

BURNS, BISHOP CHAS. W.



Commission on Public Relations
and Methodist Information

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THE GENERAL NEWS SERVICE OF THE METHODIST CHURCH

MRS. CHARLES WESLEY BURNS

Release on Receipt

Mrs. Laura Carson Burns, 81, widow of the late Bishop Charles Wesley Burns, died in All Saints Hospital, Philadelphia, October 16 following a long illness. Since the death of Bishop Burns in 1938 Mrs. Burns made her home in Hatboro, Penna.

Services were held October 19 in First Methodist Church, Germantown, which Bishop Burns had served as minister from 1906 to 1916.

A graduate of Friends School and Goucher College, Baltimore, Mrs. Burns was married June 11, 1901 while her husband was a pastor in Landsdowne, Penna. They served pastorates together in Coatesville, Penna.; Spring Garden Church, Philadelphia; First Church, Germantown and Hennepin Avenue, Minneapolis.

Dr. Burns was elected a bishop in 1920 and assigned to the Helena Area, 1920-24; the San Francisco Area, 1924-32 and the Boston Area, 1932-38.

In addition to the specialized duties of a bishop's wife which she carried out with grace and sympathetic understanding, Mrs. Burns was for twenty years an active member of the national board of the former Woman's Home Missionary Society.

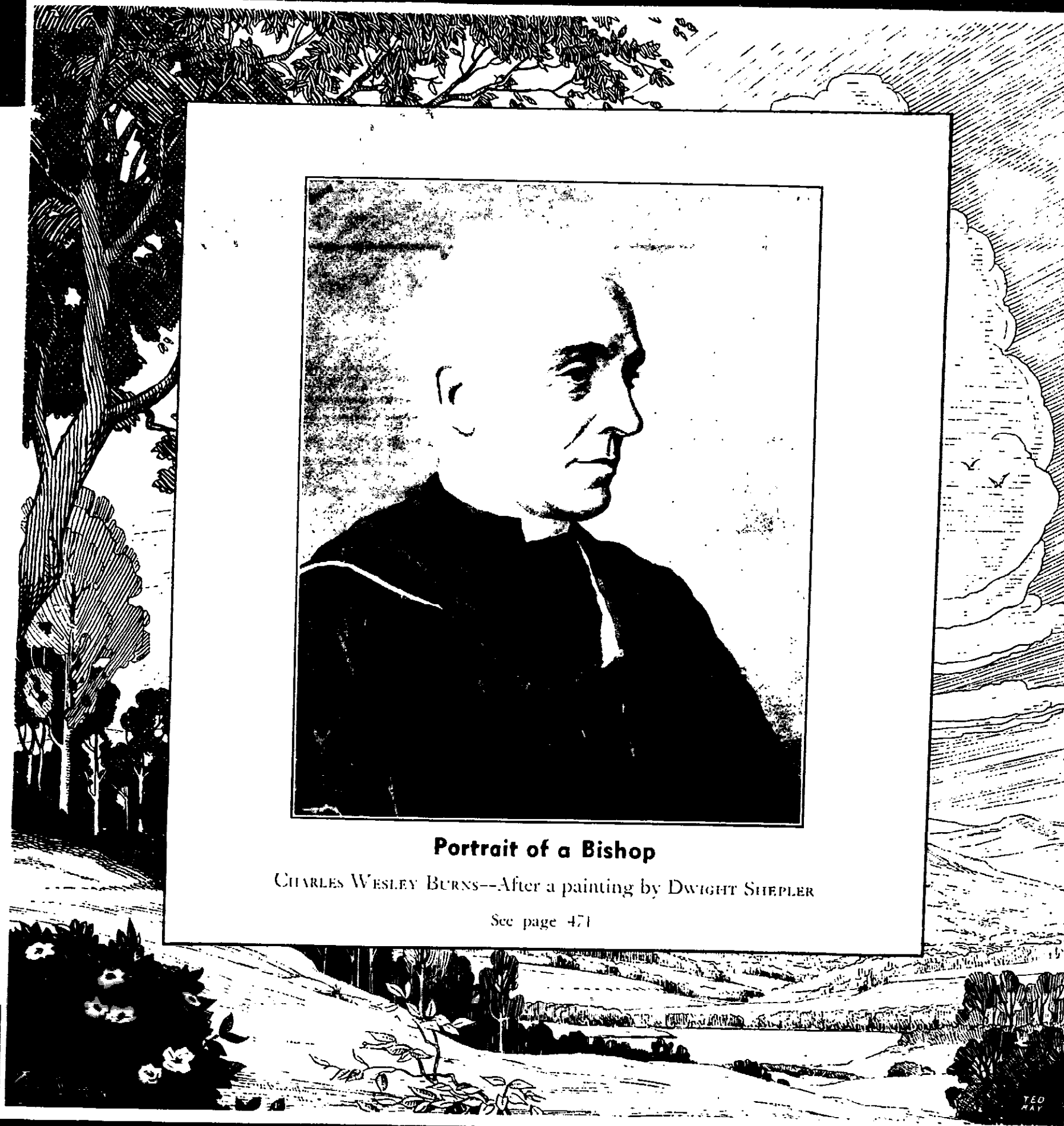
Mrs. Burns was a daughter of the late Robert Carson, a layman prominent in Philadelphia Methodist circles. Two sisters and two brothers survive her, one being John T. Carson, long a member of the church extension agency of The Methodist Church.

Bishop and Mrs. Burns' four children are George Robert Burns, Philadelphia; Charles Wesley Burns, Jr., Sam Mateo, Calif.; Mrs. E. Tyler Parkhurst (Virginia) Newton Center, Mass.; Mrs. Emory Stevens Bucke (Barbara), Nashville, Tenn.

There are eleven grandchildren.

Zions Herald

THE INDEPENDENT METHODIST WEEKLY +



Portrait of a Bishop

CHARLES WESLEY BURNS--After a painting by DWIGHT SHEPLER

See page 471

FOUNDED 1823

National Defense and Negro Americans

[Statement of Committee on Negro Americans in Defense Industries, of Which Committee Dr. Anson Phelps Stokes, President of the Phelps-Stokes Foundation, Is Chairman]

Justice for Negro Americans in the program for national defense is a searching test of American democracy. Our concern for democracy in Europe or elsewhere lacks reality and sincerity if our plans and policies disregard the rights of minorities in our own country. The guarantee of such rights is established by our historic national charters of freedom and constitutional government as applicable to all our people without regard to race, color, or creed.

It seems especially important to observe these in letter and spirit in our national industrial defense program in a year when we have voted with overwhelming public support to make our country a great "arsenal" for the democracies and when we celebrate the sesquicentennial of the ratification of the Bill of Rights. We can urge this with the more assurance because there are notable cases, both North and South, where Negro mechanics and artisans have been long employed in certain industries and projects with satisfaction to all concerned.

Negro Americans favor all suitable tests of fitness for any given job, but naturally and rightly oppose these based merely on race. Evidences are increasing of the exclusion of their skilled workers from certain defense industries and of the frequent refusal to admit qualified Negro students into training and apprenticeship programs. Among the many illustrations of such discrimination are these:

That some corporations of national importance receiving large government contracts have shown themselves unwilling to employ skilled Negro workers or have taken on so few as scarcely to affect the general situation.

That, in spite of a few creditable exceptions, companies manufacturing aircraft, automobiles, and gasoline motors are among these where such conditions prevail.

That, despite the excellent record of colored men in shipbuilding during the last World War and the encouraging experience in some navy yards and private shipbuilding plants today, there are companies with defense shipping contracts which either restrict Negro workers, other than common laborers, to semi-skilled jobs or refuse their employment altogether.

That some of the leading industrial plants in different parts of the country do not approve the training of Negroes in defense classes even when these are financed by the Federal Government.

That there are cities in widely separated states where Negroes are scarcely receiving any opportunities to obtain the special training needed to supplement the existing group of skilled mechanics. The fact that they are not being employed in certain industries except as common laborers is used as a basis for restriction in training opportunities for them, while lack of such training will probably be used to justify failure to employ more Negroes.

No thinking person can fail to realize the loss to the cause of national defense through

such conditions involving the Negro tenth of our population, and their harmful effect upon the character and attitudes of Negro Americans who are eager to give concrete expression to their patriotism. Frustration, destruction of morale, and the opening of the doors for subversive agitators opposed to the American way of life, will be almost inevitable consequences.

The extent of these discriminations; their basic causes; the relative degree of responsibility for them of management, labor, and the public; and the best way of meeting them deserve prompt, thorough, and impartial investigation.

In so far as ignorance and race prejudice are responsible for determining our attitude toward any American citizen in the present emergency, to that degree do we uproot the moral bases of our American civilization and make way for the totalitarian scheme of life. Dictatorship aims to dominate the world by force, and to condemn certain racial groups permanently to subservient and inferior status. If we oppose Axis doctrines we must, to be consistent, oppose all race prejudice at home.

Nor is it a question of the injury to the Negro alone; it is also a question of the harm done to the nation's unity and morale and its reputation abroad by an unjust attitude toward any group in our population. There has been some progress in recent years, but if race prejudice is given a new foothold under existing world conditions, it is bound to spread and poison the entire body politic.

The country's immediate needs demand the cooperation of all willing, loyal, and competent workers. Similar cooperation will be needed in the work of reconstruction. Those, therefore, who raise unjust barriers at this critical period are responsible for obstructing the national defense and welfare.

This is no time for Americans to compromise with race prejudice and its attendant discriminations in industrial defense programs, whether public or private. It is destructive of these basic essentials of civilization—political, economic, cultural, educational, religious—which the ages have built upon the concept of the dignity and destiny of the human person. We maintain, therefore, that the time has come for the lasting repudiation of race prejudice as an influence in determining the policies of the nation. The brotherhood of man—based on the fatherhood of God—is no mere adornment of a democratic society. It is accepted by religious and patriotic groups as fundamental. It should involve an impartial and inflexible justice practised and experienced by all.

We commend this statement to the thoughtful consideration of the American people, and more particularly of leaders in government, industry, labor, and the organs of public opinion.

—Washington, D. C., has 1872 places where liquor is sold. It drinks 19.83 gallons of liquor per capita, which is said to be more liquor than is consumed in any city of like size in America.—*The Watchman-Examiner*.

Coventry Methodists Defeated

["W. H. C.," in the April 10 is *The Methodist Recorder*, London land]

No greater tribute could be paid to the resilience of Coventry Methodism than the spirit and attendances at the ninth sary of the Central Hall. The singing Sunday evening service was sufficient to show that "there is no depression house." Perhaps added zest was given by the visit of the Provost of Coventry C Very Rev. R. T. Howard, M.A., the first time that the Provost had been in the hall. A great congregation was the welcome given by Rev. W. H. C.

The Provost paid tribute to the power of the Methodist Revival within the borders of the Anglican Church of England and went on to speak of our resources particularly as revealed in Psalm 91. An interesting reference was that in which the Provost told of passing the hall one night and noticing a glow from a diary bomb through the windows. A given the alarm, he claimed some credit that the congregation were worshipping there that night.

Almost at the last moment a "Faith" was announced. Evidently faith in work is closely allied with works, for the result was such that visitors from a distance were agreeably surprised with the "blessings" culled from a scanty store.

The tea on the Thursday was an interesting event between important events. Rev. F. L. Benson, B. A., at the afternoon service, gave an excellent exposition of the High Priesthood of Christ.

The evening meeting justified the hopes. The audience was larger than had been expected. After Rev. F. L. Benson offered prayer, the chairman introduced himself as "the six hundred and ninety-ninth Mayor of Coventry." Not one of the wearers of the mayoral chain had fasted a year as this, but he had felt divine power to meet the emergency. Such gathering this gave him more satisfaction than any other by appealing to his appellation of the Christian message. Mr. A. T. Benson, in his treasurer's statement, emphasized increased collections—despite the war—paid tribute to the success of the work.

Rev. J. C. Brice followed with a message. He spoke of the modern age of religion, and of cults hostile in belief and social modes of thought. But with a word for good will and good cheer, Mr. Brice urged that Christ should be able to help us.

Darkening skies and advancing time only a few moments for Mr. Benson was sufficient to enable him to say that no days in the past were superior to those which were to be met in the present, or to those which were to be met in the future. The meeting closed with a brief word of prayer from Rev. E. B. Stringer.

On the following Sunday splendid gatherings assembled to greet Rev. Jamieson. Old acquaintanceships were renewed amid services full of inspiration. The anniversary has ended on a high note of success. Not only is the work reviving but is every sign that the debt may be paid. At the moment of writing 504 pounds had been received, and there are still donations to come.

Boston's New Methodist Bishop

[LEO RABETTE, in *The Boston Post*]

BOSTON seems to have been particularly happy in the appointment at the Atlantic City Methodist Conference, the other day, of Charles Wesley Burns, bishop to the episcopate of Boston, to succeed Bishop Anderson. He is universally popular, with a literary and artistic background which should make him very welcome in this Eastern area.

Daniel Lash Marsh, president of Boston University, gives this little word etching of him: "Bishop Burns is short in stature, but well-proportioned and active, of good physique. He is suave and kindly, a fluent and cultured speaker, with a bearing of power."

"He is very quick at repartee," smiled President Marsh, "and his warm humanity makes friends for him everywhere he goes."

"He is very gracious and pleasant and agreeable. In honor of his appointment to the Boston Area, the New England delegates gave a dinner the other evening at Atlantic City to him and his gracious wife. At that dinner also were Bishop Anderson and Mrs. Anderson. One of the delegates, speaking of the retiring bishop, mentioned that he looked the part of a bishop, calling attention to his tall, erect form and handsome bearing.

"When Bishop Burns was introduced he good-humoredly remarked that he was sorry he was not tall and handsome, but nevertheless he would try to do his very best for Boston."

BISHOP BURNS was born at Willow Grove, Pa., May 28, 1874. He was graduated from the Central High School in Philadelphia in 1894, received his A. B. at Dickinson College in 1896. Then he spent three years here in Boston, receiving his degree of bachelor of sacred theology at Boston University School of Theology. He is a trustee of Dickinson College, Williamsport, Pa., and of the Wesleyan College, Montana. He received the degree of LL. D. from Dickinson and from Hamline, in St. Paul, Minn., and the degree of doctor of sacred theology from Wesleyan University, of Connecticut. He is a member of Phi Delta Theta, and of Phi Beta Kappa, the honorary scholastic fraternity.

June 11, 1901, he was married to Laura P. Carson of Philadelphia. They had four children—George Robert, Charles Wesley, Elisabeth Virginia, and Barbara. Dr. Burns was ordained in the Methodist Episcopal ministry in 1899, and served as city missionary in Worcester, Mass., in the same year.

"Bishop Burns is an excellent preacher," said William Leroy Stidger, head of the department of preaching in Boston University School of Theology. "He was pastor of one of the largest Methodist churches in the country, the Hennepin Avenue Church, in Minneapolis, Minn. While he was there the famous Walker collection of fine arts was presented to the church by Mr. Walker himself, through Bishop Burns. It is noted among art connoisseurs throughout the country.

"Perhaps of all the bishops who might have been chosen for this Area, Bishop Burns, with his literary and artistic background, will fit in best of all. Particularly has he maintained the traditions of the church, in that his first episcopal area centered in Helena, Mont., still a steep country, of great distances.

"And there Bishop Burns rode the ranges on horseback, from town to town and from humble ranch to ranch, from congregation to congregation, a most unusual thing for an Easterner. Even as Asbury and the great Wesley himself,

Charles Wesley Burns, his namesake, has been a circuit rider."

"Bringing the lost sheep home?" I suggested. "Exactly," replied Dr. Stidger. "The country preachers there will tell you of his brotherliness and his helpfulness. Though his left hand did not know it, his right hand was often helping them in their missionary work with money from his own salary.

"After four years in Montana, he was assigned bishop of the San Francisco Area, a very large and difficult mission, where he stood forth as a preacher of character and ability, as a good administrator. During his administration in the Golden Gate city, the great skyscraper church building was erected, one of the first in the country.

"It is called the San Francisco Temple, with the church on the first floor, and twenty-seven stories of the William Taylor Hotel above it. It is on the square of San Francisco's famous Civic Center, and is named after the pioneer Methodist bishop to Africa, William Taylor."

TO show the difficult work which Bishop Burns has been doing on the West coast and how folk feel about him there, we quote from Dr. Charles M. Melden's letter to L. O. Hartman, editor of ZION'S HERALD, published in this city and printed in its columns:

"The San Francisco Area, in the extent and the variety and complexity of its problems, demands the highest administrative ability. The Area embraces three great states and the Hawaiian Islands, with such diversified centers as San Francisco, Los Angeles, Hollywood, Reno, Honolulu, Tia Juana, and Mexicali, with their polyglot populations, their varying ideals, and their contradictory practices.

"The Spanish, Oriental, Indian, and European elements, as well as the American, all demand careful study and Christlike consideration. To lead the church in its ministry to these multitudes is a task requiring tact, courage, faith, consecration, and executive skill of the highest order on the part of the resident bishop. It is no place for a lame duck.

"According to custom," wrote Dr. Melden, before Bishop Burns was appointed to Boston, "Bishop Charles Wesley Burns will probably move. Let not his successor expect to find the position a sinecure.

"Bishop Burns has proved himself a workman that needeth not to be ashamed. He has administered his office with efficiency and success. During his term 203 churches, with a value of more than \$11,000,000, have been dedicated. A steady gain in membership has been maintained, and in per capita giving for World Service the Area stands first.

"If it is ordained that Bishop Burns leave this field, he will go with the respect and affection of his fellow workers. He has been indefatigable in his labors."

"BISHOP BURNS," went on Dr. Stidger, "wears an English vest and a high clerical collar. He has brown eyes, dark hair, now tinged with gray. He has a fine smile and is very cheerful and affable. Everybody likes him. He presided at the New Hampshire Conference this spring and made a hit. His ordination service was a masterpiece.

"At the Boston University School of Theology annual preaching conference, in mid-October, Bishop Burns will be a happily welcomed speaker."

Dean Albert Cornelius Knudson of Boston University School of Theology attended school here on Beacon Hill contemporaneously with Bishop Burns. "He was one of the younger members of the class, I remember," he said, "full of zeal, optimism, and confidence, a good preacher even then. He is broad in his inter-

ests, solicitous for civic purity, and a good organizer. And he can submerge his personality, when necessary, to the cause to which he devotes himself. He is a man of unusual personal charm and urbane graciousness."

YOUNG PEOPLE IN THE CHURCH

tic—of a sensitive, self-effacing, brilliant scholar who sought recuperation in a Cape Cod village is a delight to mind and heart and always leaves the reader with a clean feeling of having had helpful, intimate communion with folks of character as solid as the rockbound coast of New England.

The Wet Parade

The one burning question of our American life today which inevitably looms before us as the single big issue of the presidential campaign is the eighteenth amendment. With keen descriptive realism the reader is led into the liquor problem historically and contemporaneously by Upton Sinclair's book, which has now also achieved brilliant film portrayal, "The Wet Parade." The reader is taken back to the days of the old saloon with such truthfulness as only one who has lived in those days could possibly express. The steps of progress towards the passing of the eighteenth amendment are most effectively described.

The author takes the reader into the heart of the vast complexity of contemporary efforts to enforce the law. He sees the tragic peril into which agents of law enforcement thrust themselves as they dare to oppose the amazing network and brilliant organization of the liquor interests on land and sea. He sees as with unveiled eyes the illicit manufacture of alcoholic drink and the alliance of police forces with the "speak-easies." He sees the tragic physical, mental, and moral breakdown of age and youth, the destruction of homes and of happiness through the curse of drink. At times the reader will wonder: Is the author for or against prohibition? And he will not always be sure that his answer is right. But he will close the book with a new solemnity, a fresh insight into the seriousness of the problem, and with a quiet determination to help his nation solve it.

"The Road Back"

One of the most vigorous and effective condemnations of war I have ever read is Erich Maria Remarque's "All Quiet on the Western Front." It is a picture of the awful realism of war. Any one who has ever read it can never think of war in terms of brilliant uniforms, martial music, and dress parade.

But now he has written another which with the same terrible realism portrays the tragedy of demobilization. It pictures a group of German soldiers just at the end of the war. The news of armistice comes, at first with terrible relief, and then as they learn of their overwhelming defeat, bringing strange unrest and foreboding. The title of the book is "The Road Back." It proceeds to portray what four years in the trenches have done to these German school boys as they attempt to find "the road back" to civilian life. Home they come—nervous, irritable, restless, scarce knowing how or where to take hold of the tasks of peace, passionately critical of the folks who have kept the home fires burning, who likewise, as they maintain to the returned soldiers, have "suffered and sacrificed."

There are parts of this book that no one could either approve or excuse. Its realism at times drags the reader through episodes that are highly offensive and that seem to the reader morbid and sordid. But the whole is told in a way that leaves one aware of what war is and of

what war does in dulling the finer sensibilities and in unfitting one for ordinary life. It ends on a high plane. A returned soldier has at length found himself. One part of his life was devoted to the service of destruction, to hate, enmity, and killing. The rest of his life must be given to restoration and construction.

There are many things to be built and almost everything to repair; it is enough that I work to dig out again what was buried during the years of shells and machine guns. Not every one need be a pioneer; there is employment for feeble hands, lesser powers. It is there I mean to look for my place. Then the dead will be silenced and the past not pursue me any more; it will assist me instead.

Whoever has read this book will feel heart-sick at the silent post-war tragedy that has been enacted or is still being enacted in the experience of countless thousands:

Perhaps I shall never be really happy again; perhaps the war has destroyed that, and no doubt I shall always be a little inattentive and nowhere quite at home—but I shall probably never be wholly unhappy either—for something will always be there to sustain me, be it merely my own hands, or a tree, or the breathing earth.

"Scotch Valley"

Another novel of post-war days, but one that is free from cynicism, full of hope and courage, dominated by a high and redeeming sense of obligation to a fallen comrade, is a romance of California by Mildred Cran, "Scotch Valley." James Gladden, a captain in the American division, had promised a dying man that he would look out for his family. The captain knew and believed in Fred Smith, "a little skinny fellow, weather-beaten, laconic, bandy-legged, who had, somehow, inspired trust." In his dying breath he had gasped: "Captain, they haven't got a cent. I left a wife and five kids back home. See them through. Look out for them. Don't let anything happen to them. Place called Scotch Valley in California . . . farm . . . Oh, God, I can't finish!"

Said Gladden to himself: "I suppose all my life I'll have to do things I hate doing, whether I want to or whether I don't. I'm not one of those escapers who slip out of everything." To California he went, without enthusiasm but with dogged determination and deep-seated loyalty to his promise. The family of one Fred Smith he found, in a valley with no shade, and only parched grain fields, in utter and terrible destitution. He won their confidence, at great sacrifice established them in health and some comfort, took them under his sheltering care as comforter, provider, father, and pal.

Against a cruel, brutal, and scheming neighbor he fought for them, only one day to learn by the return to his household of a recreant Fred Smith that he had fathered the wrong family of Smiths! But he had won his soul and had discovered in the brilliant eldest daughter, Bertha, the girl who became his wife. Here is heroism, realism, and beauty thrilled with the kind of sacrifice that love alone prompts.

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded against fire.



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New York Times
Jan. 20, 1938

THE N

DR. CHARLES BURNS, METHODIST BISHOP

Head of Boston Area Dies in
Portland, Me., Where He
Had Gone to Speak

LEADER AT CONFERENCES

Formerly in Charge of Areas of
His Church in Montana
and San Francisco



Associated Press

BISHOP CHARLES W. BURNS

PORTLAND, Me., Jan. 19 (AP).— Bishop Charles W. Burns of the Boston area of the Methodist Episcopal Church died in a hotel here today of a heart ailment at the age of 63. He came here from Boston ten days ago to speak at special church services, but was prevented from doing so by his illness.

Survivors are his widow, two sons, George R., a member of the staff of The Philadelphia Record, and Charles Wesley Jr. of Piedmont, Calif., and two daughters, the Misses Elisabeth and Barbara Burns of Boston.

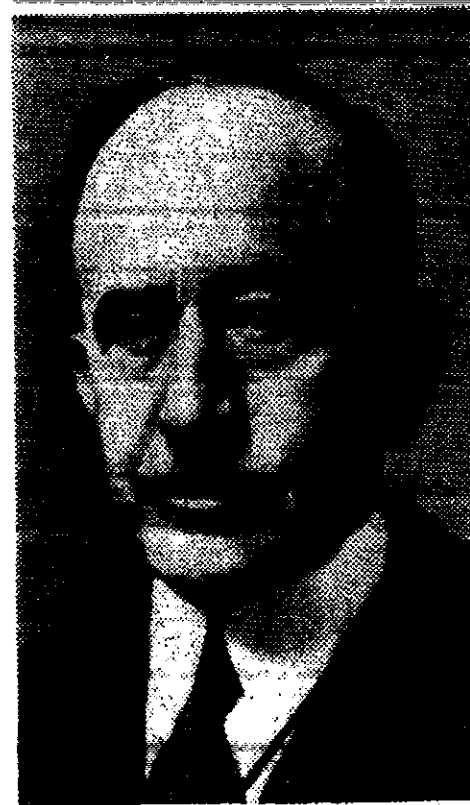
A Bishop of the Methodist Episcopal Church since May, 1920, Dr. Burns was resident Bishop of the Helena (Mont.) area until 1924, of the San Francisco area from 1924 to 1932, and of the Boston area since then.

Ordained in 1899, he served as city missionary in Worcester, Mass., the same year, and held pastorates in Lansdowne, Pa., from 1899 to 1904; Coatesville, Pa., 1904; Spring Garden Street Church, Philadelphia, 1905; First Church of Germantown, Pa., 1906 to 1916, and Hennepin Avenue Church, Minneapolis, 1916 to 1920.

He had been president of the Massachusetts Council of Churches, a director of the Greater Boston Federation of Churches and of the Methodist Boards of Home Missions and of Foreign Missions, a trustee of Boston University, Wilbraham Academy, East Greenwich Academy and New England Deaconess Hospital, and a member of the Board of Hospitals and Homes of the Methodist Episcopal Church.

He presided at the New York Methodist Conference in 1930, the New Jersey Methodist Conference in 1931, the East German Methodist Conference in 1933 and the Eastern Swedish Methodist Conference in 1937. He was chairman of the resolution committees at the Methodist Board of Home Missions Conference in 1928 and at the American Home Mission Congress in 1930.

Born in Willow Grove, Pa., the son of George Harrison and Elisabeth Bickley Burns, he attended Central High School, Philadelphia, and received an A. B. degree from Dickinson College in 1896; A. M., 1899; D. D., 1906; LL. D., 1920. Honorary degrees were bestowed on him by Boston University School of Theology, Wesleyan University, Hamline University, the University of Southern California and the College of Pennsylvania in 1932.



MAX D. BRILL

Deaths

Acker, Agnes	Lennox-Ames, Margarita
Bensaiger, Blase J.	Libman, Charlotte
Brady, Charles B.	Loebenberg, Gus
Brill, Max D.	Logan, John M.
Burgin, Minerva D.	Lufburrow, Elizabeth
Burnham, Prescott	McCann, Neva
Casfield, Peter J.	Maasbip, John
Cohen, Sadie	Martinez, Antonio C.
Connolly, James	Marameyer, Annie
de Wolfe, Marion	Mendelsohn, Gussie
Donnell, Elizabeth	Minor, Emily Terry
Eeroyd, Mary F.	Murray, Mary Jane
Felt, Hermann	Newbold, Trenchard
Finney, B. Frank	Pahl, Wayne
Foley, George J.	Ramsdell, E. E.
Friend, Minnie	Sanford, Mary E.
Green, Dora	Sellers, William E.
Griffis, Marcella C.	Skiers, Martin
Gutter, Maxwell	Smith, Phillip D.
Hall, Mary E.	Stein, Johanna
Halssted, David G.	Thomas, Frances M.
Hogan, Julia I.	Tobias, Edwin A.
Jeffers, James	Turk, Carrie
Johnson, Bradish, Jr.	Voigt, Jessie I. M.
Kaufman, William H.	Walker, William H.
Kenney, Timothy	Weinstein, Philip
Kinstler, Henrietta	Wood, Laura J.

KENNEY—On Jan. 19, 1938. Timothy A., beloved husband of Marie, at his late residence, 1,100 Park Ave. Notice of funeral hereafter.

KINSTLER—Henrietta, on Jan. 17, 1938, beloved wife of Harry Kinstler and devoted mother of Anna Gross, Blanche Sonne, Estelle Hahn. Funeral services, Riverside Chapel, 76th St. and Amsterdam Ave., Thursday, 2:30 P. M.

LENNOX-AMES—Jan. 18, 1938, Margarita, in her sixty-sixth year, sister of Robert Hume Lennox. Service at the Benedict Home, 150 West 13th St., Friday, at 2 P. M. Interment Woodlawn Cemetery.

LIBMAN—Charlotte, of Great Neck, L. I., widow of the late William, mother of Wilma Bell and sister of Arthur Liebes. Services Park West Memorial Chapel, 115 West 79th St., Thursday, Jan. 20, at 11 A. M.

LOEBENBERG—Gus, beloved husband of Ruth (nee Kimmelstiel), devoted father of Clarice and dear brother of Mina Bernath, Max and Alfred. Services at Park West Memorial Chapel, 115 West 79th St., Friday, Jan. 21, at 1 P. M. Atlanta papers please copy.

LOEBENBERG—The Ceres Union, Officers and members are requested to attend the funeral of our late brother, Gus Loebenberg, from Park West Chapel, 115 West 79th St., Friday, Jan. 21, at 1 P. M.

LEON SEKESON, President.
HARRY BLUMING, Secretary.

LOGAN—On Jan. 18, John M., beloved husband of Lillia Jane and devoted father of William F., Cosby S. and Van M. Logan. Funeral service at James A. McDonald Funeral Home, 1,343 St. Nicholas Ave., Thursday, Jan. 20, 1 P. M. Interment Lancaster, Ky.

LUFBURROW—On Monday, Jan. 17, Elizabeth Shepherd Lufburrow, daughter of the late Grover H. and Helen S. Lufburrow, and dearly loved sister of Mrs. Christopher M. Lowther. Funeral services for relatives and friends at her late residence, 840 Park Ave., on Thursday, Jan. 20, at 10:30 o'clock. Please omit flowers.

MCCANN—On Wednesday, Jan. 19, 1938, Neva, beloved wife of James J. McCann and dear mother of Robert L. McCann and Dorothy E. Holzer. Services at her late residence, 67 Stuyvesant Ave., Larchmont, N. Y., on Thursday evening at 8:30 o'clock. Interment privately on Friday.

JANSHIP—John, beloved husband of Henrietta, on Jan. 18, 1938. Funeral services at the Church of the Incarnation, Madison Ave. and 35th St., on Friday, Jan. 21, 1938, at 10 A. M.

MARTINEZ—On Jan. 19, 1938, Dr. Antonio C., beloved husband of Helen W. Martinez (nee West), beloved brother of H. Clara Martinez. Funeral from the parlors of John A. Wallace, Inc., 1,671 Amsterdam Ave., on Friday, Jan. 21, at 9:30 A. M. Requiem Mass at the Church of Our Lady of Lourdes, West 142d St., at 10 A. M.

MARMEYER—Annie, beloved wife of the late Henry and mother of Walter V. and Ruth Browne, sister of Walter J. Burke. Funeral from her residence, 64-65 84th Place, Rego Park, L. I., Saturday, 10:30 A. M. Solemn Requiem Mass at Church of St. Margaret, Dry Harbor Road, 11 A. M. Interment St. John's Cemetery.

WENDELSOHN—Gussie W., beloved wife of Jacob and devoted sister of Tillie W. Herzog. Services Park West Memorial Chapel, 79th St. and Columbus Ave., Friday, Jan. 21, at 11 A. M.

MINOR—Jan. 19, Emily Terry (retired missionary of India), sister of the late Dr. S. Carrington Minor, aunt of Mabel Minor and Frank Strong. Services at Walter E. Cooke, Inc., Funeral Home, 117 West 72d St., Friday, 2 P. M.

MURRAY—On Jan. 18, 1938, Mary Jane, of 1,382 West Farms Road, beloved wife of late James J., mother of James A., Fanny K., Walter F., Clarence C. Murray, Elizabeth Kearns and Genevieve ray, Elizabeth Kearns and Genevieve ray, Elizabeth Kearns and Genevieve ray.

Portrait of a Bishop

Friends of the late Charles Wesley Burns will join students and teachers at Boston University School of Theology in Robinson Chapel Tuesday morning, May 20, to honor the late bishop's memory with a service unveiling the portrait painted by Dwight M. Shepler and reproduced on the cover of this issue of ZIONS HERALD. Later the picture, graciously lent to the School of Theology by Mrs. Charles Wesley Burns, will be appropriately hung in the reading room of the School of Theology Library. Bishop G. Bromley Oxnham, President Daniel L. Marsh, Rev. L. O. Hartman, Rev. John L. Cairns, and Dean Earl B. Marlatt will participate in the unveiling ceremonies. These will begin promptly at 10.05 o'clock so that not only the late bishop's friends but all the students at the School of Theology may attend the service at the regular chapel hour. Special music will be furnished by Professor James R. Houghton and the Seminary Singers, who were so often guest singers at special services arranged by Bishop Burns in his tireless work for the Boston Area and Boston University School of Theology.

general boards and commissions, and staff members who are designated by the respective boards for specific responsibility in youth and student work. This National Conference will develop the general youth and student work, and plan youth projects and have general oversight of all parts of the youth program. There will be a youth secretary appointed by the executive secretaries of the Division of Educational Institutions and the Division of the Local Church of the Board of Education. The first meeting of the National Youth Conference is to be in the summer of 1941, and the Youth Commission suggests that the Methodist Youth Fellowship be launched with the watch-night service of 1941-'42. The report of the Youth Commission was presented by the vice-chairman, Herman Will, Jr. Several youth members of the Board of Education were present for its sessions and made valuable contributions. In a period of apparent confusion over one of the proposals in the report of the Youth Commission of the Board of Education concerning the appointment of staff members connected with student and youth work, a youth member of the board offered a suggestion which made the plan acceptable to the board and saved the principle.

The Editorial Division reported that they had finished the work of unifying the literature for the church schools. The plan provides for twenty-four publications, where there were formerly fifty-five in the three churches. The sample covers of the new publications that were exhibited indicated that

Photographs from this
file have not been
included but are
available upon request.
For more information
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