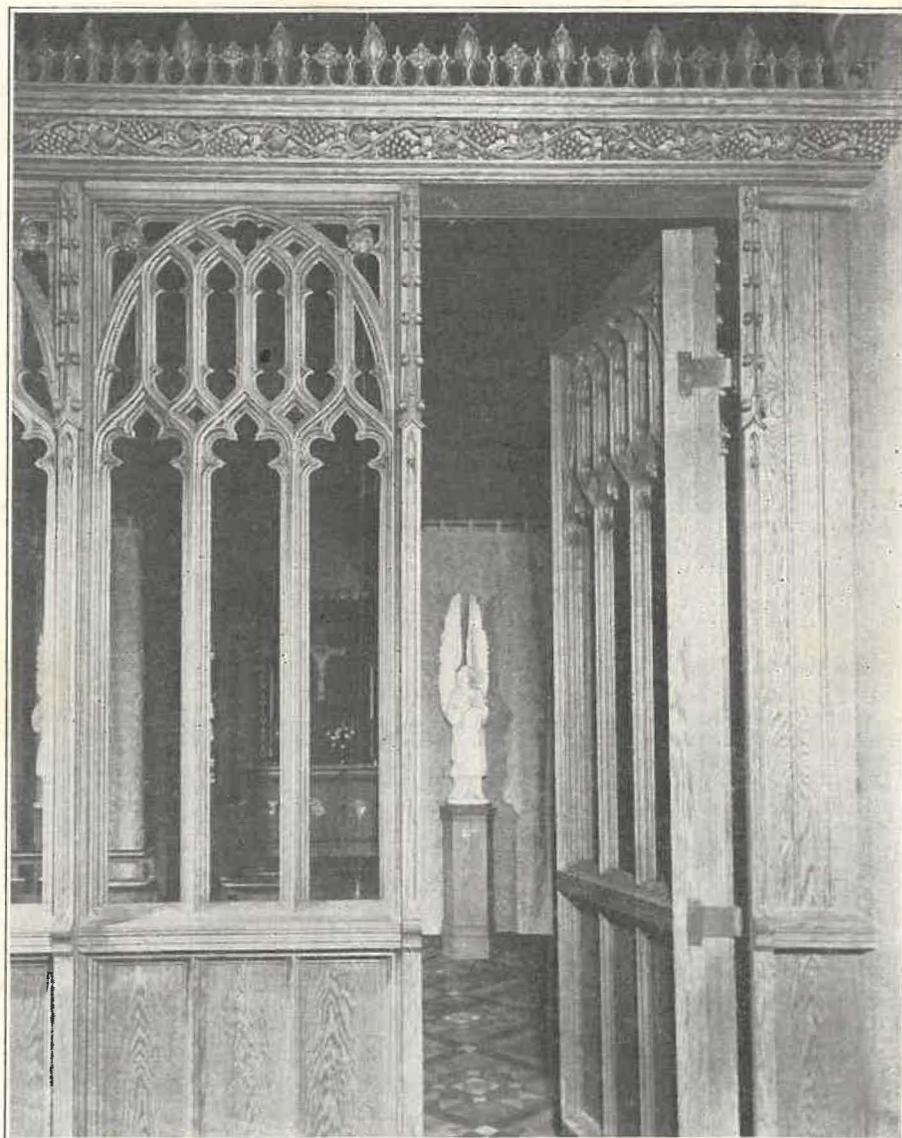


The Living Church



NEW CHAPEL AT GRACE AND ST. PETER'S, BALTIMORE

(See page 11)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Concordat With Presbyterians

TO THE EDITOR: Without wishing to add unnecessarily to your large correspondence regarding the proposed concordat with the Presbyterians, I feel impelled to offer a correction to a statement made by the Rev. William Adams Brown in your issue of November 15th. He says the concordat "had its origin in a proposal made by the Episcopal Church to the Presbyterian Church." This is a mistake.

The facts are as follows: In the fall of 1936 the concordat was devised by a small group and was presented to the Commission on Approaches to Unity for consideration. A year later the declaration of purpose was introduced into General Convention. The concordat is not the outgrowth of the declaration. It has not been offered by the Episcopal Church. It has not even been offered by the commission. From the beginning a number of commission members frankly disapproved of it but were willing to discuss it. No vote on the concordat has ever been taken in the commission. At the present moment nobody can say whether or not a majority of the commission would approve it. At best it has never rated anything more than a suggestion. Dr. Brown is in error when he assumes that the Episcopal Church would be reversing itself if the concordat were abandoned or defeated.

Before this I have protested against the exaggerated emphasis placed on the concordat because of premature publicity. There is an unfortunate degree of misunderstanding about it in both Churches.

✠ FRANK E. WILSON,
Bishop of Eau Claire.

Eau Claire, Wis.

Church Committee for China Relief

TO THE EDITOR: The Church Committee for China Relief is the official agency of the united Protestant churches of America for providing relief funds for China. It has been constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief U.S.A., Inc. Practically all of the larger denominations and many of the smaller ones have given the Church Committee their hearty endorsement both by their national bodies and many of their state or district organizations. The funds sent to China by the Church Committee are expended in relief work quite wholly by Christian missions acting under effective coordinating arrangements. This means that the relief work is being done by united Christian forces rather than on any sectarian basis. Last year 200 mission stations were granted funds for this civilian relief work. There are abundant testimonies as to the strength given to the Christian forces in China by their being enabled to render this kind of Christian service.

Therefore there is a justifiable basis for appealing to all American Churches to share in any and all programs for China relief but to remit their own relief funds directly to the Church Committee for China Relief, 105 East 22d street, New York, or to their mission boards, designating the money for China relief. In the latter case in nearly all instances the funds will ultimately be sent

to the Church Committee and be forwarded to China for united Christian service. In a number of cities the leaders of the Bowl of Rice parties have given thorough approval to this procedure by those Churches which participate in their program. "Let the Church be the Church."

FRED ATKINS MOORE,
Director, Church Committee
for China Relief.

New York.

We are glad to give our whole-hearted endorsement to this appeal.—THE EDITOR.

Henry George's Death

TO THE EDITOR: An old admirer of Henry George, I wish to correct a statement made by Dr. B. I. Bell in his review [L. C., October 25th] of Albert Jay Nock's essay on Henry George.

In this review it is stated that "defeated for the mayoralty of New York (probably by being counted out), he died too soon and was promptly forgotten!"

The facts in the case are that Henry George died suddenly just before the election, which very probably would have resulted in his favor. His son, who bore the same name as his father, was persuaded to allow the name to remain on the ballot with himself as the candidate, but lacking the prestige of his father, he was naturally defeated. (Miss) MARGARET S. LAWRENCE.

New York.

Propaganda

TO THE EDITOR: Is it not rather close to presumption on Fr. Bell's part to place some of us, who disagree with him, as victims (unconscious) of British propaganda and to assume that with all his opportunities to be a victim of all sorts of

propaganda, that his own knowledge and facts and opinions are so pure and undefiled? Or perhaps Fr. Bell is somewhat of a propagandist himself! (I hope he is.)

As to our real job as Christians being against secularism, there can be no dispute or doubt. But surely as priests who daily strive to lead people to put God first, we are most certainly fighting that battle—even though most of us cannot have the ability or opportunity to cry aloud to the multitudes. (Rev.) WALLACE E. CONKLING.

Philadelphia.

Church Debt

TO THE EDITOR: Referring to your recent article in the matter of debt [L. C., September 20th] it does not seem proper to consider the debt problem without, at the same time, considering the property values.

According to the journal of this diocese, recently published, the property values are in excess of \$2,000,000, which total includes endowment funds of more than \$500,000. The total indebtedness is less than \$50,000. Of this amount one parish owes nearly \$10,000. That parish has an investment of over \$175,000, \$41,800 of which is represented by endowment funds.

Is this an alarming situation?

There are unquestionably parishes in other dioceses which have been saddled with too large a debt, but even in such cases if a proper picture of the actual situation is to be given, property values, and endowment funds must also be considered.

(Rev.) H. HAWKINS.

White River Junction, Vt.

Presbyter in Prayer Book

TO THE EDITOR: In your issue of November 1st, on page 3, the Rev. Archibald Campbell Knowles writes:

"The canons of the Episcopal Church may use the word 'presbyter' but . . . it is never used in the Prayer Book."

The concluding office in the Prayer Book (page 561) is that for the Institution of Ministers. This opens with the prescribed form of a Letter of Institution, in which the Bishop is instructed to address it:

"To our well-beloved in Christ, A.B., Presbyter, greeting." The last sentence in it is:

"And in case of any difference between you and your congregation . . . we, your bishop, with the advice of our Presbyters, are to be the ultimate authority and judge. . . ."

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

Never a Morgan Partner

TO THE EDITOR: The November 8th issue of THE LIVING CHURCH published a picture of me and part of the caption read as follows: "Mr. Franklin some years ago declined a proffer of a partnership in the J. P. Morgan banking house."

This statement is entirely false, and I should be glad to have you make a correction thereof.

LEWIS B. FRANKLIN,
Treasurer, National Council.

New York.

The Living Church

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NEW YORK AND MILWAUKEE, NOVEMBER 22, 1939

No. 21

Pastoral Letter, 1939

Adopted by the House of Bishops at St. Louis, Mo.

BRETHREN: Grace, mercy, and peace be to you from God the Father and our Lord Jesus Christ: Your bishops, as chief pastors of the flock, call upon you to be strong in the Lord and in the power of His might, to put on the whole armour of God that ye may be able to withstand in this evil day, and having done all, to stand.

This is not a day for Christians to despair. It is a day in which to test the validity of our religious convictions, and to demonstrate to the world the reality and the vitality of our profession as followers of Jesus Christ, as members of that fellowship which alone transcends all national and racial frontiers, and binds men into one brotherhood in Christ.

We call upon you to lay firm hold upon the reality of the sovereignty of a living, righteous, loving, personal God. God has not ceased to reign because men refuse to do His holy will. He is the same yesterday, today, and forever—the one Sovereign Ruler of the universe—God.

The laws of moral retribution are as certain, and unbreakable as the law of gravitation. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." And whatsoever a nation soweth that shall it also reap. Upon the foundations of solid faith in God we should build our lives as a wise man builds his house upon a rock.

This control by God is a control in *righteousness*.

He is not aloof from men and their affairs. He is God in history. He moves within the will and multitudinous motives behind each human act. He is on the field of human events at every point in space and at every instant in time.

He is not a tribal God; He is not a national deity to be summoned by patriotic incantations or bribed with flattery of words. He has no favorites among races or tongues or peoples. They are all the objects of His boundless love.

Yet let it ever be remembered that He is infinitely just, infinitely righteous, infinitely holy, and any nation that stubbornly refuses to do justly, to love mercy, and to walk humbly with God invites inevitable disaster because it is opposed to the whole universe in which God reigns.

IN VIEW of the importance of the issues discussed in the pastoral letter of the House of Bishops, we are happy to give up our entire editorial space this week to make the full text available to every reader.

† *The pastoral was prepared by a committee consisting of Bishops Stewart of Chicago (chairman), Creighton of Michigan, Ivins of Milwaukee, and McElwain of Minnesota. It was adopted without change and sent out to be read from the pulpit of every church.*

And this living, reigning, controlling, righteous God is our Father to whom we may address our petitions as we have been taught to do, remembering that Holy is His Name.

Again we must hold firmly to the freedom and therefore the inevitable responsibility of men and nations. Although God is sovereign He has willed men to be free. There can be no morality

without freedom. There can be no responsibility without freedom.

God has created us not machines, but men. He has made us in His own image, and has given us the terrible gift of freedom. He has brought into being a human race free to choose. He is not a despot but a Father, and His children can either love and obey Him or rebel against Him and refuse to obey His laws. Hard as it may be for the mind to reconcile the sovereignty of God and the freedom of the will of man, we all of us have a tingling awareness of our sense of free responsible capacity to choose between ends. We know that we can will to do His will or to reject it. We can submit to God or rebel against Him. It is wrong to blame God for war, for the cupidity and stupidity of men and nations who devour each other. War as an instrument of national policy is a hideous denial of God and His condemnation rests upon it. It is rationally unjustifiable, morally indefensible, and religiously irreconcilable with the love of God and our neighbor. And it is wholly incompatible with the teaching and example of our Lord Jesus Christ. We recognize, however, that there are times when peaceful expedients having failed we are inescapably involved in war, and we sympathize with all those whose consciences impel them to participate in armed conflict. God does not will war. The vast majority of mankind of every nation do not will it; but man's refusal to accept God's will brings upon the human race this accursed thing. He has shown us the way, and said, "Walk ye in it,"—but we have refused.

"We all like sheep have gone astray, we have turned every one to his own way." No nation is guiltless; we are all sharers in the evils which beget war. The cross is the

very sign of this clash and contradiction between man's will and God's will, and of the agony of love in God's appeal to us to respond to that outpouring of love.

It is to be remembered, brethren, that we are Christians. If anyone asks us how do you know what God wills—how can you tell when you are on God's side—what clear and definite revelation have you of the purpose of God in human life and conduct? our answer is certain and sure. It is not in a book but in a Person, not in a law but in a Life, not in a code of ethics, but in a Spirit which invades us and controls us—the divine Person and Life and Spirit of Jesus Christ.

WE BELIEVE in Christ as the supreme revelation of God. We believe that His voice was and is the voice of the Eternal Wisdom speaking out of the highest human experience. We believe that the announcement of angels at His birth is the only realistic peace plan: "Glory to God in the highest, and on earth peace among men of good will." We believe that war will never achieve peace, but only sow the seeds for further wars. We believe that the only sure foundation for peace is mutual understanding, sympathy, fairness, generosity, good will between nations, in a word—"peace among men of good will." This may necessitate surrender by each nation of national sovereignty in such degree as may insure security for all nations. We believe that the teaching of Jesus Christ—"Love your enemies, bless them that curse you, do good to them that despitefully use you, whatsoever ye would that men should do to you, do to them likewise"—is not a mere counsel of perfection, but sound, sober, practical common-sense. To hate your enemies, to attack them that curse you, and to do evil to those that despitefully use you has been shown to be, and is again being shown to be not only wicked, but silly and stupid and senseless and impractical—the sure way to wreck what we have dared to call our civilization.

Religion is the greatest energizing force in life; when its vigor abates, society decays, and the heart of religion is "to love the Lord your God with all your heart and soul and mind and strength and your *neighbor* as yourself." The most disrupting and evil force in the world, coiling itself at the center of all wars and of all the human barbarisms that beget war is acquisitiveness, greed.

Our Lord put his finger upon the tap-root of these barbarisms when He said, "Beware of covetousness. A man's life consisteth not in the abundance of things that he possesseth." Nor does a nation's life consist in the extent of its territories. Men and nations, including so-called Christian nations, must recognize Jesus Christ not as a Galilean visionary but as a stern and practical realist, not as a voice merely for His day, but as a voice for today, and for all the days even to the end of time, not as remote in history but always our contemporary; if we will listen to Him and submit ourselves to Him there will be an end of war, a reign of good will among men, a triumph of righteousness and peace.

THE tragedy is that even many Christians who profess to revere Him and even to worship Him will not apply His teachings to their own lives, to their own business, to their own social and economic and political thinking and planning. They persist in abandoning Him at the door of the Church. Having shared in the Sacrament of His broken Body and Blood they go out to crucify Him afresh in the streets by mocking and ignoring and contemptuously dismissing His teaching as remote, impractical, and inapplicable to a modern

world. They sing hymns to Him and even profess to worship Him, and yet refuse to support Him in His mission to the sick in our hospitals, to our prisoners, the orphans in our shelters, the neglected on our farms, the poor on relief in our crowded city tenements, and will even say "I do not believe in foreign missions." The mission of Jesus Christ to redeem men in all the earth is not foreign nor alien to the will of God. He is the Son of Man. He belongs to all men, and all men desperately need Him. Without Him we believe there is no world security, no world peace, no world brotherhood, no world salvation. It has been said repeatedly that a close race is on "between education and world catastrophe"; but we believe that the closer race will be between the Christianization of the world and complete world collapse. Yet this is the victory that overcometh the world, even our faith in Him.

TODAY the one international interracial fellowship in a divided world is the Christian Church. Today when aggressive and belligerent nationalism is rising again, when the world of nations is pulling asunder, the divided members of the Body of Christ are drawing closer together. The visible unity of the Church the Body of Christ is today nearer than it has been for centuries.

But, brethren, let judgment begin at home. The spread of the Christian spirit must be not merely geographical. It must penetrate as well as spread. Has that spirit, has Christ Himself entered into us, all of us, into our homes, into our business, into our politics, into our social relationships, into our world outlook?

We call upon you in this hour to be good citizens, but not only good citizens of your nation; we call upon you to be loyal, patriotic citizens of the Commonwealth of God. Good citizenship means steadfast uprightness, honesty, soberness, neighborliness, faithfulness to plighted vows, conscientious obedience to laws, considerateness for the rights of others, devotion to duty even at the sacrifice of pleasure, paying one's taxes, voting intelligently, cultivating the sturdy, rugged virtues that undergird society. And it means such passionate love of country that we bend our every effort to make it an active power in the world for peace, a servant of God in reconciling enmities, and in establishing righteousness. Do your duty as citizens who follow their conscience and that an illuminated conscience—a conscience that is not the victim of propaganda nor the voice of rationalized self-interest, nor of cowardice, nor of fear, but the voice of God speaking through Jesus Christ.

Do your duty as Churchmen as you propose to do your duty as citizens. The Cross comes before the flag. Be at your place regularly in Church at the appointed hours of divine service. That is your duty. Enlist in the ranks of the Church for definite evangelism. That also is your duty. Say your prayers daily with earnestness, with penitence, with

VISION

WHEN kneeling at the rail with heart a-tune
To all of heaven's joyous singing host;
When souls aflame with love are lifted high,
Adoring Father, Son, and Holy Ghost,

Have you not sensed, with me, the shining throng
That glorifies the chancel during Mass,
Have you not seen the candles flickering,
When wings of angels stir them as they pass?

GRACE E. HOLMAN.

humility, with faith. Make your Communion regularly after fervent preparation. Put the Cross into your giving by sacrificing to give. Ask for grace to be real and not just nominal Christians, constant and not just casual Churchmen.

We are all enlisted in a spiritual warfare not against flesh and blood but against principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This warfare calls for the highest heroism. It is easier to shoot a bullet straight than to think straight and to live straight. It is easier to hold a trench than to hold moral ground with agony attained and not to surrender it. It is easier to combat a physical enemy without, than a spiritual enemy within. Do not forget your baptismal vows, to confess Christ crucified and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto your life's end.

THE Church in this hour must see to it that she holds fast to Christian principles and upholds above all national flags the Cross of a Christ who belongs to no one nation or race, but to all men because all men are sinners and all alike need His redemption. We are very members of the Body of Christ the Church. Let there be among us no surrender to the powers of darkness, neither to hatred, nor to vengeance, nor to bitterness. Let us sternly resist every attempt to use the Church as an instrument of war propaganda. Let us hate covetousness and hate injustice, and hate deceit, and hate lies, and hate war, and hate hate—but let us never hate a child of God. Let us love our country and love our Church, and love our God, and love our neighbor as ourselves. Let us do everything in our power to succor the suffering victims of man's inhumanity to man; to aid both Christian and non-Christian refugees; to pour our healing aid into the Orient where human beings are suffering from flood and famine, and the ravages of war, to support the Red Cross and every other reliable agency for the amelioration of human suffering and to bring to all men everywhere compassionate ministries in the name of Jesus Christ.

Thus in times of stress we shall stand fast in the faith, and quit ourselves like men, with complete confidence in the cause of our Divine Master, knowing that "He shall not fail, nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law."

Pearls of Sorrow

WHERE, only, is the pearl to be found? Not in the sunshine, not amid the song birds and the flowers, but low hidden in the mud. And, when found, its rarity is evidence of conquered affliction, of suffering turned into beauty. So, too, many of our griefs and sorrows are not meaningless irritations, even though hard to bear, when they develop something precious in our lives.
—Bishop Woodcock.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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Rev. William B. H. \$ 2.50

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PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

A Call to Faith and Courage

SUNDAY NEXT BEFORE ADVENT

NOVEMBER 26TH

ON THIS last Sunday of the Christian year we pray that God will "stir up the wills of His faithful people." But this stirring-up of the will is something that we cannot achieve in our own strength; we make short bursts of activity, and then fall back and are discouraged. Our wills are stirred to effective action only when some cause greater than ourselves is going forward: we become strong when we know that God has a work for us to do.

Therefore we have today the *Lesson* from Jeremiah, in which he bids the people believe in the living God, active now and in the future; not only in bringing Israel out of Egypt long ago, but in bringing them back from captivity now, and at last sending the Saviour, "The Lord our Righteousness." We, too, in our day are being called to believe in the living God, who has a purpose which He is working out, for His Church, for His world, and for us.

In the *Gospel* we see the activity of the promised Saviour, feeding the multitudes with bread. Today there are hungry multitudes, at home and abroad, lacking nourishment for their souls, needing the Bread of Life. We see our Lord take the bread and bless and break it, as He does in our midst today in the Holy Eucharist. The wills of the disciples are stirred up, to help in supplying the people's need; and the wills of the people are stirred to an act of faith: "This is of a truth that Prophet that should come into the world."

Missionary Vocation

SAINT ANDREW'S DAY

NOVEMBER 30TH

THE *Epistle* may be applied directly to the Church's missionary work. Divide it into four. (a) "If thou" (whoever thou art, Indian, Japanese, African) "shalt confess . . . and believe . . . thou shalt be saved. . . . For there is no difference between the Jew and the Greek; . . . for *whosoever* shall call upon the Name of the Lord shall be saved." (b) "How then shall they call on Him?" There must be missionaries, sent to "preach the Gospel of peace." (c) "But they have not all obeyed the Gospel"; there is hardness of heart and un-receptiveness, as well as obedience to the Gospel, in the hearts of people overseas. Nevertheless, the witness has been given; the Gospel has gone forth into all of the earth. (d) "But did not Israel know?" Israel is the homeland; now as then, the faith of the new Churches can put to shame the Church at home.

The *Gospel*: Jesus called Peter and Andrew, James and John to be missionaries; they left their fishing-nets, and obeyed. He might call me. Or it may be His call for me to stay where I am; there were plenty of other fishermen by the Sea of Galilee whom He wanted to glorify God as fishermen.

That which is for all, for the other fishermen as well as for these four, is given in the words of the *Collect*: "give up our selves obediently to fulfil Thy holy commandments." The first thing is that we should wholly obey Him in our lives now, be fit for whatever He may have for us in the future.

EDITOR'S NOTE: This is the concluding installment in a series of notes on the Collects, Epistles, and Gospels for the Church year by Frs. Hebert and Allenby, SSM. It will be succeeded by a series of meditations for the Church year, entitled Sursum Corda, by the Rev. Bernard Iddings Bell, D.D.

The Christian Mind in England

By the Rev. William G. Peck, S.T.D.

IN HIS comments upon my article published in *THE LIVING CHURCH*, September 27th, the Editor placed his finger upon a crucial point. It is quite true that I, in common with other Christian commentators upon the European situation before the war, have argued that the economic and financial structure in which various nations were involved, was such as to provoke armed conflict as its natural outcome. Whether the conflict ever arose, would, I conceived, depend upon several considerations; but that nations were being driven in that direction by the logic of their own false aims I had no doubt. Nor, may I say, did I even exempt the United States from this judgment; for it is possible that a nation may, by its adhesion to certain economic principles, assist in the general movement toward a catastrophe which its own geographical situation may allow it, if only temporarily, to escape.

It is likewise true that I have consistently argued that there should be no Christian support for a war clearly discernible as the final phase of a socio-economic movement derived from non-Christian principles and addressed to non-Christian ends.

The point made by the Editor was that any measure of support now given to the British government by Christians of my general outlook, though doubtless sincere enough in intention, seems to show that in face of a factual situation, we have changed our minds. Indeed, he suggests that psychological forces may have rendered us unconscious of such a change, or at least unaware of its true causes. This suggestion invites the not entirely groundless retort that not only the problem of going into a war, but also the problem of keeping out of it, may conceivably generate the psychological determination of one's arguments. But it is impossible to conduct any discussion upon a Freudian basis, and I, for my part, desist.

Let me, therefore, submit certain considerations: (1) That nothing in our previous argument had ever suggested that there might not arise other causes of war than those which that particular argument envisaged. (2) That the eventual question for us was whether the Nazi aggression was to be considered, in any sense, as an evil *sui generis*: specifically endangering the possibility of any peaceful solution of the modern problem; and therefore, except in the opinion of professed pacifists, possibly to be opposed by force.

The conclusion reached almost unanimously by English Christians of the most informed and independent minds, is that this question must be answered in the affirmative. This view, however, is nothing like an uncritical acceptance of a secular government's decision. And I am deeply concerned to assure our friends in the American Church that we are acutely conscious of the intellectual, moral, and spiritual dangers now present. I will try to state them as we see them; but first allow me to mention the actual mobilization of Christian forces that is now proceeding, in the consciousness of the peril. Though we may not see how war could have been avoided, we nevertheless do not conceive that the Church is now to be employed to administer a spiritual rum-ration to the nation.

In the first place, Dr. Oldham's recently formed Council of the Churches on the Christian Faith and the Common Life, has gathered together a notable body of Christians of various denominations, and they are proceeding to action. They include such well known Anglicans as the Archbishop of York, Canon Barry, Fr. Demant, T. S. Eliot; and Miss Dorothy Sayers, and eminent nonconformists like Dr. Sidney Berry, Professor

Dodd, and Dr. W. Paton. They have arranged already for the publication of a weekly *Christian News Letter*, to offset the merely secular nationalist propaganda.

The purely Anglican sociological group—The Industrial Christian Fellowship, Church Social Action, and the League of the Kingdom of God, are drawing together for work in and through the Anglican communion. A very important conference of members of these bodies is to be held at an early date, the syllabus for which is already issued. With this conference in view, the Industrial Christian Fellowship has already issued a pamphlet, along the lines of the syllabus, entitled *The War and the Christian Social Witness*. The conference will discuss the religious issues, war aims, and the sociological problems raised by war conditions; and it will proceed to devise means for practical work.

These two main movements, closely connected in their personnel and their outlook, are capable of influencing very large numbers of Christian people. The question remains, how much influence Christian people are capable of exerting upon their country. I do not share the gloom of Dr. B. I. Bell upon this point; though I admit that the difficulty has always been to mobilize an opinion that is truly Christian.

A comparison of the first issue of the *News Letter*, on the one hand, with the conference syllabus and ICF pamphlet on the other, reveals a remarkable consensus of basic conviction. These are the salient points:

(1) There is no doubt that the Nazi system and methods presented a grave menace, not merely to the European *status quo*, which none of us was concerned to preserve, but to the possibility of any peaceful transition to a better order. Hitler had passed the boundaries of rational discussion and moral action.

(2) At the same time, we are agreed that the European background from which the Nazi system was allowed to emerge must not be allowed to fade from our people's minds. It is no defense of Hitlerism to admit that Europe has a heavy measure of responsibility for its existence.

(3) We are agreed that the mere removal of Hitler, or even the reconstruction of the Polish State, will solve no ultimate question, while the accepted economic aims and the political purposes which they provoke remain unchanged. The notion that Britain and France can finally convert Germany, while remaining themselves unconverted, is utterly unrealistic.

It is obvious that the Christian mind in England is being directed to a clear discrimination between whatever of justice there may be on the allied side in this war, and the whole financial, economic, and social structure which Britain supports. The peril is that the nation will identify the war aims with the preservation of the England and the Europe of the pre-Nazi period; that our manifold sin will be forgotten: that the sufferings of Germany, of which Naziism was the misbegotten product, will be overlooked. And at the end of much sacrifice, we may find that we have only built another house upon the sand.

Our politicians are already discussing with some anxiety what is to take the place of Hitlerism in Germany. We are seeking to persuade them to consider what is to take the place of Mammon worship in England. These two questions are vitally related, and the first will find no satisfying answer

(Continued on page 10)

Mankind on the March

Address to the House of Bishops, St. Louis, Mo., November 8th

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

THE present war is the strangest war that history records and may truly be termed "the war that nobody wants." Probably never before have so many people dreaded and hated war and longed and worked for peace as in the past two decades. Never have there been so many meetings and conferences of peace societies, and the output of resolutions and petitions has been simply astounding. The Church, too, has been more alive to the peril and evil of war than ever before, and in all its several branches has expressed itself with clarity and vigor on the subject. Last summer it was my privilege to attend as delegate several peace conferences as well as several inter-Church conferences. I also had opportunity to talk with members of many nations, Swiss, Dutch, Belgian, French, English, German and others; and in no single instance could I find anybody who did not hate war and long for peace. In view of all this we cannot help asking again and again, "Why? why have all these good efforts and intentions come to naught? Why have our prayers been unanswered?" We must continue asking that question until we find an answer.

The obvious answer is, of course, that one man is responsible for the war, and that is true. In the final issue, the choice between war and peace lay in the hands of one individual, and no amount of wrong doing of other nations in times past can alter that fact, or absolve the individual of guilt. But when this has been said, it is not the whole story. There are many things that preceded and caused Hitler and Hitlerism; and they are not confined to a single treaty, which is the present scapegoat. Instead, the matter involves us all. What is happening over yonder is not simply due to the evil actions of one individual, but it represents a failure of humanity, for which we are all in some measure to blame. As St. James puts it, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" War begins in the human heart before it takes place on the field of battle; and we have all, both individuals and nations, been selfish and sinful and to that extent must bear a share of the guilt.

Peace is a very costly thing and, though people everywhere desire it, very few are willing to pay the price. We cannot have it by simply praying about it or singing about it, but must sow the seeds that inevitably bring it forth. As individuals we must get rid of pride and arrogance and race hatred and bigotry in all its forms; and as nations we must be ready to make adjustments of tariffs and embargoes and even limit our so-called absolute sovereignty. All these and much more are part of the price we must pay for peace. So the answer as to why all our desires and prayers have failed is simply that we were praying one thing with our lips and another with our lives. We have been sowing the seeds of selfishness, bigotry, pride, and sin, which inevitably produce war, and this unuttered prayer of our daily lives has proved more effective than that of our lips.

Peace is indivisible. This is the first truth that we must learn and heed. The world in which we live is one and is becoming increasingly interdependent in its every part. God made a sphere, not a hemisphere. The world is not divided into America and the rest of the world. This we know in

theory, but too often fail to appreciate in practice. Self-containment and isolation are fantastic impossibilities. Science and the electric spark have made the world one, and nothing that happens in any portion of it fails to affect in some measure every other portion. The world has become in effect one vast dining room where we all eat from the same table. It is one great university where we all sit at the feet of the same teachers. It is a huge whispering gallery where the slightest sound reverberates over the whole world. In such a world there can be no abiding peace anywhere until there is peace everywhere. The only sure way to keep America out of war is to keep war out of the world.

This is a lesson Americans particularly need to learn. Too long have we followed a policy of selfish isolation and we are suffering from that today. After the war we in effect washed our hands of Europe and its troubles and so let the world down. Had we put one tithe of the effort into securing the peace that we did into winning the war, the result today would be another story. We are now learning by bitter experience that we are our brothers' keeper and that we cannot, like the priest and Levite, pass by on the other side ignoring suffering humanity.

ALL of this means that the Church must endeavor to see these things clearly and hold America to the highest standard of conduct. Naturally we desire to keep out of war, and I trust and pray that we may; but I am not nearly so concerned about keeping out of war as I am about the spirit or motive for doing so. Acts are right or wrong according to their motive; and, if America keeps out of war for the purpose of saving her own skin or pocketbook, or living in ease and comfort while others are suffering, she will lose her soul. There is only one motive that can justify our abstention and that is the conviction that we can better serve the world by remaining out; and this is a valid reason. If the war can be confined to a limited area and if, after the exhaustion of the countries over yonder, there can be preserved in this world some one island of safety where the precious things of our civilization can be maintained for the sake of handing them on to a needy world, that is a valid and worthy purpose. But let us be honest and realistic in asserting that purpose. The history of the past two decades does not give us much encouragement to think that America primarily desires to serve. We have consistently refused all kinds of coöperation toward the organization of a peaceful world; and, unless our point of view undergoes radical change, we cannot without hypocrisy allege such a motive. And here is where the Church comes in. As said a writer of the second century in his Epistle to Diognetus: "What the soul is to the body, that Christians are in the world. The soul holds the body together. Christians hold the world together. God has assigned them that position, which it were unlawful for them ever to forsake." In other words, the Church must be the conscience of the nation. While not intruding in the realm of political action, it must see clearly the moral issues involved and bring every influence to bear to insure that our country acts a noble part. At present, sad to say, Christian motives play very little part in our international dealings. America is so powerful materially and has

such moral influence that she can practically dominate the world. It is, therefore, of the utmost importance that the Church make its influence felt to see that America stands ready to serve mankind. In short, America needs to be converted, and nothing less than this is the Church's task. And there is no time to lose.

WE MUST disentangle patriotism and religion. We must place the cross above the flag. We must remind men and nations that Christians are citizens of another country and that we owe to God an allegiance above every earthly loyalty and that His service alone can in the end bring either peace or prosperity to any nation. In short, the exaltation of God results in the highest patriotism. This is nowhere better put than in the exquisite words of Sir Cecil A. Spring-Rice:

"I vow to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love.
The love that asks no questions; the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

"And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know—
We may not count her armies, we may not see her king;
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness, and all her paths are peace."

In the final issue Christianity is the only solution of the world's ills, and this is being increasingly recognized both within and without the Church. A year ago I spent an entire day with an economist of world-wide reputation, discussing the economic factors in the present situation. He knew practically what was wrong and what had to be done to bring peace, but saw no possibility of putting his program into effect. At the end of the day he turned to me and said, "There can be no solution unless the nations get a change of heart—and only religion can give them that." At the conference in Geneva this past summer a noted Italian sociologist and statesman, who is not a professing Christian, pointed out that the instrumentalities and organizations for peace, such as the League of Nations, World Court, and so forth, while not perfect were nevertheless tolerably good instruments for their purposes, if properly used; and then he added with some vehemence, "The trouble was there was not the right spirit." In the various peace conferences in the past two years, as in our own, this same note was throughout all the papers and discussions, namely, a sense of futility of man's efforts at ever achieving peace and the recognition of the need of help from without. In short, it was agreed that Christian doctrine and Christian dynamic are essential to a peaceful world.

IN ADDITION to the above, there are certain specific things that the Christian Church as such can and should do today. The Church should not make the mistakes it did in the World war. It should never present war as a holy crusade. It should never forget that war is sin and terrible sin, though at the same time it must be remembered that it is simply the end of a series of sins, a particular demonstration of the power of sin in this world. At the various conferences of the past summer it was reiterated again and again that "in time of war the Church must be the Church," which means in effect that it must uphold spiritual values and claim this world for God. It rules out, of course, any ideas of neutrality in the sense of indifference to moral issues and any idea of isolation that disregards the sufferings of one's fellows. Three particular lines of action were suggested. First, the

Church must be Christian in prayer and preaching. Its prayers must never be simply for victory or against some other people. It must take into its purview the whole human race and the whole kingdom of God and pray simply that God's will may be done, whatever happens. The second recommendation is that we should keep alive the consciousness of unity among Christian brethren throughout the world. One of the most notable events of the past few decades has been the increasing recognition of the actual unity, despite surface divisions, of all who profess and call themselves Christian. Today there exist in every land groups of Christians bound together in prayer and spiritual ties, and we must become more conscious of this unity and allow no break in the fellowship. This ecumenical movement is to me the most encouraging single factor of the day, and I believe it to be of God's doing. Perhaps history may repeat itself. Just as when the barbarians destroyed Rome, the Church in the person of the Bishop of Rome walked in upon the ashes and started to build a glorious civilization which lasted for centuries; so, now that the nations are breaking this world into fragments, God seems to be calling His children from every nation into an increasing unity and so perhaps preparing an instrument which after the distress and exhaustion of the present war may build anew a worthy civilization. While I make no claim to be a prophet, I cannot but feel that here lies a great possibility which may be realized if only we Christians will follow more fully the leading of the Holy Spirit.

Third, the Church must bring to bear all its influence that the peace following this war be a just one, free from the spirit of vengeance and the lust for power which sow the seeds of future wars. There is no time to lose and in this work a heavy duty and responsibility rests upon America.

We are witnessing the emergence of a new world culture, which presents a dramatic and terrible situation. Shall such culture be based upon freedom, truth, and love, or their opposites? The issue is by no means clear. Moreover, the sphere of operation is nothing less than the entire world.

"There is neither East nor West,
Border, nor breed, nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

So today there is neither east nor west, nor north nor south, but simply common humanity, a prey to various isms and the prize for which two opposing cultures are striving. The totalitarian states are fighting on a world front, and they can only be met on a world front. They are making a tremendous bid for the world's allegiance. Will Christianity outbid them? Here lies the crucial issue of the day.

THESE false ideologies and false religions have been able to enlist among their followers an enthusiasm, devotion, and sacrifice such as puts us Christians to shame. Unless in some measure we can evidence somewhat similar devotion to our own holy faith, these false gods may win the day and plunge the world into another dark age. Here is your new motive for missions, which should appeal to any but those too blind to see. As General Smuts once tersely said, "Mankind has struck its tents and is on the march." Today the world is full of marching men—men marching behind strange devices, swastikas, hammers, sickles, and all the other emblems of earthly powers. To meet them must emerge another army following the cross of the crucified Saviour. Our problem is, will this army outfight the hosts of darkness? In a way never intended by the writer of the hymn, "His blood-red banner streams afar—who follows in His train?"

Miss Susan and The Undeserving Poor

By Mary Van Fossen Schwab

SHE SAT in the front pew on the left. A formidable-looking old lady, rigidly erect in a black silk dress and an incredible hat with a moulting bird rampant on the crown. And when she stood or knelt that stern rigidity was unrelaxed; and in the hymns and the responses her voice came forth firm and deep and somehow challenging. Ranged about her and overflowing into two or more pews behind her, was an ever-present retinue of small and usually shabby children.

Miss Susan Knight she was—last of a notable old Washington family, living in outmoded elegance in a fortress-like dwelling near Lafayette Square—and she had been a teacher in Trinity's Sunday school for almost 50 years.

Children were her passion. In her crisply clipped speech she would say: "I understand 'em." . . . Where she went, they followed. They sat, wide-eyed and adoring, in her Sunday school class. They trailed her down the long church aisle, to sit, with frequent wriggles, through the service. Her house teemed with them. Even at her formal "Wednesday afternoons," when what is known as Society swarmed into her Victorian drawing room, you were practically certain to sip your tea and munch tiny sandwiches under the interested gaze of sloe-eyed Angelica (whose widowed mother "went out by the day") or red-cheeked Katie (whose father cobbled shoes) or any small Mamie, Tommy, or Harry who had been gripped by the urge to "let's go see Miss Susan." . . . And when any child smiled up into her stern old face you knew he saw someone beautiful.

Often alarmingly brusque with people of importance, she was meltingly tender with a child. Or for that matter with anyone in trouble or need. "The organized charities," she averred, "warm and feed the deserving poor. But there are a lot of the *undeserving* poor and they get just as cold and quite as hungry. . . . Besides they are the ones who need something more than fuel and food." . . . As father, one-time rector of Trinity, expressed it: "That 'something more' of Miss Susan's is the rare charity of an understanding tolerance. And she gives it with both hands."



WHERE SHE WENT, THEY FOLLOWED

That her charity did not always coincide with the orthodox idea was undeniably true. Take for example the case of Florrie.

Florrie was 18—wise-eyed, peroxide-haired and rapidly dying of tuberculosis. Florrie said to father when he found her, bitterly sobbing, in her bleak little room: "It ain't that I'm scared of dying . . . it's just that I've got to go with never having owned nothing that was real pretty."

When father told Miss Susan—and she had sharp disapproval for "feminine folderols" (as was attested by her hats)—Miss Susan took Florrie a pink satin quilt and a frivolous lace negligee. She took her also a pair of long white kid gloves and a spangled fan. And it was the fan and the gloves, of course, that sent up Florrie's temperature two points, lit sparks in her tired wise eyes, and put the ecstatic child's smile on her hard young mouth.

"But, Miss Knight," objected a certain welfare worker, "it isn't right to pamper these people. Besides," and the welfare worker's lips set in uncompromising pleats, "those silly luxuries are utterly useless to the girl. . . . You seem to forget she's dying."

Miss Susan reared her white head. "On the contrary, my good woman. It's because I remember she's dying that I do as I do." Abruptly her brown eyes misted, her firm voice quivered: "I'm preparing the tragic young creature for the glories of heaven!"

And the welfare worker, father told us, retreated, baffled.

Miss Susan believed in foreign missions;



SAMMY WAS A TERROR

but since the mere giving of money lacked the exciting personal touch, she augmented her foreign mission checks with work among the newly arrived Chinese in Washington.

Young and old Chinese men—most of them employed in laundries and restaurants—came faithfully and eagerly to the classes she and several other women conducted in Trinity's parish hall. "My Chinese Sunday school," Miss Susan called these classes. And although the original idea had been Americanization, with Miss Susan in control it was inevitable that the teachings of the Church would prevail.

These Chinese she received in her home. Received them with the same courteous formality that she accorded the Supreme Court justices, diplomats, and other dignitaries—and with infinitely greater warmth. Some of the dignitaries, though, were known to look down their aristocratic noses at these humble guests. And when that happened, Miss Susan (again to quote father) swiftly and surely put down the mighty from their seats. To a cabinet official who had been heard to speak scoffingly of, "Miss Knight's Oriental slum specimens," she said:

"You're going to be frightfully annoyed in heaven, Mr. Secretary. The social system there is one hundred per cent democratic."

It was always comforting to hear Miss Susan mention heaven. She knew so definitely and so precisely all about it. A Bishop once said of her—"If the preachers could present the hereafter with Miss Knight's vivid and emphatic certainty the whole world would be solaced."

She drove about the city in a shinging black phaeton. And both she and her Negro coachman were all but submerged beneath the load of small boys and girls who crammed and brimmed over the old fashioned vehicle. It is with the children that one best remembers her . . . and when one remembers the children, the miracle she wrought in 10-year-old Sammy gleams forth.

SAMMY was known as a terror, a bully, and "headed for no good end." "The slings and arrows of outrageous fortune" were, in Sammy's neighborhood, directly traceable to his sling shot, beebie gun, and two grimy fists. The majority of his neighbors enthusiastically advocated his removal to another environment—an environment with greatly restricted privileges.

Then Miss Susan garnered him under her wing. And Sammy, for the first time in his 10 highly-gearred years, met a grown-up who regarded him as an ordinary little boy and not as an embryo criminal.

"He is not," she cheerfully pointed out, "a bad boy. Just a bored one." To Sammy she said: "Any boy with your wonderful lung power and splendid muscles must find good and helpful ways to use them."

So Sammy's lung power was put to use in the choir, and his muscular prowess (erstwhile employed in stone throwing, battling, and escaping from the just deserts of his crimes) was put to use protecting his weaker and less belligerent contemporaries. . . . "You're a sort of policeman," Miss Susan explained to the boy who had made a career of eluding

"the cops"—"and because you're so big and strong it's your duty to keep law and order."

But that first day she talked to him, she took him into the silent shadowy church. Took him up to the stained glass window with the picture of Christ blessing the little children. She stood there with him before that window.

"You see, Sammy," she said gently (and since when had anyone spoken gently to Sammy?), "our Blessed Lord loved *all* boys and girls. He will always love them. And I know that a brave fine boy like you would never want to do anything wrong . . . anything to hurt the dear Lord who loves you."

It was as simple as that! Only no one before had thought to try it.

Recently I saw Sammy. He's a man now and the proud owner of a prosperous gas station. While he fed oil and water and gas to my battered Ford, we recalled Miss Susan. . . . Suddenly Sammy grinned sheepishly.

"It's a funny thing, Miss Mary," he said, "but all through the years I've never started to do something small or—well, maybe what you might call not strictly on the up and up—that I haven't thought of the old lady. I've thought of her, and of how she talked to me . . . and then I've always done

what I've thought she would have said was the right thing. . . ."

Even now—all of 20 years later—I never hear "The Son of God goes forth to war," "Onward, Christian soldiers," or any of the martial stirring hymns, that I don't have an instant and keenly nostalgic picture of Miss Susan. Straight and impressive in her front pew on the left. Lifting her militant contralto in testimony to her Faith. And around her are the children, their intent small faces upturned to hers. The children looking up at their dear and unfailing friend, Miss Susan. Looking up at her and seeing visions. . . .

Visions that have remained with them through the years!

The Christian Mind in England

(Continued from page 6)

until there is given an honest answer to the second. We are well aware, although we assume the righteousness of our immediate national cause, that the function of Christian prophecy in England will be disastrously distorted, if it is confined to the denunciation of Naziism. Christian prophecy is concerned with those basic conditions of human order which are determined by the holiness of God. And unless those conditions are fulfilled we may strike down Hitlerism only to discover that further and more devastating Satanism will arise—in Germany, or it may be in England or America.

That Hitlerism had at length to be opposed by force is a conviction more generally accepted by Englishmen of all sorts and conditions, than any other I have ever known. One may share that conviction, as the vast majority of English Christians do, without losing sight of the fundamental issues between the Gospel and the modern world order. Our task is not to secure a successful ending of the war before returning to that high argument, but to state it now, with all the force of which we are capable. I think this is not a paradoxical position.



Clarify Status of Unity Negotiations

Commission Explains Concordat Was Introduced for Purposes of Discussion Rather Than Action

ST. LOUIS—A statement clarifying the status of negotiations between the Episcopal Church and the Presbyterian Church in the USA was unanimously adopted by the Episcopal Church's Commission on Approaches to Unity, meeting here November 9th and 10th. The statement explained that the proposed concordat had not been set forth as a proposal for adoption, but as a basis for discussion. The full text follows:

"The Commission on Approaches to Unity desires to call the attention of the Church to certain matters connected with the negotiations now going on between our commission and the corresponding body of the Presbyterian Church.

"(1) The Commission is unanimous in its support of the Declaration of Purpose adopted by the General Convention of 1937.

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christian Churches is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches.

"Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved."

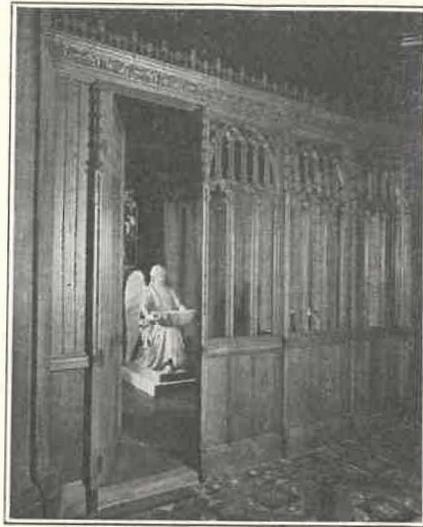
"(2) The proposals contained in the three sections published by the commission, entitled Things Believed in Common, Things Which Might be Undertaken in Common, and The Proposed Concordat, were put out as a basis for discussion. The commission believes that the discussion which has taken place has been of real service and will continue to be. But this belief in the value of the discussion aroused does not carry with it the advocacy of the proposed concordat as a whole or of any particular provision in it by every member of the commission. Indeed some oppose it entirely.

UNION WILL TAKE MANY YEARS

"(3) The commission is unanimous in believing that no such goal as organic union with the Presbyterians can be achieved in a short period of time. It will inevitably take many years. No member of the commission has any desire to press upon the Church proposals which cannot have its substantial approval.

"(4) While the proposed concordat has received the largest measure of attention, it being concrete and opening up directly the question of orders, the commission would regret it if this discussion should obscure the importance of other features. All those proposals which deepen understanding, promote fellowship, and are educational in character, are vitally important, as is the consideration of other practical plans such as that of dual

(Continued on page 16)



NEW BAPTISTRY

The new Chapel of the Resurrection and Baptistry at Grace and St. Peter's Church, Baltimore (see also cover illustration), were dedicated recently. The chapel is a memorial to the Rev. Dr. Robert Scott Chalmers, rector from 1930 to 1935. It is the gift of many parishioners as a thank-offering for his life and work.

Northern Michigan Starts to Rehabilitate Finances

Reconvened Session of Convention Elects Bishop Page Provisional Bishop

NEGAUNEE, MICH.—Steps toward rehabilitating the financial status of the diocese of Northern Michigan were taken at a reconvened session of the 44th annual convention of the diocese, November 15th, at St. John's church here.

The convention adopted a budget and table of apportionments and assessments calling for \$1,550 on diocesan expense and \$6,386.60 for Church program. This includes \$1,275 for the National Council.

Bishop Page, newly retired Bishop of Michigan, was unanimously elected to serve as provisional Bishop of the diocese until a diocesan bishop is consecrated.

A complete revision of several canons dealing with financial matters and diocesan administration received its first reading and was referred to the committee on constitution and canons.

Ohio Sets 40% Increase in Expectations as Goal

NEW YORK—An increase in its expectation to the National Council of 40%! That is the goal which the diocese of Ohio has set for itself this fall.

Bishop Tucker of Ohio has notified the Presiding Bishop that his diocese is hoping to increase its expectation from \$18,000, the amount this year, to \$25,000 for 1940. An aggressive Every Member Canvass is being staged in Ohio with this in view.

91 Bishops Assemble at St. Louis Meeting

Consider Unemployment, Forward Movement, and National Council Figures on Recent Savings

BY FRANK E. WILSON
Bishop of Eau Claire

ST. LOUIS—Ninety-one bishops arrived in St. Louis for the annual meeting of the House of Bishops, November 8th and 9th.

The numbers of the House hold fairly even from year to year but with considerable change in personnel. Five bishops have died within the past year. They were commemorated in prayers offered by the Presiding Bishop. Resignations of two other bishops were accepted, Bishop Fox of Montana and Bishop Page of Michigan. By way of compensation seven new bishops were introduced into the House, to which number should be added an eighth who was detained at home by illness.

In addition to these changes, the distressing case of Bishop Ablewhite of Northern Michigan had to be dealt with. His resignation was first accepted, and then his request for deposition from the sacred ministry. At the close of the session the sentence of deposition was pronounced by the Presiding Bishop in the presence of the Bishops of California and Eau Claire.

Of course Bishop Tucker of Virginia, the Presiding Bishop, presided. Bishop Davis of Western New York was reappointed a one-man committee on the dispatch of business and performed his duties with his usual finesse. He kept the ball rolling swiftly and accurately and the bishops found little time for leisure or diversion.

NEW BISHOPS MEET

Two days before the House assembled the recent crop of new bishops had met with the Presiding Bishop on his invitation. In a series of prolonged conferences they exchanged views and gained valuable counsel from the Presiding Bishop.

For the past 17 years the Rev. Dr. Charles L. Pardee has served as secretary of the House and registrar of General Convention. During that time he has seen an even hundred new bishops enter the House. His courtesy and efficiency, to say nothing of his unflinching patience with episcopal eccentricities, have endeared him to all who have listened to his reading of the minutes. Now he has found it necessary to resign his double position. As his successor the House chose the Rev. J. H. Fitzgerald of Brooklyn, who has served as assistant secretary for the past 11 years.

One new missionary bishop has been elected under very interesting circumstances. The missionary district of South-

Youngest Bishop Almost Loses Hat and Overcoat

ST. LOUIS—Bishop Randall, newly-elected Suffragan of Chicago and youngest bishop of the Church, in term of service, lost his hat and overcoat in the dining room of a hotel while attending a conference of younger bishops just before the opening of the House of Bishops.

On discovering the loss as he was ready to depart, he reported the matter to the hotel management. Immediately a search was instituted. The lost articles were discovered. Quite unknowingly, the highest ranking official of the House of Bishops, the Presiding Bishop himself, had walked off wearing both hat and coat.

ern Brazil is moving in the direction of an independent Brazilian Church. Progress in that land has been so rapid that the services of a Suffragan Bishop were requested, and following the established policy of manning the work with native clergy a Brazilian priest was chosen for this new office. The Rev. Dr. A. T. Pithan, is to be the new Suffragan, and his salary is to be provided by the congregations in the field.

REPORT ON UNEMPLOYED CLERGY

Unemployed clergy was the subject of a very interesting report presented by Bishop Quin of Texas for the committee of which he was chairman. During the past year a careful survey has been made to determine the actual number of clergy unemployed. The numbers proved to be far smaller than has been commonly supposed, and a classification of these unemployed has reduced the acuteness of the problem still more. Throughout the whole Church there are reported a total of 241 clergy unemployed.

Ten per cent of these have private means of support. Another 10% have proved delinquent in such a degree as to make them unserviceable. Still another 10% are temporarily out by reason of illness. Forty per cent appear to exhibit traits which make it difficult to place them. Of the remaining 30%, some are newly ordained men who are not yet located and the balance are simply unemployed.

To all of this it must be added that 108 of the total number are not connected with any diocese but are on the Presiding Bishop's list—meaning men who have more or less dropped out of sight and have not reported to their bishops for several years. Investigation reveals that 68 of these are now occupied in secular positions.

Thus the whole picture becomes difficult of analysis and the problem still more difficult of solution. Several proposals were discussed at length but the general feeling was that the situation was really diocesan in character and could best be handled at close range by bishops acting with their diocesan boards.

FORWARD MOVEMENT

A statement for the Forward Movement Commission, presented by the Presiding Bishop and Bishop Hobson of Southern Ohio, shows a brilliant response from the Church. Since 1934 something between

Suffragan Bishop of S. Brazil is Elected

Dr. Pithan, Brazilian-Born, Given
New Post; is Head of "Collegio
Independencia"

ST. LOUIS—The Rev. Dr. Athalicio T. Pithan was elected Suffragan Bishop of the missionary district of Southern Brazil by the House of Bishops in session here, following the canonical requirement that such elections take place in a Church building.

Dr. Pithan is a Brazilian-born of French descent. He prepared for his ministry in the Church at the Episcopal Southern Cross school, Porto Alegre, Brazil. For some years he has been in charge of a self-supporting educational institution in Bage, the Collegio Independencia, a school for boys and girls. Dr. Pithan, rector of the Church of the Crucified, operates four additional Sunday schools. He organized the school and has conducted it.

Some years ago he studied law, in English, by correspondence with LaSalle university, and he has a considerable law practice, the income from which he uses to help maintain the school.

Dr. Pithan was in the United States in 1937 as delegate from the Church in Brazil to the triennial General Convention of the Church, held in Cincinnati, and on that visit was given the honorary degree of Doctor in Divinity by the Virginia theological seminary at Alexandria.

15 and 18 million pieces of devotional and instructional literature have been distributed by the Commission and all on request from parishes or individuals. A quarter of a million is a small demand for any issue of the *Forward—day by day* handbook of Bible readings and meditations. Half a million was the number for the last Lenten edition. Translations are made into foreign languages, and there are special issues in Braille for the blind. Conferences and retreats are organized and promoted.

More figures were given to the House from the National Council. Savings in the amount of \$100,000 have been made in the general budget. If the Church will give to the Church's missionary work the same amount for 1940 as is on the books for this year, plus the amount already contributed to this year's shortage fund, everything will be clear for another year.

As the Presiding Bishop expressed it, "if we are not doing all we can for missions, it is hypocrisy to pray to God for His blessing on our missionary work." A resolution was adopted pledging the bishops to exert every effort to meet the 1940 budget.

A few other items engaged the attention of the bishops. Consent was given to the preparation of a service book in French for use in Haiti. Election of a bishop for the missionary district of Salina was postponed until General Convention next year. A committee was appointed to make



REV. DR. ATHALICIO T. PITHAN
Bishop-Elect of Southern Brazil

recommendations to the several dioceses on the handling of trust funds. And a Pastoral Letter [published on page 3 of this issue of THE LIVING CHURCH] was drafted to be sent out to the Church.

On the evening of November 8th, a large service was held in the cathedral with addresses by Bishop Oldham of Albany [see page 7] and Bishop Creighton of Michigan. The service was open to all and most of them came.

The hospitality of St. Louis was large and generous and a sound spirit prevailed with no touch of war-time hysteria. Next year the House meets in General Convention at Kansas City, Mo. Invitations are in for the meeting in 1941 to be held at Jacksonville, Florida, and at Oklahoma City. Choice of one will have to be made later.

Rev. W. E. Conkling Lecturing at Nashotah House This Autumn

NASHOTAH, WIS.—The Rev. Wallace E. Conkling, rector of St. Luke's church, Germantown, Philadelphia, is giving a course of lectures this fall at Nashotah House here. The invitation to deliver the course came after he had addressed 50 Nashotah alumni last June in New York. His subject then was Spiritual Healing.

For some time this fall, Fr. Conkling conducted a course in The Life of Christ at the school of religion at St. James' church, Philadelphia. His Nashotah course is based upon the experience of his pastoral ministry among the sick and upon the services of spiritual healing which he has conducted at St. Luke's.

Companions of Way Service

ALBANY, N. Y.—Four hundred young people of the diocese of Albany, with their rectors and leaders, attended a service for the Companions of the Way in the Cathedral of All Saints, October 29th. The Rev. Dr. Charles W. Sheerin, vice-president of the National Council, spoke.

Youth Council for Social Action Meets

Many Young People Gather to Talk Over Purposes of Organization, Hear Fr. Dunphy

NEW YORK—The second annual conference of the Catholic Youth Council for Social Action, held at St. Augustine's chapel, Trinity parish, November 10th to 12th, brought together a large number of young men and women to discuss the purposes of their organization and to make plans for their winter's work.

The conference was opened by the Rev. Thomas J. Bigham Jr. of the General theological seminary. Fr. Bigham introduced the Rev. Dr. William H. Dunphy, who spoke on The Christian Doctrine of Man. A social hour followed, and then the evening ended with a preparation for the Holy Communion and Compline.

The conference assembled early on November 11th for a Corporate Communion, followed by a group breakfast. The first address of the day was made by Paul Thompson, whose subject was The Christian as a Citizen of the American Democracy. Group discussions were followed by a general discussion. After luncheon, the Rev. William C. Kernan, rector of Trinity church, Bayonne, N. J. spoke, his subject being The Christian as a Citizen in a World Community. In the evening, the Rev. Howard B. Spencer, OHC, spoke on The Christian as a Member of the Mystical Body.

The Rev. Robert I. Clayton of the General theological seminary gave the summing-up address on November 12th. The conference concluded with Solemn Evensong, at which the Rev. Dr. Lyford Edwards was the preacher, and for which the choir of the General theological seminary provided the music; followed by the service of Benediction.

In addition to regular monthly meetings, the CYCSA will devote one evening a week to group study.

Church Leaders Consider Delinquency in Juveniles

ANN ARBOR, MICH. (RNS)—Recognizing non-success of the Church in meeting the problem of juvenile delinquency, either in the preventive or corrective field, some 50 Catholic, Jewish, and Protestant leaders from various parts of the state met here and named a committee to develop a state-wide program of education and Church action.

In a series of resolutions proposed by Dr. Edward W. Blakeman, counsellor in religion at the University of Michigan, the committee was instructed to develop a minimum type of program for various types of cities, prepare a statement of the need for more effective action by the Churches, urge ministers to relate themselves to community agencies working in their parishes, and formulate procedures.

New York Churches Hold Armistice Day Services

NEW YORK—Many of the churches in the city had special services on Armistice day. All of them were open, with a vested priest in the chancel, at eleven o'clock. Following the two minutes of silence, there were prayers and a Benediction, even where there had been no service.

Bishop Manning was the preacher at the special service in the Cathedral of St. John the Divine. This was attended by large numbers of men, women, and children. Throughout the morning many other persons came into the cathedral for private prayer.

Men as well as women took part in the quiet day of prayer inaugurated by the Woman's Auxiliary. All the churches were used by those engaged in this devotion. Many, unable to be out because of ill health, participated in the quiet day at home.

House of Bishops Approves Efforts Being Made Toward Registry of Non-Combatants

ST. LOUIS—In its opening session November 8th, the House of Bishops went on record as favoring efforts under way for the passage of an act by Congress to "secure for all organized Churches the right of individual members to register for non-combatant service in the eventuality of the United States' being drawn into war."

Bishop Remington of Eastern Oregon explained that the purpose of the legislation is not to protect the malingering but to provide for a registry, in advance, of members of all bodies whose religious principles prevent their engaging in combatant service, but who are willing, Bishop Remington said, "to engage in non-combatant service involving danger to life and limb."

The attorney-general of the United States conferred with Church leaders in Washington on the subject November 9th. Bishop Scarlett of Missouri attended the meeting.

The question of registry has been before other Episcopal Church gatherings. As early as 1934, in the General Convention, it was urged that the Church should "press for such legislation" and this position was reaffirmed at the General Convention of 1937 in Cincinnati. The act of the House in St. Louis included the sending of a telegram to Dr. Van Kirk, executive secretary of the Federal Council of Churches of Christ in America, commending the work of the council on behalf of the proposed bill, and "reaffirming and supporting the expressed will of the Church as adopted in General Convention."

Returns After Illness

ST. SIMON'S ISLAND, GA.—The Rev. J. Sullivan Bond, who has been ill in Savannah all summer suffering from an infected ankle, returned here recently, much improved. He is still using crutches, however. Mr. Bond is rector of Christ church, Frederica.

Society for College Work Head Chosen

C. E. Thomas to be New Director; Has Been Secretary of Sigma Nu for Past 10 Years

PHILADELPHIA—Appointment of Charles Edward Thomas, of Indianapolis, Ind., to be executive director of the Church Society for College Work, a national organization of the Church, was announced here November 12th by the Rev. W. Brooke Stabler, president.

Mr. Thomas has been assistant general secretary of the Sigma Nu fraternity and editor of the *Delta* for the past 10 years. During that period he has visited more than 300 universities and colleges in this country and has been closely associated with the work of educational groups in virtually every state.

A native of Ridgeway, S. C., and member of a family long prominent in South Carolina, Mr. Thomas was graduated from Porter military academy in Charleston in 1923. He received the degree of Bachelor of Arts from the University of the South, Sewanee, Tenn., four years later.

While a student at the military academy he won the United Daughters of the Confederacy essay contest, the Colonial Dames essay contest, and the Porter medal for declamation. He also received the Joseph Maybank Frampton cup for service to his class and to the academy.

PROMINENT AT SEWANEE

He was equally prominent in undergraduate activities at the University of the South where he was awarded the Knight medal for declamation; was the first president of Alpha Phi Epsilon, honorary forensic fraternity; served on the editorial staff of the *Sewanee Purple*, and was secretary-treasurer of his class.

Following his graduation from the University of the South he became an instructor in English there, and he also

Loyalty Pledged by House to Its Presiding Bishop

ST. LOUIS—At its closing session here, the House of Bishops adopted unanimously a resolution introduced by the Bishop of California representing the Bishop of Washington, pledging loyalty to the Presiding Bishop in his leadership of the Church's work.

"The House having heard the challenging and statesmanlike address of the Presiding Bishop on the new and broadening opportunities for the extension of Christ's kingdom throughout the world, loyally responds to his leadership and pledges to him, and through him to the National Council, its determination to exercise its best endeavors to meet in the year 1940 the full amount of the budget set forth by the National Council, thus making it unnecessary to repeat the efforts made for an emergency fund to meet a contemplated deficit as in the year 1939."

served as an instructor at Syracuse university before he entered fraternity work.

For a number of years he has been a member and secretary of the board of regents of the University of the South and vice-president of the university's associated alumni. He also has served at various times as secretary-treasurer and as president of the College Fraternity Editors association.

He is author of *Sewanee, the Oxford of America; European Universities, and*

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St. Stephen's Church, Ridgeway, South Carolina, 1839-1939, and holds membership in the English Speaking Union, the Huguenot Society of South Carolina, and the Sons of the American Revolution.

The Church Society for College Work, whose activities Mr. Thomas will coordinate and direct as executive director, was organized in 1935 to strengthen the work of the Episcopal Church in college and university centers and to establish a fund for that purpose.

OFFICERS OF SOCIETY

In addition to the Rev. Mr. Stabler, who is chaplain of the University of Pennsylvania, officers of the society include the Rev. C. Leslie Glenn, Christ church, Cambridge, Mass., vice-president; Dr. Thomas S. Gates, president of the University of Pennsylvania, treasurer; and the Rev. Alden D. Kelley, of New York, secretary for College Work of the National Council, secretary.

Among others on the board of directors are Dr. Harry Woodburn Chase, chancellor of New York university; Dr. John L. Newcomb, president of the University of Virginia; the Rev. John Crocker, headmaster-elect of Groton school, Groton, Mass.; William Hale Harkness, Norman H. Davis, and Edward R. Stettinius Jr., all of New York; and Mrs. Harper Sibley, religious adviser at the University of Rochester.

Through the generosity of a few donors, Mr. Thomas' work and all other general operating expenses of the Society for College Work have been underwritten by a special grant. This means that every penny contributed to the society through the medium of dues and other contributions will be applied in the field in college and university centers. The board of directors, it has been stated, is happy to make this announcement. It welcomes this opportunity to promote student work through the medium of grants and conferences.

The board of directors has adopted the policy that grants which are to be applied to the salary of college clergy will not be made without the approval of the diocesan authorities and also the National Commission on College Work. This policy has been adopted in order that the society's funds may be used both strategically and intelligently.

Detroit Parish Emphasizes Youth

DETROIT—Emphasis on work for youth was strong during the observance of the 65th anniversary of the founding of the Church of the Messiah, Detroit, November 5th. A new chapter of the Brotherhood of St. Andrew, consisting of 10 young men, was inducted. Also, members of the recently organized Girls' Friendly Society in the parish attended in a body.

Bishop Keeler in Topeka, Kans.

TOPEKA, KANS.—Bishop Keeler, Coadjutor of Minnesota, was the speaker at a parish dinner meeting of Grace cathedral, Topeka, on November 6th. He addressed the 370 communicants on *The Work of the Church*, in preparation for the Every Member Canvass.

Younger Bishops Get Advice from Primate

Told to Think More About Service They Can Render to Church and Community, Less of Privileges

ST. LOUIS—"Think less about your prerogatives and more about the service you can render to your community and the Church." That was the advice which the Presiding Bishop gave to more than 30 of the younger bishops of the Church at the opening of a two-day conference here, prior to the opening of the House of Bishops' annual session.

A bishop's first task, Bishop Tucker said, is to promote the spirit of evangelism in his diocese. He should be the chief pastor and shepherd of his diocese.

The bishops, consecrated within the past 10 years, discussed informally many factors of *The Bishop's Job*, with consideration of relations between bishops and their clergy, the selection and training of candidates for the ministry, length of service in small parishes and missions, the spiritual nourishment and development of both bishops and their clergy, and allied subjects affecting the Church's work and life.

Bishop Clingman of Kentucky introduced the thought that "the Church does not owe a man a living merely because he is in Holy Orders," and Bishop Tucker and others, agreeing with this principle, added that the problem of the inefficient clergyman needs to be taken up early, and that if unproductive work is permitted to continue for a period of years, the Church definitely has a responsibility for even the "unemployable" priest.

RESPONSIBILITY FOR EFFECTIVENESS

The Presiding Bishop placed upon the bishop responsibility for keeping his clergy up to a plane of effectiveness, rather than responsibility for the care of them after a long period of failure. The bishops felt that early training and care of clergy would prove most productive.

Better use of laymen in parishes and missions was regarded as "one of the biggest problems before the Church today." "We have big jobs for laity to do, and we ought to give them responsibility for such. We need to choose laymen for specific jobs and then educate them to do the jobs."

Various bishops told of plans in use in their dioceses; retreats for laymen, vestry conferences, lay conferences, supplying helpful reading matter, Forward Movement plans for group meetings, conferences of young married couples, all directed at securing interested and trained lay workers for parish and diocesan duty.

The conference of younger bishops issued no findings and passed no resolutions. It was arranged as a round-table discussion of common and individual problems, and closed with a study of the Church's missionary enterprise, and the practical implications of the approach toward unity. Bishop Tucker presided throughout the sessions.

Bishop Ablewhite is Deposed by Request

House Acknowledges Resignation,
Grants Release from Duties to
Northern Michigan Diocesan

ST. LOUIS—The resignation of Bishop Ablewhite of Northern Michigan, and his request for deposition from the ministry, were accepted by the House of Bishops on November 8th.

The request was referred to a special committee of the House, consisting of Bishops McElwain of Minnesota, Stewart of Chicago, Sherrill of Massachusetts, Wilson of Eau Claire, and Sterrett of Bethlehem, who presented the following statement, adopted by the House:

"The special committee appointed to consider the resignation of the Rt. Rev. Hayward Sellers Ablewhite as Bishop of the diocese of Northern Michigan, together with his request for deposition from the sacred ministry of the Church, offers the following two resolutions:

"*Resolved:* that the resignation of the Rt. Rev. Hayward Sellers Ablewhite as Bishop of Northern Michigan be accepted on the grounds of further facts revealed in connection with his request for deposition, the same to take effect immediately.

"*Whereas* the Rt. Rev. Hayward Sellers Ablewhite, resigned Bishop of the diocese of Northern Michigan, has made request of the House of Bishops for deposition from the

Bishop Tucker's Speech the Keynote, Dean Says

ST. LOUIS—"You have sounded the keynote for America's moral and spiritual leadership."

That from Dr. Carl W. Ackerman, dean of the Pulitzer school of journalism, Columbia university, is typical of many messages which the Presiding Bishop received in response to his nationwide radio address on November 5th, launching the Every Member Campaign throughout the Church.

sacred ministry of the Church; and

"*Whereas* the standing committee of the diocese of Northern Michigan has given consent to such deposition; and

"*Whereas* certain information regarding foregoing misconduct or irregularity on his part is known to this House: therefore,

"*Be it resolved,* that the House of Bishops grants the request for deposition and directs the Presiding Bishop to pronounce said deposition on the Rt. Rev. Hayward Sellers Ablewhite within one week after the adoption of this resolution in the presence of at least two bishops of this Church; releasing him from the obligations of the ministerial office and depriving him of the right to exercise the gifts and spiritual authority as a minister of God's word and Sacraments conferred on him in his ordination; and

"*Be it further resolved;* that the secretary of the House of Bishops be instructed to strike the name of the Rt. Rev. Hayward Sellers Ablewhite from the list of members of the House, notice of the same being sent to him and to every bishop exercising jurisdiction in this Church."

Mississippi Repeals Mortmain Statutes

Greatest Number of Voters Ever
to Ballot on Amendment Turn
Out to Help Church

JACKSON, MISS—The greatest number of voters ever to ballot on a constitutional amendment in a general election in Mississippi have repealed, by a majority of at least 10 to one, the magnolia state's ancient mortmain statutes which have, for many years, prohibited bequests to Churches or affiliated organizations.

The new amendment provides that money and land may be left to religious denominations, corporations, and societies subject to the following limitations:

(1) The will must be made at least 90 days before death.

(2) If a person has a spouse, child or descendants of a child, not more than one-third of the estate may be devised to a religious denomination, corporation, or society.

(3) Where land is devised, it remains subject to taxation as other land.

(4) Land acquired by devise must be sold in 10 years from date acquired.

After the new amendment is ratified by the legislature, which convenes on the second Monday in January, 1940, Mississippians will be able to bequeath money to any religious institution.

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Clarify Status of Unity Negotiations

Continued from page 11

membership. The commission urges upon the Church the importance of the study of other proposals which have been made.

"(5) The commission is not trying to press the Church into action. It believes that no plan which is so important in its implications should be adopted by this Church until the Anglican communion as represented in the Lambeth Conference has considered it. In view of the necessary postponement of the Lambeth Conference, the commission will ask no final action upon the proposed concordat when it makes its report to General Convention.

"(6) The commission issues this statement

with the hope that it may make it clear that there will be ample opportunity for prayerful and unhurried consideration of all approaches toward organic union."

OTHER APPROACHES

The commission heard reports of no progress with the Methodists or the Lutherans. Bishop Wilson of Eau Claire, reporting on approaches to the Reformed Episcopalians, said that a copy of the Order of Service at the Consecration of Bishop Cheney of the Reformed Episcopal Church had been found in the *Chicago Tribune* of December 15, 1873. Bishop Wilson will bring this to the attention of the next Lambeth Conference. The Lambeth Conference of 1888 ruled against the validity of Orders in the Reformed Episcopal Church. It may be possible, in the

light of Bishop Wilson's report on Bishop Cheney's consecration, to reopen the question of the validity of Reformed Episcopal orders.

MEET WITH PRESBYTERIANS

At the meeting with the Presbyterians on November 10th, frankness coupled with mutual trust and strong fellowship was the dominant note.

Bishops Wilson, Fenner, and Burton (who is a new associate of the Commission), Fr. Francis J. Bloodgood, and Clifford P. Morehouse presented to this joint meeting a signed statement concluding as follows:

"We therefore recommend that the proposed concordat should be set aside and that other means should be sought to do what we all want to see done. We all believe there are other and better ways which, under God, may conserve what we have already achieved and open up avenues of more sound and stable approach."

The Presbyterians, in a formal written report, asked that further study of Bishop Wilson's Dual Membership Plan, "should not for the present, at least, receive consideration and that we center our attention upon the concordat."

However, indication of a broader basis for conference between the two Churches is found in the unanimous vote to change the title of a syllabus, now in preparation from *Syllabus on the Proposed Concordat* to *Syllabus on Approaches to Unity Between the Presbyterian Church and the Episcopal Church*.

TO STUDY MINISTRY

In order that more thorough consideration be given to proposals before the two commissions, it was decided that the next joint meeting should be for two days, and the dates were set tentatively for June 18th and 19th at Princeton. At the Princeton meeting, attention will be given to the Rev. Dr. Harry Cotton's request that "we think through the meaning of our Christian ministry" and both commissions are united in their desire to study together the report of the World Conference on Faith and Order concerning The Ministry and The Sacraments, and the present study being made on The Nature of the Church.

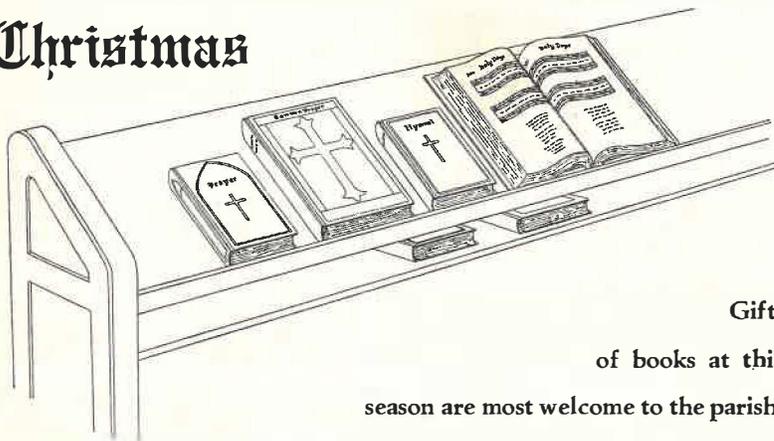
A much larger group of Presbyterians was present than at any previous meeting. Spokesmen for the Presbyterian Department of Church Cooperation and Union were the Rev. Drs. Paul Johnston (chairman), W. B. Pugh, Lewis B. Mudge, Harry Cotton, Joseph Vance, and a layman from Chicago, Mr. Chandler.

Episcopalians present were Bishops Parsons of California (chairman), Stevens of Los Angeles, Wilson of Eau Claire, Strider of West Virginia, Fenner of Kansas, and Burton, Suffragan of Haiti; the Rev. Drs. Howard C. Robbins, Angus Dun, and Francis J. Bloodgood; and Messrs. Clifford P. Morehouse and John C. Spaulding.

St. Andrew's, New Paltz, N. Y.

NEW PALTZ, N. Y.—Two brass three-branch office candlesticks and a dark green velure dossal were given to St. Andrew's church here recently. The Rev. St. Clair Vannix, priest in charge, dedicated these and other gifts on November 5th.

Thanksgiving and Christmas



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Organize Episcopal Pacifist Fellowship

Earlier Conference at Church of Incarnation, N. Y., Results in Actual Plans for Movement

NEW YORK—A group of men and women, clergy and laity, met in the parish house of the Church of the Incarnation on the morning of Armistice day and formally organized the Episcopal Pacifist Fellowship, which was proposed at the end of the conference of pacifist Church-people held at the Incarnation on October 9th.

The new organization is to be affiliated with the Fellowship of Reconciliation, the well-known pacifist society whose membership includes all communions and all nationalities. One half the membership dues of the Episcopal Pacifist Fellowship will be remitted to the Fellowship of Reconciliation, which, in return, will send the members of the new society its literature and will render such other services as it may be able.

After some discussion a brief but comprehensive statement was unanimously adopted as the pledge of membership and was signed by all those who joined, with the proviso that the wording but not the sense of the pledge might be altered later by the executive committee or by vote of the membership.

The statement follows:

"In loyalty to the Person, Spirit, and teaching of Jesus Christ, my conscience commits me, in every relationship of life, to His way of redemptive love and compels me to refuse to participate in or give moral support to any war."

REV. ELMORE MC KEE PRESIDES

The Rev. Elmore M. McKee presided. In reply to questions as to why another pacifist society was planned, he said:

"It is felt that we need a new means of reaching the members of the Episcopal Church who are, or might be, pacifists. Many of them would not join any except a Church organization. Few of them know a great deal about other inter-Church groups. We need to reach the people of our Church at this time and to help them to come together in the interests of peace. The names of well-known Churchpeople will attract their attention and their support. This new fellowship will do for the Church what existing pacifist societies cannot do."

OFFICERS ELECTED

Officers were elected as follows: Bishop Lawrence of Western Massachusetts, chairman; the Rev. Elmore M. McKee and Miss Grace Lindley, vice-chairmen; Mrs. Henry Hill Pierce, secretary; the Rev. C. Lawson Willard, treasurer; the Rev. Shelton H. Bishop, the Rev. Dr. W. Russell Bowie, the Rev. Dr. John Gass, the Rev. John Nevin Sayre, the Rev. Dr. John W. Suter Jr., Miss Adelaide T. Case, and Miss Alma Davis, members of the executive committee. Each province will have its representative. All these had been selected by the nominating committee and the following had thus far signified their acceptance if elected: the Rev. S. Whitney Hale, First province; the Rev. Dr. Luke M. White, Second province; Bishop Jones, resigned, Fifth province; the Very Rev. Dr. Paul Roberts, Sixth province.

Orthodox, Anglicans Join in Service at Baltimore

BALTIMORE, MD.—Orthodox and Anglicans including acolytes from St. James' First African Church, took part in a service here October 29th at the Chapel of the Guardian Angel. The Rt. Rev. Archimandrit Eviney Nikitin, pastor of the Russian Orthodox Church of the Holy Trinity, and the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels, participated.

Bishop Nikitin had brought the *a cappella* choir from his parish for the service, the culmination of the celebration of the Rev. George J. Kromer's 40th anniversary as vicar of the chapel, which is part of the parish of St. Michael and All Angels. In the procession with the acolytes from St. James' were representatives of the Maryland diocesan assembly of the brotherhood of St. Andrew.

Two New Bells Are Dedicated in St. John's Church, Savannah, Ga.

SAVANNAH, GA.—Two new bells added to the chimes of St. John's church here were dedicated recently by the rector, the Rev. Ernest Risley. The gift of Miss Fannie Hatch Garmany, they were given in memory of Mrs. James K. Gramany and her children.

The original set of 11 chimes at St. John's were given the church in 1854 by Joseph S. Fay. Both old and new bells were cast by Meneely, who, already having the blue prints of the tower, had no difficulty in adding the two new bells.

What Does Your Parish Need for Christmas?

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- Things to make lovely the primary room?
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- Christmas offering envelopes? A censer, or thurible?
- Incense?
- Suggestions for unusual music? What else?

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This article by Dr. Bernard Iddings Bell first appeared in our issue of October 25th. Only 100 copies remain in stock.

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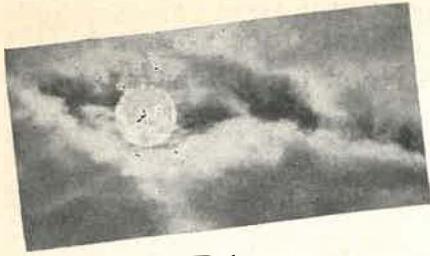
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**Benefit Performance is Put
on for New York Church by
Monte Carlo Ballet Russe**

NEW YORK—The stage went to work for the Church here recently, when a benefit performance was presented by the Ballet Russe de Monte Carlo at the Metropolitan Opera House to help the building fund of the Church of the Epiphany here. Every box in the house was sold, and a capacity crowd attended.

The net proceeds of the performance are being used to assist the church in raising a \$40,000 quota necessary for the completion of the church building fund. Mrs. Charles Howland Russell Jr. headed the executive committee for the benefit performance, and Miss Margaret Harper was chairman of a group of debutantes assisting the undertaking.

**Hold Marriage Clinic for
Students in High Schools**

DETROIT—Clinics on marriage—for high school students and for older men and women—were conducted in Detroit during the week of November 5th by the Rev. Gilbert Appelhof Jr., formerly rector of St. Thomas' church, Detroit.

Through the cooperation of three high schools and the YMCA, Mr. Appelhof held a clinic for high school students on November 6th and 8th in the Northwestern high school. He also conducted a marriage clinic for adults. Similar sessions of both clinics were to be held the following week.

The high school students' clinic, on Safe and Sane Courtship for Young People, is said to be the first marriage clinic for high school students ever conducted here.

Mr. Appelhof has conducted several clinics in Detroit. For the past year he has been experimenting with marriage counsel by mail, and writing a book on successful and happy marriage.

Assisting him in the two clinics was a large staff of psychiatrists, physicians, ministers, budget experts, and experts in various phases of marital relationship problems.

Institute at Hartford, Conn.

HARTFORD, CONN.—The Hartford archdeaconry division of the department of religious education of the diocese of Connecticut held an institute of religion at Trinity church here, beginning October 9th and continuing to November 13th under the supervision of the Rev. Howard F. Dunn of Windsor, Conn. Twelve courses were offered, and 152 teachers were enrolled.

Confirmation in Elkton, Md.

ELKTON, MD.—Three high school teachers, two graduate nurses, and a retired naval officer were members of a confirmation class of 24 persons confirmed here by Bishop McClelland of Easton on November 12th. The Rev. Dr. J. Warren Albinston is rector of the Cecil county cooperative parish, of which Trinity church, where the confirmation was held, is one unit.

**Roman Students to
Become Objectors**

**Poll Conducted by "America" Gives
Figures of Anti-War Sentiment
Among 54,000 Collegians**

NEW YORK (RNS)—In a nationwide poll of Roman Catholic college students, conducted by *America*, a Jesuit weekly, more than one-third have signified their intention to become conscientious objectors in the event the United States government elects to send an army to fight in the European conflict, according to figures compiled by the journal.

Statistics of the poll, in which 54,000 college men and women in 182 educational institutions voted on five separate questions, revealed that more than 35% of the students considered it their duty as well as the duty of their friends to become conscientious objectors if the United States became actively engaged in the European war.

The total vote on this question, which was worded in such a manner that both men and women might answer, was 51,225.

Nearly 12,000 students declared it their duty to volunteer should the United States "declare war today—under conditions existing today," and if "the government proposed to send soldiers, sailors, and airmen to fight in Europe."

Slightly more than 21,000 thought it their duty to accept conscription under those provisions and 18,164 signified their intention of becoming conscientious objectors.

Massachusetts YPF Officers

BOSTON—Among diocesan officers elected at the recent 18th annual conference of the Massachusetts Young People's Fellowship are: president, Miss Katharine C. Eynon, St. Stephen's church, Lynn; vice-president of study, Robert Phipps, St. Peter's, Salem; and vice-president of worship, William Powers, Church of Our Saviour, Arlington.

Dr. Kelley Visits San Francisco

SAN FRANCISCO—The Rev. Dr. Alden D. Kelley, secretary for College Work, was a visitor in the diocese of California October 26th to 30th. He was the speaker at the annual banquet of the Stanford club, preached at All Saints' church, Palo Alto, and addressed the students of Cranmer club at the University of California.

Mark First Decade

DETROIT—All Saints' day marked the 10th anniversary of the founding of All Saints' parish here. The occasion was observed at a homecoming dinner in the recently completed undercroft for the second unit of the All Saints' group of buildings. Bishop Page of Michigan was the chief speaker.

Church in Dresden Carries on as Usual

**Government Has Been Coöperative,
Rev. H. G. Woolf Says in Telling
of Situation in Germany**

DRESDEN, GERMANY—In Dresden the Church is carrying on as usual, the Rev. H. Gruber Woolf said in a recent interview. At the 11 o'clock Sunday service, which is being held in the lady chapel of the American Church of St. John, the attendance averages 20 persons—Americans, Englishmen, Bulgarians, and Germans.

But in Munich the Church is without a priest at present, Mr. Woolf added. He goes there occasionally to give the Sacrament of Holy Communion, and at other times the Munich church carries on with a lay reader.

Mr. Woolf has found the German government coöperative. At the outbreak of the war someone posted a sign, in German, on the Dresden church bulletin board, which said: "This church is closed for ever and ever." The church treasurer took the matter up with the government, and immediately the secret police said they would remove the sign. They did so, and at once began investigation to determine who had placed it there.

"I think that shows clearly," Mr. Woolf

**Rev. Leon C. Palmer Presents
Course to Students at Sewanee**

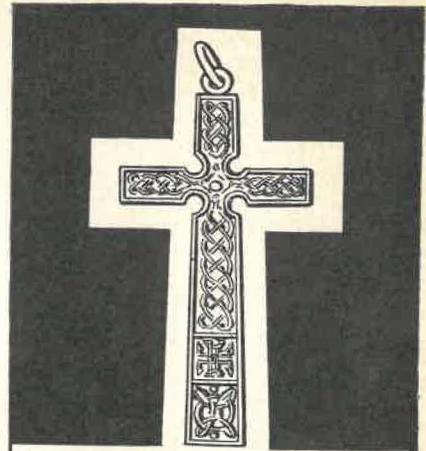
SEWANEE, TENN.—During the week of November 2d to 8th a series of lectures on the history, principles, and methods of religious education was given to the students of the theological school of the University of the South by the Rev. Leon C. Palmer, rector of Grace church, Birmingham, Ala., and executive secretary of the National Parent-Teacher Fellowship.

The course, which was required for graduation, included the primitive origin, Christian adoption, and modern developments in religious education, and the organization and administration of the modern church school.

said, "how, as usual, we are being more than nicely treated by the government officials. I, myself, have found only the most courteous treatment from them."

The English Bishop of Fulham, through the foreign office and again through the U. S. embassy, has asked Mr. Woolf to go occasionally to Berlin to administer the Sacrament to the people there. Mr. Woolf spent All Saints' day in Berlin. He mentioned this incident to show the close connection between the English and the American Church.

Both the Roman and the Lutheran, or Evangelical, churches are filled at each service, he said. There was recently held a mission in the *Hofkirche* in Dresden, and each night the church was crowded. In the army there are chaplains from both the Roman and the Evangelical Churches.



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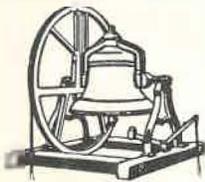
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Greater Missionary Effort is Asked For

Presiding Bishop Tells House of Tremendous Opportunities Open in Far East

ST. LOUIS—"If we don't do all we are capable of doing for the Church, especially the missionary cause, it is sheer hypocrisy and mockery for us to expect that God will fulfil His purposes on earth."

That was the keynote of an address which the Presiding Bishop made to the House of Bishops on November 10th in reporting on the work of the National Council during the past year. He told of tremendous opportunities which are open to the Church, especially in the Far East, and urged that during the next few years the Church's missionary work in China, Japan, and India be greatly increased.

"Never before have we had such opportunities in these countries as today," said Bishop Tucker. "The war between China and Japan has enhanced manifold these opportunities. The East is certain to have a large influence upon the future of our civilization and whether this influence will be Christian or not will be determined largely by what our Church does in the Orient."

Bishop Tucker submitted a statement on the financial situation showing increases in diocesan expectations aggregating \$292,425 are needed if the National Council's 1940 budget is to be met. He also told of the work of a special committee of the Council to seek to determine what present work in the mission fields might be reduced or abandoned without disaster and what new work of greater importance inaugurated.

BUDGET PERCENTAGES

This committee, Bishop Tucker said, discovered that 71.2% of the 1939 budget is for salaries, children's allowances, pensions, rents, and similar items. Taxes, insurance, repairs, office expenses and administration in the fields and at home absorb another 11.2%, leaving only 17.6% for mission station expenses and support of institutions.

Salaries of missionaries and office staff have already been cut 10% or more and the committee determined that no further salary cuts should be made in 1940.

"After long correspondence with the missionary bishops," said Bishop Tucker, "progress has been made in increasing self-support on the part of several of our institutions but the total amount of money to be saved for new work in this way is a very small proportion of the whole budget. Proposals to discontinue certain work were met by vehement protests on the part of those who had made such enterprises their life work and by compelling arguments as to the value of such work.

"It becomes increasingly evident that support of our missionary enterprise, as at present constituted, has been pared to the bone. If further large reductions must be made there seems to be no alternative to the abandonment of specific areas of work.

Dr. L. Franklin Reports on China Emergency Fund

NEW YORK—Total subscriptions to the China Emergency Fund at the end of October were \$241,356.30, with appropriations and expenditures to date of \$104,499.19, and an available balance of \$136,857.11, it was reported by Lewis B. Franklin, treasurer of the National Council.

The report states that \$2,000 has been appropriated to aid the Chinese congregation of the Church of our Saviour in rebuilding their church, which was completely destroyed. Also an appropriation of about \$39,000 has been made to help in the erection of a new hospital in Shanghai to take the place of the former St. Luke's hospital, partly destroyed, and the former St. Elizabeth's hospital, now operating in obsolete quarters.

"Except as noted above," the report says, "little money has been spent for the repair or construction of buildings damaged or destroyed, but the amount needed for this purpose will be more than can be provided from this fund, even after the full \$300,000 has been raised. In the meantime regular expenditures are being made for such items as outfit allowance for Chinese workers; relief of Chinese Christians and workers; emergency travel; refugee quarters, and salaries of refugee workers."

The conclusion is inevitable that every cent of the budget of \$2,325,000 is needed and that the increase of \$292,425 in expectancies must be secured."

The average increase in expectancies needed, Bishop Tucker said, is 22%.

DR. SHEERIN SPEAKS

A growing determination to meet the whole financial problem of the Church is seen by the Rev. Dr. Charles W. Sheerin, vice-president of the National Council. Dr. Sheerin reported to the House of Bishops on the outlook as he sees it.

"We of the National Council have done everything within our power to arouse the Church to a realization of the problem before us," said Dr. Sheerin. "Members of our staff or appointed representatives have gone into 45 dioceses this fall in connection with the Every Member Canvass. Personally I have visited 18 dioceses. We have circulated 70,000 copies of the Canvass number of the *Spirit of Missions*, thus reaching about one in every 10 Church families.

"Everywhere we have gone we have met the most cordial reception and found a desire to do more for the missionary cause. The task now is in the hands of the Bishops and other clergy of the Church who during the next few weeks must determine parochial and diocesan expectations."

Women Meet Presbyterians

BOISE, IDAHO—The first section of the Woman's Auxiliary of St. Michael's cathedral recently invited the women of the Presbyterian church here to meet with them for better acquaintance. The program was given by the visitors, and tea was served by the hostesses. More than 200 women were present.

Hear Bishop Bartlett on Missionary Work

80% of New York Clergy, Laymen
Present at One of Many Talks
by Idaho Diocesan

BY ELIZABETH McCracken

NEW YORK—In response to an invitation from Bishop Manning, Bishop Bartlett of Idaho spent almost a month in the diocese of New York presenting the missionary cause of the Church. Following the annual conference of the clergy at Bear Mountain, at which Bishop Bartlett spoke on The Missionary Obligation of the Parishes and Missions, Bishop Bartlett went throughout the diocese, speaking to the clergy and laymen. He addressed the meetings of all the six convocations and spoke before many other assemblies. It is estimated that at least 80% of the clergy and an equal proportion of laymen were reached.

The culmination of the enterprise was a dinner given by Bishop Manning at the Yale club. Seventy rectors of leading parishes were invited, each rector being asked to bring with him a layman from his parish. The occasion, Bishop Bartlett declared, was one of the most inspiring he had ever taken part in.

Bishop Bartlett, the former national secretary for Domestic Missions, is widely known for his ability to present effectively the essential elements of the missionary cause. When your correspondent asked him to summarize his message for the readers of THE LIVING CHURCH, he did so, as follows:

"I tried to give a vision of what the whole missionary enterprise is. This is the way I approached it. I spoke about it as a big picture, the figures of leaders in the foreground. I told how the Church spends the missionary money in big ways: to train leaders. Our budget is so small, compared with the calls of the work to be done, that we must use it to help the people in the field to do the work themselves. I explained that the strategy and policy of the Church was to build up native, autonomous, indigenous Churches. And I gave as examples China, Japan, Mexico, and Southern Brazil. In all those lands, the great leaders of their own people were train-

Missionary's Dog Employed to Decoy Strangers Into Speaking

SENDAI, JAPAN—Beau, a dog belonging to the Rev. Frank H. Moss of Christ church, Sendai, has been drafted for Church service.

"Beau," Mr. Moss says, "is a long, low job, whom the students have dubbed 'the crocodile' but that is an insult to a lovely-natured animal. In the evening when I am out walking and spot some shy boy who would like to get a better look at this strange foreigner, I stop and pat the animal.

"Pretty soon the boy comes up and pats the other end. We converse about one thing and another, and then I say that I am a Christian and work at the church on the corner. Beau is becoming somewhat bald fore and aft, but he does not mind, as it is in a good cause."

ed in our schools and colleges, learned through our missions of the power of Christ in human life.

DOMESTIC MISSIONS

"In regard to domestic missions, I told of our goal to make America a Christian nation. We pick out sore spots and try to bring help. Another thing we do is to help foreign young people to make the transition to American life. In the rural districts, especially in the mountain regions, we try to help the people to make the transition from private-mindedness to constructive American citizenship. Religion is the only power which can do that. And it is doing it in those places where there are leaders at work.

"I told the people of the diocese of New York how the Church has been preaching the Gospel to Negroes, solving in part the race problem. The state of Georgia has begged us for our Fort Valley school. They are using it as an example of what can be done for Negroes. There, again, we are training leaders, training them in an atmosphere of religion, with a sense of mission. These Negroes do not come North. They

stay in the South and plant religion among their own people. We train them to lead their own people, and to build up a pride in their own race and the preservation of its own integrity.

"I told the story of the Indians and our work for them. Our Church has a great mission to the Indians. Here again, we are training leaders to work among their own people. There are actually more Indian than White priests in South Dakota. Special training is needed for the native priesthood and we are making provision for it. Our biggest work right now is being done in cooperation with the government. Our workers go into the homes of the Indians, where the children are. We are building the work on the family plan."

Asks Church Aid for Prisoners

RALEIGH, N. C. (RNS)—Gov. Clyde R. Hoey of North Carolina has asked all Churches and civic clubs of the state to aid in the rehabilitation of prisoners by getting jobs for them after they have completed their terms.



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U.S. Court of Appeals Confirms Right to Refuse Flag Salute

PHILADELPHIA (RNS)—The legal rights of public school children to refuse to salute the flag when that act involves a violation of their religious convictions was recognized here in a unanimous decision of the U.S. circuit court of appeals.

The recent decision upheld a U.S. district court opinion handed down here in June, 1938, which denied the right of the Minersville (Pa.) district board of education to expel two members of the Jehovah's Witnesses sect because of their refusal to salute the flag.

The rulings, which are contrary to the findings of high courts in New Jersey, Massachusetts, Georgia, and New York, will be appealed to the U.S. supreme court.

The opinion was written by Judge William Clark and concurred in by Judge

John Biggs Jr. and Judge Harry E. Kalodner. Judges Clark and Biggs are both Episcopalians, and Judge Kalodner is a Jew.

CHURCH CALENDAR

NOVEMBER

- 23. Thanksgiving Day.
- 26. Sunday next before Advent.
- 30. S. Andrew. (Thursday.)

DECEMBER

- 1. (Friday.)
- 3. First Sunday in Advent.
- 10. Second Sunday in Advent.
- 17. Third Sunday in Advent.
- 20. Ember Day. (Wednesday.)
- 21. St. Thomas. (Thursday.)
- 22, 23. Ember Days.
- 24. Fourth Sunday in Advent.
- 25. Christmas Day. (Monday.)
- 26. St. Stephen. (Tuesday.)
- 27. St. John Evangelist. (Wednesday.)
- 28. Holy Innocents. (Thursday.)
- 31. First Sunday after Christmas.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que Street, N. W.

Rev. A. J. DUBOIS, S.T.B., Rector

Sunday Mass, 7, 9:30, and 11 A.M.; Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M. Intercessions, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street.

New York City

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

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

Rev. Geo. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., and 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

Rev. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.

Evensong: with Address and Benediction, 8 P.M.

Weekday Masses: 7 and 8 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily: 8:30 A.M., Holy Communion; 12:10 P.M.,

Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

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Weekdays: 8, 12 (except Saturdays), 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 Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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VERY Rev. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CARMICHAEL, Rev. ROBERT R., formerly assistant at Grace Church, Providence, R. I.; to be associate rector at All Saints' Church, Worcester, Mass. (W.Ma.), effective December 10th. Address, 10 Westland St.

CHATER, Rev. E. WALTER, formerly locum tenens of St. Bartholomew's Church, White Plains, N. Y.; to be rector of St. James' parish, Winsted, Conn., effective December 1st. Address, 152 Holaburd Ave.

CONE, Rev. LISLE H., formerly rector of St. Mary's Church, Detroit, Mich.; has accepted a call to Trinity Church, Monroe, Mich.

DUNCAN, Rev. JAMES M., formerly rector of the Church of the Ascension, Cranston, R. I.; to be a postulant of the Order of the Holy Cross, West Park, N. Y., effective January 1st.

GRAHAM, Rev. DAVID W. C., formerly vicar of south coast missions, diocese of Los Angeles, Calif.; to be rector of Trinity Church, Hoquiam, Wash. (Ol.), effective December 1st, 1939. Address, 212 4th St.

KENNEDY, Rev. JAMES W., formerly rector of Epiphany Church, Atlanta, Ga.; to be rector of All Saints' Church, Richmond, Va., effective January 1st. Address, 318 W. Franklin St.

MACKIE, Rev. NELSON W., formerly curate at St. Peter's Church, Morristown, N. J.; is locum tenens at St. Elizabeth's Church, Ridgewood, N. J. (N'k).

SIMPSON, Rev. Thomas P., formerly canon missionary of St. Mary's Cathedral, Memphis, Tenn.; to be resident vicar of Thankful Memorial Church, Chattanooga, Tenn., effective December 1st. Address, 305 W. 7th St.

NEW ADDRESSES

ANDERSON, Rev. GEORGE C., who spent several years studying at Oxford University in England, should be addressed at 6606 Chestnut St., Upper Darby, Pa.

KNAUFF, Rev. GRANT, formerly Knoxville, Tenn.; 2101 E. Maxwell St., Pensacola, Fla.

PENNEY, Rev. CHARLES K., formerly Hopelo Lodge, Lakeside, Calif.; c/o F. Andresen, Bladen, Nebr.

RESIGNATIONS

LEVIS, Rev. Dr. NORMAN VAN PELT, rector of the Church of the Incarnation, Philadelphia, Pa., for 37 years; has announced his intention to retire on May 19, 1940.

THOMPSON, Rev. BENJAMIN FISH, rector of Christ Church, Dover, Del., since 1910; to retire December 31st. Address, Dover, Del.

ORDINATIONS

PRIEST

COLORADO—The Rev. ROBERT DUDLEY BRUCE, general missionary in the diocese of Colorado, was advanced to the priesthood by Bishop Ingley of Colorado in the Church of the Ascension, Pueblo, November 5th. He was presented by the Rev. Charles D. Evans, and the Rev. James W. F. Carman preached the sermon. Address, Florence, Colo.

IOWA—The Rev. RAYMOND H. PAULSON, in charge of Calvary Church, Sioux City, Iowa, was ordained to the priesthood by Bishop Longley of Iowa in St. James' Church, Oskaloosa, November 6th. He was presented by the Rev. David Pierce-Jones, and the Rev. Louis H. Matheus preached the sermon.

DEGREES CONFERRED

SEABURY-WESTERN THEOLOGICAL SEMINARY—A Doctor of Divinity degree was conferred upon Bishop Randall, Suffragan of Chicago, by Seabury-Western Theological Seminary on the occasion of the matriculation service on November 16th.

NASHOTAH HOUSE—Two clergy of the diocese of Chicago were recently honored by Nashotah House, which conferred honorary Doctor of Divinity degrees on the Rev. E. S. White, rector of the Church of the Redeemer, and the Rev. G. Carlton Story, rector of the Church of the Mediator, Chicago.

CLASSIFIED

ANNOUNCEMENTS

Died

KRAMER, Ada Josphine Sprague, wife of Dr. F. F. Kramer, former warden of Seabury Divinity School, died October 26, 1939, at Faribault, Minn., in the 73d year of her age. Burial was at Denver, Colo.

Memorial

SIBLEY, EDWARD ALLEN, priest, entered into Life Eternal, November 22, 1931. May he rest in peace!

Minute

LEVIS, EDWARD H.—The board of trustees of Burlington college record with sorrow the death of Edward H. Levis of Mount Holly. Mr. Levis was for many years a valued member of this board, at one time treasurer, and his interest in St. Mary's Hall was constant and deep. He was devoted to the Church, and a man of strong convictions, not easily moved from his deliberate judgment. He had a warm heart, and was quick and responsive in his personal contacts.

He was named by his fellow townsmen as the leading citizen of his community, and he was an outstanding figure in the work of the diocese. He held the office of diocesan treasurer for years, in the days when that task was just hard work with no salary attached. Mr. Levis was an outstanding example of those romantic days when gallant gentlemen with ceremonious courtesy were customary in the life of Church, State, and society. Edward Levis was like a cavalier in look and manner and perhaps in thought and character as well. He was a "very perfect gentle knight."

This record of our respect and affection for him, and of our appreciation of the splendid qualities of his heart and character, is ordered to be entered on the minutes of the meeting of the board of trustees of Burlington college, held on Monday, October 23, 1939, and a copy is ordered sent to the relatives of Mr. Levis; and to the Church papers and the public press.

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