Anking

Make Arrangements to Use Buildings at Kuling, Because Compounds in City Are Unsafe

By ALICE GREGG

SHANGHAI—The refugee situation in Anking, the Rev. Lloyd R. Craighill has pointed out in a letter to his wife, is much different and more difficult than in other places in the war zone, chiefly because there are no safe places for refugee centers. The St. Lioba's compound and some of the other mission compounds could be used as refugee centers for the remnant of the populace left in Wuhu after the general evacuation before the bombing because these compounds are a mile outside the city walls. In Anking, however, the compounds are all within the walls.

[This report was sent to THE LIVING CHURCH before the fall of Anking by Miss Alice Gregg, correspondent. Since then Mr. Craighill and the other missionaries have been reported safe.]

Early in April Mr. Craighill was summoned by Bishop Huntington from Wuhu to Anking. He was to advise on the refugee center problem. Mr. Craighill proceeded by boat down the coast to a point where he could land and go overland to Nanchang, thence to Kiukiang and Anking. Anking is the second port up the Yangtse above Wuhu, 12 hours by steamer. In order, however, to reach it from Wuhu, Mr. Craighill had to travel to Shanghai, then to Ningpo, and then several days by bus and train to Nanchang and more days to Anking. He almost completed a circle.

MEET TO DISCUSS PLANS

"Last night," he wrote, "after Evening Prayer we had a meeting to discuss plans and policies about refugee work. I had already told what I knew and had experienced of conditions elsewhere, so it came down to a question of what was advisable to do here. . . . It soon became evident that the majority of the group felt it would be unwise to make this a refugee center. There will undoubtedly be some who will stick it out here, but . . . to assemble a large group of refugees here would be leading them to expect a protection we could not really offer. . . ."

"The question still remained: can a place of refuge be provided for the families of staff members of the diocese? Shanghai is a rallying place for that diocese, and Hankow may offer some security for upriver folk, but the Anking diocese has no very obvious place, especially if this hospital compound is considered too vulnerable. Kuling has been suggested as a possible refuge, and I think there is a good deal to be said for it. . . ."

"We met for two hours this morning . . . and finally decided to recommend that such a refuge be provided if possible in Kuling for the families of staff members. We would hope to get the conference grounds in West Valley or some other suitable place, if the scheme is approved tonight, and if the Bishop consents to the plan and to the use of the necessary funds from the China Emergency fund. . . ."

A later letter tells of the approval of the plan. The telephone service enabled

China Relief Fund Total

Touches \$188,001 in June

NEW YORK—The China Relief fund, as reported by the office of the National Council on June 10th, has reached \$188,001.83. The goal is \$300,000.

it to be put through in a little more than 24 hours. The telephone service is still new enough in the diocese of Anking not to be taken for granted.

"Yesterday morning I got Laura Clark on the phone and got her to take the letter as dictated for the Bishop's approval and decision. Then I called Dr. Tooker in Kuling and got a tentative promise of the use of the West Valley conference grounds. Another call to Hankow at 3 P.M. got the Bishop's approval. . . . Another call to Dr. Tooker this morning gave definite consent to the use of the conference buildings. Isn't it wonderful to be able to get quick action in this way over the phone? . . ."

The conference buildings are the property of the Northern Presbyterian mission. They are situated at the opposite end of Kuling from the beautiful government buildings which were erected after Kuling became the summer capital. Across a brook is the American school.

FORMERLY RENTED FOR CONFERENCE

Friends here in America of the Kuling summer conference will know that this is the place that for three years past has been rented for the Yangtse valley conference. Ninety-six conference attendants were assembled there last July when the incident that led to this present war occurred in North China.

Apparently having a presentiment of what was to come, Mr. Craighill continued:

"It will be no small responsibility, looking after all the folk that may assemble there, especially if the storm should come our way later, but I do feel strongly there should be some place for them to go, and it looks as if there might be a better chance to give them some protection at Kuling than in any other available place. It will help to keep the Church families together until the storm blows over. I hope to have Arthur Wu and other capable coworkers to help me see the thing through."

The foreign staff of St. James' hospital stayed on, hoping that the mission would not be bombed and that they could go on performing their deeds of mercy to the victims of the bombings. The Rev. Robin Chen remained with them. All made their own decision, knowing that many hospitals have been bombed.

Church Literature Helps Parish

CHICAGO—Largely as a result of distribution of Forward Movement literature in the parish, St. Paul's-by-the-Lake, Rogers Park, shows an increase of from 30% to 50% in all its activities since January 1st, according to the Rev. Charles T. Hull, rector.

Attendance has increased 30%; baptisms have increased 50%; weddings 50%; and contributions also show a marked increase.

Bishop Stewart Will Recover, But Slowly

Must Remain Six Weeks in Hospital and Then Relax During Several More, Physician Says

CHICAGO—Bishop Stewart is on his way to recovery from the heart attack which he suffered June 6th, according to a statement by Dr. William Birch, physician in attendance at War Memorial hospital, Sault Ste. Marie, Mich., where the Bishop has been since he was stricken.

A long period of rest and care is in store for the diocesan, however, according to Dr. Birch. He is expected to remain at the hospital for the next six weeks at least and then to relax for another period of several weeks. The Bishop's improvement through the past week has been steady. June 13th the change for the better started.

An interesting sidelight on the near tragedy to the Bishop has come from those close to the situation at Sault Ste. Marie. The Bishop had the first intimation of the heart attack upon arrival in the Michigan city on June 6th. He was invited to the home of the Rev. G. A. Blackburn there, and during the afternoon Dr. Birch was called in.

The physician advised the Bishop not to undertake the appointment at Sault Ste. Marie, Ont., that evening; but the Bishop insisted. Dr. Birch, unknown to the Bishop, went over to the Ontario city for the service. He was on hand to administer restoratives when the Bishop finally collapsed, just a few minutes before he was to have gone into the pulpit. This, coupled with the Bishop's strong faith and constitution, undoubtedly saved his life.

Galilee Summer Camp to Open on July 16th at Lake Tahoe, Nev.

LAKE TAHOE, NEV.—The Galilee Nevada summer camp, according to a recent program announcement, is to open July 16th and continue until August 10th. The Bishop of Nevada is director. He will be assisted by Mrs. Chester Root, member of the national executive board of the Girls' Friendly society.

Courses include The Church's Family Ways by Bishop Wilson of Eau Claire, The Art of Public Reading by Miss Rachel Bateman, and Choosing My Life Work by the Rev. H. B. Thomas.

Install Lanterns in Cleveland Church

CLEVELAND—"There is no more beautifully lighted church in America," said Dean Emerson of Trinity cathedral here, after surveying the lanterns recently installed. The lanterns are the gift of H. G. Dalton, made in memory of his wife, Julia K. Dalton, who died August 4, 1935.

At the same service during which he dedicated the lanterns, 18 in all, the dean dedicated a new stained glass window given by William G. Mather. The window is built of 13th century Flemish stained glass.

Archbishop Dissents From Pacifist View

Worry Over International Situation Revealed by Two English Prelates in Their Presidential Addresses

LONDON—Matters vitally affecting the doctrine, discipline, and order of the Church, and particularly the international situation, were discussed at the semi-annual meetings in June of the Convocations of Canterbury and York. Dr. Temple, Archbishop of York, dissented from the view of extreme pacifists.

Both archbishops, in their presidential addresses, evidenced worry over the international situation; and Dr. Temple was very careful to explain just why he dissented, even though holding the extreme pacifists in utmost respect.

Petitions expressing apprehension at certain statements to which the Doctrinal Commission's report has given rise and reaffirming belief in the doctrine of the Church, as set forth in its Creeds, Prayer Book, and Articles, were presented in convocation. The petitions had been signed by one-third of the clergy of the two provinces.

Resolutions were passed welcoming the report, while pointing out that it is not in any sense an authoritative declaration of the doctrine of the Church.

UPPER HOUSE CONSIDERS REFORMS

The upper house of the Canterbury Convocation spent one day considering a series of proposed reforms in the method of episcopal appointments. The Bishop of Chichester has submitted them. Their Lordships, naturally, have a tendency to think that the method by which they were themselves elevated to the episcopate works well in practice, however anomalous it may be in theory.

The lower house of Canterbury Convocation devoted the first two days of its session to debating the status and function of deaconesses. It was agreed that deaconesses may officiate at Church services of a non-sacramental kind in the absence of a priest and with the consent of the bishop and the incumbent. But the majority of the house was against anything in the least suggestive of a feminine priesthood.

WALSINGHAM PILGRIMAGE

Anglo-Catholics to the number of 3,500 went on Whitsun-Monday bank holiday on a pilgrimage to Walsingham in Norfolk. They came from all parts of the country.

In the middle ages the little village of Walsingham rivaled St. James', Compostella, and Canterbury as a place of pilgrimage. Its fame dates from the days of Edward the Confessor, when a certain pious lady dreamed that an angel bade her build in Walsingham an exact copy of the house of the Holy Family at Nazareth.

BUILDS HOLY HOUSE

This she proceeded to do. Additions to the original story declare that the building was done with the aid of angelic hands. For many years the Holy House at Walsingham, with the image of our Lady



GARDEN OF PRAISE

This secluded spot beside the Wilmington, Del., cathedral has been turned into the lovely garden shown in the photograph.

Garden of Praise Blessed by Dean of Wilmington Cathedral

WILMINGTON, DEL.—On Whitsunday the Very Rev. Hiram R. Bennett, dean of the Cathedral Church of St. John here, blessed a garden of praise, the project of Mrs. Irenée duPont who, with the late Bishop Cook and Dean Bennett, conceived the idea of setting apart a waste air space between the north side of the nave and the parish house to be a place of beauty and of praise.

Over 100 perennial plants, native to Delaware, have been placed on the borders of the pavement, and a fountain plays in the midst of the garden. The fountain is inscribed with the names of all the parishes in the diocese. Around the walls are carved verses of the *Benedicite*. The whole is open to the public daily, with benches and restful shade.

It has been commemorated in a book of remembrance, the handiwork of the Rev. William F. Bumsted, a priest of the diocese, who adapted his craftsmanship from a 13th century manuscript in the Bodleian library at Oxford.

which it enshrined, was held in high esteem.

During the Reformation, the shrine was demolished, and since then no pilgrimages have been made until the present vicar of Walsingham, the Rev. A. Hope Patten, rebuilt the Holy House. He has revived the old customs with astonishing success.

Now a pilgrim church encloses the little house and its image. This was blessed on Whitsun-Monday by Bishop O'Rorke, formerly of Accra.

University Helps Men's Club

COLUMBUS, OHIO—Cooperating with the men's club at St. Paul's church, the department of agriculture at the state university has made the improvement around the grounds of St. Paul's neighborhood house a study for one of the classes. Plans have been provided for the work, and now the men's club has raised the funds.

Planting has gotten under way. It is hoped that this corner of the underprivileged section of the city will soon be a beauty spot.

Anglican Rectory in Rome Gets Elevator

Mother and Daughter Present Gift Greatly Needed in Building of Four Stories

ROME—St. Paul's American church in the capital of the ancient Roman empire has a combined rectory and parish house that is four stories high, and so the elevator for the rectory, a recent gift of Dr. Adeline E. Gurd and her daughter, Dr. Patty Gurd Willson, is extremely practical.

Those living in the rectory feel that, besides adding convenience, the elevator will greatly enhance the value of the property. The donors, Drs. Gurd and Willson, live in Paris and Rome.

Rector of St. Paul's is the Rev. Samuel Tyler. Remarking recently in a Sunday sermon on the visit of Hitler to Rome, he deplored the anti-Christian policies of the National-Socialist State, while admitting the advantages *der Führer* has brought to Germany.

"At present," he said, "Rome is doing honor to the head of a great and friendly nation, and we recognize, I am sure, that the government of *der Führer* has done very much for Germany in many different ways—the Germany upon which the treaty of Versailles wreaked a cruel and fanatical vengeance.

EXPRESSES DISAPPROVAL OF POLICY

"But while we Americans, enjoying the hospitality of Rome ourselves, join with her in welcoming her famous guest, it would seem, on this Sunday morning in a Christian church, to be only self-respecting and loyal to our Faith to express the deepest possible disagreement with the anti-Christian policies of the National-Socialist State in Germany.

"Our religion—faith in Jesus Christ and in His way of life—is or should be dearer to us than life itself, and we must needs stand loyally by it when it is threatened and the Christian Church is attacked. However, in spite of the discouraging and alarming things in the world today, which deny to our civilization the right to call itself Christian, it is no time to despair of the present or future of the Christian religion.

"Criticism and persecution beget new experiences of truth and new loyalties. Better a religion which is called in question and threatened, than one which is taken for granted and which is complacent in its false and deadening security.

"We ought to thank God that we today are being called upon to reevaluate our Faith."

Holderness Conducts \$250,000 Drive

PLYMOUTH, N. H.—Holderness school here now has a campaign under way to raise \$250,000 in three years. The money will be used for building and for endowment. Recently the trustees voted to build another dormitory this summer, since they must be able to house 24 more boys if the admission demands are to be met.

Holderness school is now in its 50th year. Notwithstanding the high mortality rate among Church schools, New Hampshire has successfully maintained this and St. Mary's-in-the-Mountains, a girls' school at Seven Springs, Littleton.

Bishop Gilman Makes Plans to Safeguard American and Chinese Staffs in Hankow

NEW YORK—Plans to safeguard the members of the staff in Hankow, both Chinese and American, have been made by Bishop Gilman, and suitable places have been suggested as points of evacuation for women and children. As long as possible, the Bishop reported in an airmail letter of June 6th, three centers will be maintained in Hankow and three in Wuchang.

The final centers will be at the cathedral compound in Hankow and at the Church general hospital and at Boone in Wuchang.

The following members of the staff, the Bishop has written, are determined to remain in Hankow and Wuchang regardless of what the war brings:

Bishop Gilman; Deaconess Gertrude Stewart; Miss Elise Dexter; the Rev. Mother Ursula Mary, OSA; Sister Geraldine, OSA; Sister Eunice, OSA; Miss Caroline A. Couch; the Rev. R. E. Wood; R. A. Kemp; E. P. Miller; John Coe; Arthur Allen; Logan Roots; and Miss Hazel Gosline.

Members of the diocese of Anking now in Hankow also intend to remain. They are Bishop Huntington, Miss Laura Clark, and Miss Mary E. Parke.

In remarking on the decision of these persons, Dr. John Wood of the National Council's Foreign Missions Department stated: "We commend all members of the staff in China to the sympathy and admiration and prayers of the Church."

Boston City Mission Provides Camp Life for Children of City

BOSTON—As a result of its interest in bringing the advantages of camp life to city children, the city mission here has organized St. Andrew's camp, which will be held in the parish house of St. John's church, East Boston, on Mondays through Fridays for the three weeks from July 11th to 29th.

All girls and boys between the ages of 6 and 14 who attend the church schools of St. John's and St. Mary's, East Boston; St. Andrew's, Orient Heights; St. Paul's, Beachmont; and St. Ann's, Revere, that wish to attend will have transportation to and from the camp. Daily activities will include Bible study, nature study, craft work, stories, songs, and games.

To Open Fraternity Camp

BLUE RIDGE SUMMIT, PA.—The summer camp of the Pi Alpha fraternity will, according to an announcement just released, open on July 2d this year and continue until July 11th. Courses in Church doctrine, the Prayer Book, and Church history are to be offered. While the camp is primarily for members of the fraternity, a few non-members will be accepted.

Bishop Sterrett Consecrates Font

EASTON, PA.—Bishop Sterrett consecrated a new baptistry and font on the Fifth Sunday after Easter in Trinity church here. The Rev. F. O. Musser is rector. The baptistry and font were the gift of Henry H. Mitchell in memory of his wife.

Dr. Fenn Resigns Position As Church Union Chairman

NEW YORK—The Rev. Dr. Don Frank Fenn, chairman of the executive committee of the American Church Union, resigned his position at a meeting held here on June 13th. It was accepted with regret.

The Rev. Dr. Leicester C. Lewis was elected to fill Dr. Fenn's unexpired term.

English Lecturer Joins Berkeley School Staff

NEW HAVEN, CONN.—The Rev. Neville Vincent Gorton, Tiverton, England, noted lecturer, has been added to the staff of Berkeley Divinity school, according to an announcement by Dean Ladd. The appointment is to become effective with the beginning of the fall term.

It was also announced that the Very Rev. Walter H. Gray, dean of Hartford cathedral; the Rev. John Fitzgerald, Brooklyn, N. Y.; and the Rev. Louis W. Pitt, Ardmore, Pa., were elected trustees at the last meeting of the board. Dean Gray is to hold his office for life.

The new English lecturer was lately an exhibitor of Baliol college, Oxford, and an Aubrey Moore student there. He received his degree of Bachelor of Arts in 1911 and Master of Arts in 1926. He was ordained deacon in 1914 and priest in 1916. First he served as assistant chaplain at Seedbergh school, from 1914 until 1924, and then he was appointed headmaster at Blundell's school, Tiverton, a title he still holds.

Berkeley Divinity school has just completed a particularly successful year, one feature of which was a two-day visit from the noted liturgical scholar, Fr. Hammenstade of Maria Laach monastery, who gave a significant series of lectures on the liturgical movement.

Philip Peter Kierstead, traveling fellow of the divinity school, has been making interesting discoveries in England on the subject of American Colonial Church history. He was this year's holder of the Watson Traveling fellowship, and while in England was entertained by the Archbishops of Canterbury and York.

Cathedral School Graduates 27

WASHINGTON—St. Alban's, the national cathedral school for boys, graduated 27 students on June 4th, 19 receiving diplomas and eight others receiving certificates. Bishop Freeman of Washington awarded the diplomas. Nearly 250 members of the student body marched in the procession with members of the faculty.

Arkansas to Elect Bishop at June 28th Convention

LITTLE ROCK, ARK.—A special convention of the diocese of Arkansas for the purpose of electing a bishop has been called to meet at Christ church here June 28th.

Five Branches of Anglican Communion Represented at Corpus Christi Celebration

NEW YORK—Priests of five branches of the Anglican communion were in the sanctuary and the procession on June 19th when the Feast of Corpus Christi was celebrated with a Solemn Votive Mass at the Church of St. Mary the Virgin.

Because of the length of the service there was no sermon, but the rector, the Rev. Granville M. Williams, SSJE, informed the congregation of the presence of the visiting priests.

The visiting priests were: the Rev. Henry W. Baines (Church of England) of St. John's cathedral, Hongkong, China; the Rev. E. H. McLellan (Church of Canada) of St. Bartholomew's church, Toronto, Canada; the Rev. Tadachi Matsumoto (Holy Catholic Church of Japan) of the diocese of South Tokyo, Japan; the Rev. Leighton T. Y. Yang (Holy Catholic Church of China) of Trinity church, Wuchang, China. The clergy of the Church of St. Mary the Virgin, who officiated at the service, were: the Rev. William Eckman, SSJE, the celebrant; the Rev. Winthrop Peabody, deacon; and the Rev. Frederick W. Lightfoot, subdeacon.

The Office of Corpus Christi, compiled by St. Thomas Aquinas, including the whole of his five Corpus Christi hymns, was used. The procession was according to the traditional form. The gold vestments, with the rose design, were worn. A large and devout congregation was present.

Rector of Smethport, Pa., Parish Burns Mortgage Note for \$5,370

SMETHPORT, PA.—St. Luke's church here owed a note of \$5,370 not long ago. This represented part of the cost of \$8,900 spent in making major repairs to the church, one of the most beautiful edifices in western Pennsylvania. The church no longer has the note, however, for the rector burned it.

At a parish dinner, E. G. Potter, treasurer of the parish and chairman of the special committee to retire the note, announced a willing response from the people of the parish. Then the Rev. William E. Van Dyke, rector, announced that O. J. Hamlin and his sister, Mrs. E. H. Merrill, for many years faithful communicants, had each given \$5,000 to the church. Then the rector lighted a candle and burned the note for \$5,370. The balance of the sum raised has been added to the endowment fund.

Rector Gives Church New Life

LONG BEACH, L. I., N. Y.—In June, 1932, diocesan heads considered abandoning the work of St. James' church here. Since October 1st of that year, however, the church has become self-supporting. It has built a church and a parish hall, and on May 15th of this year the new rectory was occupied. The rector is the Rev. George W. Parsons, who was elected at the recent incorporation of the parish. He was in charge of the work here during his seminary career and since his ordination.

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Bishop Oldham Asks Japanese Embargo

Strongly Protests in Letter to New York Paper United States' Trading with Invader of China

ALBANY, N. Y.—Why cannot our law permitting the President to declare an embargo be put into effect against Japan? asked Bishop Oldham in a letter sent on June 8th to the New York Times. He strongly protested the action of the United States in trading with Japan while pretending to deplore the bombing atrocities committed in China.

The United States, he feels, is responsible for many of the horrible deaths that have occurred recently in China.

The text of the letter follows:

"In the last few days all the newspapers have carried headlines of the repeated bombing of civilians in China. The horror and detestation of the American people at these acts has been expressed in a measure by formal protest from our Secretary of State. But is that all that we are going to do?"

"Alongside of headlines of horror at the bombing of civilians in yesterday's [June 7th] paper was a statement of our increasing trade with Japan, mostly in war supplies, in the month of May the figure being something like \$1,300,000. Some well-informed authorities assert that Japan could not continue the war more than a month or two without such supplies as are going from the United States. Whether this be true or not, it is certain that Japan is largely dependent upon this country for such supplies and, if they were cut off, the bombings would cease in a measurable time.

CALLS ACTION INSINCERITY

"To protest such atrocities by word of mouth or pen, and at the same time enable the perpetrator to continue them, seems to be the acme of insincerity. Under present circumstances, the United States is indubitably responsible for many of the killings. Some of them may have been done with airplanes or bombs manufactured here; but, even if that is not the case, we are providing the materials and strengthening the hands of Japan and so enabling her to continue this barbarism.

"True, a war has not been declared, but nobody can be in doubt as to the fact that a war of the most terrible kind is being fought. Why, then, cannot our law permitting the President to declare an embargo be put into effect? That this would be in accord with the wishes of the American people, there can be little doubt.

"Aside from humanitarian reasons, such as sparing the slaughter of the poor Chinese, there are also definitely selfish reasons that would make such a step advisable. If Japan wins this conflict with our aid, we are helping to build up and strengthen the power of a potential enemy, a course of action which some day we may sadly rue. An application of the embargo to both sides is not an act of war. It would involve practically no risk of war at this time, and much less than would be the case in the future if Japan wins the war. Considerations, therefore, of both statesmanship and humanity would seem to indicate our line of action.

"WE CAN STOP IT"

"Very soon on the Fourth of July we shall hear a great deal about the honor of America,

ETS Ends 71st Year With Bishop Hobson as Speaker

CAMBRIDGE, MASS.—The 71st commencement of the Episcopal Theological school was held June 16th, Bishop Hobson of the class of 1920 being the preacher. Dean Washburn awarded the degrees and prizes. There were seven graduates.

The annual meeting of the alumni association, which was scheduled for that afternoon, had the Rev. Donald B. Aldrich, of the class of 1921, as the speaker. The day's program included the election of officers.

This year's graduating class included R. Lloyd Hackwell, Arthur Reamer Kline, Harold Edgar Kocher, Theodore L. Ludlow, George Richard Millard, Albert Ervine Swift, Barrett L. Tyler, and Elbridge B. Welch. The Adams prize for reading was awarded to Mr. Swift, and the Wheaton prize to Mr. Ludlow.

The Rev. A. R. Kline received his degree *cum laude*. All the graduates had positions awaiting them.

and most of our people will honestly believe that we are interested in peace and in helping oppressed peoples. The majority probably do not know that we are shipping war supplies at an increasing rate to Japan; and, if they did, they would certainly want to know why. We wax righteously indignant at other nations for similar things; but are we for the sake of trade or profit not simply to shut our eyes to the sufferings of others, but to be *particeps criminis* in the act? In God's sight, and in the sight of future historians, if this course is continued, the United States cannot escape responsibility for the killing of these thousands of helpless creatures, which we profess to deplore. If we really do deplore, we can stop it. Why not do so?"

Church Army Captain and Sister Commissioned by Presiding Bishop

NEW YORK—Jack DeForest, a captain in the Church Army, and Pearl Morris, a mission sister, were commissioned June 13th by the Presiding Bishop at a service in the Church Missions House chapel. Captain DeForest goes with Capt. Albert Sayers to assist Archdeacon Goodman of Tigara, Arctic Alaska, for four years.

Sister Morris, with Sister Howard, is to work at Ontiontown, N. Y. Neither of these is a National Council appointment. The Rev. Dr. John W. Chapman, warden of the Church Army training center in New York, also took part in the service.

Lexington Archdeacon Appointed

LEXINGTON, KY.—The Rev. Dr. William G. Pendleton, rector of Trinity church, Covington, and priest in charge of St. Stephen's mission, Latonia, was on June 12th appointed archdeacon of the Ohio valley in the diocese of Lexington.

Christ School Ends 39th Year

ARDEN, N. C.—Christ school held its 39th commencement here on June 6th, graduating 19 students. The chaplain, the Rev. C. F. Boynton, was celebrant. The Rev. David P. Harris is headmaster of this school.

NECROLOGY

† May they rest in peace. †

JAMES OSWALD DAVIS, PRIEST

NEW YORK—The Rev. James Oswald Davis, who celebrated his 50th priest's anniversary here in 1933, died in this city June 4th. He was buried in Carmel on June 7th. He was 83 years old.

Before retiring, Fr. Davis was associated with the Rev. F. S. Aitkins, chaplain at St. Mary's convent, Peekskill, for several years, and previous to this he had for a number of years been secretary of his archdeaconry.

Fr. Davis attended General Theological seminary. In 1882 Bishop Potter ordained him deacon, and the next year Bishop Seymour ordained him priest. From 1882 until 1884 he was curate of Mt. Calvary church, Baltimore, Md., from where he went to the Church of St. Mary the Virgin in this city. In 1886 he became rector of St. John's church, Bellefont, Pa. Later he served at Christ church, Beatrice, Nebr.; and the Church of the Holy Communion, Lake Mahopac, N. Y. His last work was at St. Mary's convent, from where he resigned in 1936.

Fr. Davis leaves a brother and a step-daughter, Mrs. Benedict of New Hampshire. He was buried beside his wife and son in Carmel, the Rev. W. B. Wright, rector at Lake Mahopac, officiating.

GEORGE H. GROUT, PRIEST

TORONTO, CAN.—The Rev. George Herbert Paul Grout, former archdeacon of Susquehanna in the diocese of Albany, USA, died in Toronto general hospital on June 18th. He had been ill for a long time.

Mr. Grout was born January 25, 1869, at Sterling, Ontario, the son of George William and Charlotte Eliza Lundy Grout. He attended Trinity college, Port Hope. In 1890 he received the degree of Bachelor of Arts, and two years later he received the degree of Master of Arts. He won the Jubilee scholarship in 1890 and 1891. The next year he was ordained deacon by Archbishop Lewis and priest by Bishop Hamilton.

He married Ella Mary Jones on June 5, 1895. From 1892 until 1894, he was assistant to the rector at Prescott, Ontario, and then he went to Newboro, where he remained until 1902. In 1902 he became rector of St. John's, Delhi, N. Y., in the diocese of Albany.

It was in 1902 that he was elected archdeacon, a position he retained until 1913, when he removed to St. Luke's church, Catskill, N. Y. He remained there until 1921, when he retired.

ARTHUR ROGERS, PRIEST

EVANSTON, ILL.—The Rev. Dr. Arthur Rogers, rector emeritus of St. Mark's church, Evanston, and rector of the parish for 17 years, from 1913 to 1930, died at the

home of his son, Horatio, here on June 10th after a long illness. The immediate cause of death was a heart attack. Funeral services were at St. Mark's church, June 13th, the Rev. Dr. Harold L. Bowen, rector, officiating, with interment in Newport, R. I.

Born in Providence, R. I., October 26, 1864, Dr. Rogers was graduated from Brown university in 1886 and from Cambridge Theological seminary in 1889. He received the honorary degree of Doctor of Divinity from Brown in 1909. He was ordained in 1889. His first charge was Berkeley chapel, Newport. From 1892 to 1899 he was rector of St. George's church, Central Falls, R. I., and from 1899 to 1913, rector of Holy Trinity church, Westchester, Pa.

He came to St. Mark's, Evanston, in the latter year.

In 1892 Dr. Rogers married Cornelia Arnold of Providence. Mrs. Rogers died several years ago. Four sons and 12 grandchildren survive. The sons are: Horatio and Arthur, Jr., of Evanston, Paul of Newport, R. I., and Samuel, professor of English at the University of Wisconsin.

After his retirement from St. Mark's on November 1, 1930, Dr. Rogers was for two years chaplain of St. George's school, Newport. He was the author of *Men and Movements in the English Church* and *Prophecy and Poetry*. He was a prolific and caustic writer upon many subjects, voicing his opinions freely and effectively through the *Lion of St. Mark's*, which he edited during his rectorship at St. Mark's. He was a close personal friend of the late Bishop Griswold.

ARTHUR B. VOSSLER, PRIEST

BETHLEHEM, PA.—The Rev. Arthur Burdette Vossler, formerly rector of St. Michael's, Birdsboro, and St. Gabriel's, Douglassville, died June 7th in Pasadena, Calif., where he removed four years ago. Services were held June 10th in All Saints', Pasadena, the Rev. Dr. J. F. Scott officiating. Interment was at St. Johnsville, N. Y.

Mr. Vossler was born in St. Johnsville April 2, 1875, the son of John Sanford and Mary Lepper Vossler. He attended Union college, Schenectady, N. Y., receiving his degree of Bachelor of Arts in 1896 and Master of Arts in 1899. He also attended the state normal college at Albany, New York, and from 1921 to 1924 he was a special student at the Philadelphia Divinity school.

In 1923 Bishop Rhinelander ordained him deacon. Bishop Garland ordained him priest in the same year.

Mr. Vossler was in France during the World War, as a YMCA secretary. From 1920 to 1922 he was Director of the *Colegio Nacional de Iquitos* for the Peruvian government, and in 1921 he crossed the continent of South America by way of the Andes. During the two years after he left South America, he was in charge of the Woodbine public schools, Jewish Colony, New Jersey.

He then became assistant at Christ church, Germantown, Philadelphia, where he remained until going to St. Michael's church, Birdsboro, in 1924. In 1929 he added St. Gabriel's church, Douglassville, to his charge, and he remained with this

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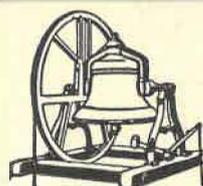
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work until 1934, when he resigned because of ill health.

LOUIS C. WASHBURN, PRIEST

PHILADELPHIA—The Rev. Dr. Louis C. Washburn, retired, who for 30 years was rector of Christ church here, died June 15th at his home. He was 78 years old. He had been in Church work since 1884, when he went as deacon to St. Peter's church, Hazelton. The next year he became a priest.

Dr. Washburn was the compiler of the *Soldiers' and Sailors' Prayer Book and Hymnal*, and he was also the author of a book on Christ church. The latter was published in 1925.

He is well known locally for having undertaken the assembling of a collection of the relics of Christ church. These date back to 1695, its beginning.

His ministry at Old Christ church was

a notable one. While virtually all midcity parishes were showing a shrinkage in their life and activities, Christ church continued to be a center of great influence. A full schedule of services for worship was maintained. Dr. Washburn showed a deep interest in the historical place occupied by Christ church in its relation to Church, city, and nation. Above all he showed a most sincere concern for the place which the parish held in the community, and many activities were instituted under his leadership. During his rectorship the parish contributed to missionary work over \$318,000; its endowments were increased from \$140,000 to \$626,000; and property improvements were made to the extent of \$200,000.

The burial service was held at 3 P.M., June 19th, at Christ church.

In 1888 Dr. Washburn went to St. Paul's church, Rochester, N. Y. Seven years later he was made archdeacon of Rochester. He

was later deputy to several General Conventions, and a member of the standing committee of the diocese of Pennsylvania.

Born in Pottsville, he son of Daniel and Sarah Washburn, he got his education at St. Stephen's college [now Bard], Allendale, N. Y.; Trinity college, Hartford, Conn.; Berkeley Divinity school, Middletown, Conn.; Hobart college; and the University of Pennsylvania. He was a member of Phi Beta Kappa society, Iota Kappa Alpha fraternity, and several clubs.

His wife, formerly Henrietta Mumford of Rochester, died in 1922. They had been married since 1890. Surviving Dr. Washburn are a son, Louis M., and two daughters, Misses Henrietta M. and Helen C.

ELMER M. M. WRIGHT, PRIEST

OMAHA, NEBR.—The Rev. Dr. Elmer Morton Mayre Wright, the only Negro Episcopal clergyman to serve as chaplain



C L A S S I F I E D



ANNOUNCEMENTS

Died

DIAMOND, LOUISE (*née* Holt), and ANNA M. DIAMOND, beloved wife and daughter of Walter J. Diamond, beloved daughter and granddaughter of the Rev. and Mrs. Horace T. Owen. Burial at Trenton, N. J., June 14, 1938.
"Let light perpetual shine upon them."

Died

TRAGITT, SARAH L. B., *née* Gregory, passed to life eternal Saturday, June 11th, at 10:45 P.M., at her home in St. James, Mo. Beloved wife of the Rev. H. Nelson Tragitt, and dear mother of the Rev. H. N. Tragitt, Jr., of Dillon, Mont.; Elizabeth W. of Jacksonville, Fla.; E. Rowland of Annapolis, Mo.; and Mrs. Max Reese of Grayville, Ill.

Burial service Wednesday, June 15th, at Rolla, and interment in the Rolla cemetery, the Rev. Carl Reed Taylor of St. Louis officiating.

In Memoriam

In loving memory of WILLIAM SHERMAN MADDOCK, who entered into rest on July 1, 1929. May he rest in peace.

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overseas during the World war, died here June 11th. He was rector of St. Philip's church.

Mr. Wright was born in Newport News, Va., on October 13, 1890, the son of Marcus Dwight and Rachel Syphax Wright. He obtained his schooling in the state normal school, Fisk university, and Bishop Payne Divinity school. In 1925 he received a degree of Bachelor of Divinity from Seabury-Western seminary, and then he did extension work with Loyola university. Roger Williams college in 1931 gave him a degree of Doctor of Divinity.

Bishop Tucker ordained him deacon in 1913, and the next year Bishop Burton

ordained him priest. Three years later he married Mabel W. Kelley.

Mr. Wright began his ministry as deacon in charge of Christ church, Houston, Va., and from there he went to St. Andrew's mission, Lexington, Ky., as priest in charge. He later served at Holy Trinity church, Nashville, Tenn., the Church of the Ascension, Kansas City, Kans., and the Church of St. Mary the Virgin, Keokuk, Ia.

As a member of the Officers' Reserve corps, he had the rating of captain. During the World war he was with the 505th Service battalion, Engineers, and the 325th Field Signal battalion, with a rating as

first lieutenant. He took part in the battle of the Argonne.

Surviving Mr. Wright are his wife; two stepchildren, John Kelly of Chicago and Mrs. A. K. Twigg of Memphis, Tenn.; and three grandchildren.

MRS. LOUISE H. DIAMOND

TRENTON, N. J.—Mrs. Louise Holt Diamond and her infant daughter, Anna M. Diamond, died recently at Mercer hospital here. She was the wife of Walter J. Diamond.

She is survived by her husband, three children, and her father.

Mrs. Diamond received her education



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Service was conducted June 14th by Bishop Matthews, the Rev. Samuel Steinmetz, rector of St. Michael's church, Trenton, and her father, the Rev. Horace T. Owen of the New York City mission society.

Interment was in Riverview cemetery, Trenton.

MRS. EMMA L. DUBOIS

WASHINGTON—Mrs. Emma L. Dubois, mother of the Rev. A. J. Dubois, rector of St. Agnes' church, Washington, died June 15th at St. Agnes' rectory here. She had been ill only a short while.

Mrs. Dubois made her home with Fr. Dubois while he was rector of St. Mark's church, Waupaca, Wis., and during the

three years that he served as canon of St. Paul's cathedral, Fond du Lac, Wis.

She is survived by Fr. Dubois; H. A. Dubois; Miss Margaret Thurston, a sister; and one granddaughter.

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NEW YORK—Continued

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Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:45, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00

Savannah Methodists Lend Chapel for Holding of Anglican Services

SAVANNAH, GA.—Through the kindness of Trinity Methodist church, Savannah, the mother church of Methodism in Georgia, St. Paul's Episcopal church has been given the loan of a chapel at Savannah beach, Tybee island.

Many visitors from all parts of the country come to Tybee some time during the summer, but this is the first time, it is believed, that any effort has been made to give services to the Churchpeople on the island. The Rev. David N. Peoples, rector of St. Paul's, is planning to do so. There will be a celebration of the Holy Eucharist every Sunday at 10 A.M. in the borrowed chapel.

Members and friends of St. Paul's have given materials and gifts for an Altar and its appointments. A communicant of St. Paul's has made the Altar. It is planned to put a Cross and the name, Trinity chapel, on the outside of the building.

Fire Threatens Pro-Cathedral

EVANSTON, ILL.—Fire of unknown origin on June 16th threatened severe loss to St. Luke's pro-cathedral here, though in the end it caused only slight damage to the parish house.

The fire started under the stage of the structure. It was discovered soon enough to be brought under control by firemen. One thousand dollars is the estimate made of the loss.

CALENDAR OF COMING EVENTS

JULY

- 2-4. Alabama regional conference of parents, Blue Ridge, N. C.
- 3-10. Young people's conference, Albany, N. Y.
- 5-10. Montana young people's conference, Temple Hills.
- 5-15. Advanced conference of province of Washington, Sweet Briar, Va. Spokane summer school, Lake Coeur d'Alene, Idaho.
- 6-13. Iowa summer conference, Clear Lake.
- 7-29. Wyoming church camps, Ethete.
- 8-10. Girls' Friendly society conference for younger members, Emporium, Pa.
- 10-16. Valley Forge conference for young people, Wayne, Pa.
- 10-30. Olympia camp for boys and girls, Camp Huston.
- 11-August 20. Weaving institute, Penland, N. C.
- 16-August 10. Galilee summer camp, Lake Tahoe, Nev.
- 25-August 10. International theological seminar, Geneva, Switzerland.
- 26-29. Conference on The Church and World Citizenship, Shrine Mont.
- 28-August 3. International conference of the fellowship of reconciliation, Lunteren, Holland.

AUGUST

- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.

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CHURCH CALENDAR

JUNE

- 29. St. Peter. (Wednesday.)
- 30. (Thursday.)

JULY

- 1. (Friday.)
- 3. Third Sunday after Trinity.
- 4. Independence Day. (Monday.)
- 10. Fourth Sunday after Trinity.
- 17. Fifth Sunday after Trinity.
- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ECKER, Rev. AUSTIN J., formerly student of the Graduate School of Religion, Cincinnati, Ohio; is rector of Trinity Church, Washington, Pa. (P.).

FIFER, Rev. LOUIS EWALD, 3d, formerly curate of the Church of the Resurrection, Philadelphia, Pa.; is in charge of Grace Church, Hulmeville, Pa.

FISCHER, Rev. ALBERT F., JR., formerly assistant of the Country Center Mission, Hulmeville, Pa.; is in charge of St. John's Mission, West Oak Lane, Philadelphia, Pa.

GILLETT, Rev. GORDON E., formerly curate at Grace Church, New Bedford, Mass.; is rector of St. James' Church, Old Town, Maine, and chaplain to the Episcopal students at the University of Maine. Address, St. James' Rectory.

GURLEY, Rev. MELVILLE B., formerly curate at the Church of the Saviour, Philadelphia, Pa.; is in charge of St. John's Church, Lower Merion, with address at Bala-Cynwyd, Pa.

HOOFNAGLE, Rev. OTHO S., formerly assistant to the chaplain of St. James' School, St. James, Maryland; is vicar of All Saints' Church, Millington, N. J. (N'k). Address, All Saints' Rectory.

KIERSTEAD, Rev. PHILIP, formerly in charge of the Church of St. Mary the Virgin, Falmouth Foreside, Maine; is curate at St. Saviour's Church, Bar Harbor, and at the Church of Our Father, Hulls Cove. Address, Bar Harbor, Maine.

SALMON, Rev. Dr. E. FRANK, formerly dean of Christ Church Cathedral, Ottawa, Canada; to be rector of Holy Trinity Church, Philadelphia, Pa., assuming his duties on about October 1st.

ZIMMERMAN, Rev. JOHN D., formerly assistant at Emmanuel Church, Baltimore, Maryland; to be rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio, effective July 1st. Address, 4624 Erie Ave.

NEW ADDRESSES

SLEIGHT, Rev. CHARLES L., formerly 40 Filbert St., Hamden, Conn.; 157 High St., Reading, Mass.

TURNER, Rev. WILLIAM S., formerly 720 W. 5th St.; 604 Summit St., Winston-Salem, N. C.

SUMMER ACTIVITIES

SAFFORD, Rev. D. WADE, will be in charge of St. Thomas' Church, Hanover, N. H. (not Hanford, N. H., as stated in THE LIVING CHURCH of June 15th) from July 10th to 31st.

STETLER, Rev. ROBERT H., curate at Trinity Church, Tulsa, Okla., will supply at St. George's Church, Ardmore, Pa., July 3d to 17th, and at the Church of the Epiphany, Sherwood, West Philadelphia, Pa., July 24th to 31st. Address during July, 5828 Angora Terrace, Philadelphia, Pa.

RESIGNATION

COUSINS, Rev. FREDERICK, rector of St. Andrew's Church, Darien, and vicar of St. Paul's, Jesup, and of St. John's Chapel, Inwood, Ga., resigned June 1st. He and Mrs. Cousins will reside at the Anson Dodge Memorial Home for boys, St. Simons Island, Ga., where Mrs. Cousins has been appointed housekeeper by Bishop Barnwell.

ORDINATIONS

PRIESTS

ALBANY—The Rev. HOWARD SAMUEL KENNEDY, 2d, was advanced to the priesthood by Bishop Oldham of Albany in St. Paul's Church, Troy, N. Y., June 12th. The ordinand was presented by the Rev. A. Abbott Hastings who also preached the sermon. The Rev. Mr. Kennedy is curate at St. Paul's Church, with address at 20 Locust Ave., Troy, N. Y.

CONNECTICUT—The Rev. MATTHEW A. CURRY was advanced to the priesthood by Bishop Manning

of New York, acting for Bishop Budlong of Connecticut, in the Cathedral of St. John the Divine, New York, June 12th. The ordinand was presented by the Rev. John T. Golding, and will work in the diocese of Arkansas. The sermon was preached by the Rev. Frank D. Gifford.

MAINE—The Rev. HENRY MASON PALMER was advanced to the priesthood by Bishop Brewster of Maine in the Cathedral of St. Luke, Portland, on June 15th. The ordinand was presented by the Rev. Lansing G. Putman who also preached the sermon. The Rev. Mr. Palmer is in charge of Penobscot Missions, with address at Winn, Maine.

NEW YORK—The Rev. PETER C. VAN DER PIEL, JR., and the Rev. ARTHUR G. WALTER were advanced to the priesthood by Bishop Manning of New York in the Cathedral of St. John the Divine, New York City, June 12th. The Rev. Mr. Van der Piel was presented by the Rev. Nicholas M. Feringa and is assistant at the Chapel of the Incarnation, with address at 240 E. 31st St., New York City. The Rev. Mr. Walter was presented by the Rev. Dr. Lawrence T. Cele and is assistant at All Angels' Church, New York City. The sermon was preached by the Rev. Frank D. Gifford.

ROCHESTER—The Rev. RAYMOND T. FERRIS was advanced to the priesthood by Bishop Ferris of Rochester in St. John's Church, Mt. Morris, N. Y., June 12th. The ordinand was presented by the Rev. Eversley Ferris, son of the Bishop and cousin of the candidate, and is rector of St. John's Church. Bishop Reinheim, Coadjutor of the diocese, preached the sermon.

DEACONS

ALBANY—EUGENE L. NIXON was ordained deacon in St. Paul's Church, Troy, N. Y., on June 12th by Bishop Oldham of Albany. He was presented by the Ven. Guy H. Purdy, and is in charge of St. Mark's Church, Green Island, N. Y., with address at 69 Hudson Ave. The Rev. A. Abbott Hastings preached the sermon.

BETHLEHEM—JAMES ELLIOTT PURDY was ordained to the diaconate in Trinity Church, Lansford, Pa., on June 8th by Bishop Sterrett of Bethlehem. The candidate was presented by his father, the Rev. Dr. Charles E. Purdy, and is in charge of St. John's Church, Providence, Pa. The sermon was preached by the Very Rev. Dr. Howard W. Diller.

CHICAGO—WILLIAM W. REED, EDMUND M. RINGLAND, and CHANDLER STERLING were ordained deacons by the Rt. Rev. Paul Jones, D.D., acting for Bishop Stewart of Chicago, in St. Luke's Pro-Cathedral, Evanston, Ill., June 13th.

Mr. Reed has been appointed in charge of St. Ann's Church, Chicago; Mr. Ringland will continue in charge of St. Thomas' Church, Morris, and will assume charge of Grace Church, New Lenox, Ill.; Mr. Sterling will assist at St. Augustine's Church, Wilmette, Ill., where he has been choir-master and organist for the past two years.

DELAWARE—WILLIAM ROBERT WETHERELL was ordained deacon by the Rt. Rev. Robert E. Campbell, D.D., O.H.C., acting for the ecclesiastical authority of the diocese of Delaware, in Calvary Church, Wilmington, June 14th. The candidate was presented by the Rev. Dr. George C. Graham, and will be a member of the staff of St. Clement's Church, Philadelphia, Pa. The sermon was preached by the Rev. Benjamin F. Thompson.

GEORGIA—JAMES SULLIVAN BOND was ordained deacon in St. John's Church, Savannah, by Bishop Barnwell of Georgia on June 12th. The candidate was presented by the Rev. Ernest Risley, and is in charge of Christ Church, Frederica, St. Simons Island, Ga. The Rev. C. C. J. Carpenter, Bishop-elect of Alabama, preached the sermon.

KANSAS—HAROLD EDWARD COOPER was ordained deacon in Grace Cathedral, Topeka, by Bishop Fenner, Coadjutor of Kansas, on June 12th. The candidate was presented by the Very Rev. John W. Day who also preached the sermon. The Rev. Mr. Cooper is in charge of St. John's, Abilene, and of St. James', Herington, Kans. Address, Abilene, Kans.

LOS ANGELES—WAYLAND S. MANDELL was ordained deacon by the Rt. Rev. Frank Du Moulin, D.D., acting for Bishop Stevens of Los Angeles, on June 12th in St. John's Church of Lattingtown, Locust Valley, N. Y. The candidate was presented by the Rev. Thomas J. Bigham, Jr., and has been appointed to missionary work in the Philippine Islands. The Rev. Franklin J. Clark preached the sermon.

MICHIGAN—WILLIAM WINGATE SNELL, a graduate of Nashotah House, was ordained to the diaconate in St. Paul's Cathedral, Detroit, by

Bishop Creighton, Coadjutor of Michigan, on June 7th. Mr. Snell is to enter the service of the Holy Cross Fathers. The Rev. Edward Platts, missionary in charge of St. Hilda's Church, River Rouge, and former rector of St. Jude's Church, Fenton, of which Mr. Snell is a member, presented the candidate. The Rev. Laird W. Snell, father of the candidate, preached the ordination sermon.

NORTH CAROLINA—ROBERT MARTIN MAN was ordained deacon by Bishop Penick of North Carolina in Christ Church, Raleigh, June 3d. The candidate was presented by the Rev. David T. Eaton, and will take charge of All Saints' Church, Hamlet, and of the Church of the Messiah, Rockingham, N. C. The sermon was preached by the Rev. James J. D. Hall.

CHARLES UPCHURCH HARRIS was ordained to the diaconate by Bishop Penick in Christ Church, Raleigh, June 13th. He was presented by the Rev. James McD. Dick, and will be in charge of All Saints', Roanoke Rapids, and of St. Luke's, Northampton County, N. C.

OHIO—LOUIS MITCHELL BRERETON and ARTHUR WILLIS HARGATE were ordained deacons by Bishop Rogers of Ohio in the Church of the Holy Spirit, Gambier, on June 12th. The Rev. Mr. Brereton was presented by his father, the Rev. James P. Brereton, and will be curate at St. Paul's Church, Akron, Ohio. The Rev. Mr. Hargate was presented by his brother, the Rev. G. Russell Hargate, and is in charge of St. Mary's parish, Cleveland, Ohio. The sermon was delivered by the Rev. James P. Brereton.

OLYMPIA—JOSEPH BARNES WILLIAMS was ordained to the diaconate by Bishop Manning of New York, acting for Bishop Huston of Olympia, in the Cathedral of St. John the Divine, New York, June 12th. The candidate was presented by the Rev. Gregory Mabry, and will be assistant at the Church of the Mediator, Kingsbridge, N. Y. The Rev. Frank D. Gifford preached the sermon.

PENNSYLVANIA—On June 13th in the Church of the Holy Apostles, Philadelphia, Bishop Taft of Pennsylvania ordained the following to the diaconate:

NATHANIEL CLAYTON ACTON, who was presented by the Rev. Dr. George H. Toop.

CHARLES ROBISON ALLEN, presented by the Rev. James C. Gilbert, and to be chaplain of Lehigh University, Bethlehem, Pa.

JOHN RICHARD LOGAN, JR., presented by the Rev. Dr. John R. Logan, and to be curate at the Church of St. Simon the Cyrenian, Philadelphia.

THOMAS WILSON STEARLY LOGAN, presented by the Rev. Dr. John R. Logan, and to be assistant at St. Philip's Church, New York City.

JOHN PHILIP MCGARVEY, presented by the Rev. Dr. Edward M. Jeffreys, and to do post-graduate work at Yale Divinity School.

The Rev. Dr. Oliver J. Hart preached the sermon.

ROCHESTER—WILLIAM AUBREY ARLIN was ordained to the diaconate by Bishop Ferris of Rochester in St. George's Church, Rochester, N. Y., May 26th. The candidate was presented by the Rev. Roy L. Webber, and is in charge of St. John's Clyde, and of St. Stephen's, Welcott, N. Y. Address, St. John's Rectory, Clyde, N. Y.

DEGREES CONFERRED

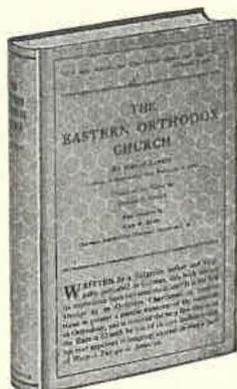
KENYON COLLEGE—The degree of Doctor of Sacred Theology was conferred on the Rev. Herbert Ralph Higgins, Grand Rapids, Mich., and the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati; the degree of Doctor of Laws was conferred on Dr. John F. Fulton, Yale university, and the Messrs. Carl R. Ganter, New York, and Robert A. Weaver, Cleveland; the degree of Doctor in Divinity was conferred on the Rev. George Davidson, St. John's church, Los Angeles—on June 13th by Kenyon college, Gambier, Ohio.

MARQUETTE UNIVERSITY—The degree of Master of Arts was conferred upon Clifford P. Morehouse, Editor of THE LIVING CHURCH, on June 15th by Marquette university, Milwaukee, Wis.

SOUTHWESTERN UNIVERSITY—The degree of Doctor of Divinity was conferred on the Rev. Charles Stuart Hale, rector of St. Luke's church, Memphis, Tenn., on June 7th by Southwestern university, Memphis.

UNIVERSITY OF VERMONT—The honorary degree of Doctor of Divinity was conferred on the Rev. Dr. Howard Chandler Robbins, professor of pastoral theology in the General Theological seminary, on June 13th by the University of Vermont.

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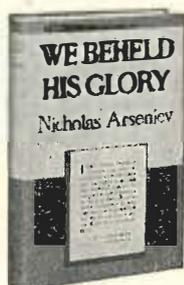
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