

The Living Church

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

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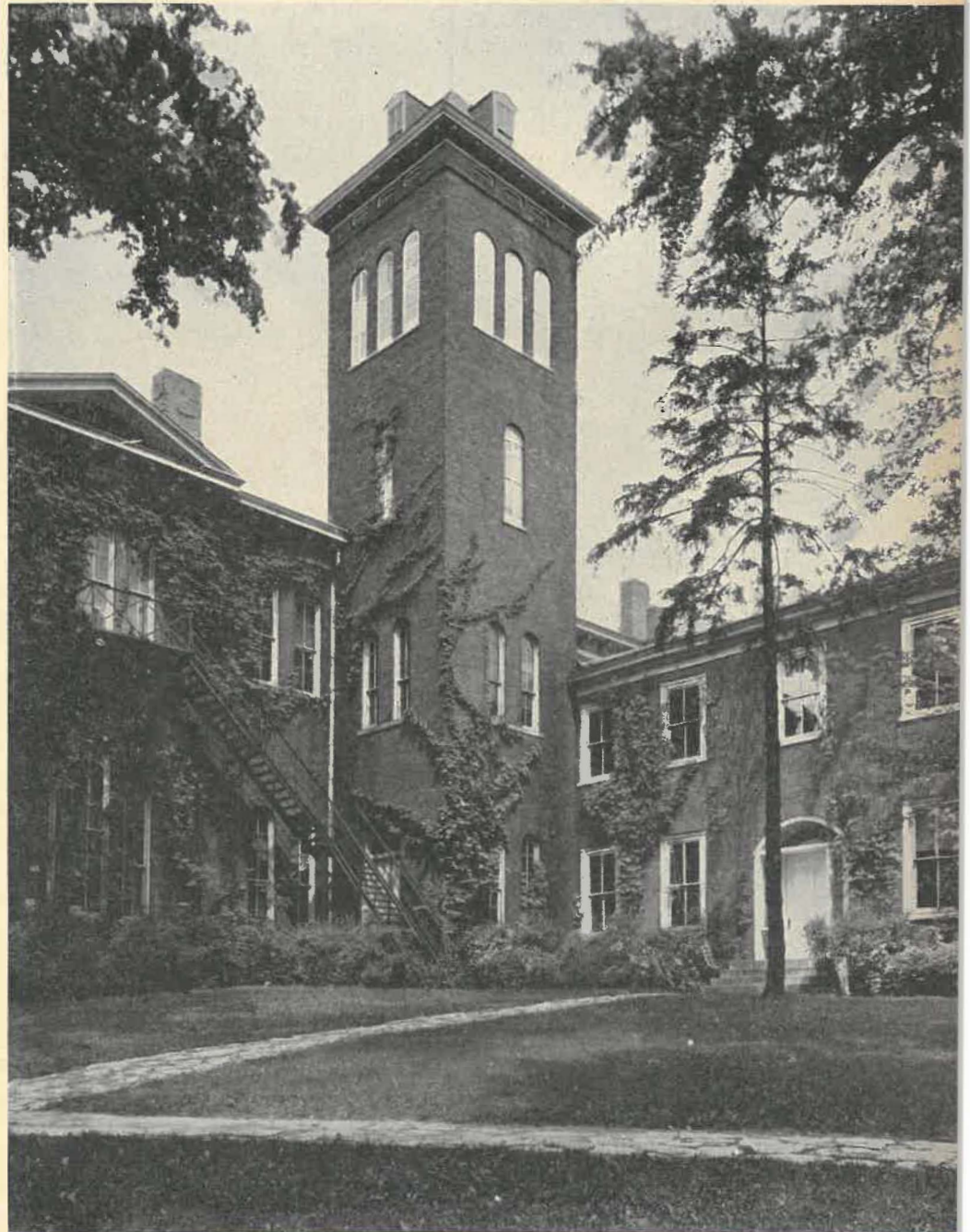
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A NEW COLLEGE FOR THE CHURCH

Central Normal College, Danville, Ind., will be under control of a board representing the Church, when plans are consummated. [See Page 3.]

THIS WEEK

The railroad strike delayed the delivery of last week's issue in many parts of the country. We made tentative plans to send out an issue this week by first class mail, reducing the size in order to keep the postage below \$1,000; but the strike ended in time for us to go ahead with the full-size issue we had previously planned.

Bishop Lawrence of Western Massachusetts in his article on "The Contribution of the C.O." tells something of the human significance of the facts and figures incorporated in the report of his Commission on the subject. Perhaps it will come as a surprise to many that the tiny "Peace Churches" have carried a large part of the financial burden which properly belongs to the Episcopal Church.

In his article on "Pension Principles," Mr. Robert Worthington of the Church Pension Fund gives a needed perspective on the purpose and scope of the Fund. In an editorial we call attention to the one type of case which in our opinion represents a failure of the Fund to meet its avowed purpose of providing protection for the clergy and their wives and children. The CPF has made a practice of distinguishing between adopted children and "blood children" and refusing to provide any coverage for the former group.

Although the mails were so greatly delayed last week, we are already beginning to receive requests for **Bishop Manning's** stirring and prophetic address on "Evangelical Truth and Apostolic Order." The concluding part of his last annual address to his diocesan convention, it held up the vision of a Christendom united in obedience to Christ and loyalty to His Church. We find that, if the demand is sufficient, we can reprint the article in pamphlet form at 10 cents each, 8 cents in quantities of 10 or more, and 7 cents in quantities of 50 or more. Promptness in ordering will be appreciated, since we do not issue reprints unless we are assured of sufficient demand.

We think maybe we'll start bragging the way the Roman press does about "converts." A recent one is **James Street**, author of the best seller, *The Gauntlet*. He came into the Church from Rome at St. Mark's, Jackson Heights, N. Y., and is at present active in the Chapel of the Cross at Chapel Hill, N.C., where he resides.

Coming Soon: A new Everyday Religion series on "Facts Every Layman Should Know" by the Rev. **John Heuss**, National Council member and rector of St. Matthew's, Evanston, Ill. The series is about the meaning and importance of the Prayer Book sacraments and rites.

PETER DAY.



Talks With *Teachers*

VERY REV. VICTOR HOAG, EDITOR



Are You Overconfident?

THERE are many shades and varieties of pride, but possibly the most subtle, therefore the more dangerous, is the pride shown in the overconfidence of some teachers. Overconfidence is apt to grow on a teacher after a number of years of teaching the same course, or the same age pupils. He knows he has done it, and he can do it again. "It's easy. Watch me."

It starts in the excellent frame of mind of *confidence*. Past success has shown you that you know how to teach. You have reached a stage where you have few problems of discipline, where each lesson goes through its routine as planned, and your class seems to be beyond the common criticisms. But here is the time to beware.

The very nature of teaching is such that we are apt to take all the credit to ourselves. "I did it. I've got them eating out of my hand. I know this stuff, I've been over it for years. And I know children (you fondly allow). A few stock tricks and they will pay attention."

PUTTING ON A SHOW

In short, such a teacher has come to look upon his little period each Sunday morning as the whole substance of his teaching, and the management of that his only task. If there is no untoward violence, disturbing the rest of the school, if they keep coming, are joyous and eager, then he has done all that can be expected.

But all this attitude subtly stresses only the outward form of the class period. It ignores the deeper purposes and tests of success. Just when such a teacher has won the attention and good will of his pupils, and might be expected to touch them into deep and vital impressions and response, he may miss his chance. He is so impressed with his own power to dominate the group, that he forgets the purpose of that power.

Only a deep sense of responsibility can cure this threat of overconfidence. Getting by is not enough. Having an interested and fairly obedient class is not enough. You must strike deeper. Here is how it works:

You are telling the familiar Bible story. You were so sure you could remember it all: you have known it all your life. You run through the main facts—baldly, clipped and brief, a neat summary. It is surprising—how quickly it is all over. Five minutes. You don't want to go back and drag out all the details, make them chew it over. Yet there remain some 20 to 30 minutes to be filled in. The fact is, you

had neglected to refresh your mind on all the small details. More damaging, you had failed to prepare, by careful thought, all the little possible points of contact with your children. You were dishing up cold potatoes and wondered why they did not relish them.

AD-LIBBING

Here is where the overconfident teacher is revealed. Having failed to vitalize his old lesson and used up his raw materials too quickly, he must now fill in with fluent improvisation. If we could have dictaphones listening in on the last half of all class periods, I wonder how many of them would record discussions of athletic events, camping, and other matters of interest at the moment, including snap judgments on world events, all unplanned, and with no motive save to "hold and interest them" until the bell.

It is true that long experience and maturity do give a rich background which may be called upon at any moment. But there should be the main thrust of the period, the planned and intended response, which cannot arise from the spur of the moment. You have to know what you intend to accomplish, in a general way, this week, why you are telling the story at all. Here is where the newer project or socialized teaching keeps the teacher alert and humble. You may get by with old factual knowledge, but you cannot be a leader unless you have thought out that day's plan and are freshly attuned, by an imaginative preparation, to your students' probable response. You are to be a prophet, not by making pronouncements of fact [the lecture method] but by touching young minds alive to digest truth.

The overconfident teacher is really trusting his memory. He has fallen into the easy emphasis on matter and content, and neglects the use of right skill in teaching. [In this, we speak not merely of teachers of children and youth, but of those supposedly top teachers, in colleges and seminaries who, knowing their stuff—and knowing that they know it!—spend little time on the arts of teaching. If they would spend more time tuning up every lecture for human contacts, we examining chaplains might encounter more candidates vitally interested in theology.]

The cure? A humble embracing of the teaching job—every Saturday night. The old teacher is tempted not to prepare afresh each time. He needs to follow St. Peter's urge: "Add . . . to knowledge, self-control, and to self-control, patience; and to patience . . . Christian love."

Teachers and other interested readers with ideas, questions, problems, or suggestions in the field of Christian Education are urged to communicate with Dean Hoag at 509 South Farwell Street, Eau Claire, Wis. Please enclose stamped, addressed envelope if a personal reply is desired.

SUNDAY AFTER ASCENSION DAY

GENERAL

EPISCOPATE

Dr. Emrich's Consecration June 11

Presiding Bishop Tucker has taken order for the consecration of the Rev. Richard S. M. Emrich as Suffragan of the diocese of Michigan. It will be at St. Paul's Cathedral, Detroit, Mich., on June 11th, beginning at 10:30 A.M.

The Presiding Bishop will be the chief consecrator, attended by Bishop Creighton and Bishop McElwain as co-consecrators. Bishop Sherrill will be the preacher. Bishop Dun and Bishop Hobson will be the presentors.

Bishop Perry Announces Plans for Retirement

Bishop Perry of Rhode Island, who served as Presiding Bishop of the Church from March 26, 1930, to December 31, 1937, has tendered his resignation to the standing committee of the diocese, to be effective October 15th, subject to the action of the House of Bishops. The action of Bishop Perry, who was unable to attend the diocesan convention because of illness, was announced at the convention on May 21st. Bishop Perry, who is 74, was consecrated January 6, 1911.

CONVENTION

Virginia Council Offers County As See for Presiding Bishop

The establishment of a see for the Presiding Bishop was considered and



CENTRAL NORMAL COLLEGE: Two Dioceses Ratified its Acquisition.

acted upon at the annual convention of the diocese of Virginia. The council approved a resolution which will recommend to General Convention the willingness of the diocese to advocate and further the cession of the county of Arlington as a Presiding Bishop's see.

five, two clergymen and three laymen, who, after consultation with diocesan officials, are to determine necessary details and take necessary action on behalf of the dioceses in Indiana to consummate the transfer.

Representative clergy and laymen of the

EDUCATION

Transfer and Plans Formulated For Church College in Indiana

Transfer of the 70-year-old Central Normal College of Danville, Ind., was assured with an almost unanimous vote of approval of the proposal by the diocese of Northern Indiana at its annual convention on May 8th. The proposal had already been approved on May 2d by the convention of the diocese of Indianapolis, subject to ratification by Northern Indiana. The proposal was made by E. C. Cumings, president of the college, who spoke for the board of trustees of the school.

Bishop Mallet of Northern Indiana and Bishop Kirchhoffer of Indianapolis were authorized to appoint a committee of

The Living Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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two dioceses had met April 22d to consider the plan. The ownership and management of the college is legally in the hands of the board of trustees, which is self-perpetuating. The present board proposed to elect an Episcopal board nominated by the two dioceses, thus retaining the legality of the trusteeship.

It is planned to establish a college of arts and science, which shall combine the elements of higher education, as generally understood, with the elements of religious and moral education. Though the standard departments of the standard liberal arts college shall be incorporated into the curriculum, the emphasis in the instruction shall be not only upon the contents of the subjects taught, but also on the inculcation of those religious and moral principles which tend to produce men and women who will thoroughly understand the higher values of life.

As a coeducational institution it is expected that the appeal will extend not only to young men but to Church girls who cannot at present attend a college in the West controlled by the Church.

Though academic freedom is to be maintained, it is anticipated in the prospectus for Episcopal affiliation that "the atheistic and agnostic teachings presently being given in the philosophy and other departments at many institutions of higher education" shall be avoided.

Five buildings are owned outright by the college, an administration and music building, two classroom buildings, a modern gymnasium, and a large dormitory for girls. A second dormitory is leased. Three temporary government structures for 40 veterans will soon become available.

The campus is eight acres in size. The college also has free use of a large city park with athletic fields adjoining the campus. The college is free of debt, and better salaries and improved buildings and facilities are anticipated to raise academic



RUSTIC CAMPUS: Episcopal trustees will bring the Church a new college.

The Significance of Whitsunday

By the Rev. BERNARD IDDINGS BELL, D.D.

FOR centuries before Christians began to celebrate Christmas, they kept as their chief festival, next to Easter, the day called Pentecost (in English Whitsunday).

On the first Pentecost, fifty days after the first Easter, the little band of the comrades of Jesus felt a great influx of power poured into them from God the Father through Jesus who is God the Son. They felt within them God the Holy Ghost. It was as though great winds blew through the room, driving out the murk of confusion and fear. It was as though tongues of fire, cleansing and enlightening, burned to the depth of their being. It is all recorded in Acts, Chapter 2. *Immediately they set out to proclaim Christ Jesus as Lord, as God, as Redeemer of a mad world from its folly.* Every Pentecost since then, good Christians have kept this feast, a holy-day of remembrance. This year it is June 9th.

This is the Feast on which we know again that Christians are sent by God

to bear witness to the fact that no culture, no civilization, built on pursuit of this world's goods, even on pursuit of this world's wisdom, can end in anything except frustration; that they who have wit to understand must live for nobler ends than the worldly pursue; this is the only way to save the world from self-destruction and, in the saving, to come on meaning for one's self.

Because we also know, we Christians, that to live for truth, beauty, goodness, God is almost impossibly difficult for man even when he knows wherein meaning lies, because we do not forget that so to live engenders opposition, persecution, sometimes death, *we come to Holy Communion without fail on Whitsunday*, rededicating ourselves to our task of witness, asking fellowship with the holy ones of former generations and with Him whose strength all men must have if they are to avoid being conformed to this whirligig of a world and perishing with it.

standards to equal the best to attract and serve the young people of the country. The present enrolment is 400, and the alumni membership numbers 60,000.

The name of the college, which is to be changed, has not yet been decided upon.

New Series of Lessons Announced

In a letter to all diocesan chairmen of Christian education and to diocesan field workers and advisors in that department,

the Morehouse-Gorham Company has announced a new series of textbooks for use in Church schools. The *Church Fellowship Series* has been chosen as the tentative name for the courses, which will succeed the *Christian Nurture Series*.

The material for the pupils will be radically different from the earlier series. Color will be used to a great extent in the illustrations. The manuals for the teachers are being planned so that they may be used by either inexperienced or trained teachers.

At the present time the publishers are unable to state a definite publication date for the *Church Fellowship Series*, although it is hoped that some of the courses will be available in the summer of 1947. The preparation of the series has been in process for the past five years, but wartime conditions in the printing industry have been an obstacle to earlier publication.

Active devotional life, Christian social living, acquiring information, memorization, and Church loyalty are the experiences taken into consideration in the development of studies in this series as the five complementary experiences necessary for a well-rounded and informed Christian character.

The emphasis of the *Fellowship Series* is placed upon teaching the student the use of the tools of the Church for his Christian living. Some of these tools are the sacraments, the Bible, the Prayer Book, the Hymnal, the ministry, and the full fellowship with other Christians who have committed themselves to Christ in Baptism.

The study for each year will be divided into units of work. A unit of work is composed of a series of sessions around one theme. Several of these related themes

will make up the work of the year, making it easier for the teacher to use the material for the year in a flexible manner.

Pupils' activities, word lists for vocabulary building, and the parents' role in the education of children will all be included in the textbooks. From the time a child in kindergarten is made aware of God to the time this child is a high school graduate, the series will follow a pattern of teaching comparable to the age and mental ability of the pupil.

Learning to trust in and to obey God, to know the Church, to follow the Lord's command in missionary duty, and to live by the Church seasons will be study units leading up to the unit for use in the sixth grade, "Getting Ready for Confirmation." Church history, the use of the Bible, decisions confronting the Churchman, and the study of the Creed complete the series through the fourth year of high school. The last unit of the series is designed to prepare the student to take his place in an adult congregation with assurance and understanding so that he may continue to be nurtured by the Church and to grow in valiant Christian living.

NCCJ

Stettinius Receives Honor;
Reviews Problems of UN

Edward R. Stettinius, United States delegate to the United Nations, was honored in New York as a "Hero of Peace" by the National Conference of Christians and Jews.

In accepting the award, Mr. Stettinius commended "the leading part" played at the San Francisco Conference last spring by religious leaders. He said consultations of those leaders with the American delegation were a "decisive help in obtaining insertions in the United Nations Charter of the strong provisions on human rights."

Reviewing the problems facing the UN, Mr. Stettinius said the most significant aspect is that "we have actually begun in an organized way to resolve and adjust these conflicts by democratic and peaceful means, around the Council table and in full view of all the peoples of the world instead of using the traditional methods of secret diplomacy and secret preparation for war."

Mr. Stettinius said there is no need for anxiety over the number of disputes heard by the Security Council in recent months. "If the Security Council were not hearing

disputes it would not be doing its job," he pointed out. "Since differences and conflicts are just as inevitable among nations as

Rural Church Work; Dr. Orion C. Ulvey from the U. S. Department of Agriculture; Mrs. Mont. Glover, a community



RNS
CHURCHMAN NAMED "HERO OF PEACE": Mr. Stettinius receives a citation as a "Hero of Peace" given by the National Conference of Christians and Jews for his "courageous and effective service to all mankind."*

they are within nations, the time to become alarmed is when the voice of debate is stilled at the Council table, not when it is being heard."

He declared he was not afraid of the long-range effect of publicity for the Council debates and clashes, and added he hoped the time would soon arrive when they would seem as commonplace as national legislative debates.

"When that time comes it will be proof that we have made real progress toward making the United Nations a living reality," he said. [RNS]

RURAL WORK

Summer Training School Program

The program for the Southern Rural Leadership School, meeting at Valle Crucis, N. C., June 17th to August 2d, has been completed. [L.C., March 31st.] The school will be directed by the Rev. A. Rufus Morgan, and the Rev. Clifford L. Samuelson will act as consultant.

Miss Charlotte Tompkins of the National Council's Division of Christian Education will take charge of the course in Christian education. Part-time Field Work will be led by Miss Maude Cutler, director of religious education in the diocese of Southern Virginia; full-time Field Work, by the Rev. James McKeown; the Rural Church, by Prof. Ralph Felton of the department of Church Work of Drew University; and Rural Sociology, by Prof. William V. Dennis of the department of Rural Sociology at Pennsylvania State College.

Seminar leaders include Dr. Arthur M. Bannerman, president of Warren Wilson Junior College; the Rev. Richard Comfort, dean of the Warren Wilson Institute of

nurse; and other specialists on rural community life.

Students at the school are paid nominal salaries during the course, and railroad fares are also paid. Registrations are being received by the Rev. A. Rufus Morgan, Franklin, N. C., or by the Rev. Clifford L. Samuelson, 281 Fourth Avenue, New York 10.

CHURCH CONGRESS

Regional Organization Planned

Clergy and laity met at St. James' Church, Hendersonville, N. C., April 30th and May 1st, to consider the organization of a regional Church Congress and to take part in a program concerning matters of interest to be brought before General Convention. Those attending the meeting were, almost wholly from the diocese of Western North Carolina.

At this meeting, which was called by a committee of the Asheville convocation of Western North Carolina, it was unanimously decided to organize a regional congress, and the following officers were elected: the Rev. J. P. Burke, president; F. W. Ewbank, vice-president; the Rev. D. J. Stroup, secretary-treasurer; and the Rev. W. C. Leach and F. P. Bacon as additional members of the board of directors.

After the meeting for organization, Dean W. H. Nes of New Orleans spoke on the subject of Church unity, and at the session the next morning he spoke on other General Convention issues.

*Left to right: James N. Rosenberg, chairman of the committee on human rights of the National Conference; Mr. Stettinius; Basil O'Connor, a member of the executive committee of the NCCJ and chairman of the central committee of the American Red Cross; Mrs. Stettinius.

COMING EVENTS

June

- 4. Convention of Rochester, Geneva, N. Y.
- 4-6. Convocation of Wyoming, Cheyenne.
- 12. Rural Workers' Fellowship Dinner, Madison, Wis.
- 14-17. Conference on Ministry, Province III, Washington, D. C.
- 16-17. Convocation of Utah, Salt Lake City.
- 18-20. Conference on Religious Education, Washington, D. C.
- 21-23. Conference on Ministry, Province I, Monument Beach, Vt.
- 24-30. GFS Council, Granville, Ohio.
- 25-27. College Clergy Conference, Province III, Williamsburg, Va.

JAPAN

Bishop Reifsnider Arrives For Survey of Church

Bishop Reifsnider, representing the Episcopal Church in the conferences planned with leaders of the Nippon Seikokwai, arrived safely in Japan May 15th, traveling on the SS *Marshall Victory*. He was joined there on May 18th by the representatives of the Archbishop of Canterbury, the Rt. Rev. Samuel Heaslett, Assistant Bishop of Sheffield, and the Rt. Rev. John C. Mann, Assistant Bishop of Rochester. The English bishops flew from England by plane via Hong Kong.

The delegation was to be joined shortly by the Rev. H. G. Watts, field secretary of the Missionary Society of the Church of England in Canada, who is to represent that branch of the Church.

Bishops List Five Subjects For Joint Consideration

The bishops of the Nippon Seikokwai, according to the *Nippon Times*, have organized specific committees to present the following subjects to the delegation of American, English, and Canadian Churchmen who are visiting Japan as representatives of their respective Churches:

(1) The emergency housing of destroyed parishes. Seventy-one Anglican churches were destroyed in Japan during the war.

(2) Temporary support (for six years) of the Japanese episcopate.

(3) Theological training. The Church's Central Theological College at Ikebukuro was completely destroyed.

(4) Educational and medical institutions. Such institutions as St. Luke's International Medical Center, Tokyo, St. Paul's University and St. Barnabas' Hospital, Osaka, the New Life Sanatorium, Obuse, and several of the Church's high schools, middle schools, and elementary schools will be reexamined.

(5) The return of specialized educational and medical missionaries.

ENGLAND

Dr. Fisher Clarifies Views On Reunited Church

Any plan for a united non-Roman Church of England must be preceded by an agreement on certain fundamental principles, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared in London at a session of the Upper House of the Convocation of Canterbury.

Dr. Fisher made this statement to clarify a speech he delivered before the Jubilee Congress of the Free Church Federal Council last March. He said his remarks had been misunderstood because a newspaper report omitted part of his address.

A passage in the newspaper report, Dr. Fisher recalled, quoted him as saying: "Within the United Church, there is, as I



BISHOP REIFSNIDER: *The Japanese Bishops had an agenda for discussion with him and his colleagues from England and Canada.*

see it, no need for a rigid uniformity of customs. Each reunited Church could bring with it some of its long-established traditions and customs and retain something of its own identity and some measure of self-government. All that seems reasonable and defensible, and even proper."

"At that point," Dr. Fisher explained, "the newspaper report ended, and some people had the idea that I had put that forward as a self-sufficient basis for re-

THE LIVING CHURCH RELIEF FUND

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European Children

Previously acknowledged	\$2,830.40
Church of the Good Samaritan, Corvallis, Ore.	50.00
St. Paul's Guild, Brookings, S. Dak.	25.00
The Cheerio Club, Calvary Church, Syracuse, N. Y.	15.00
A New Jersey Churchwoman	5.00
Mrs. J. A. Sherman	5.00
L. E. W.	2.25
	\$2,932.65

Children of France

Previously acknowledged	\$4,539.68
Mrs. G. W. Talbot	10.00
	\$4,549.68

China Relief

In memory of Mrs. Lewis S. Lucas of Pinopolis, S. C.	\$ 25.00
In memory of Mrs. Henry F. Porcher of Pinopolis, S. C.	25.00
In memory of Miss Elizabeth Porcher Ravel of Pinopolis, S. C.	25.00
Mrs. Ann Taylor	9.00
A New Jersey Churchwoman	5.00
Children at St. Marguerite's, Ralston, N. J.	.56
	\$ 89.56

union. But the next sentence was, 'Before there can be a reunited Church, there must be agreement on certain fundamental principles.'"
[RNS]

Convocation Resolutions

An appeal to Allied representatives to "make peace in Europe without delay," but to stand firm on the principles for which the United Nations fought, was made in a resolution adopted by the Upper House of the Convocation.

Another resolution "deeply regretted" the reported decision of the Allied Control Authority in Berlin to destroy or deface German war memorials. It expressed the hope that no defacing or destruction of memorials to the dead will be carried out in the British zone.
[RNS]

CHINA

Synod Elects Assistant Bishop

By the Rev. MONTGOMERY H. THROOP

The first synod in four years of the diocese of Kiangsu, missionary district of Shanghai, was held in St. Peter's Church, Shanghai, on May 1st and 2d.

Figures received recently show a large increase in Church membership during these past years of war, the total of Church membership now standing at 19,304. During the past year 223 men, 234 women, and 309 children were baptized.

The usual routine of synod business was transacted, reports read, and committees elected, all necessary and unexciting. The chief feature of this year's meeting was the election of an assistant bishop. Bishop Roberts requested that a Chinese priest be consecrated to help in the arduous task of visiting the many country stations under primitive traveling conditions, to make a great expansion of the Church possible in the near future, and to deal with the Chinese government in the many affairs which arise all the time.

According to the canons of the Chung Hua Sheng Kung Hui, he proposed a name, that of the Rev. K. T. Mac, on which the vote was taken. On the first ballot Fr. Mao was elected, 30 clergy voting for him and eight against, and 30 lay delegates for him and one against.

Woman Resigns from Priesthood

In a delayed report in the *London Church Times* the text of the resolution [L.C., March 31st] adopted by the Chinese House of Bishops on the ordination of a woman to the priesthood is given:

"This House regrets the uncanonical action of the Bishop of Hongkong in ordaining Deaconess Lei to the priesthood; and having understood that Deaconess Lei has already placed in his hands her resignation from the priestly ministry, this House requests the Bishop of Hongkong to accept it."

The report adds that the Bishop of Hongkong, Dr. Ronald O. Hall, has since acted in accordance with this resolution.

The Contribution of the C. O.

By the Rt. Rev. W. Appleton Lawrence, D.D.

Bishop of Western Massachusetts

THE editor of THE LIVING CHURCH has suggested that I give some background and "human interest" stories as an introduction to the formal report of the Joint Commission on Conscientious Objectors, as set up by the General Convention in 1943. This I am more than glad to do.

One of the great satisfactions has been the personal contact with these hundred or more young men of our Church who have had the courage of their convictions to stand up for what they believed was right, in spite of general public disapproval and personal hardship. It is not easy to meet prejudice with understanding, criticism with constructive action, and they have often been thwarted by the limitations placed upon them. Eager to do foreign service in relief and reconstruction in dangerous places, this was early refused them. After a time, however, they were given opportunity to serve as "guinea pigs" in government experimental research. The New York Times of January, 1945, reports that one of the most important medical discoveries that had been made during the war came out of experiments in which conscientious objectors volunteered. Other experiments included those for atypical pneumonia, influenza, cancer diets, and clothing for cold and tropical climates; on the effects and efficiency in very restricted diets: of drinking ocean water; of exposure at sea, in which men were moored on a raft off shore, etc. One man lost his life in an experiment on infantile paralysis, and many will carry the effects of the experiments through their lives.

Other CO's who have served in many mental hospitals have done such fine, creative work that Dr. George F. Stevens, director of the National Committee on Mental Hygiene, not only expresses deep gratitude for what they have done, but goes on to say, "I am confidently hopeful that their experience in our field will endure beyond the war and extend into the communities where problems, and the opportunity to do something about them, first appear." This prediction has already proved true, for out of it has come the formation of the National Mental Health Foundation, of which Justice Owen J. Roberts has consented to be national chairman.

THEIR WORK IN HOSPITALS

I remember visiting a mental hospital, and seeing one of our men with a face pretty well mashed up still serving on the ward. I asked him about it, and was told that he had been beaten by two patients the night before. One man lost his life in this way. That it was a dangerous occupation might well be shown by the statistics from Byberry Hospital, just outside of Philadelphia, where many of our men served. It is a hospital with a standard capacity of 3,400, but instead there are

6,100 confined in it. The American Psychiatric Association calls for 879 attendants at Byberry, the hospital budget allows for 486, but actually there are only 180, only 16% of the number actually needed. When one considers that these 180 attendants have to be scattered over three shifts, we discover that from 2:00 to 11:00 P.M. there are 211 patients to each attendant. I admit I was apprehensive as I walked through the wards. Pictures and articles recently released through *Life* and *P.M.* were due, I believe, to the instigation of this National Health Foundation, which is working hard to arouse the conscience of the public to the really shocking conditions of which only a few are aware.

CIVILIAN PUBLIC SERVICE

Some of the conscientious objectors entered the Fire Jumping Unit in the Northwest, and the story was told of a fire where Civilian Public Service men, convicts from a state penitentiary, and men from army units near by, were all thrown together into the fire line in the emergency. One wore the insignia of a Purple Heart, and upon inquiry told of the wounds received while accounting for 53 Japs. A co-worker, one of the prisoners, scratched his head and with a wry smile replied, "I killed a Jap, too, but I guess it was out of season." And the CO added, "If you think that is funny, let me add that I'm here because I refused to kill Japs." And all three went on fighting the fire together.

One of our men (a brother of one of those who with radar "shot the moon") served first in a CPS camp; got assigned to geodetic survey work in New Mexico, where he did fine work, but was deeply disturbed by the death of some of his friends overseas. He decided as a result that he would enter the noncombatant service of the Army; was transferred, put into a hospital corps, and served faithfully until he was told he would have to carry arms because the Japs were no respecters of even the stretcher-bearers. He had entered the army on the condition that he would not have to bear arms (and of course the Geneva Convention provides that stretcher-bearers should not do so). He tried, therefore, through various channels, to get transferred back to Civilian Public Service. When his last appeal was finally refused, he decided that the only alternative was to disobey a simple order, which happened to be to carry some bread from one part of the camp to another. He was duly courtmartialed and given ten years. This was later reduced to five years when his case was reviewed, but he had to go to prison for several months, until through the influence of some of us outside who got together on the matter, we finally succeeded in getting him transferred back to CPS, where he again served faithfully.

The Episcopal Church had only 15 men in the federal penitentiaries, but it is sig-

nificant to note that a year ago, every sixth man in a federal prison was there not because he had fallen below the standards of his fellowmen and was dangerous, but because of the very keenness of his conscience, which made him unwilling to kill his fellowmen just because they were of different nationality. It is also distressing to discover that CO's in general received longer sentences than ordinary draft violators who were trying to escape from the law, and also had limitations placed upon their probation which did not apply to others. Many of them were serving a second time for the same offense, and one was serving a third term, in spite of the principle of a man not being subject to "double jeopardy." On a trip to Washington, I had an interesting conference with Mr. Bennett, at that time in charge of all federal penitentiaries. He is himself the son of an Episcopal clergyman, and was most understanding and cooperative.

That these men have real promise for the future is clear by the fact that one in ten plan to go into some sort of religious work after the war, and that, before the war two-fifths had been in professional occupations (compare that, if you will, with the Army and Navy). One of them won the Pulitzer Prize in 1944. One-fifth were in skilled trades, and one-tenth were students when inducted. The educational level was extremely high. In one large camp, 84% of the men were high school graduates, 34% had graduated from college, and 20% had completed one or more years of graduate study.

TRIBUTE OF THE ARMY TO THE WORK OF THE CO'S

In the Army Medical Corps, one of "Merrill's Marauders" was called by his captain "the bravest man I've ever seen." Men of the 77th Division on Okinawa hailed a CO as their most courageous comrade. One of the men, Desmond Doss, received the Congressional Medal of Honor, and one of them gained wide publicity by using the barrel of his fountain-pen to keep open a soldier's torn throat and so saved his life.

We have faith to believe that these men who, unable in clear conscience to render military service, took their stand as did Luther—saying, "God helping me, I can do no other"—stand in a great tradition, and will be heard from in the days to come.

There were many men in the army who had great respect for CO's. The treasurer of the Commission received a letter from a soldier in Germany, who enclosed a money order, and added, "I, too, would have been an objector if I were brave enough to stand up to the jeers of the people I would meet all the days of my life. Instead, I chose the easy way, face the enemy for a few months, and then it will be all over. I actually wish I had the faith that these men have. My hat goes off to them."

Then there was the marine who, all

through the war, sent his contribution of \$30.00 per month to pay for his brother in a CQ camp.

I mention all this to show that, whereas we can well be grateful for the self-

sacrificing service of those who served in the armed forces, we may also be thankful to these men who gave over 4,498,701 total man hours (up to last December) in various capacities, at no cost to the gov-

ernment, and without the protection of insurance or benefit for themselves or their families. At the rate of the army base pay of \$50 per month, they gave the government \$8,639,800 in vital services.

Our Debt to the Conscientious Objector and to the Peace Churches

Report of the Joint Commission on Conscientious Objectors

THE Joint Commission on Conscientious Objectors presents the following report to the General Convention of 1946, and proposes the adoption of the resolutions attached to it. The report and resolutions represent the unanimous agreement of the members of the Commission.

This Commission was set up by the General Convention of 1943, with the following duties:

(a) to assure the members of this Church who "by reason of religious training and belief are conscientiously opposed to participation in war" of the continuing fellowship of the Church with them and care for them;

(b) to maintain through the Committee on Conscientious Objectors under the Department of International Justice and Goodwill of the Federal Council of Churches an official relationship under the provisions set up by the Selective Service Act; and

(c) to inform the Church from time to time of the situation in its several aspects and to receive and raise such funds on a purely voluntary basis as are needed for the support of active members of our Church who are conscientious objectors and whose personal funds are inadequate; in such manner and in such sums as the National Council may approve—the necessary expenses of the Commission being met out of other funds.

The Commission was to be composed of six persons: two bishops, two presbyters, and two laymen. As it happened, all the bishops and presbyters first appointed resigned within six months because of illness or distance, and the Commission was not formally organized until April 19, 1944, when it held its first and only meeting, at Washington.

To understand its work, some historical background must be given.

At the General Convention of 1934, nine years earlier, the following resolution had been passed by both Houses:

WHEREAS, The House of Bishops in its Pastoral Letter issued from Davenport stated that it is the duty of Christians to put the Cross above the flag, and in any conflict of loyalties unhesitatingly to follow the Christ; and

WHEREAS, We desire that all Christian people who, though willing to risk their lives in noncombatant service, are unwilling for conscience sake to take human life in war, and shall have signified their intention by placing themselves on record at the national headquarters of their respective Churches, be accorded by the United States Government the status in fact accorded members of the Society of Friends as respects military service;

BE IT RESOLVED . . . That a commission of six . . . be appointed to petition Congress for such legislation as may be necessary . . . and

(2) in the event of such legislation to make provision for an accurate register to be kept in the office of the National Council.

At this same Convention, another resolution was passed, stating:

"That the General Convention affirms that war, as a method of settling international disputes, is incompatible with the teachings and example of our Lord, Jesus Christ, and

"That when nations have solemnly bound themselves by treaty, covenant, or pact, for the pacific settlement of international disputes, the Convention holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation, and that, in the language of the Bishops' Pastoral of 1933, the Church must wage unremitting war against war."

The Pastoral Letter issued by the House of Bishops this same year also says,

"War is outlawed and solemn peace pacts affirm it. . . . As Christians, we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. . . . The Christian Church cannot and will not deny loyalty and fealty to its Lord by being parties in any scheme, national or international, that contemplates the wholesale destruction of human life."

It is certainly understandable, in view of these and other official statements of our Church, that certain impressionable youth of that day should take them seriously, and later determine to fulfil them literally; and that, therefore, with this background, the Church has a very definite obligation and responsibility, as the resolution says, to assure such persons "of the continuing fellowship of the Church with them and care for them."

This responsibility was formalized in 1940 when the National Council set up facilities for registering members of the Church, who, by religious conviction, were opposed to war. Three hundred twenty-four persons registered, and Dr. Pepper, the executive secretary of the Division of Christian Social Relations, later sent out to them, upon the passage of the Selective Service Act, the necessary information to enable them to secure their rights. This file was used by the Federal Bureau of Investigation and the Department of Justice in many instances for the benefit of the registrants.

The Commission has tried to fulfil the obligation to express this fellowship and care of the Church in various ways. The

chairman has visited personally six different Civilian Public Service camps, three detached service units, and two federal penitentiaries. The Presiding Bishop, at our request, also wrote to selected representatives of the Church in each province, asking them to see that the camps and units in that area were visited. Dr. Alden Kelley of the College Work Division was supplied with a list of the Church members in the camps, in order that he might inform his area representatives. Also, Mr. Boyle, and later, Mr. Jordan and Mr. Leidt, of the National Department of Promotion, have been most helpful in assisting in publicizing the work which men in CPS were doing. The chairman also has written the men personally, from time to time.

As instructed, Dr. Pepper, as executive secretary of the Christian Social Relations Division, has also acted as the representative of the Commission on the Committee on Conscientious Objectors under the Department of International Justice and Goodwill of the Federal Council, under the provisions set up by the Selective Service Act, and has participated in the work which this body has been doing to correlate the interests of the various Churches, and to see that the rights of our men are as far as possible preserved. There have been some isolated instances of gross injustice and prejudice scattered here and there, but, generally speaking, the tone and temper of the people of the country has been fairer and more reasonable than in the last war. By and large, the general policy of the government and of the people seems to have been to isolate and ignore conscientious objectors, rather than to criticize or persecute them.

This Commission has had no funds. The Episcopal Pacifist Fellowship, therefore, has paid the Church's share of the maintenance of the office of the National Service Board for Religious Objectors in Washington. It has also paid the expenses of printing and mailing material sent out by the Commission, in the effort to carry out the instructions "to inform the Church from time to time of the situation in its several aspects and to receive and raise such funds on a purely voluntary basis . . . in such manner and in such sums as the National Council may approve."

Two communications, each with a covering letter from the Presiding Bishop, have been sent to all clergy of the Church; and Lieutenant-Commander Glenn also sent additional personal letters to a selected group. As a result, 511 persons and 101 churches have responded, for a total of

\$10,096.71, up to April 1, 1946. There have also been two grants of \$500.00 each from the Paddock Foundation.

One hundred three men of our Church have been in Civilian Public Service camps and units, with 15 more in prison. Fifty-two of these men were college graduates. Thirty-four of these 52 have done graduate work for degrees. One of them was an ordained clergyman of our Church who waived his exemption. Twenty-two were undergraduate students. One was the son of a bishop; another, the son of a prominent headmaster of a Church school; six were clergymen's sons; two were candidates for the ministry. Three of these men later joined the Friends; another, the Unitarian Church; and one, the Roman Catholic Church.

THE WORK OF THE PEACE CHURCHES

It is well to remember that with the exception of those who worked on farms or in mental hospitals, or served as "guinea pigs" in government experiments, all these men, members of the Church, were costing the Peace Churches, which had underwritten the maintenance costs, at first \$35.00 and later \$30.00 per man per month, in the camps, and \$5.00 per man per month in the detached service units. The total cost to the Peace Churches of the members of our Church, up to December 31, 1945, was almost exactly \$46,000.00. Deducting the \$10,096.00 given through the efforts of the Commission would leave a deficit of about \$36,000.00, had it not been for the fact that during this period some 300 members of the Episcopal Pacifist Fellowship have contributed \$34,000.00. As it is, the Episcopal Church owes to the Peace Churches, for monies expended by them on the maintenance of our men, some \$2,000.00 as of December 31, 1945. The treasurer figures the approximate expense of maintenance to May 15, 1946, when inductions ceased for a time, at \$3,000.00.

We need to remember, however, that not only did these men in camp, serving their country in work assigned by the government, receive no pay except the \$2.50 "allowance" given them by the Quakers each month, but that their dependents—wives, children, and aged parents—were penalized by receiving no government allowance. The men themselves had no insurance for injuries or death while in the service, although 25 of all those who thus served were killed or died; they receive no mustering-out pay, no educational aid, no job priorities, and no assurance of getting their old job back. Up to March 31, 1946, the Peace Churches spent on dependents of our Church, \$3,076.00. The Episcopal Pacifist Fellowship has paid in \$528.00 for this purpose, leaving a deficit of \$2,400.00. The treasurer estimates that we shall need at least \$2,500.00 more before these men are settled.

The total needs as of May 1, 1946, therefore, actual and anticipated, are approximately \$5,000.00 for maintenance, and \$5,000.00 for dependents, a total of \$10,000.00. Up to May 1st, the Commission was restrained from issuing another appeal because of the primary need of the Reconstruction and Advance Fund. We are hoping, however, to send out one more appeal to the Church through the clergy, by which we trust that we may secure the

\$10,000.00 needed to pay our just debts to the Peace Churches before the meeting of the General Convention.

We would offer the following resolutions that the work may be carried on, as necessity may demand in the future, through the regular channels of the Church (even as with the Army and Navy Commission):

WHEREAS General Convention, in its resolutions enacted at the General Conventions of 1934 and 1943 recognized the right of conscientious objection to war on the part of members of our Church, and

WHEREAS, said resolutions recognized the moral obligation of this Church for "the continuing fellowship of the Church with them and care for them," and

WHEREAS this Commission has endeavored earnestly to meet the duty placed upon it of providing "fellowship and care," and to repay other Christian bodies such obligations

The Lost

By the Rev. H. Ross Greer

AT A HOLIDAY supper party I met a young clergyman who was in his first parish. When the Church was the subject of conversation he held forth in the following words:

"I won't go after people. I won't ask them to come to church. The church is here and they can come if they want to. If they don't want to come, they can go to hell."

He declared further: "A woman said to me, 'You have never called on me.' I said, 'Why should I call on you and who are you anyway?' She said, 'I contribute to the parish.' 'Well, I never see you in church. The only people I have time for are the people who are interested and come to church.'"

He went on to speak of the people in a new development. "Those people are leading empty lives. They have renounced their humanity. They have renounced their souls. They are living a zoölogical existence. All they do is eat and get drunk. They need the Church and the Church needs them. But they can come if they want to come. I won't go after them."

These statements sound incredible, I suppose. Yet they are as near word for word as I can remember them.

I reminded the young priest that our Lord said "go" but that didn't seem to make much difference to him. He couldn't be bothered by the three "lost" stories—the lost sheep, the lost coin, and the lost lad.

Some people are like the sheep and the coin and must be sought. A young layman in Westchester county told me some years ago that he knew many young couples who were sick of the empty lives they were leading and were ready for what the Church alone has to give. "But," he said, "somebody's got to start them. Somebody must ask them. A call from a clergyman would

be welcomed." I reminded him of his personal responsibility in the matter. Our lay people, men, women, and children, need frequent reminders that they can do much for their parishes and missions by extending an invitation to their friends to come with them to church.

No one needs to convince us clergy that it is important to know people—especially those who are like the lost lad, who know what the Christian religion is all about and wilfully refuse to accept it. If they know us, when they "come to themselves," when they break down, they come to us. If we try to embody the attitude of God, who sends rain on the just and the unjust, the good and the bad, when the deliberately lost come back, we can receive them and exercise the ministry of reconciliation.

At a dinner party my host deprecated the reticence of many people in speaking of religion. My hostess said she had come to realize that to be a Christian may involve sacrifice. She said she had been jeered when she declared, at a dinner party, that she believed that the Christian Church is the greatest organization in the world. She added that she couldn't understand how people can say they are for the Church and not support it both by financial contributions and by attendance and worship. (Needless to say she worships regularly every Sunday, usually at the early celebration.)

In conclusion, may I say, the young clergyman who is the occasion of this statement is now non-parochial. It might easily have been expected of one who so soon forget the admonition of the bishop at his ordination to the priesthood "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

as they have incurred incident to the support of the members of our Church, according to the instructions of the General Convention,

Now BE IT RESOLVED:

1. That the National Council be and it hereby is authorized to set up such machinery as may be necessary

- a. to carry on such further duty of "fellowship and care" as may be necessary, and
- b. to raise such money, in such manner as may seem best, to continue such "fellowship and care" as may be necessary, and to repay other Christian bodies for the sums they have advanced for the care of our members.

2. That your Commission be discharged from further consideration of the matter.

(Rt. Rev.) W. APPLETON LAWRENCE,
(Rt. Rev.) THEODORE R. LUDLOW,
(Rev.) C. LESLIE GLENN,
(Very Rev.) JOHN W. SUTER,
FRANKLIN L. BAUMER,
GEORGE M. DALLAS.

Does the Church Believe in Adoption?

THE LIVING CHURCH does not make a practice of participating in the popular ecclesiastical sport of sniping at the Church Pension Fund. We look upon the Fund and its subsidiaries as the agents of the Church, expressive of and responsive to the will of the Church as declared in General Convention; and the standard complaints about the Fund seem to us to be based chiefly upon misunderstanding of its character and purpose. Hence, we welcome the article in this issue by Mr. Robert Worthington, who has recently succeeded the late Bradford Locke as executive vice-president of the Fund, in which he sets forth the basic principles on which the Fund operates.

Yet there is one complaint against the Fund which seems to us to be well grounded legally, morally, socially, and spiritually; the complaint against its failure to include adopted children of the clergy in the payment of orphans' benefits.

The coverage of adopted children seems to us to be not a matter of charity, but of right, for reasons which we shall set forth at length below. We have personal knowledge of only one case, and there are probably not many others. But the number of cases makes no difference. Not even one adopted child should be deprived of the rights which he ought to have.

Many of the cases which the Church Pension Fund fails to cover, or covers with inadequate pensions, stand on a different footing—on a basis of need, rather than right, in terms of the rules of the Fund and standard practices of similar institutions. The minimum pension awarded to those who do not qualify under the rules for more is unquestionably inadequate in terms of today's prices; there are some widows and some retired missionary clergy whose need is acute. But the Pension Fund is not in a position to meet that need; if the Church is to fulfil its responsibility to these cases, it must produce the money from other sources. Similarly, there are some "ladies of the rectory"—chiefly sisters of unmarried clergy—whose lifetime has been devoted to the service of the Church; but it is as impractical to tie their old-age protection to the priest's pension assessments as it would be to do the same with full-time vergers, parish secretaries, and nuns. The only dependents who can rightly be covered by the Fund are the immediate dependents of the clergy—their wives and their children, including (of course) their adopted children.

For essentially, the Church Pension Fund is not, and ought not to be, a charitable institution. Its benefits are mainly distributed on the basis of the earned rights of the clergy and their survivors as established by the payment of premiums on their behalf by the parishes. There are certain limited resources of the CPF which can be used to eke out inadequate pensions; but these resources are insufficient to provide for all the cases of need with which the Church is faced.

But the case of the adopted child seems to us to stand on an entirely different footing. Church Pension Fund benefits for children are not numerous, the clergy being a notoriously long-lived group who usually live till their children are full-grown. Adopted children whose clerical foster-fathers have died are even less numerous. But every single case is met with

an official denial by an official Church agency that his status is equal to that of "natural" children.

The psychological effect of this official Church ruling upon adopted children is incalculable. It can only be imagined by those who have known adopted children and their basic emotional insecurity, their constant doubt as to whether they really "belong" and their pitiful efforts to overcome that doubt. The financial effect upon the widows of the clergy is only slightly less serious, as they face the problem of caring for a child the Church has cast aside.

If the Church Pension Fund were just coming into existence today, with its existing charter and rules, there is little doubt that the representatives of an adopted orphan could sue for the allowance that is rightfully his and force the CPF to pay it. The distinction between blood children and adopted children is not made in the Fund's rules and is not recognized by New York laws regarding inheritance. The only ground upon which the Fund can now refuse to pay is that its practice over the years has been otherwise and its calculations have not taken adopted children into account.

The fact is that the Church has lagged behind the civil law and social practice in general in this matter. The Anglo-Saxon countries, in their turn, have been much slower than the rest of Western civilization in according adopted children full and equal status with children of the blood. The development, though long overdue, has come mostly in the present century.

WHY SHOULD the Church continue to lag behind? Why should children of the clergy who have lost their father continue to be met with the psychologically catastrophic ruling that he wasn't really their father anyway? Because, the Church Pension Fund explained when the question was brought up at a previous General Convention, "the adoption of children is not subject to actuarial calculation." All the risks covered by the Fund are calculated long in advance by tables of life expectancy, marriages and births per thousand of population, etc.; and funds are set aside to meet the expected obligations as they fall due. The Fund's officers contend that adoptions are not susceptible to reliable statistical forecast and that the introduction of survivor's benefits for adopted children would introduce an element of blind chance into the Fund's operations.

While it may well be true that in the past reliable statistics on adoptions have not been available, it is our belief that the actuarial problem involved has been magnified out of all proportion to its real financial significance. Not merely statistics but an actual count of adopted children in clerical families could be obtained promptly and easily. From these figures it would be a simple matter to calculate the number who will survive their adopted fathers during their minority.

These figures, in turn, could be used to calculate the reserve required to cover similar cases in the future, and necessary corrections could be made from time to time as the rate of adoption (like the birth rate) rises and falls. The proportion of benefits for adopted children to the total benefits paid by the Fund would be so infinitesimal that the

plea of danger to the Fund's actuarial basis can safely be laughed out of court.

Actually, there is little need for statistical separation of adopted children from blood children. The number of children in clerical families, whatever their origin, is the fact which needs to be established by actuarial calculation; and this fact can be reliably established only by the actual experience of the clergy as a group. General statistics for the population as a whole as regards life expectancy, marriage, and births are corrected to take account of the different experience of the clergy, and the addition of adopted children is simply one more correction.

The only serious difficulty remotely imaginable is the possibility that the change would in itself affect the number of adoptions. But children are not adopted on the ground that their foster-father expects to die during their minority. Church Pension Fund officials, with whom we have been in correspondence about the matter, admit that a revision of their practice would not lead to any increase in adoptions.

Naturally, even the best of actuarial tables cannot provide perfect assurance that events will occur as predicted. Each class of beneficiaries can be increased or decreased as a result of unforeseeable changes in the national life. But if children are to be covered by the Church Pension Fund at all, the archaic and anti-social distinction between "real children" and "adopted children" ought to be wiped out, and that promptly. Salvation itself, the Church teaches us, depends upon the reality of our adoption as sons of God and joint heirs with Christ. Let us thank God that His attitude toward His adopted sons and daughters is not the same as that of the Church toward the adopted sons and daughters of its clergy.

Because of the actuarial problem, and because of the fact that its practice over the years has been to exclude adopted children, the Church Pension Fund has indicated that it will not change its custom on its own accord. (It should be remembered that the custom is not sanctioned by the rules of the Fund, but is merely its own interpretation, outmoded in state law, of the word "orphan.") Accordingly, the initiative must rest with General Convention. We hope that the small number and comparative obscurity of those deprived of their rights will not tempt the Church to evade its responsibility to declare that, in every matter where the Church has a voice, adopted children stand on exactly the same footing as all others.

"Bedlam, 1946"

WE ARE surprised that there has not been more of an outcry from the American public as a result of the illustrated article entitled "Bedlam, 1946" published in a recent issue of *Life*, as well as similar articles in *PM* and a few other daily papers. The *Life* pictures, so horrible that one thought at first sight that they must have come out of Belsen or Dachau, portrayed actual conditions in some of our own American institutions for the insane. And it is significant that they were taken in institutions to which at least the authorities were willing to admit the photographers.

Our crusading contemporary, the *Churchman*, has been publishing articles on this subject for the past two years or more. Thousands have read *The Snake Pit*, by Mary Jane Ward, an April selection of the Book of the Month Club, which has also been condensed in the *May Reader's Digest*. This gives, in fictional form, some idea of a patient's life in a mental hospital; but the conditions it describes in the Juniper Hill Hospital, sad as they are, are nothing like as revolting

as those indicated in the *Life* photographs. It is almost inconceivable that such conditions should exist in American institutions in this supposedly enlightened year 1946; it is incredible that the revelation of them should not arouse the nation to an overwhelming demand for their reform.

Ask the chairman of your diocesan social service commission what the conditions are in your own state institutions. Does he know? If not, why not? It is no responsibility of the Church? Of the followers of Him who chided His disciples because He was hungry, in prison, naked, and they visited Him not?

A good deal of reliable information may be obtained from the National Mental Health Foundation, Box 7574, Philadelphia, Pa. Local information may be obtained from your community's department of public welfare, or from private agencies that have contacts with such institutions. Diocesan social service agencies ought to be permitted to make their own inspections, if they are qualified to do so. And if inquiry and inspection indicate anything in your state similar to the conditions exposed in the *Life* article, it is high time to do something about it.

Is it nothing to us who profess and call ourselves Christians?

The Wrong Pattern

WITH the end of the railroad strike the nation breathes a sigh of relief and returns to something like normal operations. But the wave of strikes is by no means over. With the soft coal dispute still awaiting settlement, there are other crippling strikes in prospect. Perhaps the most far-reaching is the maritime walkout scheduled for June 15th, and Communist influence in the union may make this a particularly difficult one to settle. The Labor Department also lists some 1700 strikes in smaller industries, actual or pending. These do not make headlines, but their cumulative effects are tremendous.

President Truman's demand for emergency legislation was long overdue. But the cure proposed is in some respects at least as drastic as the disease. Jailing of strike leaders, drafting of workers, and confiscation of profits are uncomfortably reminiscent of totalitarian methods. What is really urgently needed is a calm rethinking of the entire pattern of national industrial legislation to provide orderly procedure with protection of the rights of both industry and labor, with the interest of the public paramount to both. Unions must be made democratic and responsible, and must not be allowed to levy assessments for building vast political funds. Ownership and management must not be permitted to befog the legitimate demands of labor with a miasma of special pleading in paid advertisements and controlled editorials. Genuine collective bargaining between free agents should be restored. The role of the government is to expedite negotiations and protect the public interest, not to dictate settlements under the pressure of either side.

But no legislation will take the place of charity, goodwill, and coöperation. We need a restoration of pride of craftsmanship and the will to achieve; we need a recognition of the brotherhood of men stemming from the common fatherhood of God. The industrial breakdown is basically a moral and religious breakdown, and its permanent cure is ultimately a moral and religious problem. Until this is recognized and squarely faced, we are likely to go from crisis to crisis with the disaster of complete industrial collapse looming ever nearer.

Pension Principles

By Robert Worthington

Executive Vice-President of the Church Pension Fund

THE RECENT report of the trustees of the Church Pension Fund that there must be an increase in the assessment rate from 7½% to 10% of clergy salaries in order to compensate for the decline in interest yields on high-grade investments has stimulated a number of pertinent questions. The alternative to the increase in assessment rate would be retrenchment in the scale of benefits. Some of the questions raised bear directly on the contemplated change, others are concerned with certain principles adopted by the Church when it formulated its clergy pension system some 30 years ago.

It has been suggested that the system might be improved by requiring the clergy themselves to share in the cost of their protection by contributing the additional 2½% of salary now needed. The Church set up its system on the principle that the clergy and their families were entitled to a certain scale of benefits and that the parishes served by the clergy should bear the cost of these benefits—the principle that the Church had the responsibility of providing support for its clergy not only in their active years but in their retirement. Other ministerial pension systems call for participation by the active ministers in the cost.

OBJECTION TO CLERGY CONTRIBUTIONS

Should the clergy be called upon to contribute, it would be impossible to force them to contribute. A system calling for clergy contributions is in the nature of a combined pension and self-saving system. "The Preliminary Report of the Joint Commission on the Support of the Clergy (Pensions)," prepared for General Convention in 1913, had the following to say on this subject: self-saving plans "are inapplicable to the Church. A government or corporation can place the making of contributions in its contract of employment . . . and can dismiss an employee failing to make contributions. . . . But the clergy are ordained to a status, not an employment; their stipends are paid by organizations over which the control of the national Church is strictly limited. It would be impossible to set before every candidate for the apostolic commission to spread the Gospel a contract in regard to money, and in event of his disregarding such a contract, the only remedy would be deposition. . . . So that, entirely apart from the economic question as to whether the clergy could bear a self-saving contributory system, its compulsory institution, either by canonical or legal means, seems impractical. Compulsory self-saving being apparently impossible, voluntary self-saving would be little more than is afforded today by societies within and without the Church. The problem would remain unsolved."

If the clergy were called upon to contribute, many, irrationally or otherwise, would choose not to; many clergy would

eventually reach retirement or die with hopelessly incomplete assessment schedules and the Church would be faced with finding some other means of caring for them. Furthermore, the *group* nature of the Fund, from which minimum pensions, disability benefits, orphans' allowances, etc., follow, could not be fully realized, for this requires virtually 100% participation. Finally, the expenses of administration would rise appreciably.

In the opinion of the trustees, any attempt to combine the present pension system with a self-saving system in meeting the needs of retired clergy and the widows and minor orphan children of clergy would result in a much weaker and less effective over-all system. In this, the trustees concur with the feeling of the Church as expressed at the time its canon was adopted and as implied continuously since then.

THE UNMARRIED CLERGYMAN

Objection is raised at times to the fact that the Church has chosen to confine the beneficiaries of its pension system to the clergy and their widows and minor orphan children. Particular reference has been made to a presumed injustice to clergy who do not marry and who may have dependents or relatives who have devoted a lifetime of service in taking care of them. Married clergy also not infrequently have dependents other than wives and minor children. Provision for such dependents would either increase the cost or would call for the scaling down of the benefits of the clergy, their widows, and minor children.

The Church as a whole in its organized efforts never has considered its responsibility to provide for the mothers and sisters and the housekeepers and estates of deceased clergy to be the same as its responsibility towards their widows and minor orphan children. The old charitable relief funds which the Church Pension Fund superseded were concerned with the clergy and their widows and children, not the broader group. The Church maintained this distinction when it set up the Fund. The implication, therefore, is that the Church does not believe it is exercising discrimination against the unmarried clergyman or that he is being unjustly treated.

A pension system which would cover every contingency with adequate protection would be extremely costly. In other words, a pension system can be expected to provide what might be termed a basic floor of protection. A retirement pension the equivalent of one-half of the average annual salary of a clergyman over his 40 years of ministry is a fairly reasonable provision, but in many cases, particularly those whose salaries have been low, not sufficient to meet the expenses with which a retired clergyman may be faced, particularly if he is married. The disability pension of 40% of the average annual salary

in many cases falls short of meeting the needs of a disabled clergyman. When a clergyman dies at a fairly young age and no more than the minimum of \$300 a year is available to his widow, she patently is faced with a serious readjustment unless she has supplementary income. If she has small children, the additional allowances for them clearly fall short of meeting the additional expense with which she is faced.

SUPPLEMENTARY PROTECTION

Thus, all of the clergy are not protected with complete *adequacy* against all contingencies. In fact probably few are so protected. The married clergymen in many cases has supplementary income in his retired years to plan for but particularly he needs provision for his family in the event of his unexpected death. The unmarried clergyman also has supplementary retirement income to plan for, though perhaps to a somewhat less extent than the married clergyman on the average, and in those cases where there may be a dependent such as a mother or a sister or a housekeeper who has shared with him in the work of the Church, some additional provision. It is probably true that on the average the married clergyman has a greater personal responsibility to make provision over and above the benefits of the Church Pension Fund than the unmarried clergyman.

It is this field of supplementary provision that insurance and annuities serve. Mention might be made here that the Church Life Insurance Corporation was set up as a subsidiary of the Fund, as a result of urging by many in the Church, for this very purpose. Just what supplementary provision is needed varies with every clergyman. For instance, one who is married or expects to be married wants as much supplementary protection as possible for his family against the contingency for his death when the children are small and the benefit the widow may draw from the Fund is at the minimum. Since the need varies with every clergyman, the solution clearly is not an arrangement whereby all clergymen shall pay an additional assessment to the Fund, over and above what the parish pays for the floor of protection. An arrangement of that sort would make it impossible for the clergyman to choose the type of additional protection best adapted to meet his *peculiar* needs. It is in this field of supplementary provision that the peculiar needs of the unmarried clergy fall.

GROUP PENSION VS. ANNUITIES

The question has been asked whether a much better return for the amounts paid by the laity for clergy pension protection may not be found in annuity contracts which also allow the assignment of the benefit. A simple annuity contract calls

for the accumulation of premiums in the specific account of the contract holder, the accumulation being available in its cash value or as a death benefit, or as a maturing annuity. In effectiveness, such contracts fall far short of a group pension system. A comparison of the two in their approach may be helpful here.

The true effectiveness of a pension system lies in the balance among the several types of benefits. It is this balance that makes the Church Pension Fund a particularly effective system from the standpoint of the Church's interests and clergy interests. For example: (1) there are minimum pensions; a simple annuity arrangement cannot provide minima. (2) There is a loading in favor of those with lower salaries at the expense of those with higher salaries; this would be impossible in an annuity contract. (3) There is a disability benefit more nearly adequate than that of any system of which we are aware; what an annuity provides in the event of disability is on the average ridiculously low. (4) There are orphans' benefits; these are not possible in an annuity contract. (5) The widow's benefit on the average is far higher than what she would have under an annuity contract. (6) The age allowance, the disability allowance, and the widow's allowance are, in amount, not dependent on the number of years the beneficiary is expected to live as a beneficiary. In an annuity contract, this is a direct controlling factor in arriving at the amount. (7) The Fund does not provide payments to the estates of beneficiaries; any payment to an estate means that the pension payments must be less by exactly that amount.

We are convinced that from the standpoint of the Church and the clergy as a whole there is not a single difference between the benefit structure of the Church Pension Fund and what annuity contracts can do (and the differences are many) which is in favor of the annuity contract. We are speaking here of the basic floor of protection that is the Church's concern.

The principle laid down by the Church that the pensions to clergy are available only upon retirement from the active ministry is from time to time questioned. It has seemed to some unfortunate that a retired clergyman may not eke out an inadequate pension by exercising the vocation for which he has been trained.

PENSIONS FOR ACTIVE CLERGY

Many retirement pensions are inadequate. But the correction cannot be made by combining pensions with compensation from a parish being served without using the pension system to relieve parishes or dioceses of some of their financial responsibility. Moreover, that the same organization (in this case the Church) shall not pay a pension and a salary to the same person at the same time is a cardinal principle of pension policy. If a beneficiary is asked to serve a parish or a mission regularly, it is consistent that he be paid for his services what a non-beneficiary would be paid and that his pension be suspended subject to immediate reinstatement when he again retires.

The trustees have the responsibility of interpretation as to what is and what is

not the active ministry and to see that the pensions are paid to those who are retired. The guiding principle is that incidental supply services here and there for a few Sundays at a time on the part of a beneficiary are not considered as a return to the active ministry, but when the services continue for more than a month or so in any one place in any year, it is *prima facie* a return to the active ministry and the clergyman and the Church have the right to expect his compensation to come from the congregation served rather than from the resources contributed by the whole Church for pensions to those retired.

At times there are extenuating circumstances, such as the illness of a rector, where a more prolonged period of service on the part of a beneficiary is considered as not affecting his status as a beneficiary. And in fact, in missionary districts and when it has been impossible to fill a place permanently at once because of shortage of clergy, the rule has often been interpreted generously. A committee of three bishops

amongst the trustees consider and decide all borderline questions.

The real way to more nearly adequate pensions is by more nearly adequate salaries.

The foregoing comments are necessarily brief. The basic principles discussed have been laid down by the Church. They have not been imposed by the trustees of The Church Pension Fund. The trustees nevertheless, in the light of their experience in administering the Fund over the last 30 years, are convinced that the Church acted with keen insight and wisdom in choosing (1) to insist that the parishes and other organizations of the Church bear the full cost, (2) to confine the benefits to the clergy and their widows and minor orphan children, (3) to handle the problem by a group pension system rather than by individual annuity contracts, and (4) to confine the clergy pensions to those who are retired. If the trustees felt otherwise in any respect they would recommend that the Church adjust the system accordingly.

O W H E R E ?

W H E R E are now the lovely lads
With springtime in their faces?
Their graves are greening with the year,
Remote in alien places.

Quietly the atolls hold
Their secret hoard of beauty
And crosses warm with island sun
Mark all they gave for duty.
Their lifetime telescoped to know
The terror and the rapture
That slower years bring decorously
For older men to capture.

Grieve not, grieve not that they are gone
Beyond our time and space
With all their manhood's ardor,
With all their vivid grace;
For eager lads who loved the skies
And soared above the eagle,
Are off on higher enterprise,
Their spirits free and regal.

They walk a wider heaven now
With clear and shining eyes
And all that we could wish for them
High Heaven will devise.
Where are now the lovely lads
With springtime in their faces?
They wear their honor banner-wise
And stride the heavenly spaces.

VIRGINIA E. HUNTINGTON.

HONOLULU

Philadelphia Here We Come

A benefit dance was given by the Young People's Fellowship in Honolulu on May 25th in order to raise funds for the delegates to the national convention in Philadelphia.

The delegates plan to leave Honolulu on August 9th on the *Matsonia*. The 12 delegates of the party will be the guests of Bishop Block of California in San Francisco. After a few days there they will travel by station wagon across the country.

The trip will include detours to Canada, New York City, and Washington, D. C., where the group will spend several days. Another route will be taken back over the High Sierras to San Francisco. The delegates will arrive back in Honolulu about October 2d, probably weary but well-traveled.

MISSOURI

Dr. Coffin Urges Church Unity

Some definite commitment toward the achievement of organic union between the Episcopal Church and the Presbyterian Church in the USA, must be made at the forthcoming General Convention or the negotiations will fail, the Rev. Dr. Henry Sloan Coffin, former president of Union Theological Seminary, New York, and former moderator of the Presbyterian Church, told a mass union service in Christ Church Cathedral, St. Louis, on May 12th.

"The crucial time is the next Convention," Dr. Coffin said. "If there is no definite approval of the Commission's report, the negotiations will fail, because we will have to believe that you have thought better (or worse) of the matter. If we allow this thing to fail, we will have done the most disheartening thing possible to the ecumenical cause."

The issue is of vital importance, the speaker explained, "because we have said to the world that we are going to achieve organic union. The whole Church of God throughout the world has heard of it." He cited the interest taken in the negotiations by the interchurch committee of the Church of Scotland and by the late Archbishop Temple.

In the course of his address, for which he used the resolution passed at the Cincinnati General Convention as a text, Dr. Coffin reviewed in a general way the salient points of the forthcoming report. He explained that publication has been delayed at the request of the Presbyterian negotiators, since the report was not completed until recently, and there was no time to study it before the annual meeting of the General Assembly.

The union service was conducted by Bishop Scarlett of Missouri, assisted by the moderator of the Presbyterian Church, the Rev. Dr. William B. Lampe, of St. Louis; the moderator of the St. Louis presbytery, the Rev. Dr. Harvey M. Throop; the pastor of the Second Presby-

terian Church, the Rev. Dr. James Clarke; and Dean Sweet of Christ Church Cathedral.

As a gesture of brotherhood, Bishop Scarlett escorted Dr. Lampe to his bishop's chair and seated the Presbyterian moderator there for the service. Dr. Lampe pronounced the blessing at the conclusion.

MONTANA

Request Unity Proposals Referred To Church Members For Study

The annual convention of the diocese of Montana held in Butte, May 7th to 9th, was largely concerned with postwar problems. In response to the opening section of Bishop Daniels' charge, the convention passed a resolution urging all parishes and missions to cooperate in every way possible with the present programs for feeding the starving of Europe and Asia.

Also in response to the Bishop's charge, the convention adopted the following resolution regarding union with the Presbyterian Church: "Resolved that the convention of the diocese of Montana memorialize the General Convention of the Church asking that any proposals for union with the Presbyterians be referred to the Church for three years of careful study by the members thereof before any action is taken."

The convention also adopted a resolution favoring the request of the Church Pension Fund for an increase to 10% of clergy salaries, and a further resolution asking the Church Pension Fund to investigate the possibility of an alternate plan whereby clergy wishing to do so could retire at the age of 65 with a slightly lower pension than at the age of 68.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. E. Lofstrom, N. L. Foote, T. Ashworth, H. Ewan; Messrs. C. Langendorfer, C. Aukerman, A. G. Sundahl. Alternates: The Rev. Messrs. L. D. Smith, C. A. Wilson, G. Masuda, W. Bristol. The Bishop was empowered to appoint the fourth lay deputy and lay alternates as needed. New members elected to the executive council were the Rev. Messrs. G. Masuda, E. Lofstrom, R. R. Price; Mr. Robert Waddell; to the standing committee, the Rev. H. Ewan, R. S. Paulson, L. Bennett.

EASTERN OREGON

Convocation Resolution Favors Missionary District Status

Most important of the matters to come up for discussion at the annual convocation of the missionary district of Eastern Oregon held at Pendleton, May 10th to 12th, was that which related to the future of the district, either as a missionary district or as a part of an already established diocese. As a result a unanimous resolution was drawn up, together with a summary of supporting reasons, as to why the status of the district as a district should be retained. Copies of this resolution will be distributed to those who are directly interested in the future of the district.

Definite plans were proposed and ac-

cepted for the formation of laymen's groups in every parish and mission at the meeting of the lay delegates under the chairmanship of Joe Belanger, district chairman for laymen's work.

One of the features of this convocation was the ordination of the Rev. H. Gordon Neal to the priesthood on May 12th by Bishop Rhea. The ordinand was presented by the Rev. Eric O. Robathan, rector of the Church of the Redeemer, Pendleton, where the ordination took place. The Rev. H. Gordon Neal is the priest in charge of St. James' Church, Milton, Ore.

ELECTIONS: Deputies to General Convention: the Rev. G. V. R. Bolster, Lloyd Williamson; alternates, the Rev. E. O. Robathan, Horace Goetz. The Rev. C. A. Kopp was elected secretary.

VIRGINIA

A Presiding Bishop's See Offered by Annual Council

The council of the diocese of Virginia, meeting in Richmond May 15th and 16th, approved a recommendation to be made at General Convention this year that the diocese is willing to advocate and further the cession of the county of Arlington for the purpose of establishing a see for the Presiding Bishop.

A resolution introduced by returned chaplains from the armed forces was adopted requesting that General Convention provide permanent episcopal supervision for the chaplains in the army and navy.

In regard to other matters to come before the General Convention the council, after listening to an adverse report by the Rev. A. T. Mollegen on the proposed canon dealing with the remarriages of divorced persons, expressed its strong opposition to the proposed canon. On the question of uniting with the Presbyterian Church in the USA, the council reaffirmed its hope that the declared intention of the two Churches to unite would be achieved as soon as possible.

The General Convention was also petitioned to amend its canons to permit a bishop to license a lay reader at the request of a parish priest and vestry to assist in the administration of the chalice in the service of Holy Communion.

The background of the gravity of the present national and international situation and the responsibility of parishes and individuals in meeting it were brought out in resolutions (1) advocating rationing and the practice of rigid self-control in the consumption of food, (2) urging Congress to approve the loan to Great Britain, to do everything in its power to provide food for starving peoples, and to achieve "permanent, amicable, and just relations with Russia." The council also asked that the control of the atomic bomb be placed under the United Nations and approved general amnesty for conscientious objectors.

For the diocese the council voted an expanded program which necessitated an increase of \$30,000 in the budget for 1947. New items are included for the Virginia Theological Seminary, for a newly created

board of college work, and a church building program. Increases are for the general Church, the Bishop Payne Divinity School, American Bible Society, and the missionary work in the diocese.

A plan was also approved setting up a pension system for the lay workers of the diocese. The following resolution was adopted in regard to the last rubric in the service of confirmation.

"Resolved that the council now assembled expresses its conviction that the said rubric be understood as permitting us to invite all baptized Christians who participate in the Lord's Supper in their own churches, to partake of the Holy Communion in our churches."

ELECTIONS: Deputies to General Convention: Rev. Messrs. A. C. Zabriskie, S. B. Chilton, H. A. Denovan, F. J. Warnecke; Messrs. I. F. Lewis, J. B. Minor, B. T. Newton, A. A. Smoot. Alternates: Rev. Messrs. C. J. Gibson, W. H. Laird, V. C. Franks, W. L. Ribble; Messrs. F. C. Cochran, W. F. Powers, G. L. Browning, J. P. Massie. The Rev. H. A. Donovan and Messrs. A. A. Smoot and I. F. Lewis were elected to the standing committee. New members of the executive committee are the Rev. Messrs. J. D. Beckwith, F. J. Warnecke, A. H. Easley, H. L. Marston, F. E. Pulley; Messrs. W. W. Craigie, A. L. Booth, W. B. Layton, R. C. Horne, Jr., J. P. Massie. A. MacKay-Smith.

IOWA

Bishop Urges More Publicity In His Convention Address

"The Episcopal Church in Iowa," said Bishop Haines in addressing the 94th annual convention meeting in Christ Church, Waterloo, May 14th and 15th, "is little known and much misunderstood. We have a story to tell but we do not tell it well, if at all. The clergy and executives of the diocese are not trained in promotion work. We need professional skill in connection with the proper continuous use of the press, radio, and other publicity facilities. Good sound publicity . . . would more than pay for itself in a short time."

Reminding the convention that the centennial of the diocese would be observed in 1953, the Bishop proposed a program of achievement for that occasion which included:

(1) Establishment of a Church Extension Fund for procuring land and erecting and repairing buildings in missionary areas of the diocese.

(2) Doubling the present capacity of Bishop Morrison Lodge, diocesan summer conference grounds on Clear Lake.

(3) A student center with resident chaplain at Grinnell College comparable to similar centers already in operation at Ames and Iowa City. Also enlargement of the facilities at Iowa City to meet pressing needs.

(4) The enlargement of present funds for the training of the clergy to include aid for women workers and the training of clergy for rural work.

(5) Increasing the episcopate fund to give relief to diocesan assessments.

A resolution was passed approving any measures the government deemed advisable to conserve food including one famine meal a week in every family and the resumption of rationing if necessary. Favor-

able action was taken on the proposed marriage canon by a resolution approving in substance and principle its provisions.

The canons regulating the election of wardens were changed to provide that



LEADERS IN IOWA*: National Council executives converse with Bishop Haines during the diocesan convention.

hereafter the vestry shall at its first meeting after the annual parish meeting elect from their number a senior and junior warden. Previously the rector nominated a rector's warden and the vestry elected a parish warden. The number of communicants necessary for organization as a parish was raised from 25 to 75 and the number for organizing a mission was lowered from 20 to 15. The convention adopted a budget of \$18,597 for diocesan expense and \$57,467 for the Church's program, the latter an increase of 38% over 1946 figures.

The convention dinner was held on Tuesday evening, May 14th, where the Rev. Thomas V. Barrett, national secretary for College Work, and the Rev. George A. Wieland, director of the National Council Home Department, were the speakers.

Meeting concurrently in St. Mark's Church, the other parish in Waterloo, was the annual meeting of the Woman's Auxiliary of the diocese. The principal speaker at these sessions was Miss Helen Turnbull, director of Windham House.

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. J. Gunnell, S. M. Fullwood, L. S. Burroughs, G. V. Smith; Messrs. C. M. Cochrane, H. L. Horton, G. W. Martin, J. A. Thompson. Elected to the standing committee were the Rev. Messrs. L. S. Burroughs, G. V. Smith, S. M. Fullwood; Messrs. Kalman Spelletich, Ralph Reuling, W. T. Root.

WEST VIRGINIA

Resolution On Unity Presents Council Attitude

That the affairs of the diocese of West Virginia were in better condition than they have ever been was reported to the delegates to the annual convention held in Clarksburg, May 7th and 8th. The com-

*Left to right: The Rev. Thomas V. Barrett, executive secretary of the Division of College Work; the Rev. Dr. George A. Wieland, director of the Home Department; Bishop Haines of Iowa.

mittee on the state of the Church also submitted the following resolution which was adopted by the council:

"Resolved: That the diocese of West Virginia in annual council in session at Clarksburg this 8th day of May, 1946, hereby announces its attitude toward organic union with the Presbyterian Church.

"(1) That we view with favor and commendation the work done by our Church looking to union.

"(2) That we believe that the matter should have the serious study and consideration of all of our people, clergy and laity.

"(3) That we believe the General Convention of our Church at its September, 1946, meeting, having received the report of our Joint Commission on Approaches to Unity, should then refer such report officially to the dioceses of the Church for study until the next General Convention. We believe that this will give all the people of the Church adequate opportunity to study the report."

Bishop Strider of West Virginia is chairman of the Joint Commission.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. H. S. Longley, J. W. Hobson, H. C. Fox, C. C. Tarplee; Messrs. P. Gibson, H. Schrader, J. Alfriend, P. Holland. Alternates: The Rev. Messrs. S. R. Tyler, J. W. Conner, A. B. Jones, H. M. Wilson; Messrs. R. D. Watts, C. P. Wilhelm, A. M. Hippert, Dr. R. V. Shanklin. The Rev. C. C. Tarplee was elected as a new member of the standing committee. New members to the executive board were the Rev. Messrs. W. C. Bowie and J. F. Virgin; Messrs. A. N. Harris and F. Weller.

GEORGIA

Convention Approves Constitution Change Favoring Negro Equality

Standing out above all other business at the convention of the diocese of Georgia in St. Paul's Church, Savannah, May 7th and 8th, was the unanimous adoption of a resolution recommending that the constitution of the diocese be revised to give Negroes equal representation, constitutional rights, and convention privileges with white persons.

The change in the constitution will have to be presented again at the next annual convention before it is final. At the present time the Negroes have their own "Council of Colored Churchmen," with a small representation from their council at the convention.

Bishop Barnwell was authorized to send a wire to President Truman in the name of the convention asking that rationing be reinstated or some other method set up by the government for securing direct relief for the hungry people of the world. In speaking of President Truman's suggestion that parish suppers be given up and that we eat one less biscuit for breakfast, the Bishop said, "These things do not feed Europe. What we do not eat goes into the American garbage can. Many Europeans would love our garbage cans, but they cannot get at them . . . I think of only two things we can do. One is to pray for the starving people of the world. This we can do as individuals. As a cor-

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DIOCESAN

porate body we can wire our President to put us back on rationing so that the hungry of the world may be fed."

The Rev. J. Henry Brown, director of the Fort Valley College Center, spoke about the work of the institution for Negroes. This center is jointly sponsored by the dioceses of Atlanta and Georgia. Since the state has taken over the industrial and normal school, leaving religious and social work to the dioceses, comparative figures show a large increase in the number of baptisms and confirmations and an increase in the development of religious leaders under the new plan.

Reports showed that of the \$30,000 goal for the Reconstruction and Advance Fund, \$24,710.21 had already been paid to National Council and the balance was well in sight.

ELECTIONS: Deputies to General Convention: The Rev. Messrs. W. H. Brady, F. Bland Tucker, Hamilton West, E. Risley; Messrs. J. A. Setze, W. D. Cooke, J. S. Bond, E. M. Aiken. Alternates: The Rev. Messrs. Allen Clarkson, I. Hulbert, Archer Torrey, A. B. Hanson; Messrs. W. S. Nelson, P. Gould, V. Hancock, D. Teague. The Rev. Hamilton West was elected diocesan secretary, succeeding the Rev. James B. Lawrence.

NEW JERSEY

Resolution to Delay Church Union

At the convention of New Jersey, which met in Trenton May 8th [L.C., May 19th], the following resolution was passed on the subject of unity:

"Be it resolved that it is the considered opinion of this convention . . . that the forthcoming General Convention of the Protestant Episcopal Church in the United States of America should not at this time adopt any recommendations which would, without opportunity for adequate study by the whole Church, move us farther toward organic unity with the Presbyterian Church in the United States of America."

This resolution was adopted 112 to 60.

MILWAUKEE

Council Adjourned To October

The adjournment resolution of the 99th annual council of the diocese of Milwaukee was one of the most significant matters decided at its meeting, May 6th and 7th, in All Saints' Cathedral, Milwaukee, Wis.

A May date for the annual convention, it was pointed out, leaves the diocese without democratic control over its budget. By the time May comes, the budget proposed by the executive board has already been in operation for more than four months, and the diocesan assessment has been set and partly collected. To restore the council's authority over the budget, it was voted that the meeting be adjourned to October, at which time a tentative budget for the year would be presented, discussed, and adopted. This budget would then provide the basis for the diocese's part of the Every Member Canvass. In turn, any change in the assessment adopted by the council would be available information for the parochial canvass plans. Ad-

justments in the budget to fit available income would be made later by the executive board, in line with the instructions of the council.

If the adjourned meeting in October is found successful, the plan is to hold the regular annual meeting in that month in future years.

Reports showed general diocesan prosperity. Diocesan assessments were 100% paid before the closing of the books for the first time in many years. The National Council quota was paid in full. Diocesan missionary salaries have been raised to a minimum of \$2,000 a year plus travel allowance and house, and it is hoped to raise the minimum still higher. Proposals to increase the Bishop's salary will be introduced at the October session.

The new city mission at St. Stephen's Church, Milwaukee, is brought into closer relation to the diocese by the adoption of a canon providing for the election by the council of six trustees and by the Woman's Auxiliary of three. The corporate title of the city mission is the Haug Memorial Foundation, and the canon becomes operative upon the amendment of the state charter.

In his annual address, Bishop Ivins warned against rash and hasty action on unity with the Presbyterian Church in the USA, and declared that such action would probably not be proposed by the Commission on Approaches to Unity but might be attempted from other sources. He expressed dissatisfaction with the approach of Church discussion toward the problem of marriage and divorce.

In a conference preceding the sessions of the council, Robert D. Jordan of the National Council presented the services of Church headquarters as outlined in the new portfolio of parish helps.

ELECTIONS: The Rev. John O. Patterson and Francis F. Bowman, Jr., replace the Rev. G. C. Lund and H. N. Laffin on the standing committee. Deputies to General Convention: Frs. F. J. Bloodgood, K. D. Martin, M. D. Maynard, K. A. Stimpson; Messrs. H. T. Foulkes, Peter Day, Lorin Kay, V. M. Stamm. Alternates, Frs. G. F. White, H. B. Vinnege, J. O. Patterson, Alexander Simpson; Messrs. P. C. Ritchie, Forbes Snowden, P. R. Borman, W. B. Mills.

Deputies to provincial synod: Frs. M. D. Maynard, Harry Pallett, Alexander Simpson, H. W. Roth; Messrs. J. K. Edsall, C. W. Faas, Forbes Snowden, H. R. Noer; alternates, Frs. W. O. Johnson, E. A. Batchelder, Benjamin Wood, B. W. Saunders; Messrs. Frederic Hammond, Stanley Bennett, C. R. Dowdy, F. Habuke.

VERMONT

World Government and Famine Considered at Annual Convention

Considering world government and world famine, the annual convention of the diocese of Vermont, which met in Manchester Center, May 7th and 8th, passed two resolutions with international aspects.

One resolution favored world government under law, and urged upon the United States the initiation of action to set up such a world government as provided under Section 109 of the Charter of the United Nations.

The other resolution urged each parish

and mission in Vermont to emphasize the great need for the saving of food, to cooperate with all agencies which are giving relief in war-torn areas, and advocated compulsory rationing as an efficient method of food conservation in this country.

In his address Bishop Van Dyck took notes of the forces at work at the present time which were opposed to the Christian gospel and spoke of the great improvement in the income of the diocese. It was noted that only four of the 66 Vermont parishes and missions had failed to meet the quotas for missions in 1945.

ELECTIONS: Deputies to General Convention: Rev. Messrs. C. S. Martin, H. D. Butterfield, F. R. Nitchie, A. R. E. Greene; Messrs. E. A. C. Smith, F. Thayer, F. G. Austin, O. Rixford. Alternates: Rev. Messrs. J. B. Midworth, H. H. Jones, C. C. Silvester, J. L. Smith.

NEW HAMPSHIRE

Convention Held in Nashua

The 144th annual convention of the diocese of New Hampshire was held at the Church of the Good Shepherd in Nashua on May 1st. At the service held the evening before, the sermon was preached by Dean Taylor of the Episcopal Theological School, Cambridge, Mass.

The convention voted to adopt the resolution of the Joint Commission on Holy Matrimony to the General Convention.

ELECTIONS: Deputies to General Convention: Rev. Messrs. R. H. Dunn, N. B. Nash, E. Eldridge, C. L. Morrill; Messrs. J. R. Spring, E. M. Anderson, R. Eckloff, H. K. Davison. Alternates: Rev. Messrs. R. W. Barney, E. Weld, L. Hodder, S. Walker; Messrs. H. H. Dudley, F. Everett, J. S. Barker, J. R. McLane. The Rev. E. Eldridge and J. S. Barker were elected to the executive council.

ATLANTA

Convention Favors Unity

All Christians were called upon "to exercise their citizenship effectively, using the ballot and their personal influence in the cause of good government with malice toward none and with a sense of high integrity and a love for the well being of our fellowmen," at the annual council of Atlanta, which met at St. Paul's Church, Macon, Ga., May 8th and 9th.

At the convention session the Rev. Milton Richardson spoke on "Unity with the Presbyterians," after which the following resolution was passed:

Be it hereby resolved that the diocese of Atlanta . . . states its firm conviction that General Convention, meeting in Philadelphia in September, 1946, should take some definite step toward the goal of organic unity with the Presbyterian Church in the USA, and

Be it further resolved that this council of the diocese of Atlanta places itself on record as being in favor of the proposed organic union with the Presbyterian Church in the USA, and

Be it further resolved that the bishop of the diocese be respectfully requested to appoint a commission for the diocese, consisting of three presbyters and three laymen, to serve during the next triennium, to study the proposals made by the Joint Commission on Approaches to Unity, and any other pro-

PENTECOST — Commonly called Whitsunday

Coming Seven Weeks After Easter

This is one of the really great Feast Days of the Church Year,—and it stands out in the Kalendar like unto a great light! It is a Holy Day of Obligation, and on it all Episcopalians worthy of the name, and able to come, ARE EXPECTED to make their communion. An Episcopalian can grade himself almost to the exact degree as he senses within himself *his attitude* and *performance* with regard to the days of obligation in the Church to which he professes allegiance. This Feast is outstanding, for it marks the utter completion of Our Lord's plan "for us men and for our salvation." He had commanded His disciples to "wait for the promise of the Father," and in due time they would receive power after the Holy Ghost had come upon them. They waited—and the power came, exactly as He had promised. It always has, and it always will, for "they that wait upon the Lord shall renew their strength." Had there been no patient waiting on the part of the disciples, there would have been no Pentecost, no coming or revelation of the Holy Spirit, and no completion of Our Lord's Sacrifice for us. But waiting seems not to be in the modern mood. All we hear is "Get going," "Step on it," "Make it snappy," and all trends are toward speed rather than deliberation. But God's plans for His children are not shaped after these accelerated moods of mere men, and those that rush along have no time to pick the lovely flowers that grow by the roadside.

Waiting brought the Holy Ghost into our lives. Waiting has saved many a life from utter ruin. Waiting for guidance, instead of plunging ahead fitfully and impulsively, always brings power and direction and comfort (strength). Nowhere in God's plan for men do we find Him adjuring us to "step on it," but more than frequently He does tell us to wait upon Him. Spiritual waiting has no relation to that evil known as "procrastination." The two are not related. Procrastination should be listed as a sin. It really is one, and it has too frequently had tragic results. But waiting upon the Lord, patiently, loyally, faithfully, humbly,—invariably brings the soul nearer and nearer to God, and supplies just the necessary cooperation He seeks of us to enact His will. God doesn't move according to our ideas of either time or speed. He cannot be rushed, coerced, or pushed around. God is GOD. It has taken us an awfully long time to learn that, hasn't it?

The color of the vestments for Whitsuntide are red, this time not symbolic of blood, as for martyrs, but of the tongues of flame which appeared at Pentecost and sat upon each of the disciples there. Let us learn at this Pentecost, perhaps for the first time, to wait upon the Lord, that power may come upon us,—that we may have fire, and warmth, and enthusiasm,—that we may at long last be enabled to accomplish those tasks which God has so long waited for us to complete for Him, but which could not be completed because of our lack of His power.

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posals on this subject, and to report to the diocese from time to time of their findings; and that a copy of this resolution be forwarded to the chairman of our Joint Commission on Approaches to Unity.

The council also urged people to save food and clothing and to send money to help the starving peoples of Europe and Asia. They called on America to use her influence on the side of international law in peace as she threw her military might with the United Nations in War.

Bishop Carpenter of Alabama addressed the council and also the Auxiliary, where he spoke on the young people's program in the Church.

ELECTIONS: Deputies to General Convention: Rev. Messrs. J. M. Richardson, M. Warren, R. L. Crandall, F. H. Harding; Messrs. F. E. Bone, W. W. Brooks, T. F. Lockwood, and Judge E. E. Pomeroy. Alex M. Hitz was elected registrar; Charles Hammond, treasurer; Mrs. Emmett Rakestraw, executive secretary.

Delegates to the Triennial: Mesdames A. E. Foster, L. McEachern, J. F. Carmichael, H. Wey, W. C. Davidson. Mrs. Lloyd McEachern was elected Auxiliary president.

MINNESOTA

Convention "Hopes" for Unity

More than 400 delegates, the largest number in 15 years, attended the annual convention of the diocese of Minnesota in St. Paul's Church, Duluth, May 21st and 22d.

On the second day of the convention, informational reports were presented on two issues to come before General Convention: the new canon on matrimony and the report of the Joint Commission on Approaches to Unity. The reports were given by the committee chairmen. No action was taken on them except for a resolution expressing "hope that the current negotiations would eventually lead to a satisfactory union of the Episcopal and Presbyterian Churches."

There was heated debate over a proposal made whereby that part of the diocese outside of the Twin Cities and



THE REV. LESLIE W. HALLETT: To serve as chaplain at Rochester's medical center.

Duluth would be more fairly represented in election of members on official bodies. It was finally concluded with the passing, by a large majority, of the following resolution: "Resolved that prior to the next convention a nominating committee shall be appointed, and instructed to nominate for all offices at least 50% from outside Minneapolis, St. Paul, and Duluth."

The issue was brought up, not because of any objection to those who had been elected, but because it was felt that more personalities from the too frequently termed "rural area" of the diocese should be brought before the convention.

In his annual address, Bishop Keeler suggested as goals to be attained as soon as possible the building of a church and student center at the University of Minnesota; the building of suitable diocesan offices on the grounds of St. Mark's

Cathedral, Minneapolis; and further development of "the Bishop's School" to train more young business and professional men for work in the missionary field. The Bishop paid high tribute to 15 of these men, thus far trained and serving congregations throughout the diocese all or part of the past year.

As an immediate objective he asked for \$5,872 more for the General Church in 1947 than the diocese is giving this year and for an additional \$10,000 to the diocese for increased salaries for missionary clergy and for the purchase and operating expense of cars worn out in the Church's work. The convention later passed a motion to include these two items in the 1947 budget.

Bishop Keeler reported the appointment of Dean Alden D. Kelley of Seabury-Western Seminary as a canon of St. Mark's Cathedral, and announced that on July 1st the Rev. George L. Brown, chaplain in the Rochester hospitals since Bishop Keeler established the chaplaincy in 1932, would retire. He also stated that he would be succeeded immediately by the Rev. Leslie W. Hallett. Mr. Hallett, who has been rector of St. James' Church, Fergus Falls, Minn., since 1931 and is president of the standing committee, the Bishop said, "is by training and temperament very well fitted to become a worthy successor to Mr. Brown."

COLLEGE WORK EXPANDING

The Bishop reported on the purchase last year of lots adjacent to the campus of the university in Minneapolis and the opening last summer of one of the houses thereon as the Episcopal student center known as St. Timothy's House. He said that since the opening of the center and the coming of the Rev. George R. Metcalf as chaplain, the work has grown to such an extent that it requires more oversight, and that on June 15th the Rev. L. Delbert Hallett, who will be graduated from Seabury-Western this year, will become assistant chaplain and vicar of Holy Trinity Church, which is close to the center.

The Bishop made note of vast improvements on Church property during the year; of plans for new edifices in three parishes; of four parishes having cleared away their indebtedness during the year; and of starting a new mission, St. George's, in St. Louis Park, adjacent to Minneapolis.

The convention dinner was in recognition of the 15th anniversary of the consecration of both Bishop Keeler and Bishop Kemerer, the Suffragan. The Rev. Mr. Hallett, who had been associated with Bishop Kemerer when he was diocesan in the former diocese of Duluth, presented engraved sterling silver pieces to both Bishop Keeler and Bishop Kemerer.

ELECTIONS: Deputies to General Convention: Rev. Messrs. J. S. Higgins, E. D. Marston, P. F. McNairy, O. W. McGinnis; Messrs. D. E. Bronson, W. B. Webb, J. M. Hannaford, F. R. Paine. Alternates: Rev. Messrs. R. K. Johnson, E. G. Barrow, B. W. Hummel, Dean C. B. W. Maddock; Messrs. J. A. MacKillican, Paul Benson, John W. Gregg, E. B. Sullivan.

The Rev. P. F. McNairy was elected as a new member of the standing committee. The Rev. Messrs. F. T. Barr, J. R. Colquhoun, R. K. Johnson, G. F. Lewis were new members elected to the examining chaplains' board.

The undersigned, one time Secretaries for College Work of the National Council, have formed a committee to encourage the preparation, reprinting and distribution of literature, from books to tracts, through the Canterbury Clubs in the colleges, and the Church at large.

We invite correspondence, as to matter of any length that should be printed or reprinted, and as to material needed. We also would welcome offers of assistance from those interested in helping.

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- 1933 - 1934 Thomas H. Wright, Bishop of East Carolina
- 1934 - 1939 Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C.
- 1939 - 1945 Alden D. Kelley, Dean of Seabury-Western Seminary, Evanston, Ill.
- 1946 Thomas V. Barrett, Secretary for College Work of the National Council

DEATHS

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

William A. B. Holmes, Priest

The Rev. William Axford Benjamin Holmes, formerly vicar of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa., died in the Bloomsburg, Pa., Hospital, May 11th, at the age of 82.

Fr. Holmes was born in Trenton, N. J., and was graduated from Nashotah House in 1898. He was ordained that year to the diaconate and to the priesthood by Bishop Nicholson.

Most of his ministry was spent as a chaplain in penal institutions. He was for a number of years chaplain of the Pennsylvania Industrial Reformatory for Boys at Huntingdon, Pa. At the time of his recent illness he had been assisting the Ven. Squire B. Schofield at Christ Church, Danville, and Grace Church, Riverside, Pa.

The burial office was read by Bishop Heistand of Harrisburg, assisted by Archdeacon Schofield in Christ Church, Danville, on May 14th. Interment was in the Danville cemetery.

James Bishop Thomas, Priest

The Rev. James Bishop Thomas, Ph.D., a retired priest of the diocese of South Florida, died at his home in Winter Park on March 18th. He was buried by the Rev. James B. Duncan, rector of All Saints' Church in Winter Park.

Dr. Thomas was born in California in 1871 and was educated at Rutgers College and Episcopal Theological School. He received his doctorate of philosophy at Halle University in Germany in 1901. Ordained to the diaconate in 1895 and to the priesthood in 1896 by Bishop Lawrence, he served parishes in New England and in New York. He was also professor of systematic divinity at the School of Theology of the University of the South.

In 1924 he became rector of All Saints' Church, Winter Park, serving there until his retirement in 1935. He was professor of Bible literature at Rollins College from 1926 until 1935. Dr. Thomas is the author of *Religion, Its Prophets and False Prophets*, *A Guide to Kant*, and *A Guide to Bergson*.

He is survived by his widow and four daughters.

Ruth Robbins O'Ferrall

Ruth Robbins O'Ferrall, the wife of the Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Cathedral, Detroit, died suddenly of a heart attack on May 13th at their home in Grosse Pointe.

Coming with her husband to Detroit 16 years ago when he assumed leadership of the cathedral parish, she became an active force in the life of the Church and of the city. She was particularly interested in the affairs of the Old Mariners' Church and the Detroit Episcopal City Mission. She belonged to the League of Cathedral Women, the Altar Guild, and other cathedral organizations for women.

Besides her husband, two daughters,

Mrs. Wenner Gooding of Lima, Ohio, and Mrs. Bruce Winkworth, Jr., of Detroit, a brother, Douglas R. Robbins, and a sister, Mrs. Fred A. Tobbitt, survive.

Funeral services were held at St. Paul's Cathedral on May 16th with Bishop Creighton of Michigan and the Rev. Charles W. Hughes, canon of the cathedral, officiating. Burial was in Spring Grove Cemetery, Cincinnati, Ohio.

Anne Elizabeth Ogilby

Anne Elizabeth (Freeman) Ogilby, the wife of the Rev. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline, Mass., died suddenly on May 9th in her 59th year. Her death, after the close of the annual convention at which she had been one of the hostesses at the luncheon for wives of the clergy, was a shock to the diocese.

She was a native of Boston and a graduate of its Museum of Fine Arts School. From the time of her marriage in 1913, she had contributed active interest to her husband's work in Grace Church, Manchester, N. H.; the Church of the Good Shepherd, Watertown; and, since 1923, in his present Brookline parish.

Bishop Sherrill of Massachusetts officiated at the services on May 11th in the Church of Our Saviour, assisted by the Rev. Rush R. Sloan of Locust Valley, Long Island, a brother-in-law of Mrs. Ogilby. Besides her husband, Mrs. Ogilby leaves two daughters, the Misses Anne Page and Agnes Brinkerhoff Ogilby, and a son, John David Ogilby, recently released from the service.

Arthur E. Restarick

Arthur E. Restarick, chief clerk of the circuit court in Honolulu, Hawaii, died on May 11th at the age of 57.

Mr. Restarick was the son of the late Bishop Restarick, first American Bishop of Honolulu, who died in 1933. Before his father became Bishop in 1902, Mr. Restarick lived in San Diego, Calif., where his father was rector of St. Paul's Church. His mother, Mrs. May L. Restarick, celebrated her 86th birthday on May 12th.

Bishop Kennedy of Honolulu conducted the funeral service for Mr. Restarick.

Edith Burton Varian

Edith Burton Varian, the wife of Horace L. Varian, died after a long illness of nearly four years at her home in Baltimore, Md., on May 19th.

Formerly a member of the Presbyterian Communion, Mrs. Varian entered the Episcopal Church with her husband and her son and was a member of Grace and St. Peter's Church in Baltimore. She served as choir mother of the parish and was an associate of the Sisterhood of the Holy Nativity.

Mrs. Varian is survived by her husband and her son, Horace L. Varian, Jr., both of whom are associated in the church supply firm of Ammidon and Company.



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SEMINARIES

Commencement at Nashotah House

The activities of the 102d annual commencement at Nashotah House were held May 22d and 23d. Twenty-nine persons received the diploma of the seminary at this time, by far the largest number to be graduated in any one year. Not all, to be sure, completed their work this spring; some had finished at the end of the summer session last fall and returned at this time for the formal graduation. In addition to those who received the diploma, the Bachelor of Divinity degree was conferred on seven persons (some members of the present class, some of former classes who had pursued further study); and two men received the degree of Master of Sacred Theology: the Rev. Wilfred F. Penny of the class of 1941, and the Rev. Elmer J. Smith of the class of 1943.

On May 22d the ceremonies opened with a celebration of the Holy Eucharist on behalf of the work of the alumni, the celebrant being the Rev. Killian A. Stimpson, D.D., rector of St. Mark's Church, Milwaukee, and warden of the convocation of alumni. At the annual alumni meeting Dr. Stimpson was reelected warden for the sixth consecutive term. In the afternoon there was a solemn evensong in the Chapel of St. Mary the Virgin, with Dean Nutter as officiant.

Dr. Stimpson presided at the alumni banquet, and the speakers were Dean Nutter and the Rev. W. P. S. Lander, D.D., rector of the Church of the Good Shepherd, Rosemont, Pa.

The annual corporate Communion was held the next day in the historic old Red Chapel, built in 1843 and dedicated to St. Silvanus, which served as the Nashotah chapel until shortly before the Civil War. The service took the form of a Requiem Mass on behalf of departed alumni. The celebrant was the Rev. Wilfred F. Penny, rector of St. James' Church, Franklin Square, Long Island.

At 10:30 was the commencement proper, with the conferring of degrees and diplomas, followed by a solemn high Mass, with Dean Nutter as celebrant; the Rev. John E. Gulick of Old Orchard Beach, Maine, as deacon; the Rev. Frederick N. Luttko of West Bend, Wis., as subdeacon; and the Rev. Beverly B. Lamb of the Nashotah House staff, as master of ceremonies. Frs. Gulick, Luttko, and Lamb are all members of the class of 1945. The commencement sermon was preached by Dr. Lander. Bishop Ivins of Milwaukee pontificated.

In addition to the degrees and diplomas in course, the degree of LL.D., *honoris causa*, was conferred on Howard T. Foulkes of Milwaukee, chancellor of the diocese.

The 16 men who completed their seminary work this spring are as follows: the Rev. Messrs. Frank H. Bozarth, Albert St. George Colbourne, James De Golier, Weston H. Gillett, Frederick B. Jansen, Hiram H. Kano, Ralph B. Kreuger, Francis J. McNaul, Jr., Poland H. Mil-



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**GTS Commencement
And Alumni Day**

Ten men were graduated from General Theological Seminary on May 22d. They came from the dioceses of Central New York, Connecticut, Georgia, Los Angeles, Massachusetts, New Jersey, New York, Oklahoma, and the Philippine Islands.

The bishop presiding, Bishop Gardner of New Jersey, presented the diplomas.

Ten graduates of former years who have done the additional academic work required for that degree received the degree of Bachelor of Sacred Theology, namely: the Rev. Frs. Robert F. Appleton, Homer F. Bufton, William Robert Cook, Leopold Damrosch, John W. Davis, Joseph W. Hutchens, David E. Richards, George R. Tiebel, John D. Wing, Jr., and Theodore Yardley. One man received the degree of Master of Sacred Theology, the Rev. John O. Bruce.

The honorary degree of Doctor of Sacred Theology was conferred upon six men: Bishop Barry, Coadjutor of Albany; Bishop Banyard, Suffragan of New Jersey; Bishop Gesner, Coadjutor of South Dakota; the Very Rev. Alden D. Kelley, dean of Seabury-Western Theological Seminary; the Rev. Hamilton H. Kellogg, rector of Christ Church, Houston, Texas; and the Rev. Merritt F. Williams, canon of the Cathedral of St. Peter and St. Paul, Washington, D. C. The Very Rev. Dr. Hughell E. W. Fosbroke of General Theological Seminary conferred all the degrees.

The commencement address was given by Gordon Willard Allport, Ph.D., professor of psychology in Harvard University. Dr. Allport reviewed the early relations between psychologists and the clergy, and cited with satisfaction the gradual approach to mutual helpfulness. The work of the psychologist and the work of the priest, he said, are concerned with the same problem—the spiritual and mental well-being of the individual. Both priest and psychologist need the special knowledge and technique of the other. Working together, they can minister fully to the minds and souls of the men and women and children who come to them for guidance.

The baccalaureate sermon, on Monday evening, May 20th, was preached by Bishop Gesner, Coadjutor of South Dakota, on the subject "A Vocation in Likeness."

The featured event of Alumni Day, May 21st, was the presentation by the associate alumni of a portrait of Bishop Matthews, retired Bishop of New Jersey, painted by Sidney E. Dickenson. The Rev. Gordon B. Wadhams, president of the Associate Alumni, made the speech of presentation. Dean Fosbroke received the portrait with a speech. Bishop Matthews said a few words, paying high tribute to Dean Fosbroke. The portrait hangs in Seabury Hall, built and furnished through Bishop Matthews.

UNIVERSITIES

Search for Early Church Records

Early Church records are being sought for the archives of the University of the South at Sewanee, Tenn., according to Mrs. Sarah Torian, recently appointed archivist of the university. With the completion of fire-proof and air-conditioned stacks in the basement vaults of the university library, the finest facilities are now available for the proper preservation and cataloging of historical data.

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POSITIONS OFFERED

WANTED: Priest to supply for July or August (over Labor Day) or both. Rectory available, next to church. Honorarium \$50.00 a month. Forty-five minutes from New York City. Write—Rector, Saint Mark's Church, West Orange, N. J.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED: Woman Director of Religious Education for prominent New York Episcopal Parish. Church School of 500. Single, 30 to 45 years. Apartment provided. Reply Box J-3084, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. Frank R. Alvarez, curate of St. Stephen's Church, Miami, Fla., will become rector of Grace Church, Menomonie, Wis., effective July 1st.

The Rev. William A. Braithwaite, formerly locum tenens of Zion Church, Greene, N. Y., is now rector of Trinity Church, Camden, N. Y. Address: 16 Oswego St., Camden, N. Y.

The Rev. J. Alan di Pretoro, formerly a non-parochial priest living in Bridgehampton, Long Island, is now rector of St. Mary's Church, Lake Luzerne, N. Y.

The Rev. David Gracey of Rapid City, Manitoba, Canada, will be priest in charge of Grace Church, Chadron, Neb., effective June 15th.

The Rev. Leslie W. Hallett, formerly rector of St. James' Church, Fergus Falls, Minn., will be chaplain of the Medical Center Hospitals, Rochester, Minn., effective July 1st. Address: 111 Third Ave., S. W., Rochester, Minn.

The Rev. Bernard George Miars, Jr., who was recently ordained to the diaconate, will become curate of St. Stephen's Church, Edina, Minn., effective July 1st. Address: 4441 W. 50th St., Minneapolis 10, Minn.

The Rev. Philip L. Shutt, formerly priest in charge of Trinity Church, Belvidere, Ill., is now news editor of the Witness. Address: 135 Liberty St., New York 6, N. Y.

The Rev. W. Paul Thompson, formerly rector of the Church of the Epiphany, Glenburn, Clarke Summit, Pa., will be rector of Christ Church, Reading, Pa., effective October 1st. Address: 300 Windsor St., Reading, Pa.

Military Service

Separations

The Rev. Herman Anker, formerly an army chaplain, is now curate of Christ Church, Indianapolis, Ind. Address: Christ Church, Monument Circle, Indianapolis 4, Ind.

The Rev. John S. Baldwin, formerly a chaplain in the army, is now with the Order of the Holy Cross, West Park, N. Y.

The Rev. Albert J. Dubois is now on terminal leave from the army as a chaplain and will resume his duties as rector of St. Agnes' Church, Washington, D. C. Address: 44 Que St. NW, Washington, D. C.

The Rev. Robert K. Gumm, formerly a chaplain in the army, is now on terminal leave and may be addressed as Canon at St. Luke's Cathedral, Orlando, Fla.

The Rev. James R. MacColl, formerly a chaplain in the navy, has accepted an appointment as assistant rector of Christ Church, Winnetka, Ill., effective July 1st.

The Rev. Theodore Patton, formerly a navy chaplain, is now priest in charge of Christ Church, Tracy City, Tenn., and of the neighboring missions.

Change of Address

Chaplain Alvin S. Bullen should now be addressed at Hq. 1st Bn. 47th Inf., A.P.O. No. 9, c/o Postmaster, New York City.

Chaplain Frederick E. Morse, who was formerly addressed at the Office of the Chaplain, Valley Forge General Hospital, Phoenixville, Pa., should now be addressed at U. S. Army Chaplains' School, Ft. Oglethorpe, Ga.

Resignations

The Rev. Oliver Dow Smith, vicar of St. Paul's Church, Mount Vernon, Christ Church, Anacortes, St. James' Church, Sedro-Woolley, and Emmanuel Church, East Sound, Orcas Island, Wash., has resigned and will retire from the active ministry on July 1st. He will continue to live at 123 S. 10th St., Mount Vernon, Wash.

Changes of Address

The Rev. William B. Gentleman, who was formerly addressed at 1400 S. 4th St., Louisville, may now be addressed at 3227 Robin Rd., Louisville, Ky.

The Rev. Robert B. Mason, formerly acting vicar of Trinity Mission, Connerville, Ind., should be addressed at 412 Sycamore St., Cincinnati 2, Ohio.

The Rev. A. Edward Scott, formerly addressed at R.F.D. 2, South Portland, Maine, should now be addressed at R.R. 1, Scarborough, Maine.

The Rev. William R. F. Thomas, formerly of Springfield, Ill., should now be addressed at 386 Fourth Ave. South, St. Cloud, Minn.

Ordinations

Priests

Cuba: The Rev. Hermes Fernández (y Diaz) and the Rev. Alonso González (y Losada) were ordained to the priesthood by Bishop Blankingship in the Church of La Trinidad, Morón, on May 8th. The Rev. Segundo Luya preached the sermon. Mr. Fernández was presented by Archdeacon R. C. Moreno, and Mr. González, by Archdeacon Romualdo González. Mr. Fernández will be rector of Holy Trinity Church in La Gloria and priest in charge of La Transfiguración in Sola. Address: La Gloria, Camagüey Province, Cuba. Mr. González will be priest in charge of San Andrés Church, Santiago de Cuba. Address: Reloj 658, Santiago de Cuba.

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POSITIONS OFFERED

REGISTERED NURSE, New York State, middle aged, for institution for aged females. Refinement necessary. Urgent. Reply Box H-3088, The Living Church, Milwaukee 3, Wisconsin.

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RECTOR of Philadelphia parish wishes supply work for the month of August in New England or vicinity. Use of rectory and stipend. Reply Box L-3089, The Living Church, Milwaukee 3, Wisconsin.

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THE LIVING CHURCH

Tennessee: The Rev. George Blodgett Stuart Hale was ordained priest at Grace-St. Luke's Church, Memphis, by Bishop Maxon on May 21st. He was presented by the Rev. Charles S. Hale, and the sermon was preached by the Rev. Theodore N. Barth. He will be priest in charge of St. Thomas' Church, Elizabethton, Tenn.

Deacons

Cuba: Manuel Chávez (y Hernández) was ordained to the diaconate on May 8th by Bishop Blankingship in the Church of La Trinidad, Morón. He was presented by Archdeacon Townsend, and the Rev. Segundo Luya preached the sermon. The ordinand will be in charge of San Lucas, Ciego de Avila. Address: Honorato Castillo 45, Ciego de Avila, Cuba.

Iowa: Paul Grant Satrang was ordained deacon by Bishop Haines at St. Thomas' Church, Sioux

City. He was presented by the Rev. F. B. Shaner, who also preached the sermon. The ordinand will take up missionary work in southwest Iowa under the direction of the Rev. D. J. Curzon, with residence in Harlan, Iowa.

Massachusetts: Neunert Frederick Lang was ordained deacon at Trinity Church, Boston, on April 23d by Bishop Heron, Suffragan of Massachusetts. He was presented by the Rev. Frederic B. Kellogg, and the Rev. W. Norman Pittenger preached the sermon. Mr. Lang will be curate at Grace Church, New Bedford, Mass.

Marriages

The Rev. Albert E. Jenkins, curate of All Saints' Church, Pasadena, Calif., and Nancy E. Garrett were married at All Saints' Church on February 28d.

Diocesan Positions

Mr. Dudley Gale has been appointed by Bishop Maxon to be treasurer of the diocese of Tennessee, succeeding the late Douglas M. Wright. Address: 223 Third Nat'l Bank Bldg., Nashville 3, Tenn.

The Rev. Donald Henning, rector of Shattuck School, and the Rev. Frederick Tyner, rector of St. Luke's Church, Minneapolis, were instituted honorary canons of the Cathedral of Our Merciful Saviour, Faribault, Minn., on May 12th.

Corrections

The Rev. John E. Stevenson is incorrectly listed as dean of St. Mark's Cathedral, Salt Lake City, Utah, on page 376 of the Living Church Annual. He was recently ordained to the priesthood and will take up missionary work in the diocese of West Missouri. His temporary address is 430 S. Nevada Ave., Colorado Springs, Colo.



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

Trinity Church, 1330 First Ave., Watervliet, N. Y. Rev. Ivan H. Ball, Rector
Sun.: Masses, 7:30 & 10:45; Daily 9:30; Fri. 7:30 E. P.
St. Gabriel's Chapel, 531 5th Ave., Sun. 8:30 (Low)

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E. Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8, 9:30 and 11 a.m. H.C.: Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

LOS ANGELES—Rt. Rev. W. Bertrand Stevens D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild, Rector
Sun.: 8, 9:30 and 11 a.m.; Wed.; H. C. 10:30 a.m.
Other services announced

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson, Rector
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension Fifth Avenue and 10th Street, New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H. C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs and Saints' Days, 11 H. C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 a.m. Holy Communion; 11 a.m., Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 n.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

NEW YORK—(Cont.)

Little Church Around the Corner Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins. 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days. 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector; Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11. Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun.: 8 H. C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E. P.; 1st Sun. of month, H. C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H. C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed: 11

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