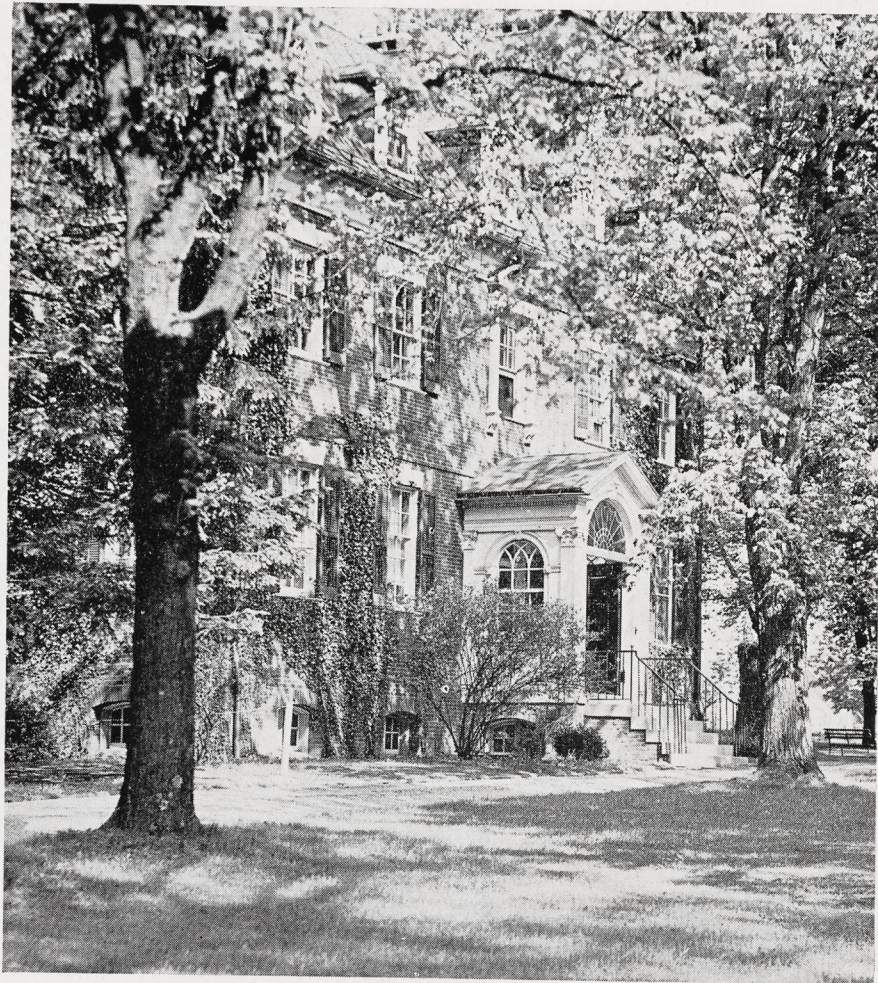


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THE WITNESS



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CLERGY NOTES

CRAIG, W. E., Jr., was ordained deacon by Bishop Stevens on July 23, in the Church of the Epiphany, Los Angeles, California. He will serve as assistant at Grace Church, Los Angeles.

CROMEY, E. W., recently assistant at St. James' Church, Elmhurst, New York, has become rector of the Church of the Redeemer, Astoria, Long Island.

EICHELMAN, G. J., a deacon from Rochester, New York, has been placed in charge of St. Andrew's Mission by the Lake, Elsinore, and Trinity Mission, Murietta, California.

FELL, H. R., retired Army chaplain living in Pittsburgh died on July 27.

FUSH, F. F., assistant at the Cathedral of the Incarnation, Garden City, Long Island, has resigned to accept the rectorship of All Saints' Church, Richmond Hill, New York.

KINSOLVING, A. B., Dean of the Church of the Incarnation, Garden City, Long Island, has accepted a call to be rector of Calvary Church, Pittsburgh, Pennsylvania, effective November 1.

LUTHER, J. A., was ordained priest on July 28, in St. James' Church, Los Angeles, California by Bishop Stevens. He is serving as assistant at St. James'.

McNAIR, E., was ordained deacon on July 26 in St. James-by-the-Sea Church, La Jolla, California, by Bishop Stevens of Los Angeles. He will be in charge of the missions at Del Mar, Leucadia-Encinitas and Carlsbad.

MILLS, H. W., assistant of St. Mark's Church, San Diego, California, has resigned.

STARK, L. W. F., formerly rector of the Ascension Church, Stillwater, Minnesota, became Dean of Calvary Cathedral, Sioux Falls, South Dakota, effective August 15.

TROWBRIDGE, C. P., canon of the Cathedral Church of St. Paul for the past five years, has accepted the rectorship of the Church of the Redeemer, Chestnut Hill, Boston, Massachusetts, effective September 15.

WEARY, E., former assistant at St. John's Church, West Los Angeles, California, died on June 26 at the age of 81.

WOOD, H., recently rector of the Church of Good Shepherd, Los Angeles, California, has accepted appointment as assistant of St. Mark's Church, San Diego, California.

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THE WITNESS

A National Paper of the Episcopal Church

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PRIMACY OF WORK

By

RALPH HAYDEN

Rector of St. Stephen's, Pittsfield, Massachusetts

IT HAS been suggested that the Church needs reorganization, that someone somewhere needs to be "thrown out upon his ear." But that hardly seems fast enough or worthwhile. Our National Council is the creature of General Convention. Many things are thrown into the Council's lap that it must do, whether it seems wise or not. Once upon a time, during the Coolidge Administration, the word went out for economy and reorganization of government. Pencils and erasers were husbanded, paper was rationed, yet little real saving resulted. It was found, after more careful study, that it was necessary to do away with whole departments, departments that might be worthwhile, but departments that consumed money. Our National Church is in much the same position. The *Mission of the Church* is taking money away from the *Missionaries* and no "lead-pencil-eraser-check-up" will remedy the lack of funds for front line work.

If we are to have a great program of social work, then let us be sure that we have the support of every parish and mission in financing that program. Everyone admits the command of our Lord to "go and preach the gospel to every creature" and to baptize and to teach in His name; that is the eternal commission of the Church. It is the missionary command from our Lord and no parish or mission can escape that. Not everyone will admit that our departmental work as pursued by the dioceses and the National Church is of the same nature and importance as the great commission of our Lord. How then could we arrive at a democratic decision on such matters as Religious Education, Youth Departments etc. "ad infinitum." The obvious way is to submit such programs to the diocesan convention

for direct appropriations. These appropriations would then be laid upon the parishes as assessments. Such a process would produce an integrated support.

Let us look at the situation today. The parish clergyman receives an endless amount of literature from diocesan and national sources which gives him grave concern. He knows that he cannot afford such expenditures for these causes in his own field, and he is amazed to see the hard earned dollars of hard-working people so wantonly spent in what he knows to be expensive channels, channels which are questionable as to their results. Again, looking for assistance in his program of religious education he goes to New York and consults one of the great authorities. He is not presented with anything that the department itself has produced over the long period of its existence. He is referred to the Pilgrim Press material, Scribners, Palmer, or some other writer who has produced a system and is told to take his choice. This valuable advice which he could have secured from most any seller of religious books is costing the Church some thousands of dollars a year. Likewise also there is the department of Social Service. About the most valuable thing that he can recall in relation to this is the fact that it has notified him regularly when Labor Day comes and furnishes him with prayers appropriate to the occasion.

Thus we might go on in this matter of departments. The point is that the Church is not being itself. Instead of pioneering in uncovered fields, or in fields contributing to the growth and life of the Church, it is attempting to catch up in fields already well covered. The Church seems unconscious of the vast expansion of social programs that

has taken place under the ægis of community, state, and national governments.

No doubt, the recent emergencies have been real but the question is, "Should such emergencies have continued over so long a period of time?" There is too much looking back to the days when our national budget was four million this or four million that. Is there a parish that cannot do likewise? Cuts along vertical lines do not meet the issue. Primacy of work, the work of real missions over all other departments and a balanced budget will restore us to financial health, revive our pride and joy in missions, and give churchmen the feeling that whatever they give to missions through faith, vision, and devotion is applied on the front line with a deep sense of stewardship. This is not an attack upon the National Council, it is something that only a basic change in the psychology of management can remedy, and the only place that it can be remedied is in a General Convention.

Editor's Note: This is another of a series of articles dealing with issues to come before General Convention. Another Convention issue is dealt with on page eight of this number. Others will appear each week between now and the opening of Convention. The ideas expressed in the articles do not necessarily express the point of view of WITNESS editors.

Talking It Over

By

WILLIAM B. SPOFFORD

PUTTING ONE little word after another, and whatever became of the British-French pledge of undying friendship? Which prompts another question, can we be any more sure about England than England was about France? . . . Lady Astor, American-born Britisher with Hitlerist leanings, had a nice horse in her English stables. Fearing bombs, she recently had the beast shipped to Virginia at a cost of \$20,000. Wonder how many refugee children that would have brought over? Something to think about as you take the rubber-band off your wallet to aid this worthy cause. . . . A few people met recently in a private office in New York to sell the U. S. the idea that the British Navy alone stands between America and destruction. Soon afterwards Mr. White's committee to save Democracy by Aiding the Allies had General Pershing on the air demanding that the U. S. give England fifty destroyers. Among those present was Thomas Lamont of the House of Morgan, Secretary of War Stimson and Grenville Clark. Mr. Clark, in case you don't know, is the gentleman who recently collected \$870,000 for reorganizing a motion picture company. He,

with Mr. Julius Ochs Adler of the New York Times, were the first proponents of conscription. And while on that matter you will be interested to learn that industrialists, shouting loudly for preparedness and for your boy and mine, have sabotaged national defense by refusing to sign contracts for war materials until the government guarantees them huge profits and tax reductions. . . . French industrialists, with the connivance of cabinet members, sold Germany more than thirty million tons of iron ore between 1932 and 1938 and continued to ship it right up to the war. . . . Hundreds of American planes, bought by the French, were never assembled "because French plane manufacturers sought more advantageous business arrangements with their government." . . . When war materials are sent overseas who do we arm? According to the Associated Press Germany obtained "1570 American-made airplanes delivered to France in the last eighteen months." . . . A London cable states that the British government does not "dare show profits in the armament industry for fear of arousing public opinion." . . . England gets American support by imposing a 100% excess profits tax. The joker there is that this tax is to be assessed on profits over and above the average for the preceding four years. And one airplane company during these four years declared dividends totalling 365%. . . . Says the New York Sun: "The first thing that capital will require to work harder in war time is some assurance of a larger return." Keep that in mind when they send your boy off to a military camp or worse. . . . Still time (I hope) for you to write your Senators urging them to oppose conscription. . . . Why conscription when voluntary enlistments are coming faster than the army is able to take care of them? . . . Why conscription of life when manufacturers refuse to provide guns and ammunition until they are guaranteed huge profits and lower taxes? . . . Do you want to be President? Then watch your step. W. R. Burrow, president of a bank in Topeka, declares "that Federal Bureau of Investigation men (G-Men) have examined practically every day in the life of Wendell Willkie to see what they could find to use against him. It shows the extent to which Roosevelt misuses governmental departments." Lest you think Banker Burrow is politically biased and believes that Mr. Willkie alone can save the world, I hasten to add that he also writes, "It seems to me that no matter who is elected the country is drifting straight toward Fascism" . . . And, for a closer, do you remember way back when the conscript was looked upon as the victim of cruel

Czars and Kaisers, and was regarded with either pity or contempt by free Americans? . . . "When wilt thou save the people, oh God of mercy when, the people, Lord, the people. Not thrones and crowns but men."

Our Present Need

By

BISHOP JOHNSON

IN THESE times we should seek to have a reason for the faith that is in us. We should be reminded of those disciples who stood at the foot of the cross and felt that all their beautiful dreams had ended in the night-mare of Calvary and that the mission of their Master had been a dismal failure. In the same way there are many who see in our world only chaos, the failure of the Church and feel as though God had deserted His children. We should remember that when Christ rose from the dead the sorrow of the disciples was turned into joy and that they were given new strength and power. Likewise when men's hearts are failing them through fear, they need to seek the love of God which casts out fear and to realize that there is a Kingdom within us which can be so strengthened that the powers of evil cannot prevail against us.

The early Christians were confronted with conditions very similar to those which exist today in central Europe and their faith was justified by their ultimate victory. For three centuries the Church suffered persecutions only to emerge in the triumph of Easter Day. Again and again in human history have men suffered martyrdom for the faith and purchased the victory by their blood. As St. Paul has said "If in this life only we have hope, we are of all men most miserable." And he bases his statement upon the belief that our resurrection is assured by the fact that Christ rose from the dead and exclaims, "Thanks to God who giveth us the victory."

In other words the Christian is sustained by the fact that, even though he is denied the comforts of this world, the comforts of God's grace are more to be desired. Let us not lose sight of the fact that it is the risen Lord that compensates for the suffering on Calvary. The Church is weak only when and where it minimizes the value of the resurrection—which is the ultimate victory of love over sin, suffering and death.

Life is a drama which can be judged only when the curtain rises for the last act. Without that final act life could be a meaningless and futile

tragedy in which the righteous are forsaken and brute force is the final evidence of God's rule. There are certain statements of our Lord which we should inwardly digest as bread come down from Heaven. First "I am come that you might have life," and this is reasonable because "God is not the God of the dead but of the living." "It is He that hath made us and not we ourselves" and man's skepticism does not prevent God from the completion of His purpose. I am sure that man in this world is not the final act of His creative energy.

SECOND, if there is goodness in man there is goodness in God from whom all goodness flows and if we ask Him for bread He will not give us a stone. It is a coordinated world in which every thirst finds that which satisfies its need. "Like as the hart desired the water brooks, so longeth my soul after thee, O God." Given a hunger and thirst for righteousness we may feel well assured that we will eventually find that which we seek. Third, Christ told us very little about the next world but He said enough to give us a glimpse thereof. So to the thief on the cross He said, "Today shalt thou be with me in Paradise." These words imply that the soul which Christ has received will pass immediately into a garden of delight. This is confirmed by the experience of the first martyr St. Stephen who looked up into heaven and saw the glory of God. Fourth, it is a place of fellowship with Christ—for St. Stephen "saw Jesus standing at the right hand of God"—in fulfillment of His promise that He went to prepare a place for us that where He is there will we be also.

I am fully aware that cynics deride the reality of the risen life but if there be a new heaven and a new earth it is the only fact that gives dignity to man, meaning to the universe, and justice to the Creator. If the promises of Christ are true, then life after death is the fitting sequel of this preparatory stage and the most important factor in our earthly career. We are like students in a university who either flitter away their time in social and athletic affairs or else, without neglecting these factors, yet sense the fact that they have a future life for which to prepare.

The Creed merely sums up the teaching of the Holy Scripture when it gives us the objectives of life; the belief in the forgiveness of sins, the resurrection of the body and the life everlasting. This corresponds with the climaxes of our Lord's life in the death upon the cross, the resurrection of the body and His promise of eternal life.

To make the Gospel consist mainly of its effect upon the social and political life of this present world is to strip it of its true perspective and make it merely an auxiliary to the state and to society. It is the business of the Church to make children of God, members of Christ, and inheritors of the Kingdom of Heaven. In the final analysis this is the mission of the Church.

It is this faith that can stand up under persecution and endure martyrdom hopefully. The life of Christ was a failure if it ended on the cross. He failed in His appeal to the world, but He did not fail in His appeal to those who loved Him. In the same way the Church has failed in its appeal to the nations but it has not failed in its mission to those who seek the forgiveness of sin, the resurrection of the body, and life everlasting.

The promises of Christ to His Church do not exempt His disciples from tribulation in this world but He asks us to be of good cheer for He has overcome the world. The world has failed in its response to Christ's appeal but His promises to those who love Him and keep His commandments have not failed. "Be of good cheer for I have overcome the world." Let us remember that God has the last word.

Prayer Book Inter-Leaves

INTERCESSION

PRAISE and adoration are doubtless the highest form of prayer. But it is not always easy for the simple Christian to reach that high tableland of spiritual experience. Intercession, on the other hand, is the natural and almost inevitable prayer of every believer. It has to do with the world he knows, and with the better world he hopes for. That is why intercessions held the important place they did in the primitive liturgies. They were the prayer of the common people who were so numerous in the early Church. At Rome they were called the "Prayers of the Faithful." The deacon announced the subject, then the people knelt and prayed in their own words, finally the priest summed up in a short collect; then another subject was announced. Early in the Middle Ages, however, these prayers had become more or less formalized, and being in Latin and thus unintelligible to the common people, they were dropped. The gap thus created in the Mass is still there, just after the creed, where the priest says "Let us pray," and no prayer follows. (In-

credible as it may seem, some of our clergy are so enamoured with Roman ways that they introduce this dead formality into our Prayer Book service.)

But after a time intercessions at the Mass came back again. A custom grew up called "bidding the bedes," i.e., praying the prayers, intercessory prayers, or invitations to intercessory prayer. They were in the vernacular, popular, informal, and corresponding to actual needs. Two sentences from a XIV century German book will illustrate their spirit: "Pray ye God for all true craftsmen, for all common laborers, that God provide them with such labor as that thereby soul and body be sustained. Pray ye touching every ill whereby this world is beset, that God relieve it according to his grace."

Our "Prayer for the Church" in spite of its name represents the ancient and medieval eucharistic intercessions. It prays for many of the same things. But it lacks their simple effectiveness. And it belongs to a bygone age. The paragraph referring to "Christian rulers" illustrates this. The medieval prayer had been "that the princes and potentates of the world may be subjected to the Church." But at the Reformation the Church became more or less subject to Henry VIII, Edward VI, Elizabeth, James I, Charles I and II. "Christian kings, princes and governors" were put in the prayer ahead of the Bishops and the people, and it was obviously very important for the Church to pray that they should use their authority for "the maintenance of God's true religion." When our prayer was formulated there was still some point in praying for "Christian rulers" like George Washington and George III. But today most nations are governed either in the totalitarian way by overthrowers of the Christian religion like Hitler and Stalin, or in the democratic way by presidents, prime ministers, cabinets, governors, legislatures, courts, and the votes of the people. Only a few Christian rulers like Chiang Kai-Shek and some South American despots are left. Must we pray only for them, and not for the real rulers of America and England, France and Germany? And must our Prayer Book perpetuate the illusion that we still live in a vanished XVI or XVIII century world?

But as a matter of fact no one fixed prayer, in whatever century composed, can satisfactorily cover the whole expanse of eucharistic intercession. Times and needs change. Unemployment, for example, is an evil that has affected us all in recent years. Why not face this reality, as did the medieval Church in the petition quoted

above? And because our prayer ignores the very existence of such important things as Christian education, social justice, family life, international relations, foreign and domestic missions, are we therefore never to mention them at the altar? Then there are ever-present parish interests, for which we should want to pray—this year's confirmation class, the coming city election, etc. Shall we fear to bring our religion too near to common life? And would it shock us if our Anglican worship were made more intelligible and more acceptable to the common people?

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

Let's Know

By

BISHOP WILSON

FENTON AND FARRAR

SOME weeks ago I quoted in this column a letter from one of our readers in which he said, "Many years ago a man told me of a translation of the Bible having been made by Canon Fenton Farrow, as I remember, and only eleven copies were issued."

Now comes another letter from another of our readers which says: "Ferrar Fenton, a layman of the Church of England, engaged in commercial pursuits, is the translator intended by your correspondent. His Bible has gone through many editions. The earlier ones were handled here and abroad by the Oxford Press. The 1938 edition was issued by A. and C. Black of Edinburgh."

It seems likely that both writers are referring to the same man and the same book, with a little confusion between Ferrar Fenton and Frederick William Farrar who, at the time of his death in 1903, was Dean of Canterbury. Our second correspondent is quite right about Fenton. He was a layman of the Church of England who devoted himself to his studies until he was twenty-eight years of age. Financial reverses drove him into business where he must have been successful in spite of his scholarly habits, for he rose to the position of manager and overseer of a factory in England. He had other commercial interests and eventually became quite wealthy through the development of diamond mines in South Africa. He lost most of his money through the trickery of a legal adviser but later recovered a large part of it. During his business career he never lost interest in his studies and was quite well known

some forty years ago in theological circles. He had a grasp of several languages and wrote a number of theological treatises, the most important being "The Bible in Modern English with Critical Notes" published over a period of twenty years and finished in 1903.

Dean Farrar was a contemporary but his life ran along very different lines. He was a Cambridge man, a student and a teacher, an author and a popular preacher in his day. He was chaplain to Queen Victoria. He held several important posts in the Church of England, being Canon of Westminster and chaplain to the House of Commons. In 1895 he became Dean of Canterbury, a position which he held until his death. His flowery style appealed to the people of his day both in his writings and his preaching. He was a strong advocate of public school education and was also an active supporter of the total abstinence movement.

Dean Farrar wrote a great many books on a variety of subjects. His earlier writings were on educational topics, including some stories of English school life. Later he wrote several commentaries on different books of the Bible, some biographies and some published sermons. His two most important works were the "Life of Christ" in two volumes and the "Life and Work of St. Paul" also in two volumes. Both of these received very wide reading and were standard for a long time. They are not without their value today even though they are seventy years old.

In the years when these two men lived the "Higher Criticism" of the Bible was flowing out of Germany, much of it along radical rationalistic lines which have mostly been outgrown today. Fenton took violent issue with this heroic handling of the Holy Scriptures and wrote vigorously against it. God rest their souls—both of them.

Gracious Lady

WHITE haired, faultlessly tailored, from her trim hat to the buckles on her shoe, she is good to the eyes of those who see the beauty in well groomed age. There is no make-up or make believe about this lady, no attempt to hide her years. There is no hint of gushing in her frankly gracious manner and it is tonic to grasp her by the hand. Like the neatly-folded bill in her offertory envelope, she is genuine and clean. Who is this gracious lady? Surely, you must know her. She goes to your church and your church and mine.—THE CHURCHMOUSE.

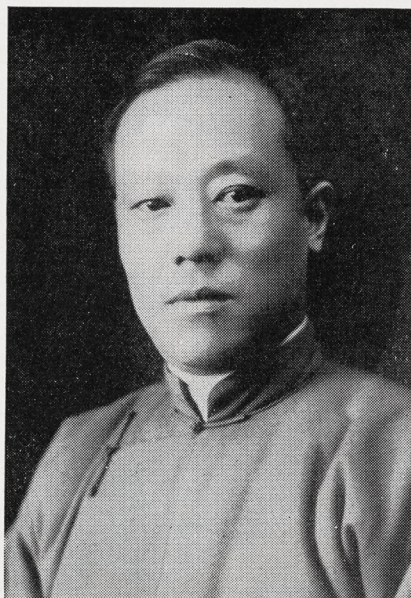
CONVENTION WILL CONSIDER MERGING KANSAS DIOCESES

One of the important matters to come before General Convention when it meets in Kansas City in October will be the possibility of merging the district of Salina (western Kansas) with the diocese of Kansas. The matter has received a great deal of consideration by the National Council, with a survey of the field undertaken some months ago by an expert. The question has now prompted the following statement of Dean Hewitt B. Vinnedge of Christ Cathedral, Salina, with the hope that the matter may be thoroughly considered and discussed between now and Convention.

It has been said that certain of the domestic missionary jurisdictions of the Church will be on trial at General Convention. This is rather an ungracious way in which to put the problem; yet it is true that the future identity of certain of the missionary districts is a matter of conjecture.

The question has become acute in connection with Salina, which comprises the western two-thirds of Kansas. There is at present no resident bishop, Bishop Robert H. Mize having retired December 31, 1938. Bishop Spencer of West Missouri has been loyally serving as bishop-in-charge despite his heavy responsibilities as bishop of one of the greater western dioceses, as president of the seventh province, and as host to the coming General Convention. Because of this situation there has been a general feeling that "now or never" is the time to settle the matter. Those who believe that Salina ought to be consolidated with a neighboring diocese, as well as those who contend for the continuance of the district, are agreed that now is indeed the time to bring the question to a final settlement.

Those who favor its merger with another jurisdiction feel that the growth in the number of communicants during the thirty-seven years of its history does not justify further expenditure of the National Church's money on any large scale. We of the district regret that we have only a shade over 2000 communicants; but we should like to point out that during the years of Salina's existence some 5000 communicants have been transferred to other jurisdictions. Their names do not appear on the rolls of any parish or mission of Salina; but thousands of them are on the rolls of other parishes, and hundreds (we believe) are in the "Lamb's Book of Life." Moreover,



ROBEN T. S. CHEN
Recently Elected a Bishop

the district has given 23 men and women to the ministry and the lay work of the Church: priests, lay missionaries (domestic and foreign), executives, sisters. We like to think that if it had not been for the fostering care of the National Church in this missionary district such men as Joseph E. Boyle and James E. Whitney, staff members at National Headquarters, both natives of the missionary district of Salina, might now be enriching the efficiency of other religious bodies.

Then one wonders with what diocese Salina is to be merged. The most plausible one would, of course, be the diocese of Kansas, but Kansas in its 1940 diocesan convention unanimously went on record as opposed to such retrocession. There is no canonical way in which a diocese may be compelled to assume additional territory within its jurisdiction. On the south we have the new diocese of Oklahoma, which is certainly not ready to receive added responsibility. On the west we have the diocese of Colorado, which is already of imperial dimensions, and is itself the result of the merger of two jurisdictions. On the north we have another missionary district, Western Nebraska, which despite its flourishing condition could hardly be expected to double its territorial responsibility.

This is admittedly a negative argument. We of Salina, however, believe that there are many positive reasons for the continuance of our identity. The experience of the bishop-in-charge during this two year interim is certainly evidence of a posi-

(Continued on page 13)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

Take your choice. Bishop Hobson of Southern Ohio has sent a request to the newspapers, through the news bureau of his diocese, asking them "to arouse public opinion" so that the government of the United States will "sell" 100 destroyers to England. He goes further by saying that our country is already involved in the war and that "an honest declaration of this fact would be of great help to us." Meanwhile upward of 20,000 representatives of American organizations, religious, labor, youth, are to gather in Chicago August 31-September 2 for an Emergency Peace Mobilization. These representatives are not only opposed to America going to war in Europe but are equally opposed to conscription. Supported by several hundred Church leaders, as well as others, the Rev. John B. Thompson, chairman of the conference declared on August 12th, "We want to defend our country, our freedom, our democracy. But conscription would mean the loss of freedom of speech, of press, of assembly and of religious belief. The best defense is a policy of democracy at home." Among the speakers at the conference, to meet in Chicago's Stadium, are Senator Nye, Senator Clark and the Rev. Owen A. Knox, chairman of the National Civil Rights Federation.

* * *

Hurricane Did No Harm to Churches

The West Indian hurricane which swept over Savannah last Sunday did little harm to churches. St. John's had a corner of the roof blown off; Christ Church had a window blown in, allowing the rain to flood Bishop Barnwell's office, while St. Stephen's, a Negro parish, lost its two spires and St. Augustine's, another Negro parish, lost portions of its roof. But considering the general havoc caused by the storm this was nothing at all.

* * *

The Labor Sunday Message

Unemployment is the greatest issue before the country, with even the question of whether we shall have war or peace depending on its solution, declares the Labor Sunday message of the Federal Council of Churches. "The church must insist in the name of God that every man shall have an opportunity for self-respecting work," the statement concludes as it urges the churches and church members to "help build a world of economic security, justice, brotherhood and peace." The request is made that the message be read in



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the churches either on September first or eighth. Copies may be secured from the Federal Council, 297 Fourth Avenue, New York.

* * *

Indiana Rector Honored by University

Northwestern University, through its alumni association, has honored the Rev. Joseph G. Moore, rector at Evansville, Indiana, for the unusual service he has given his community. Mr. Moore for a number of years has been a leader of reform movements in the city and was for some time a field secretary of the Church League for Industrial Democracy.

* * *

Bishop Elected Chaplain General

Bishop Stevens of Los Angeles has been elected chaplain general of the Sons of the American Revolution.

* * *

Fall Program for St. Margaret's House

Training for leadership in the Church's program of college work is to be a feature of the curriculum offered at St. Margaret's House, Berkeley, California, during the coming year. The fall semester opens on August 21, coinciding with beginning of the University of California, the Pacific School of Religion and the Church Divinity School of the Pacific.

* * *

Charles Taft to Address College Workers

Charles P. Taft of Cincinnati is to be a headliner at a dinner held on October 18th during the General Convention in Kansas City, under

the auspices of the department of College Work of the National Council. The chairman will be the Rev. Leslie Glenn of Cambridge.

* * *

Women and Children Refugees in Philippines

Wives and children of English clergy from Hongkong are now refugees in the Philippines where the American clergy are trying to give aid in return for what Bishop Hall did in 1937 for the American refugees from Shanghai. The Brent School for American Children has been opened to house 70 refugees. A newspaper reports that 2,000 had arrived in Manila early in July out of about 9,000 expected during the month.

* * *

Don't Forget General Convention

The summer is over as far as we are concerned . . . or will be after another week. With the first issue of September we return to the every week basis. These September numbers will deal, of course, with issues to come before General Convention. Then during October we will present the Convention, with plans already made for complete coverage so that readers may get not only reports of the House of Bishops, the Deputies and the Auxiliary, but all the side-shows and the high lights of this greatest of Church events. Announcement of our plans in detail will be presented in the next issue. Meanwhile we hope that rectors throughout the country will place their orders now so that members of

their parishes may have the convention story week by week. We will send the papers in bundles or, if you prefer, we will mail them individually to the homes of your people. The price in both cases is the same . . . three cents a copy, payable quarterly. Please order now, indicating whether you wish to have the bundle start September first, September 15th or October 1st.

* * *

New Chinese Bishop Educated Here

A large part of the education of the Rev. Roben T. S. Chen, newly elected assistant bishop of Anking, was received in the United States. He graduated from the Philadelphia Divinity School and then spent two summers at the Graduate School of Applied Religion in Cincinnati. It was while there that he prepared his thesis for his advanced degrees and also mapped out his future plans for China which were extensive and daring. Dr. William S. Keller, then the director of the summer school, writes of Chen, "He is an outstanding person and we take a great deal of pride at the Graduate School of Applied Religion since a large part of his preparation for the very fine work he has done in China was acquired under our supervision."

* * *

The Oldest School for Girls

The oldest Church school for girls in America is The Hannah More Academy situated fifteen miles from Baltimore in the beautiful hills northwest of the city. Established in

1828, it became in 1873 the diocesan school of Maryland. Although it is at the same place where it was founded over a century ago, there is little in its physical equipment to remind one of that early date. The grounds have been enlarged and include hockey field, tennis courts, and riding ring. Within recent years an academic wing, a new gymnasium, and more rooms for girls have been added and many other improvements made. The chapel, the oldest building on the campus, was built in 1854. The school is accredited and prepares girls for the best colleges. A general course gives a student an opportunity to develop various interests and to find out what she wants to do when school days are over. There are strong departments in music and art, and religious instruction is an integral part of the curriculum. All of these things, buildings, grounds, varied program of study, athletics, services, societies and recreation are merely the background for the real task of trying to develop Christian women who can take their part in our modern world and try to make it better. A student council and numerous meetings of the student body to consider and act on important questions help to maintain high standards and give training in self-government and democratic procedure while the Missionary Society gives each girl an opportunity to help others.

* * *

Bishop Pithan Confirms Large Class

Fifty-one young Brazilian men and women, presented by the Rev. Vergara dos Santos, have been confirmed by Bishop Pithan of South Brazil, on his first visit to his own old home parish, the Church of the Mediator at Santa Maria.

* * *

Bishop Kroll Arrives From Liberia

Bishop Kroll of Liberia with Mrs. Kroll have arrived in this country after an 18 day trip direct from Monrovia. Both are in good health and are glad to recuperate from service in Africa before General Convention.

* * *

Information About the House of Bishops

The personnel of the House of Bishops has changed greatly since it met at the last General Convention, three years ago. Most bishops when they are elected are men of maturity and thus retirements are frequent. Since the convention of 1937, 22 bishops have retired including four whose resignations are to be acted upon by the Kansas City Convention. They are Bishop Parsons of Cali-

OFF-MOMENTS



Here you have Bishop Beal, the genial Bishop of the Panama Canal Zone, with his equally genial wife. They are returning from a trip up the Chagres River. Things are flourishing in the Canal Zone writes the Bishop due to the rearming program.

fornia, whose coadjutor, Bishop Block will automatically succeed him; Bishop Huntington of Anking, China, whose successor is to be elected at the Convention; Bishop Capers of West Texas and Bishop Brewster of Maine. Successors to the latter two will be elected by convention of their own diocese. Missionary bishops are elected by the House of Bishops, diocesan bishops by their own diocesan convention.

* * *

United Thank Offering Shows a Gain

The United Thank Offering, reports the National Council treasurer, as of mid-July has been increased over the same period in the past triennium, i.e. mid-July of 1937. The whole Offering, as far as it has been sent to Church Missions House, stood at \$650,072.59 three years ago and stands at \$756,287.27 today.

* * *

St. Luke's Hospital of New York Issues Report

The 81st annual report for the year ending December 31, 1939 of St. Luke's Hospital of New York has just been issued.

* * *

Navajo Indian Committee Meets

The special consulting committee of the Church among the Navajo Indians met in Gallup, New Mexico on August 1. Besides the Rev. Niles Carpenter of New York, who made a thorough findings report, those on the committee were Bishop Stevens

of Los Angeles, the Ven. I. R. Jenkins of Arizona, the Rev. H. Heard of New Mexico and the Rev. G. A. Wieland of the National Council.

* * *

Refugee Workers Should Notify National Council

The National Council's department of Christian social relations is interested in securing as much information as possible on the amount and variety of refugee work now going on in the Church.

* * *

Colored Churchmen to Meet in Kansas City

The seventh triennial conference of church workers among colored people will meet in St. Augustine's Church, Kansas City, Missouri, October 6-8. The Rev. Bernard G. Whitlock is priest-in-charge. President of the conference is the Rev. E. Sydnor Thomas of Germantown, Pennsylvania.

* * *

Dean Kinsolving to Be Rector of Pittsburgh Church

Dean Arthur B. Kinsolving has accepted the rectorship of Calvary Church, Pittsburgh, effective November 1. Dean Kinsolving will succeed the Rev. E. J. van Etten who has been rector for 23 years and is leaving Calvary to become Dean of St. Paul's Cathedral, Boston. Dean Kinsolving has been dean of the Cathedral of the Incarnation, Garden City, Long Island, since 1934.

* * *

No Other Cables Have Been Reported

A cable from Bishop Brown of Jerusalem states that the vacation Church schools and a summer school for teachers had been flourishing in his diocese and that other work of the bishopric is going on normally. This cable left Jerusalem just before the reported bombing by Italy.

* * *

Fire At St. Paul's School

A fire of unknown origin destroyed practically all of a frame building which housed the dining room and the kitchen of St. Paul's School, Lawrenceville, Virginia, on August 6. Some 300 students attended the summer school which had closed only a few days earlier. The loss which is estimated at \$20,000 for the building and \$5,000 in equipment is covered by insurance.

* * *

McKee Lists Some Firsts for America

The sixth of twelve firsts which America should advocate is "The quest of economic democracy where every man shares justly in the common store and to none is denied access to the means of abundant

life." Other firsts listed by the Rev. Elmore M. McKee, rector of St. George's, New York, in a sermon preached recently, were: "First in the practice of political democracy wherein every man holds his freedom of thought, enterprise, ballot and worship as a sacred, God-given trust. First in resistance to fear, panic and destruction by the harnessing of human energies to the building of a nation rich in liberties, strong in brotherhood and ready for sacrifice."

* * *

Lightning Bolt Damages Church

Fire, originating from a lightning bolt, almost destroyed the roof and caused heavy damage to the interior of St. James Church, Zanesville, Ohio, recently. The Rev. Duncan Weeks, rector, estimated damage may total \$30,000. Insurance covers.

* * *

Hollis Day School Grows Fast

The machinery for growth and development is well greased in St. Gabriel's, Hollis, New York. Eight years ago that church established a Christian day school with an enrollment of twenty pupils and one teacher. Today the school has grown to one hundred and twenty pupils with a

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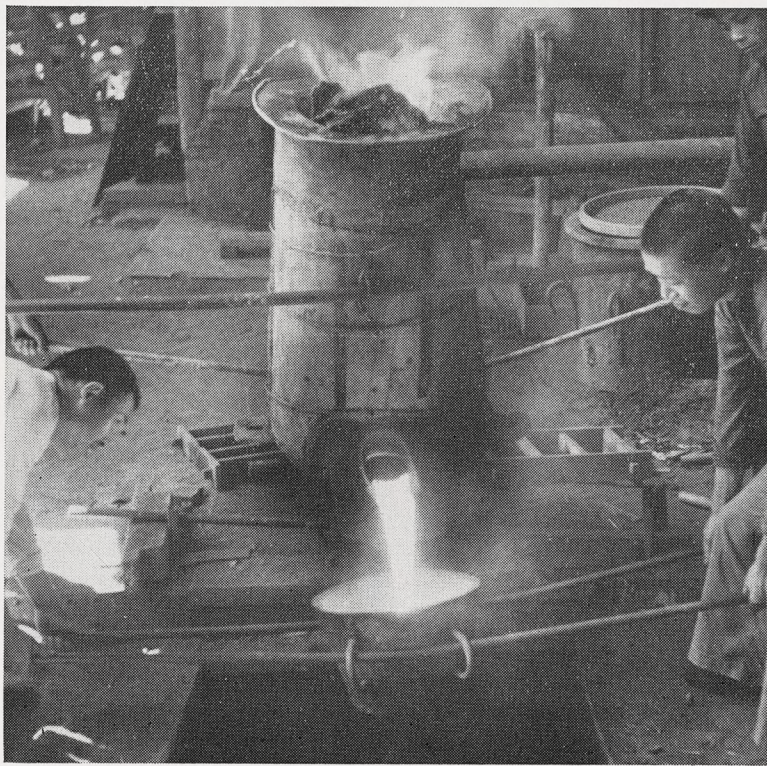
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And a letter from Kimber Den, dated May 20, has just been received. "We are caring for orphans now in a small Buddhist Temple. It is overcrowded, unhealthy and difficult to manage. When funds are available I plan to set up a cottage system, with each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

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

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faculty of ten teachers, a nurse and two secretaries. Last month eight children were graduated into high schools and preparatory schools. The school is under the direct supervision of the Rev. George A. Robertshaw. Another ball-bearing note is the growth in three years of the communicant list of St. Gabriel's parish from 888 to 1,300.

* * *

A Bishop's Life In South Dakota

Bishop Roberts of South Dakota takes everything in the day's work. On his recent visitation on the Cheyenne Reservation he started out without supper with the Rev. Robert Frazier. Rolling gumbo packed the wheels of his car again and again. After two hours of digging mud from the wheels, the clutch burned out and they were stuck in the mud and rain in the car all night. At five in the morning the Bishop walked ten miles in the mud to the nearest settlement where he caught a ride on a truck to the little town of La-Plantte. Later a government car towed the Bishop's car to Gettysburg.

* * *

Light On Conventions and Bishops

The next General Convention, opening in Kansas City October 9, will be the second such gathering in the state of Missouri in a quarter century. The first one was held in St. Louis in 1916 under Presiding Bishop Tuttle. . . . Bishop William White was the first Presiding Bishop, taking office in 1789. He accepted a second term in 1795 and continued as Church head until 1836. The General Convention has moved westward but infrequently. There have been one convention in Denver, one in Portland, Oregon, one in San Francisco and one in Minneapolis, in contrast with 18 in Philadelphia, 13 in New York and 3 in Baltimore.

* * *

22,000 Mile Coverage Nothing to Deaf Priest

The Rev. Bengt Olof Georg Almo, 37 year old deaf clergyman of Columbus, Ohio, drives more than 22,000 miles a year to preach sign language sermons to deaf congregations in Southern Ohio. Of his extensive field, Mr. Almo says: "What is 22,000 miles? When I worked among the deaf in Sweden, I criss-crossed my native country several times a

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year covering an area of 173,000 square miles. To tell the truth, I wish I had a bigger field here so I could do a little more work." In spite of the difficulty a deaf person has in learning a new language, Mr. Almo has acquired a good knowledge of English which he calls that "strange language." He is able to preach in seven languages. He disagrees with physicians who hold that deafness is hereditary, but admits that no normal child could learn to talk if he were among deaf persons only.

* * *

Two Episcopalians on College Bicentennial Program

Two Episcopalians, the Presiding Bishop and Bishop Strider of West Virginia are on the list of distinguished religious leaders who will share in the religious program of the University of Pennsylvania bicentennial conference to be held September 16-20. With Dr. John Alexander, president of the Princeton Theological Seminary, Bishop Tucker is to discuss the role of the Church as a world force. Bishop Strider, with Dr. Rufus M. Jones, professor of philosophy of Haverford College, will discuss the role of the Church as a social institution.

* * *

Brotherhood Activity in Japan

Seisen Ryo, which means Pure Spring, Brotherhood of St. Andrew camp in Tokyo, Japan, opens this summer with an ambitious program extending well into the autumn. Leadership training sessions are gotten up for various groups, among

them foreign and Japanese educators; college athletes; young business men; girls and young women. Heading the faculty are Bishop Mann of Kyushu and Bishop Yanagihara of Osaka. More than 600 are expected to attend.

* * *

St. Paul's Parish

Holds 10 Day Session

For the second year St. Paul's Parish, Savannah, Georgia, held a ten day session at Camp St. Joseph, the parish camp at Bluffton, South Carolina from July 5-16. The Rev. David N. Peebles, rector of St. Paul's and the Rev. Lincoln A. Taylor of the Associate Mission, Eautawville, South Carolina, were the directors. The camp was started last year primarily for the Church school faculty, but other adult members have attended also.

* * *

Clergy Conference Planned for the Fall

The diocese of Western New York is planning a clergy conference to be held at DeVeaux School, Niagara Falls, New York, next September 11th-13th. Dr. Theodore Wedel, a former secretary of the National Council in charge of college work and now a Canon at the Washington Cathedral and Dr. George A. Wieland of the domestic missions in the National Council will lead the discussions. A layman's conference will follow at the same place when the wardens, vestrymen and parish chair-

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men will meet and discuss the affairs of the diocese with Bishop Davis and others.

* * *

Red Cross Is Busy in Canal Zone

In the Canal Zone, Bishop Morris Hall at the Cathedral of St. Luke, Ancon, is a busy community work-room for the American Red Cross. Wives of civilian employees of the Canal, of Army and Navy officers and of members of diplomatic corps come in large numbers. The work is under the direction of Mrs. Harry Beal, the wife of the bishop and Mrs. Herbert H. Evans, president of the Woman's Auxiliary of the district. Bishop Beal announces that few families are leaving the Canal Zone this summer.

* * *

A String Attached

Five thousand dollars tied on a string dangled before the Rev. Marshall M. Day, rector of Christ Church, Whitefish Bay, Wisconsin. It was his if he could raise \$20,000 more. He did. This is the story behind the campaign for funds to erect a new parish building which enlisted 65 persons to raise \$26,675 in just two weeks. The new church edifice should be ready for use next year.

* * *

Old Barn Conference to Be Held in Forest

The old barn conference, the annual conference of the clergy and laity of the diocese of Southern Ohio, is to be held this year in one of Ohio's state forests. The clergy session opens the evening of September 18th and closes at noon September 20th. The laity conference opens with dinner the evening of September 20th and closes the afternoon of September 22nd.

* * *

Mission Study Group Puts Emphasis On China

Shifting populations is the topic announced by the National Council's department of Christian education

for mission study for the school year 1940-41. America and China are the two countries chosen for special emphasis. However it is learned that already some parishes are planning their year's program to include consideration of the emigres and other refugees, in other countries.

* * *

Carper Is University Chaplain

The Rev. Wood B. Carper, Jr., is replacing Rev. John Crocker as Princeton student chaplain. Mr. Carper was rector of Calvary Church, Fletcher, North Carolina.

CONVENTION WILL CONSIDER MERGING KANSAS DIOCESES

(Continued from page 8)

tive nature. In both his written and spoken words Bishop Spencer has again and again expressed his conviction that the maintenance of Salina's autonomy is desirable and necessary if the Church's witness is to continue effective in this region. Only space prevents me from citing numerous direct quotations to demonstrate this.

It is a matter of record that the Church in Salina has had a healthy growth in the last five years. Let me cite just a few figures. In this period the number of communicants in the mission in Minneapolis, Kansas, has increased from 46 to 104; that in Bennington from 21 to 46; that in Hays from 40 to 117; that in Norton from 25 to 64. The tendency has been similar in the two largest parishes: that at Hutchinson has grown from 180 to 260; that at Salina from 240 to 325. The number of communicants in the district has as a whole increased from 1546 to somewhat over 2000 (1928 in April of last year). The district is faith-

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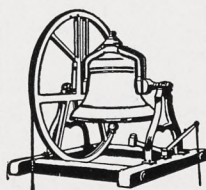
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fully paying its missions quota, and most of the individual units are doing the same. We feel that we are justified in saying that all this indicates that the Church is alive, alert, and growing in the district. This is all the more apparent when one realizes that during this five-year period the annual amount received from the National Council is scarcely more than one-third the amount that was received annually ten and fifteen years ago; that during all this time we have been pitifully undermanned so far as priests are concerned; and that during one-third of this time we have been without a resident bishop. It is noteworthy that only one parish (or mission) in the district has any indebtedness, that at Salina; and that has been reduced 35% in the last four years.

Let us turn from parishes for a moment and look at institutions. There are two Church institutions, both in the See City. St. Faith's House, under the direction of an United Thank Offering worker, is what we used to call a social service center. Located in a so-called underprivileged part of town, it ministers to hundreds of children and to their families insofar as possible. It is strategically situated across the street from one of the largest grade schools in the city, in which the majority of the underprivileged children are enrolled. It has brightened the lives and enriched the characters of many scores, and the mission of the Church pervades the entire work. There is a weekly Eucharist and Sunday School. Many former "St. Faith's children" are now a part of communicant families in this and other parishes. St. John's School, the other institution, has done an enviable piece of missionary work.

Certain of those who oppose the continuance of this jurisdiction feel that in an economic sense the western two-thirds of Kansas has fallen upon permanently evil days. Those who live here do not share that despair. It is interesting to note that in spite of local conditions of drought and dust storms, combined with a nation wide depression, the contributions to the Church have remained substantially what they were in more prosperous days. It should be remembered that members of

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

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Fifth Avenue and 53rd Street

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

Sunday Services: 8 and 11 a.m.

Daily: 8:30 a.m., Holy Communion.

Thursdays: 11 a.m., Holy Communion.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

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

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

St. Michael and All Angels

Baltimore, Maryland

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

Sunday Services:—

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11:00 A.M.—Morning Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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other religious bodies have been equally hard hit, but there is no indication that they intend curtailing their work. There are, moreover, a few facts which indicate that this region is not economically hopeless. The city of Hutchinson, in which is located our second largest parish, is pre-eminent in the salt industry. It has been estimated that there is enough salt in the mines near Hutchinson to supply the world at its present rate of consumption for 200,000 years. Salina, the see city, ranks fourth among all American cities in the flour milling industry, being surpassed only by Minneapolis, Kansas City, and Buffalo. The oil industry in Kansas as a whole is flourishing.

Two of the centers of this industry, McPherson and Hays, are located within the missionary district of Salina, and the latter is the seat of an associate mission which has had a splendid record of progress during the past several years.

To us of the district the outlook does not seem hopeless at all. We would not request the continuance of this jurisdiction if we were not convinced that in a reasonable length of time it could achieve the status of an aided diocese. We have no desire to continue as a permanent problem child of General Convention. At the moment I have the honor to be chairman of a committee which is working on a definite plan

that looks forward to the goal of diocesan status. The details cannot be made available at present; indeed, they are not all complete. Suffice it to say that we have reason to believe that such a goal may be reached in a twelve-year period. The task would be difficult but not impossible. None of us would deny that it would mean up hill work for many years to come, but I feel certain that I express the mind of the clergy and the laity of this district when I say that we are willing to attempt this up hill task. Under the guidance of God, and with the upholding hands of the National Council, we believe that we can carry it forward to success.

CHURCH SERVICES NEAR COLLEGES

HARVARD UNIVERSITY

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

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

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

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

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

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

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

TUFTS COLLEGE

Grace Church Medford, Mass.

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

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
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Sunday Services:
8:30 A.M.—Holy Communion.
11:00 A.M.—Choral Eucharist and Sermon.
Classes and other services by announcement.

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

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

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

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

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

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

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11:00 A.M.—St. Paul's, Brookings.
5:30 P.M.—St. Paul's Club.

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