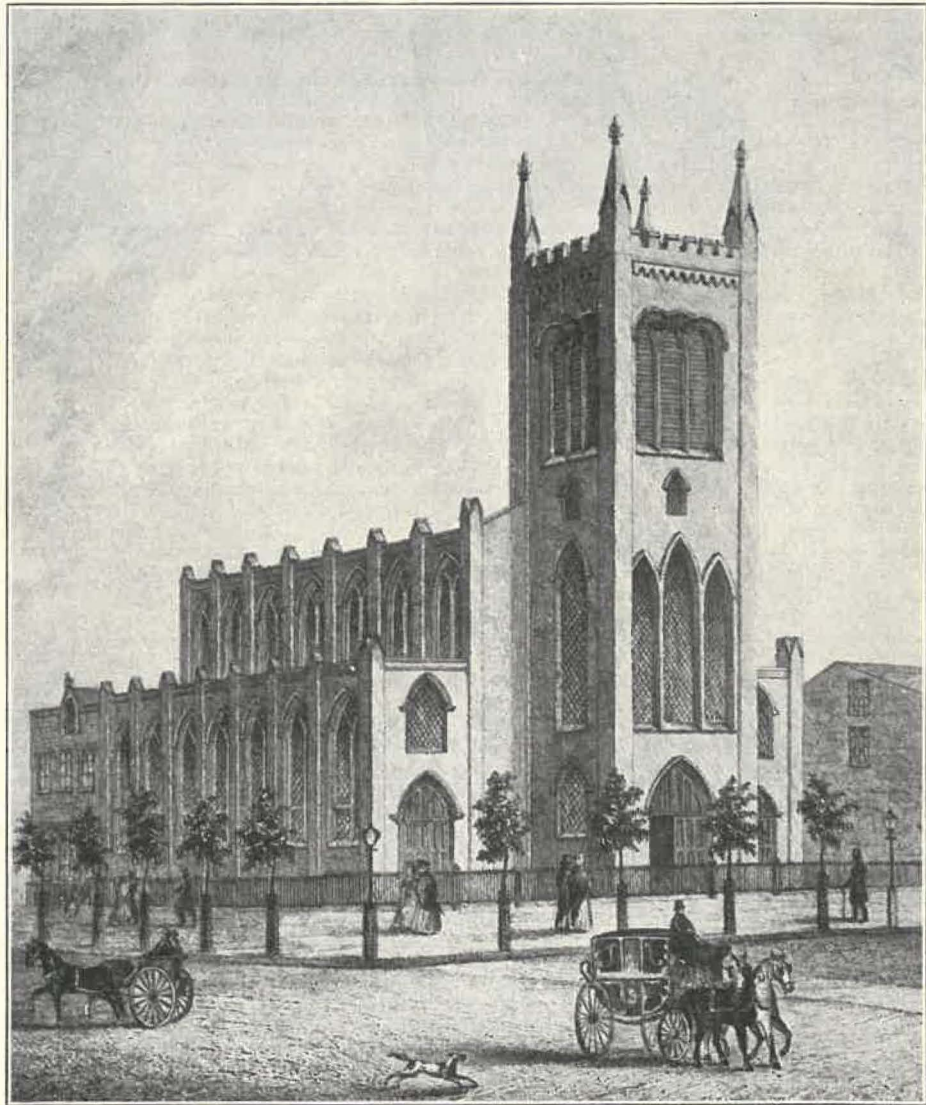
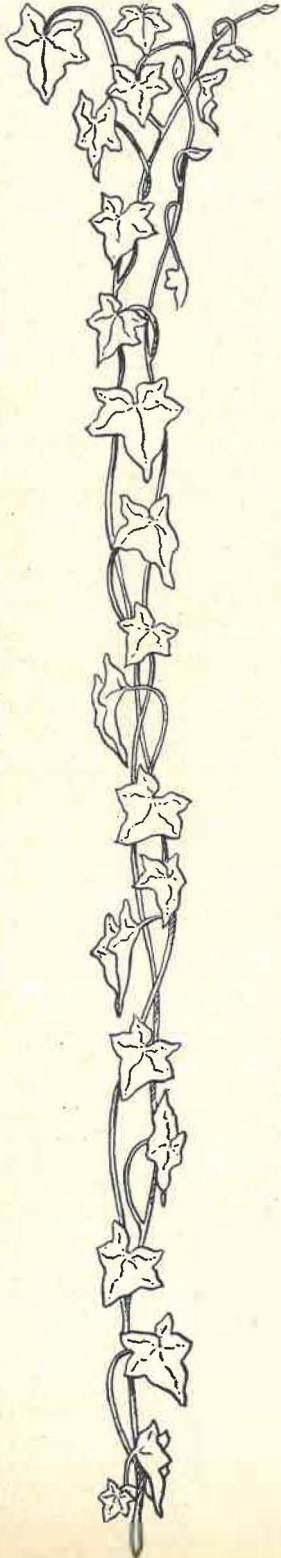


November 13, 1940



The Living Church



CHURCH OF THE ASCENSION, NEW YORK

For 100 years, the Church of the Ascension has appeared much like this 1859 picture of the exterior. It has one of the loveliest interiors in all New York.

(See *Historical*.)

Baptists in Virginia

TO THE EDITOR: At the request of persons who have read the book *See These Banners Go* by Frank Mead, which is being widely used in our study classes as collateral reading, I must protest against certain statements about the Episcopal Church which are so utterly untrue as to be a serious blot upon an otherwise interestingly written book.

On page 115, in a chapter on the Baptists, Mr. Mead says: "They (*i.e.* the Baptists) entered Virginia in force in 1714, to run immediately afoul of grim opposition by the Episcopalians. The assault on them by the Established Church of the South is the blackest blot on the record of any Church in America, and the most inexcusable in all Colonial history. From the granting of the original charter of 1606 which compelled worship according to the rites and doctrines of the Church of England, through the awful laws of Berkeley to the hour of the meeting of the first conference, the Baptists were hounded from one jail to the next, dragged from whipping post to dungeon without rest or respite."

Against this statement of Mr. Mead, I set the following extract from Robert B. Semple's *History of the Rise and Progress of the Baptists in Virginia*, which was first published in 1810 and is looked on by the Baptists as the most authoritative account of their beginnings in Virginia. On page 29 of the revised edition of 1894, in writing of the persecution (so-called) of the Baptist preachers, he says: "The first instance of actual imprisonment, we believe, that ever took place in Virginia was in the county of Spotsylvania. On the 4th of June, 1768, John Waller, Lewis Craig, James Childs, etc., were seized by the sheriff." The account continues that they were tried in county court two days later, and sent to jail where they stayed until released after 43 days imprisonment.

There is a decided conflict between Mr. Mead and this Baptist historian; a period of 54 years in which Mead says the Baptists were hounded from one jail to another and Semple says there was no imprisonment.

Again, on page 116, Mr. Mead draws a lurid picture of the trial of the Baptist preachers in Spotsylvania County. He writes as follows: "Fifty miles away a young Scotch-American lawyer named Patrick Henry (a good Episcopalian) heard of it, turned red to the roots of his hair, saddled his horse and galloped into town. Waving the indictment above his head in a fury wilder than that of the prosecuting attorney, he roared; 'For preaching the Gospel of God.



PRIVATE COMMUNION SET: *Visiting an antique shop recently, Mrs. H. Belin duPont found this silver chalice and paten which had been presented to the first rector of the Cathedral Church of St. John in Wilmington, Del., by an early member of the Du Pont family.*

Great God!!! Great God!!! Great God!!!
The preachers were acquitted."

Over against this exciting picture let me set another extract from Semple's *History*, page 32, a footnote by the reviser: "It has been believed in some quarters that Patrick Henry represented these imprisoned preachers before the court and pleaded for their release, and the speech made by him in their defense has been published and widely circulated. There is, however, no historical ground for this belief, and the speech accredited to Henry has been shown to be wholly apocryphal. It is the production of Rev. J. M. Peck, and 'what he supposed Patrick Henry might have said.'"

There are many other minor misstatements of fact in this chapter on the Baptists in Virginia, but the above extracts would seem sufficient to prove the unfairness of the picture he draws. And yet this is being blazoned all over America as a true account, and being read in study classes of every denomination.

There can be no denying of the fact that the preachers of the "Separate Baptists" denomination which came into Virginia about 1760 suffered arrest and imprisonment by the civil authorities in a number of cases, and beatings, duckings, and other forms of ill-treatment in many cases, at the hands of mobs. The Church does not appear in the matter in any organized form at all. In some few recorded cases the minister of the parish prevented Baptist ministers from being arrested. On some few other cases the minister insisted upon the arrest. We have the records of every case as given by Baptists writers themselves. Upon this slim basis of facts provable from records, Mr. Mead shouts his charge of "the blackest blot on the record of any Church in America."

The Baptists who "entered in Virginia in force in 1714" was one little group in Isle of Wight County who in 1714 were organized into a Church by a Baptist minister. This group formed another in Surry County and very little is known of them. Certainly no record of "persecution or ill treatment" by the civil authority has come to light. In 1742 another group of Baptists came from Maryland into the Northern part of the Shenandoah Valley, which gradually developed into four congregations scattered through several counties, and known as the Ketocoin Association. In the case of these congregations also there is no known record of persecution or ill-treatment either by courts or mobs.

The reason is not far to seek. Like the Presbyterians, these "Regular" Baptists obeyed the law of the colony and registered with the county courts their preaching papers, and presented their credentials of ordination to the civil authority in order to receive license to officiate in the colony. After all, this was little more than was required of the Established Church. Every Anglican minister who came to Virginia had to present his credentials to the Governor, and the preaching places in every parish were a matter of record.

But the "Separate" Baptists who came about 1760 and over-ran the colony, refused point blank to obey either of these laws. They sent out ordained and unordained men who went everywhere preaching in homes or barns or by roadsides, wherever they could secure a crowd; and the civil authority arrested and jailed them when they refused to stop preaching. I admire their zeal; they are a most colorful episode in the history of the Great Revival in America. But it is grossly unfair to charge to the Anglican Church a suffering which came from either unruly mobs or the civil authority, and which they took as joyfully as did St. Paul the stripes and beatings he received.

There is a very definite reason why these "Separate" Baptists received a treatment from mobs and arrests by county courts which no other denomination of dissenters received throughout the whole 18th century. And that reason was the steadily increasing virulence with which their ministers and people attacked the worship of the Established Church and the character of both ministers and people. In 1767, William Green, a man of prominence in Orange County and a member of the Church, wrote a strong protest to Nathaniel Saunders, a Baptist preacher: "I know not whether the informations I have had are true or not; but if they are, worse could not be said of the pagans and idolaters who sacrificed their children to Moloch than has been said by some of your society concerning the Church and its members, the ministers not excepted. For my part I think men who will behave in such a manner cannot reasonably expect to be treated with common decency or respect; nor can they have the least pretensions to candour, modesty, or good manners."

Mr. Mead's book is written in easy, fluent style touching the highlights of the history of various Protestant denominations, as well as the Episcopal Church. He endeavors to present a vivid picture in broad outlines, ignoring the meticulous details of historic

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE OF THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

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LETTERS

record. I cannot think that he would intentionally present an untrue picture of any body of Christians; but in actual fact he has done so. In these days of stress, when old hatreds are dying out under the felt need of a common fellowship, it is exceedingly unfortunate that his book should be so marred. One can only hope that if his book should be issue in a new edition, he may be willing to revise these passages.

(Rev.) G. MACLAREN BRYDON.

Richmond, Va.

Collections of Bishop's Letters

TO THE EDITOR: Will you kindly permit me to ask your readers who possess collections of bishops' letters or who know of such collections to communicate with me as soon as convenient? I should like to know the full name and address of the owner or owning institution, the size of the collection, the name of the writer of the earliest letter, and (if possible) the source of most of the letters.

I am preparing a census of such collections in America and Canada for publication. The results of the inquiry will be of value to scholars and research historians of American Church history.

(Rev.) KENNETH W. CAMERON.

Raleigh, N. C.

Seminaries

TO THE EDITOR: I should like to answer Dr. Bell's letter, in THE LIVING CHURCH of September 11th, entitled Lady-Like Seminaries. I happen to have had the advantage of attending two seminaries, one not of our Church, the other very much of it.

Let us be frank: One was in uptown Manhattan, the other in the downtown part of the big city. Both are good seminaries, but the one had succumbed to the pressure of the many young men like the subject of Dr. Bell's letter, and had brought in extra courses, "gearing it to the present day." The result was an amazing amount of balderdash, taught by men whose thoughts of the present day were so intense that they seemed to be oblivious that the Church has a past.

But can anyone, going downtown to our own General Seminary and meeting its dean and its other faculty, not feel the strength of our Church in possessing men not geared to the present, but to all time? I do not know whether Dr. Bell's young theological Don Quixote "investigated" (to use his word) our General Seminary. But should he, or should he even deign to go there, he will find sanctity and holiness and consecration. And perhaps he will find that its faculty are, after all, pretty well geared to the present day.

(Rev.) WADE SAFFORD.

Kensington, Md.

TO THE EDITOR: The letter of the Rev. Dr. Bernard Iddings Bell in your issue of September 11th, incorporating another letter, merits a good deal of thought and attention as does almost anything that Dr. Bell has to say.

With no claim to being a specialist in anything, much less theological education, the present writer can at least claim to have had a good deal of experience in dealing with theological students. In the past 12 years I have had 12 theological students from various seminaries working under me during vacations, and also for some years past have been one of the examining chaplains of this diocese.

The seminary training, which is naturally almost wholly theoretical, varies a good deal in quality. Since the training must be of necessity be theoretical, it could hardly be expected

that the men should know much about parish administration, parish finances, dealing with a vestry, or pastoral work. But it is quite possible and very necessary that the candidate should have a long and thorough grounding in Christian dogma as related to life. The Christian of today must be able to give a reason for the faith that is in him and to translate that faith to a generation which is shot through with materialism and which is yet skeptical of its own idols. The Christian of 1940 ought to be dead sure where he stands and to be able to say so in no uncertain terms.

These men need to be taught to present that faith with all of the skill they are capable of developing, and that means the ability to preach and to talk so as to command hearing and respect. It is not their task to offer apologies, but to put the sceptic and the agnostic on the defensive. In passing it should be said that there is no excuse for the wretched speaking and reading so common in the Church.

The suggestion that the seminary course be lengthened to four years does not seem to have much merit. On the other hand, there is no reason why the theological training should have to conform to the pattern of the secular graduate school; the ministry is not just another learned profession, it is a vocation to the priesthood. The long three months vacation is unnecessary; two weeks at Christmas and four in the summer would be quite sufficient; the additional time would add at least another half year to the course.

As has been pointed out elsewhere, we have too many seminaries. There were 276 candidates for Holy Orders last year which means about 300 men in the seminaries: for the Church to maintain and support 10 semi-



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LETTERS

neries to care for this small number is wasteful and absurd. Allowing an average of six full time men on the faculties means that we are employing 60 men to train 300 students. Fewer schools would mean better libraries, better equipment, and better seminaries.

The young men now entering the ministry have most of them had good academic preparation; they are of excellent character and are quite in earnest. They deserve and are entitled to the best training that we can give them for a task which will demand the utmost of which they are capable. Train them to be efficient and aggressive soldiers of Jesus Christ. (Rev.) H. D. BULL.
Georgetown, S. C.

TO THE EDITOR: As a very recent seminary product I was naturally very much interested in Canon Bell's bright young man who is in search of rugged theological education. Since I have just gone through the mill at the Berkeley Divinity School in New Haven, Conn., I was quite startled to discover that the young man whose letter appeared in your September 11th issue has been unable to find a seminary which was not altogether "too polite and lady-like."

I cannot speak for other young men just out of seminary, but I do know that at Berkeley there was certainly none of the escapism and gentle preparation for "a respectable job as Episcopalian clergymen in a settled society which has been but is not and will not be again." Berkeley has a system of cooperative living that involves real physical work on the part of every man there. The whole program has many of the fine features of the Rule of St. Benedict with its balance of study and manual work. This communal type of life orientates men towards a more cooperative society.

As for contact with the world in general, Berkeley is connected with Yale University, and a constant stream of visitors working in the most diversified fields keeps the seminarians well aware of what is going on. We had many opportunities to learn just where and how to strike out with realism and foresight.

I know that other seminaries require practical summer training for their men such as is given in Cincinnati, at the City Mission Society in New York, and elsewhere. And Berkeley required such training of us.

No, I have not been aware of anything ladylike or superficial at Berkeley. I am sure that other young men will want to speak up on this issue, and they should be given the chance in these columns. If some critics of theological education who think that they are tough-minded realists will pay Berkeley a visit this winter I know that there is still plenty of wood to be chopped up there, some electrical work and painting they might want to do, as well as some sociology at which to work. (Rev.) PAUL v.K. THOMSON.
Maywood, N. J.

TO THE EDITOR: Your issue of September 11th contained a letter from the Rev. Dr. Bernard Iddings Bell quoting a young man who has just entered a seminary. The claim is made by the young man that our seminaries are now intent on preparing men to lead a nice life in a condition of society which does not now exist.

I hesitate to join issue with one who probably knows far more than I know about the life of seminarians in general and the conduct of our many seminaries. My closer contact has only been with students from a few of our Eastern seminaries. But I never knew of a time when the seminarian had a life of ease even in summer. I have been told that most, if not all of them, aid in parishes or

missions during their entire course and are obliged to take duty of this nature through the summer. They have given valuable help in this diocese.

While in charge of the Central Maine Mission for over 10 years, I had seven seminarians or deacons within that period as summer helpers. Not one of these men was expecting a nice, easy, lady-like life, not one of them had found such conditions in the seminary, and not one of them had such an experience in this field. . . .

Among the seminarians who served here in earlier years were the Rev. Messrs. Kenneth L. Viall, SSJE, A. Edward Scott, Richard A. D. Beaty, Henry Mattocks; the Rev. Dr. Allen G. Whittemore; and others, presumably representative seminarians in their day. The standard seems not to have been lowered. (Rev.) FRANCIS A. RANSOM.
Rumford, Me.

Second Gospel

TO THE EDITOR: As just an ordinary every-day Catholic layman, I "view with alarm" the increasing tendency in many of our churches to make the so-called "Second Gospel" a sort of appanage to the Sacred Liturgy as clearly set forth in our Book of Common Prayer: joined in by the congregation, standing while the celebrant reads the Gospel aloud as though it were an integral part of the Mass.

Now, Sir, unless my early training in such matters has been in vain, I have been taught that the Second Gospel is essentially the priest's private act of thanksgiving after the Mass is over, having been concluded of course with the Benediction; and is said by him properly *sotto voce*. There is therefore, it would seem, no more reason for the congregation's taking an active part in this private devotion any more than for their taking an active part in the priest's private preparation before the Mass.

The point raised may not be of much importance one way or the other; but usages like this are of necessity either right or wrong, and if incorrect, they should be abandoned. And so I should like you, Mr. Editor, or some one of your learned readers, to set me straight if my point is not well taken.
Scarborough, Me. J. HARTLEY MERRICK.

CLID

TO THE EDITOR: Sniping at the CLID is found an agreeable pastime by conservatives at every General Convention. Though often at odds with its pronouncements, in spite of being a member, I burn to take up the cudgels in its behalf.

Whether the organization and its executive secretary are Communists or not, they are a part of the Episcopal Church. As such, they have a right to speak their minds, whether that speaking appeals to or shocks other minds in the Church. Every minority in a democracy has the right, if not the obligation, to make its views known.

Secondly, the CLID represents a body of thought in this country with which we must all deal in one way or another. Where we think it expresses a true following of our Lord, even we conservatives are constrained to agree; where it departs from that path, perhaps we might find a better road. . . .

If the Episcopal Church is to maintain that richness and breadth of outlook that make Churchmen of many different stripes feel at home within her walls, let her offer free expression to all her members, measuring the value of that expression not by personal prejudice but by the result of honest study of the Gospels. ROSE PHELPS.
New York.

The Living Church

NATIONAL

FORWARD MOVEMENT

Aid for British Missions to be First Step

Transmitting General Convention's call to "Go Forward in Service," the Presiding Bishop recently addressed a letter to all clergy in the Church asking them to respond to "the task of changing the evil world"; he asked that aid for British missions be made the first step in the new Forward Movement and that the "Go Forward" spirit be injected into the Every Member Canvass this fall.

"The General Convention has interpreted the signs of the present time as a call from God to His Church to Go Forward in Service," said Bishop Tucker. . . . "While the magnitude of the task . . . makes us realize that we are enlisting for a long campaign that will require careful planning and thorough preparation, yet we will ask eagerly: 'Is there not some immediate service that we can render?' Do we not find an answer to this question in the Every Member Canvass?"

Bishop Tucker inaugurates "The Presiding Bishop's Day" on November 10th, with a nation-wide message over the Columbia network at 10:00 A.M. EST, to renew the appeal which he made at General Convention in behalf of Church of England missions, and to urge clergy and laity to make a determined effort to advance in every phase of the Church's work at home and abroad for the next 10 years.

MRS. GLENN

Death Takes Former President of CMH, Family Welfare Association

Mrs. John M. Glenn, who has sometimes been called the Jane Addams of the Church, died on November 4th. The former president of the Church Mission of Help and of the Family Welfare Association of America was buried from Trinity Church, New York, on November 6th. Hundreds of prominent Church people crowded the church to pay tribute to the Church woman whose sympathy for the poor, friendless, and troubled was known throughout the country.

Mrs. Glenn was one of the founders of the International Migration Service and had been active in the Association of Volunteers. During the first World War, she was chairman of the home service section of the American Red Cross. In 1915 she was elected chairman of the national conference of social work. She also took a prominent part in the international conference of social work in Paris in 1928 and in Frankfurt in 1932. In addition to these worldwide activities, Mrs. Glenn was an active member of the Woman's Auxiliary.

She retired as president of the Family Welfare Association in 1936 after leading



MRS. GLENN: The "Jane Addams of the Church" died on November 4th.

the movement for 16 years. Her retirement as president of CMH came in 1937.

Soon after the announcement of Mrs. Glenn's retirement as president of CMH, the Rev. Don F. Fenn paid tribute to Mrs. Glenn which now, as well as then, well expressed the feelings of all members of the organization and of the Church. Dr. Fenn said:

"Mrs. Glenn has brought to CMH great distinction because she is herself distinguished. The organization has won the attention of the famous social service organizations of the country, just because Mrs. Glenn was at the head of it. She has brought great gifts of loving guidance and vision. When she has been honored by celebrated organizations and persons she has brought to CMH the tributes paid her.

And she has done all this because she is not interested in organizations but in human beings. Finally, she has been able to make her unique contribution because she has a unique understanding of our Lord's mind and life."

Editor's Comment

The common libel that the Episcopal Church is not interested in the poor and unfortunate, found living refutation in the life and service of Mrs. Glenn. To her, social work was a natural and necessary result of loyalty to Christ, and we join her host of friends of all walks of life in confident prayer that she may dwell among the blessed company of the saints in light.

LAYMEN'S LEAGUE

New Officers

The officers of the Laymen's League, nominated at Kansas City, Mo., during General Convention, have been appointed by the Presiding Bishop.

Eugene E. Thompson of Washington, president; Warren Kearny of New Orleans, executive vice-president and secretary; and Robert H. Gardiner of Boston, treasurer, were reelected.

Vice-presidents for provinces one to seven are: Tracy B. Lord, Thomas P. Rabbage, M. C. Schrader, Crawford Johnson jr., John J. Rowe, Lester C. Weisse, and W. C. O'Ferrall. The officers have been authorized to name a vice-president for the Eighth province.

Members of the executive committee, beside the officers, will be Randolph Bias, M. W. Bishop, J. A. Setze, L. E. Watt, W. R. Gignilliat, and B. H. Howard.

DR. DIBBLE

Noted Leader of Laymen Dies in Michigan

"To take his part in the redemption of society is not only the duty but the glorious privilege of every member of the Body of Christ. The words of the risen Lord, 'Go ye and spread the glad tidings,' were addressed not to the hierarchy only, but to

every baptized Christian. . . . The Church, that is to say every member of it, is concerned with Christian education, with Christian social relations, with personal and individual acts of mercy and charity, and above all, with religious example, guidance, and persuasion between man and man. . . ."

Penned a year before his death at the untimely age of 58, these words of Charles Lemuel Dibble, D.C.L., chancellor of the diocese of Western Michigan and a leader in national Church affairs, are an apt characterization of the pattern of his life.

Dr. Dibble, the son of a father of staunch Low Church conviction, was born in Marshall, Mich., November 30, 1881. He graduated from Cornell University in 1903, receiving the degree of Bachelor of Laws in 1906. Practising law in the city of Kalamazoo, he came under the influence of the Rev. B. F. P. Ivins, then rector of St. Luke's and now Bishop of Milwaukee. During these years Dr. Dibble developed a deep appreciation and wide knowledge of the Catholic faith which he spread in many ways.

His book, *A Grammar of Belief*, published by Morehouse Publishing Co. in 1922, was the result of a series of talks with students of a nearby college on the alleged conflict between science and religion. Acclaimed by college clergy, the book went into several editions.

Later Dr. Dibble contributed to the Layman's Library series a book, *When Half-Gods Go*, on the history of religions. The book was developed by Dr. Dibble in a church school course for high-school age boys and published by Morehouse in 1937.

Dr. Dibble received the degree of Doctor of Canon Law from Nashotah House in recognition of his contributions to Church law and his writings. He was a member of the House of Deputies from 1922 until his death, although illness prevented his attendance at the session in Kansas City.

A member of General Convention's Commission on relations of the General Church with the provinces, Dr. Dibble was active in the development of the provincial system. He was chancellor of the province of the Midwest, a member of the provincial executive committee and of the provincial court of review, as well as an influential member of the provincial synod.

The last few years of Dr. Dibble's life were devoted to fostering a new laymen's movement in the province of the Midwest, entitled Church Action. The quotation above was taken from the "prospectus" of the movement, which described a plan whereby laymen might make effective in community life the grace and power of the Holy Communion. When Dr. Dibble presented his plan to the synod of the province of the Midwest in the autumn of 1939, it met with enthusiastic support and a provincial commission on Church Action was set up.

Though his health had already begun to fail, he wrote hundreds of letters to clergy and laity throughout the Church, and under his leadership Church Action cells have been formed in carefully selected parishes in most of the dioceses of the Midwest.

In August of this year, he suffered a stroke at his summer home in Brewster,

Me. Returning to Kalamazoo, he remained in a critical condition until his death, October 30th. Bishop Ivins of Milwaukee came to take part in the burial services, which he and Bishop Whittemore of Western Michigan conducted November 2d in St. Luke's Church.

Dr. Dibble is survived by his wife, Louise Phillips Dibble, and three sons, Charles and William of Boston and Robert of Kalamazoo.

Editor's Comment

Charles Lemuel Dibble was a notable example of tireless and effective lay leadership in Church affairs. He will be greatly missed by Churchmen throughout the country as a friend and as an able ally in every good cause; but we are comforted in the knowledge that his prayers will continue to fortify his co-workers in the Church he loved and served so well. May the Lord God grant him eternal rest and may Light perpetual shine upon him.

NEGRO WORK

Racial Missionary District Plan Causes Impassioned Debate

BY ELIZABETH McCracken

One of the hardest of the perennial topics of debate in Church affairs is the question of a racial episcopate to strengthen the admittedly weak work of the Episcopal Church among members of the Colored race.

One proposal envisages the creation of a Colored missionary district to cover the same area as existing Southern dioceses. Negroes prominent in Church affairs have appeared in print on opposite sides of this question, as have White Churchmen interested in it. A year ago, the synod of the Province of Sewanee, following the recommendation of its commission on Negro work, voted to memorialize General Convention to create a Negro missionary jurisdiction out of the Negro congregations in four Southern dioceses.

The Joint Commission of General Convention on Negro Work, however, indicated its disapproval of the proposal, and appended to its report a request that action upon the memorial be deferred.

At the Kansas City Convention, after the presentation of the report of the Commission by Bishop Penick of North Carolina, the problem was brought to the floor of the House of Bishops in one of the most colorful and impassioned debates the house has ever heard.

THE COMMISSION'S PURPOSE

Bishop Barnwell of Georgia: "The Bishop of North Carolina refers in the report just read to the disagreement of the Southern Bishops on the creation of four Negro missionary districts, with their own bishops. It was voted by the Province of Sewanee after long consideration. The whole matter of the leadership of Colored work has held our attention for forty years. I feel that the Commission on Negro Work

has stepped far out of its province in recommending canonical changes.

"The purpose of the resolution creating this Commission was simply the extension of Negro work, but it did not give the Commission authority to tell Southern Bishops how to do their work. Such a right was not given to it. If you appointed a Commission on Indian Work, would its members tell the Western Bishops how to do Indian work? Would they also all be selected from the Atlantic sea-board?"

"The Commission on Negro Work has members who have told me that they knew nothing about Negro work. Bear in mind that no criticism is implied. But I do question the wisdom of forgetting that the resolution creating the Commission had no idea of giving the Commission power to formulate missionary policy. The Negro Commission does not understand Negro work. President Sills, for instance, told me that the only time he ever sees a Negro is at a meeting of this Commission. This Commission cannot tell us how to do Negro work.

"The only responsibility the National Council would take if we had four missionary districts, with Negro bishops, would be part of one bishop's salary. Negroes living in South Florida want a missionary district."

OPINION IN PENNSYLVANIA

Bishop Taitt of Pennsylvania: "I have 3,000 Negro communicants in my diocese, more than in any Southern diocese. They don't want segregation, which a racial episcopate would be. The late Bishop Reese of Georgia was opposed to it, because he loved the Colored people."

Bishop Darst of East Carolina: "The Bishop of Pennsylvania has referred to Bishop Reese as saying that he did not want a racial episcopate because he loved the Negro people. I have 17 Negro congregations in my diocese and I love them. But, because I believe in them, I want them to have a chance to exercise their gifts of leadership. I want them to have bishops who are not suffragans; I want them to have the same rights as other bishops. I ask this only for the South, not for Harlem nor Philadelphia."

Bishop Green of Mississippi: "I want to add just one thing. Why is there a difference between the number of communicants in Pennsylvania and some Southern dioceses? No man is more recognized and loved as a leader and friend by the Negroes than Bishop Bratton.* Yet in Mississippi we have no self-supporting Negro congregation. I asked a Negro priest why this was so, why so few Negroes sought the Episcopal Church and he said: 'Our representative Negro people do not seek the Episcopal Church because they do not find there opportunity for self-expression and self-government, as in the other Churches to which they belong.'

"I asked a Negro convocation recently to say what they thought of missionary districts with Negro bishops. These Negro priests were in favor of it, because of the opportunity it would give them to express

*Predecessor of Bishop Green as Bishop of Mississippi, retired in 1938.

themselves—they and their people. In our diocesan council, Negroes have the same rights as White people, but they never speak unless I ask them to. It would be resented if they took part in debate. We have got Negroes able to be good bishops."

At this point the Presiding Bishop said that the matter, being the subject of the resolution offered by the Commission on Negro Work at the end of its report, should go to the Committee on Constitution Canons before being debated further, since it involved a change in the Constitution. This reference was voted. The Committee brought in its report the next day and the debate was resumed.

Bishop Penick of North Carolina: "The first point I would make is that the Negroes do not want a racial episcopate. Not one syllable has ever been spoken by the Negroes of this Church in favor of a racial episcopate until yesterday, when a memorial from Negroes of South Florida, received by the Bishop of Florida two days before, was presented. Not one syllable was uttered in favor of a racial episcopate at the sixth conference of Church workers among Colored people; nor in the seventh conference, just over. They said *nothing* about it. There were 103 Negroes in Chicago in 1938 at the interracial conference, and not a single reference was made to a racial episcopate. You may plead that this is an argument of silence, but it was a very eloquent and significant silence.

"Who does want the racial episcopate? Not the Commission on Strategy and Policy; they all say: 'No.' Who does want it? A group of bishops of the Fourth Province who recently have become articulate on this subject. Three years ago these same bishops voted against it. In less than three years they have changed their minds. It would be precarious to change the Constitution on such a basis.

"I am opposed to it because it means segregation. We must work out together our common problems in the Church and in civil life. The Negro needs the White man, and the White man needs the Negro. Put in one dividing wedge, and a chasm will be the result. If this measure is passed,

it will sow seeds of schism and dissension." Bishop Demby, the retired Negro suffragan of Arkansas, at this point made a speech that will long be remembered by all who heard it. He said:

FIRST SPEECH IN 22 YEARS

"For 22 years I have been sitting in the House of Bishops, and this is the first time I have ever spoken. The problems brought before you have not concerned the Negroes. This problem does. If this is passed, it will be the greatest setback Negro work has ever had. I appeal not only for the Negroes in South Florida or the Fourth Province, but for the whole race.

"I am not against having Negro bishops. There is no reason why we should not have them in New York or Pennsylvania, or anywhere else. We need Negro bishops. Hundreds of the best Negroes are outside the Church. We hope to get them as communicants. There is great material for leadership. We want Negro bishops, but as suffragans, working with the help of White bishops. I feel that this Church of

The Living Past

The Fourteen Colored Bishops—Triumphant and Militant
of the Anglican Branch of the Catholic Church, representing
the Church of England and the Episcopal Church
in the United States of America

The Centenary of the Niger Missionary Expedition

1841 1941

THE RT. REV. JAMES F. WELLY, D. D.
THE FIRST NEGRO BISHOP OF WEST INDIES
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED MARCH 11, 1871

THE RT. REV. SAMUEL D. FRANCIS, D. D.
CONSECRATED BISHOP OF ALABAMA, 1845
LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. JAMES JOHNSON, D. D.
FIRST BISHOP OF WEST INDIES
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED MAY 14, 1871

THE RT. REV. EDWARD T. JENNEY, D. D.
BISHOP OF ALABAMA, 1845
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. THOMAS M. GARDNER, D. D.
BISHOP OF MISSISSIPPI, 1845
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. THOMAS C. JOHN, D. D.
FIRST BISHOP OF SOUTH CAROLINA
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. HENRY S. DELANY, D. D.
BISHOP OF SOUTH CAROLINA, 1845
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. ALFRED C. CANTERBURY
BISHOP OF SOUTH CAROLINA, 1845
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. SAMUEL A. CROWTHER, D. D.
THE FIRST AFRICAN BISHOP OF WEST INDIES
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. ALEXANDER B. AUSTIN, D. D.
FIRST BISHOP OF SOUTH CAROLINA
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. THOMAS R. C. JENNINGS, M. A., D. D.
BISHOP OF SOUTH CAROLINA, 1845
CONSECRATED IN LONDON, ENGLAND, 1845
L. S. S. BORN 1807, DIED FEBRUARY 1, 1877

THE RT. REV. ALFRED C. CANTERBURY
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CONSECRATED IN LONDON, ENGLAND, 1845
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THE MISSIONARY MOVEMENT
OF THE EPISCOPAL CHURCH
AND OF HARRIS' TRAPEZ
540 BRANFORD AVENUE, BRONX, N. Y.

100 YEARS OF COLORED BISHOPS: This pictorial summary of the Negro episcopate in the Anglican communion was presented to the Presiding Bishop at General Convention. A copy was also presented to the Primate of All Canada. The pictures were

compiled by the Rev. Egbert A. Craig of Brooklyn N. Y., with the cooperation of the Rev. Canon J. T. R. Rea of Georgetown, British Guiana. Fr. Craig has additional copies of the picture for sale to interested persons.

ours, if it makes this change from Negro suffragans to Negro missionary bishops, will deal the greatest blow Negro work in this Church has ever had."

"WE WANT NO FENCE"

Bishop Littell of Honolulu: "I am not going over the boundaries, but can speak only for Honolulu. It would be hard for me to go back and say that we are going to have a racial episcopate. It means a fence, which is bad. We want no fence over which the White people will toss bouquets to the Negroes and say: 'You stay there and we will stay here. God bless you!' You cannot set back the clock to what used to exist. We stand for Christian brotherhood."

Bishop Bland Mitchell of Arkansas: "This is the second time I have addressed this House in three years. I second all that the Bishop of North Carolina and Bishop Demby have said. Twenty-four years ago this same question came before General Convention. The then Bishop of Arkansas spoke for it. Then the Negro episcopate, in the shape of suffragans, came in. Let me cite some actual facts.

"When the diocese of Arkansas elected Bishop Demby suffragan, he had all the rights and duties you are talking about. We have had the racial episcopate. Bishop Demby has been to all intents and purposes a missionary bishop, even his salary being paid by the National Council. Every item of support comes from the National Council. When salaries were cut, Bishop Demby couldn't do anything about it.

"You will say there was one difference: he has no vote in the House of Bishops. But the racial episcopate would mean *two* Houses of Bishops."

Bishop Carpenter of Alabama: "I just want to say a hearty 'Amen' to all that the Bishop of North Carolina, Bishop Demby, and the Bishop of Arkansas have said. I am in the Fourth Province."

"NEGRO EPISCOPAL CHURCH"

Bishop Thomas of South Carolina: "The Negro question can always get a speech. More than 20 years ago this question came up in our diocesan convention. Negro work was studied for the next three or four years. Then we concluded that the racial episcopate would be a mistake. I think this for many reasons. I will give two. First, there would be overlapping authority, which would make difficulties. There would be two Churches: one White, the other Negro. The second reason is that there is a growing and decided increase in the feeling of White people that we are one in our Christian fellowship. The racial episcopate would break this in two and make a cleavage that would be long in closing. The Negro Episcopal Church would become distinct from the Protestant Episcopal Church."

Bishop Burton, suffragan of Haiti: "I presume to speak only because I am bishop in a diocese in the Negro South. Our congregations are *all* Negroes. There is no racial line at all, not even a Jim Crow line against White people. It would be a great blow to Christian work in Haiti if any such racial Church were set up. The Church is, and *should be*, above race or

color. I beg that this resolution be defeated, or the first thing you know you will have an African Episcopal Church."

Bishop Darst of East Carolina: "I hoped the Bishop of Georgia might be here before we entered upon this discussion, since he presented the resolution. You see the South is not as 'solid' as politicians say. This is the first time in long years that the Bishop of North Carolina and I have not been on the same side.

"We on that other side feel that this would be a noble experiment. Suffragans have had no authority. I used to send Bishop Delany, my Negro suffragan; but people would want *me* to come, saying they wanted 'the voice of authority.' We who want this go down to defeat, we who are in favor of the racial episcopate. But we still say that we think it would be a noble experiment."

Bishop Gribbin of Western North Carolina: "The Southern bishops are dissatisfied with results under the suffragan method. This plan of the racial episcopate does have many Negroes in favor of it. Let us give this house a chance to think it over. If we adopted this resolution, it would be six years before it could go into effect."

HUMILIATION UNDER SUFFRAGAN PLAN

Bishop Maxon of Tennessee, with vigor: "Somebody ought to tell the *whole* truth. I don't know much about Negro work, but I know something. I regret to disagree with Bishop Demby. He did not speak of the humiliation which the suffragan system had brought upon him. When the diocese of Arkansas met to elect a bishop, Bishop Demby was not allowed to take part in a Communion Service with the rest of us. He had to go into a cellar with the Negroes. When salary cuts came, he had too little to live on. If ever Negro work is to become a part of this Church, we should have Negro bishops, and Negro deputies in the House of Deputies, to speak for Negro work.

"This new plan is not perfect, but there is no suggestion in it of schism. Give us a chance to think it over. There are only three Negro congregations in Arkansas, which is a great Negro state. This question was first brought before General Convention by your reverend father, Sir [turning to the Presiding Bishop] and Bishop Bratton, the father of this movement, was present."

Bishop Bland Mitchell of Arkansas: "The situation at the diocesan convention to which the Bishop of Tennessee referred was in a parish where the bishop could not control matters. There was no Bishop of Arkansas, and one was being elected. Bishop Demby read the Epistle at my consecration."

Bishop Taitt of Pennsylvania sent the House of Bishops into gales of laughter by his next speech:

"This discussion gives the impression that the Negroes are discontented. I saw a sign on a milk-wagon the other day: 'Milk from contented cows.' That is what I want to give. Negroes take part in all our ceremonies. The Pennsylvania Negroes don't want any change; they are contented."

Bishop Barnwell came into the House of Bishops shortly after the speech of Bishop Darst, quoted above. He arose at this point to say:

"First of all, I want to say that the Negro should be given a chance to participate to the fullest extent. We in the South are trying to get away from segregation. The Negro in the South *is* segregated. It hurts me to see what the Negroes have to do. I cannot have any meeting including Negroes where I can serve a meal. 'Why, in God's Name, can't we be together?' Negroes ask me that at such times. I have to say: 'Because there is no place in Savannah where Negroes and White people can meet together.' We can never elect them to the standing committee, nor as deputies. They must sit back at the diocesan convention and they must wait until the White people have come up at the Holy Communion. Those conditions are not going to be changed soon. But the present situation is disgraceful. Integration is not possible. We have segregation, and we must act in view of that fact. You've got three years to think about this; three more to wait before the measure can be ratified. Then, you've got to get the consent of the dioceses. Let us try it. If it shouldn't be needed after a time, we could give it up. We ask for the Negro episcopate *until* our Black and our White sheep *can* walk along together to the fold."

Bishop Oldham of Albany: "I am convinced that the racial episcopate would be dangerous."

The vote was then taken, with the result of 37 ayes and 54 noes. The Southern bishops who favored the resolution were greatly disappointed by its failure to pass.

PENSION FUND

Church Hymnal Corporation to Issue Stowe's Clerical Directory

Stowe's Clerical Directory, issued within a few months after each session of General Convention, will be published in the future by the Church Hymnal Corporation, a subsidiary of the Church Pension Fund.

The directory is the successor to *Lloyd's Clerical Directory*, which was first published by the Rev. Frederic E. J. Lloyd in 1898. About 25 years ago the rights to that publication were purchased by the Rev. Andrew D. Stowe, who prepared the three issues through 1924. Since his death in 1925, his daughter, Mrs. Grace Stowe Fish, has performed this unique service to the Church.

When Mrs. Fish recently decided to retire from this work, she approached the trustees of the Church Pension Fund in the belief that the service could in the future best be rendered by an official organization of the Church having the facilities for a project of this sort. Much of the information required for the directory is already contained in the files of the Fund.

The editors of the directory will still be dependent upon the full coöperation of the clergy, however, in filling gaps in data. The biographical information in the directory will be like that in past issues.

ORPHANED MISSIONS

"Their Collapse Would Seriously Weaken the Whole Church"

Missions separated by the war from their parent churches in Germany, Denmark, Norway, Holland, Belgium, France, and Finland number 166, according to a recent report of the International Missionary Council. The total number of European missionaries in "orphaned" mission posts is estimated to be over 3,000. Fifty-four of the missions belong to Lutheran churches, and 112 to other Protestant groups.

The stranded missions have cut their normal budgets of \$4,500,000 in half by reducing salaries, suspending certain types of work, and appealing to their local Churchmen for increased support. Some of the missions have been drawing on reserve income that will keep them going until December; but most were left without any funds in hand.

The International Missionary Council has issued a plea to American Churches to help "maintain the front line of the missionary movement of the Churches throughout the world." The orphaned missions represent about one-seventh of the total missionary work of non-Roman Churches; and the Missionary Council has pointed out that the collapse of so large a part of the missionary enterprise "would seriously weaken the whole Church in its world-wide expansion."

EUROPEAN CHURCHES COÖPERATE

Reports to the International Missionary Council indicate that European Churches are striving to aid their Christian colleagues in distress. A report from Jerusalem, dated June 14th, stated that the German missionaries in Palestine, who had been allowed in a number of cases to carry on their own work, had contributed from their own humble resources to the work of the Danish missionaries stranded in Syria, whose needs they believed to be even greater than their own.

The following extracts are from a letter from Prof. Knut B. Westman, dated Upsala, Sweden, September 27th: "In Sweden the exchange regulations were very rigid in the first and second quarter of 1940 so that the societies could only send out one half of the regular budget. But now the rules are better, and for the third quarter the normal sums could be sent out. For the present Swedish societies are therefore not in need of assistance from abroad. Income in the homeland has continued to be fairly normal. . . . We are doing something out in the fields to help neighbor missions in distress." The Leipzig Mission in India is among those which are being aided.

From Denmark a letter dated October 3d, contained stirring paragraphs that testify to the strong missionary spirit that the churches there continue to manifest: "We are not allowed to send any money to the mission field. We are glad to know that the International Missionary Council and the Lutheran Council are willing to assist our missions just as they have helped

German missions and other missions. We have understood that some of our missions have received help from several friends, but we do not know anything about how they are getting on economically. Of course we are collecting money as usual.

"The home work is continued as usual. There are great difficulties also for the home work in the present situation; it is not easy to arrange meetings, especially large meetings. But, in spite of all, are our congregations faithful to their duty; they bring great sacrifices. We are trusting in God! His Kingdom come!"

ENGLAND

British Government May Resume Overseas Evacuation in Spring

Back in his New York offices after an airplane visit to England, Eric H. Biddle, executive director of the United States Committee for the Care of European Children, stated on November 2d that the British government may permit the evacuation of British children to Canada and the United States to be resumed in spring.

"The government in London made clear," he explained, "that the evacuation scheme had only been suspended, not abandoned, and that its resumption next spring would depend upon conditions then obtaining. There are three important factors that will probably bring about its resumption.

"First, there is general approval in the United Kingdom of the program for the evacuation of as many children as possible, providing they are well below military age. Earlier considerations, such as the possibility that the evacuation might give the appearance of retreat and threaten morale, have evaporated. In view of widespread air attacks on all industrial cities and the necessity for using residence facilities in the country for the billeting of troops, evacuation possibilities are severely restricted.

"Second, the British newspapers and magazines printed many letters from the children and photographs showing the reception and attention that the young evacuees were receiving in this country. Americans' wholehearted welcome has deeply touched parents, relatives and the general public. It strengthens the bonds that should bind the two countries together in the reconstruction to follow the war.

"Third, the pressure from parents to permit the evacuation program to be resumed as soon as shipping conditions warrant is already making itself felt. Some of the parents who lost their children when the *City of Benares* was torpedoed wrote to the government urging that the evacuation scheme be continued.

Mr. Biddle said that a small staff is being kept on duty at New York headquarters to aid evacuated children who arrive on regular passenger ships. The 177 local committees in the United States, he said, will continue to accept affidavits from persons willing to care for refugee children for the duration of the war. London headquarters will also remain open.

The committee is now responsible for 1,000 children who have come to this country under its auspices. Three thousand other children have arrived independently.

"No Irreparable Damage"

Westminster Abbey and St. Paul's Cathedral are among the numerous London churches damaged in the air battle which has raged over the metropolis during the past months. In neither case has the injury been irreparable.

Windows of the abbey were damaged by bomb fragments, and the roof of the cathedral was pierced by a bomb which demolished the high altar, but the main fabric of both buildings was sturdy enough to withstand the shock.

Pope Pius XII recently sent a message to King George VI and Queen Elizabeth, congratulating them on their escape when bombs dropped during a daylight raid damaged Buckingham Palace, their Majesties' chief residence.

JAPAN

Canadian Missionaries to Leave

The general secretary of the Missionary Society of the Church of England in Canada has announced that the missionaries of that society will be withdrawn from Japan next April. Missionaries now on furlough in Canada will not return to their fields. All the properties of the Canadian Church will be transferred to the diocese of Mid-Japan of which Bishop Sasaki is the head.

No specific reasons have been announced by the secretary for withdrawal, save the statement that "changes in circumstances" have ended the usefulness of the work which the society has been doing in that country.

No reports of similar action by other Churches have been released by Religious News Service. Only recently the Southern Baptist mission board announced that it would not withdraw from Japan, but has instead voted \$35,109 for its missionary work in that country.

HOLLAND

Interfaith Appeal for Day of Religious Study

A move believed to be unprecedented in the annals of Protestant-Catholic-Jewish coöperation occurred when representatives of the three faiths convinced municipal authorities that all schools in the Hague, Holland, should be closed for one day a week—that day to be devoted to religious education.

Blackout restrictions, it was said, had prevented many Church groups from holding evening classes. As a result the Churches agreed to make a joint appeal to the city authorities for a specific day-time period.

WORLD COUNCIL

69 Communion Members

The World Council has been able to keep the lines of communication open between Churches in the warring nations and is the only link with the outside world that many of these Churches have, Dr. Henry Smith Leiper, American executive secretary of the Universal Christian Council, stated at a recent meeting of the American section of the Council's provisional committee.

War conditions, said Dr. Leiper, make it inevitable that the first Assembly of the World Council, scheduled for 1941 in the United States, should be indefinitely postponed. A meeting of the North American provisional committee, however, has been projected for 1941. It is expected that the suggestion of the Canadian members of the committee that the gathering be held in Canada, will be accepted.

With the recent enrolment of the Episcopal Church and the Five Years Meeting of Friends (Quaker), the membership roster of the World Council lists 69 communions in every part of the world. Twenty-four Churches in North America are now represented.

ARMY CHAPLAINS

Clergymen Invited to Go to School

Clergymen of all Churches interested in the advancement of religion in the expanded Army of the United States have been invited to attend the fifth annual Sixth Corps Area Chaplains' School scheduled to meet at the U. S. Post Office Building in Chicago from November 12th to 14th.

It was estimated that nearly 400 clergymen from Illinois, Michigan, and Wisconsin, including Regular Army, Reserve, National Guard, and CCC chaplains, would attend the sessions. All Churches have been invited to send representatives.

The school is being directed by Capt. R. R. Bach, chaplain of the Sixth Corps Area.

BIBLES

Universal Bible Sunday

Universal Bible Sunday, which this year will be observed on December 8th, has in recent years become one of the popular observances of the Church year. It lays an emphasis upon an aspect of God's work that finds endorsement in every Church: All Christian groups use the Bible. For more than 20 years the American Bible Society has promoted the observance of Universal Bible Sunday as a natural expression of its basic concern to encourage the wider circulation of the Holy Scriptures.

December 8th was chosen as the date of the observance because the second Sunday in Advent has for some centuries been the

day set aside by the Church of England, the Episcopal Church, and other liturgical bodies for a consideration of the Bible itself. It has been found an acceptable date in Protestant Churches, because it follows the December Communion and is early enough to avoid conflict with the Christmas celebration.

This year the society mailed to every clergyman, carefully prepared materials to aid in the celebration. The principal item in the packet was a 12-page brochure bearing the title for the year, For the Healing of the Nations. It was written by Dr. T. Z. Koo of Shanghai, secretary of the World's Student Christian Federation, who recently toured the United States addressing student groups.

For Prisoners of War

There are 2,500,000 prisoners of war in Germany alone. Most of them are French, but there are also English, Polish, Moroccan, and smaller groups from other lands. Together with everyone else in Europe they face a frightful winter. Added to their miseries of cold and hunger and disease is the misery of idleness.

That the Scriptures may be placed in the hands of these war prisoners is one of the chief reasons for the American Bible Society's present emergency drive for \$150,000. The society is asking its present donors to make a special gift to this fund and to lay the matter before their friends. Gifts should be sent, marked "Emergency Fund," to the Treasurer, American Bible Society, Park Avenue and 57th Street, New York, N. Y.

FEDERAL COUNCIL

"We Have Neglected the Roots of Christianity"

Not many days before General Convention began in Kansas City, Mo., 9,000 persons attended the opening session in Kansas City of a National Christian Mission which will visit 22 major cities throughout the country during the next six months. The mission is being sponsored by the Federal Council of the Churches of Christ in America.

Welcoming the mission to Kansas City, the Very Rev. Dr. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, said that Churchmen have been inclined to pay "so much attention to the fruits of Christianity that they have neglected the roots."

Dr. Jesse M. Bader of New York, national director of the mission, explained the fourfold purpose of the mission. "Our aim is to revitalize the Church," he declared; "to reach the unreached (both those who have slipped away from the Churches and those who never belonged); to bridge the chasms between the Church and labor, the Church and educational groups, the Church and government, the Church and youth, the Church and busi-

ness; and to strengthen the spiritual foundations of our national life."

More than 150 ministers and laymen will take part in the mission, and an average of 30 speakers will participate at each scheduled stop. Included among the speakers who will travel throughout the country with the mission are Dr. E. Stanley Jones of India, Dr. Adolph Keller of Switzerland, and Miss Muriel Lester of England.

RADIO PROGRAMS

A Series by a Noted Presbyterian

Dr. William Hiram Foulkes, known to his listeners as "Homespun," will return to the NBC networks for his sixth consecutive year of devotional addresses, beginning on November 6th. The programs, to be produced in cooperation with the Federal Council of the Churches of Christ in America, will be heard weekly at 1:30 P.M., EST, over the Blue Network.

Pastor of the Old First Presbyterian Church, Newark, N. J., Dr. Foulkes was at one time moderator of the Presbyterian Church in this country.

ROMAN CATHOLICS

Sixty Join in Urging America to Aid Britain

Sixty Roman Catholics, clergymen and lay people, recently issued a statement urging America to send all possible help to Great Britain and denouncing Hitlerism as "the denial of God, of all that makes life worthwhile for Christian peoples, and the rejection of every spiritual and moral restraint." The signatories were prominent in secular life, but they included no archbishops and only two bishops in their number.

Among the signatories were Bishops Robert E. Lucey of Amarillo, Tex., and Edwin V. O'Hara of Kansas City, Mo.; Michael Williams, former editor of *Commonweal*; Matthew Woll, vice-president of the American Federation of Labor; Dr. George N. Shuster, president of Hunter College; Carleton J. H. Hayes, head of the history department of Columbia University and Mrs. Nicholas Murray Butler.

The statement charged that Hitlerism had convinced its followers that there is no other evil than interference with the accomplishment of its purpose. "Under this threat," the statement went on, none of the conflicts that have divided Western civilization should be permitted to obscure this transcendent issue.

"Whatever some of us may feel concerning the actions of England in the past, her defeat in the present war will mean the triumph of those who would usurp the things of God. . . . We must give all possible help to Great Britain in order that she may carry on the war to victory, lest we be left to face the dictators of Europe and Asia alone."

FIFTH AVENUE'S OLDEST CHURCH

The Ascension, New York, Famous as the First Church of the Open Door, Celebrates Its Centenary

BY FLORENCE A. VAN WYCK

The oldest church on one of the most famous streets in the world is celebrating its centenary on November 17th. This is the Church of the Ascension, on Fifth Avenue at Tenth Street, New York City. It is, at first glance, not a very imposing church, built of simple brown stone, with a rather squat, square tower, but it has one of the loveliest interiors in the city.

As a parish, the Church of the Ascension is more than a hundred years old. It was founded in 1827 when the young Manton Eastburn, later fourth Bishop of Massachusetts, was persuaded by his friends to resign from the church where he was assistant and organize his own parish. The French Huguenot *Eglise du Saint Esprit* on Pine Street, having at the time no rector, promptly invited Mr. Eastburn to take charge and bring with him his small congregation. There, on Easter Day, 1827, the parish held its first service of worship. A year later to the day, they proudly watched the laying of the cornerstone of their own church on Canal Street, just east of Broadway.

Ten years later the parish was again without a home—their church had burned to the ground, the marble font alone being saved. Not in the least discouraged, the vestry within a month boldly chose a site far uptown and began building again. The cornerstone of the new church was laid on March 19, 1840; the building was consecrated on November 5th of the following year.

For a hundred years this second Church of the Ascension has stood at the corner of Fifth Avenue and Tenth Street while New York has grown and surged around it. When it was first built it was surrounded by open fields and meadows, and the young people used to walk uptown of a Sunday afternoon to admire it. Today it is a downtown church. When it was first built there were three hundred parishioners; today there are close to two thousand.

DR. DONALD AND BEAUTY IN WORSHIP

The original interior of the Church of the Ascension was dark, almost somber, in keeping with the Puritan tradition of unadorned religion. In the latter half of the 19th century, however, public opinion began to change. The Puritan heritage of severity was softened, and beauty was conceded a place in the worship of the God who had, after all, created it. The Church of the Ascension, under the leadership of its fourth rector, the Rev. E. Winchester Donald, was one of the first churches to respond to this new spirit. Leading architects and artists were called in, and the present beautiful chancel resulted.

Under the direction of Stanford White, John LaFarge painted his great mural

masterpiece, *The Ascension of our Lord*, which dominates the whole interior. Royal Cortissoz says that this painting is "the greatest religious mural painting produced in our time, here or abroad. This picture is unmistakably of the long line of religious

to missionary enterprises and educational institutions, maintaining schools and chapels for the poor, and even clearing a block of tenements to replace them with modern buildings. In the year 1870 alone, \$68,000 had been spent for chapels, schools, hospitals, and direct relief to the poor. It did not seem in keeping with this outgoing spirit of brotherhood that outsiders were seldom able to worship in the church because the pews were owned or rented by parishioners. Dr. Grant accepted the call



LA FARGE CHANCEL: *It marked an advance toward beauty in worship.*

masterpieces which have come down to us in European art. It has the same dignity, the same elevation. But only LaFarge could have given it its soul." Beneath the painting are two angels beautifully sculptured by Louis Saint-Gaudens. On either side of the aredosis is a kneeling angel done in mosaic by Maitland Armstrong.

DR. GRANT AND FREE PEWS

Into this setting of physical beauty the fifth rector, the Rev. Percy Stickney Grant, understandingly brought a certain spiritual harmony which was lacking. The Church of the Ascension was a rich, fashionable parish. True, from its earliest years, it had felt its social responsibilities very keenly, making amazingly large contributions

to the parish only on the condition that the church be henceforth a church of free pews. This was in 1893, when for an Episcopal church such a step was bold indeed.

Dr. Grant understood the social application of the Gospel as did few clergymen in his time. Under his leadership, the Church of the Ascension plunged into social service work before the term for it was invented. Organization after organization sprang up until there were *fifty-one* separate groups working at "home extension." The parish house throbbed with activity, and two missions in congested slum areas housed the overflow. There were classes in art, in singing, in parliamentary law, in history and current events, in car-

(Continued on page 15)

“Those Who Come Back”

DR. BERNARD IDDINGS BELL has an interesting article in the *Atlantic Monthly* about “Those Who Come Back,” by which he means the intellectual people who of late have been returning to religion. Among them he lists Alfred Noyes, Middleton Murry, T. S. Eliot, Dorothy Sayers, Elliott Coleman, Ross Hoffman, Arnold Lunn, Aldous Huxley, Gilbert Chesterton, Jacques Maritain, Henry A. Wallace, Ralph Adams Cram, William Orton, Sheila Kaye-Smith, Paul Elmer More, and Heywood Broun—a really notable roster, though far from complete.

But Dr. Bell’s main thesis is an interesting and significant one. It is true that thoughtful men—scholars, statesmen, business and professional leaders—are turning to religion in increasing numbers these days. Bishop Hudson spoke of the growing realization in England that the answer to Hitlerism is not to be found alone in the appeal to arms but in a return to religion. As he put it, the only adequate answer is a missionary one.

Dr. Bell attempts to analyze the reasoning of those who have come back. What has attracted them to the Church, and what in its popular presentation of the Faith has tended to repel them?

Two elements, he notes, have been generally found hazards to be surmounted rather than aids. They are “the hearty fellowship of the usual congregation—its social good times, its friendly handshakes and welcoming smiles,” and also “the beating of the big bass drum on behalf of denominational enterprises.”

It is to be doubted whether Dr. Bell had the Episcopal Church in mind when he listed the first of these objections. If he did he must have had his tongue in his cheek, for “hearty fellowship” is hardly an apt description of the average congregation of this Church, especially in the East. It is sometimes true that a stranger’s first appearance in church is the signal for a vigorous attempt to get him into the men’s club and his wife into the Auxiliary sewing circle; but more often it is true that he has to be rather persistent in his Church attendance before anyone except the rector notices that he is there. The same is true of “the beating of the big bass drum on behalf of denominational enterprises,” which is hardly characteristic of the Episcopal Church. Perhaps it would be better if there were just a bit more of it.

Yet it is significant that most of the men whom Dr. Bell lists have found their satisfaction not in the fellowship of Protestantism but in the Catholic faith, as manifested either in its Anglican or its Roman form. The man who approaches religion through the intellectual process and who seeks a faith that will combine authority with freedom and give him a firm foundation on which to build rarely finds satisfaction in the denials and contradictions of Protestantism. He cannot be satisfied with half-truths; he will take his Christianity straight or leave it alone.

Two other factors Dr. Bell notes as failing to attract the intellectual man to “organized religion”—which he rightly observes is often “too patently organized and too timidly religious.” One of these is the uninspired preaching of the average clergyman; the other is the mixture of social, political, and

economic ideas that is often put forth as the “social gospel.”

Curiously enough, these two factors are also the main ones given by Channing Pollock in a thoughtful article published recently in the *American Mercury* and in the *Reader’s Digest*, in which he tells why he does not go to church. Mr. Pollock is a man of deep religious and spiritual capacity, as anyone who has read or seen his play, *The Fool*, must admit. He has, by his own confession, “occupied the pulpit” in many kinds of churches; yet he does not go to church regularly, largely for these two reasons. But true religious guidance and inspiration can hardly be given in terms of “occupying the pulpit”—perhaps Mr. Pollock is asking the impossible.

What, then, does draw back to religion men of intelligence who begin by viewing the Church from without? Dr. Bell replies: “The thing which leads to a renewed religion seems almost always to be a desire to be freed from intolerable pressure, not a pressure exerted by external circumstance, but rather one arising from interior maladjustment. . . . Those whose religion has been for a long time merely conventional, or dormant, or even something flatly to be rejected, turn to the God of their fathers, asking for rescue from a thralldom to this world, hoping for salvation. They are usually little concerned with being delivered from a hell which may be awaiting them after they are dead; rather, they seek to escape an inner damnation here and now.”

Dr. Bell is doubtless right—so far as he goes. Religion may be and often is an escape. That is not always a fault; for while escape is usually considered as a retreat from reality into the world of unreality, it may also be a retreat from the world of unreality into that of reality. We need the right kind of escape, just as a steam engine needs a safety valve. In a world of unreal values it is tremendously important to have access to the Reality which is beyond time and space.

BUT the Catholic Faith is far more than a means of escape. Surely its positive values are more of a factor in attracting the scholar and the intellectual than are its negative factors. In the historic Christian faith alone are to be found answers to the questions that have always been uppermost in men’s minds—answers tested by 2,000 years of experience and found fully equal to the test.

Dr. Bell enumerates the reasons of four groups of thoughtful persons who find satisfaction in the Church:

(1) “Those who seek to escape lack of a sense of meaning, such as commonly results from too close an absorption in scientific pursuits.”

(2) “Those who return to religion to escape the pressure of possessions.”

(3) “Those who resume the practice of religion in a revolt against the tyranny of force.”

(4) Those who seek religion through “a desire thereby to escape the pressure of self-consciousness.”

To these we would add a fifth and more positive reason, which we believe to be at the root of all sincere conversion—the longing to be in harmony with the underlying plan of the universe; to find the Personality behind its mechanism; to give meaning to life by orienting it toward God, in whom alone is

to be found the reality and purpose behind life's shifting scenes.

We must perforce live in a world of hatred and greed, of rivalry and strife, of battle, murder, and sudden death. These things are destructive. They cannot build anything of enduring value. If there is no God then this world has no purpose and our lives are in vain. There is then no sufficient reason, even for a relatively decent morality.

But God does exist and He has a purpose for mankind. The man of intellectual capacity and serious intent is perforce engaged in a constant quest for reality and purpose. Jesus Christ alone can give the only completely satisfying answer to that quest because it is the true answer. Reality and truth are one and inseparable and both of them are manifestations of the personality of God.

The Presiding Bishop

LOOKING back upon General Convention, 1940, we find that perhaps the most striking aspect of the business transacted is that unprecedented power was given to the Presiding Bishop, to be used at his discretion. One comment passed around during the Convention was that the Presiding Bishop thought that he was being given all the tasks that others were not willing to work out. But it seems doubtful that he said such a thing, or that such is the case.

The reason for "letting St. George do it" appears to be that he has shown just that kind of leadership that is needed today. It is in large measure due to him and to his methods that the attitude toward "281" has changed from the hostility shown in 1934 and 1937 to the amiability of 1940, for he has "personalized" Church Missions House in its contacts with dioceses and parishes. The whole Church has the greatest confidence in Bishop Tucker.

It might appear to one who did not attend General Convention that the Convention had abdicated its legislative prerogatives in asking the Presiding Bishop to take personal charge of the Forward Movement, to take personal direction of relations with the British missionary societies, to take personal oversight of the missions in the Dominican Republic, and even to fix the place of meeting in 1943. But the spirit of the 1940 General Convention was not defeatist and abdicationist. Instead, there was the general, but usually unspoken, recognition that in these days genuine personal leadership is needed to guide the affairs of any great group of people. The authority for personal decision was given under the usual democratic methods of the Houses of Bishops and of Deputies. No one suggested that problems could not be coped with. All agreed that they can be coped with, but most satisfactorily by an authorized leader, with such help from organizations, boards, committees, or individuals as he might himself enlist.

Here is clearly indicated the contrast between the two types of leadership in the world today. Fascist and Nazi leadership is based upon the inability of the followers to make up their own minds. The people have felt frustrated, and if a powerful person appears, one who can arouse enthusiasm, he becomes the acclaimed leader. And to retain his power the leader takes to himself all power, leaving no room for representative government. Such leadership is tremendously efficient, and democratic people often wish they could find such efficiency.

How different is the leadership accorded to our Presiding Bishop! The representatives of our dioceses and missionary districts are fully aware of the difficulties of the times. They are not ready to quit. But they do realize that it is impossible

to call great groups of representatives together frequently in order to outline specific policies to meet the changing needs of quickly moving times. Therefore a leader is found—one who is responsive to the requirements of the whole group, who is truly representative, who has already proved that he can lead in the direction which is right; and to him leadership is not surrendered but constitutionally delegated.

The underlying difference is in the followers. We are not blind, groping folk who do not know where to turn; rather we are aware of the world crisis and require a leader who will guide wisely. Good leadership depends upon good follower-ship. The Church has put great responsibility upon the Presiding Bishop; great responsibility rests also upon every member of the Church. We have not abdicated, we have delegated power and authority. It is the task of every member of the Church to show the same devotion to the work of the Kingdom that we have required of our Presiding Bishop.

The Wayside Hymnal

ONCE more the Forward Movement Commission has given the Church a piece of literature that will endure for many years. Eagerly awaited by all who knew it was in preparation, *The Wayside Hymnal* was published shortly before General Convention, and has already become widely used. In size and shape it is a companion to *Forward—day by day* and *Prayers New and Old*; indeed, it was originally to have been called *Hymns New and Old* to emphasize this companionship. Despite the fact that it consists of 128 pages and cover, the *Wayside Hymnal* is offered to the Church at the amazingly low price of 8 cts. a copy, and even this nominal price is reduced to 5 cts. a copy in quantities of 5 or more. For those who want a more pretentious gift edition there is one bound in genuine Morocco leather, boxed, at \$1.00 a copy. (Obtainable at prices indicated from the Forward Movement, 406 Sycamore Street, Cincinnati, Ohio.)

The Wayside Hymnal is not intended to supplant the regular Hymnal of the Church. It is rather for use at informal services, whether in church, in unconsecrated buildings, or in the open air, and is especially useful for summer conferences, young people's meetings, CCC camps, and those many occasions when an informal period of hymn singing is in order. The inclusion of a few prayers and the service of Compline makes it even more useful.

The *Wayside Hymnal* is especially timely because it may well be widely used in our expanding national defense program. There is nothing the least bit sectarian about it and it can readily be used by chaplains and others in the army and navy. It would make an ideal gift for the young man enlisting or drafted into the army, training for the air corps, or serving in the civilian conservation corps.

The *Wayside Hymnal* is also an excellent one for use in the home. Most of the hymns are the old familiar ones and the music is simple.

Of its convenient pocket size the editors say: "A little book can make its way where a bigger—and worthier—may not at first go. We have made our book small, for the child hand, for the pocket, the haversack, the dunnage bag, for the pillow; cheap enough for rough service and rough weather, for easy giving and sending."

We are glad the *Wayside Hymnal* has met with such prompt acceptance, and hope it will have the widespread use that it so richly deserves.

A PARISH EUCHARIST

Welding Sundered Elements Into a Simple Service in Which the Laity Participate More Fully

BY STEPHEN A. HURLBUT

A contributor to *Christian Worship* (ed. Micklem, Oxford, 1938) has said:

"The history of the Christian cultus is the history of a tension between its two great constitutive elements. On the one hand something is visibly done—a sacred rite, a central act of sacrifice, imitative symbolism or communion; on the other hand something is audibly spoken—common prayer, reading from the sacred writings, preaching.

"In the history of worship these two elements often appear as mutually incompatible, in the sense that one tends either to relegate the other to a position of secondary importance or to displace it altogether. The ellipse with two focal centers is always trying to become a circle with only one. Either the Word is the mere accompaniment of the rite, or the rite is a mere rudimentary survival, the Word being the primary and central reality. But in the worship of the primitive Church the Word and the Act stand together in the fullest harmony."

It was evidently the intention of the Reformers of the 16th century to correct the medieval tendency by which the proclamation of the Word had been made subordinate to the liturgical act. As common prayer and participation by the people in the worship had gradually been forced into the background, the intimate bond between liturgy and worshippers was broken, and the chief service of a Sunday, the Mass, became more and more the affair of the priest and the clergy; the faithful merely "assisted" at a service which went on without them.

Not only Cranmer, but also Luther and Calvin, earnestly desired and aimed to secure for the Reformed Church a single, unified Sunday service of Christian worship, in which the Word portion, as set forth in lessons, prayers, and preaching, should be intimately united with the Eucharistic act; and by the use of the vernacular they intended that the people should have a fuller and more intelligent share in the common worship than had been possible under the Latin Mass.

But, correct and laudable as these principles of the Reformation were, we know that the result has been, especially in our own Church, a divided type of Sunday worship, Morning Prayer versus Holy Communion. An antithesis of the two mutually related types has been set up; the primitive Eucharistic pattern of the early Church has been torn asunder, and a cleavage created and emphasized where none originally existed.

Any serious proposal to amend or change our present practice should consider whether it be not possible to combine once more the sundered elements in such a way that by welding them together we may produce a single, simple, and intelligible

Eucharistic service in which the Word portion and the Act portion will once more stand together in full harmony.

Scholars are now pretty well agreed that the primitive Eucharist on the Lord's Day, such as we see it in the well-known account of Justin Martyr (A.D. 150) or in the newly discovered work of Hippolytus of Rome (about A.D. 225), was formed by prefixing to the commemoration of the Last Supper a service of lessons, psalms, prayers, and preaching, which the sub-Apostolic Church had inherited from the synagogue of the Jewish dispersion.

DISMISSAL OF CATECHUMENS

In those early days, when the young Church had to guard jealously her secrets, the Catechumens were dismissed after this first portion of the service, and only the

*A layman's proposal for revision of the Holy Communion service to restore the balance between its essential elements is presented in this article by Mr. Hurlbut, head of the department of classics at St. Albans School, Washington, D. C. ¶ Several liturgical scholars have spoken highly of Mr. Hurlbut's proposed service.**

baptized believers could remain for the celebration of the Eucharist itself and partake of the Eucharistized food. This second part, the Eucharist proper, included, after the prayers of the faithful and the kiss of peace, an offering by the people of their gifts of bread and wine (and originally of other things also), which was followed by the *Sursum corda* and the great Eucharistic Thanksgiving, by which the oblations of the Church were consecrated to their holy use, and reached its climax in the breaking of the consecrated loaf, and its distribution to the communicants.

In other words, the primitive Eucharistic action reproduced closely the sequence of events at its institution by the Lord Jesus: *He took bread,—blessed, or gave thanks,—broke it,—and gave it to His disciples.* All the great historical liturgies, Eastern and Western, are but the expansion and amplification of this complete original service, the *una sancta catholica et apostolica liturgia*, as it has well been called. Only in the Churches of the Reformation have its two parts been set up as separate Sunday services; the Word portion (our Morning Prayer) has been sundered from the Act portion (our Holy Communion). In making this distinction, I am not forgetting the more immediate derivation of our Morning Prayer from the daily Offices, but regard-

* Printed copies of the Eucharistic liturgy proposed in the above article are available from the Morehouse-Gorham Co., 14 East 41st St., New York, or from Stephen A. Hurlbut, St. Albans School, Washington, D. C., at 25 cts. a copy.

ing it as a type of worship, comparable to the Catechumenal portion of the primitive Eucharist.

However, not without reason do large numbers of our people cling to Morning Prayer, or even prefer it to the Communion Service. Morning Prayer is more adaptable to the thought of the day, and in its lessons, versicles, psalms, canticles, and prayers it gives the people a larger opportunity to bear their part in the common worship. The present Communion Service, on the other hand, is so largely a recital by the celebrant (with some help from the choir) that the people, kept kneeling too long, find it tedious and tiring.

To be sure, some parts of the old pro-anaphoral service are preserved in our Collect, Epistle, and Gospel, but the loss of the Old Testament lesson, and the psalmody, has so curtailed this portion that it seems a mere prelude to the long prayers said by the priest alone. Even the ancient prayers of the faithful, in which the people once had a real share, now appear only in the form of a monologue by the priest, and the people's active participation in offering the "holy gifts" for consecration has totally disappeared from the Anglican rite, except at the coronation of a King of England.

We are still suffering from that process of over-"clericalization" of the Eucharist, as described by the Rev. Gregory Dix in *The Parish Communion* (p. 132):

"That steady tendency . . . began in the fourth century to take the Eucharistic action away from the Church as a whole and to concentrate it exclusively in the hands of the ministers, so that it becomes in fact something done by the clergy for the laity, instead of the action of the Body of Christ."

REFORMATION PRINCIPLES

Proposals for change, which "must be considered on the basis of liturgical fitness," as Dr. Burton Scott Easton has said (*Churchman*, April 15, 1939), should keep in mind these two guiding principles of the Reformation: first, a return to early catholic standards of a simple and unified Sunday Eucharist; and, second, a greater share by the laity in what we have so long fondly called Common Prayer.

As a result of the long period of its development, first as the Latin Mass, and later as the English Communion Service, the traditional Eucharist has been affected in three ways:

(1) by the suppression of old material; (2) by the gradual addition of new material; and (3) by duplication of its parts or repetition of its phrases.

Among the losses, apart from the general lack of participation by the people, we may reckon especially the Prophetic Lesson from the Old Testament, and the Psalms which alternated with the lessons. Additions or accretions to the older and simpler rite were the Kyrie, the vestige of a diaconal litany imported from the East; the Creed, originally a baptismal formula and no proper part of the Eucharist; the Gloria in excelsis, a matin hymn which was attached to the first vigil Mass of Christmas and later extended to others; the

Agnus Dei, which took the place of older chants at the Fraction; and, in the English service, the recitation of the Decalogue, and the Comfortable Words.

Besides these, a large number of private prayers of the priest, mostly in the "P" and "me" form, came to be regarded during the later Middle Ages as an integral part of every Mass. Cranmer properly banished all these private devotions from the reformed service, as having no place in Common Prayer, and the occasional attempt to reintroduce them is misguided.

DUPLICATION, REPETITIONS

Perhaps even more disturbing to the logical unity of the Eucharistic action are certain duplications or repetitions of similar material, which have arisen from the dislocation and rearrangement of older portions, either at the Reformation or later. For, while many of the accretions mentioned above may be defended as serving a real need, the duplications are merely disturbing to the spirit of worship.

For instance, we have today two or even three places for Intercessory prayer. These rival Intercessions could again be combined with the Prayer for Christ's Church, their natural place, by making that prayer sufficiently flexible to admit additions or suffer omissions; also, if the various petitions composing it had each its special bidding, with a brief pause for silent prayer, and a litany-like response by the people, the long monologue would become again the real Prayers of the Faithful.

Another duplication, inherited from the Latin Mass, is a two-fold penitential preparation, the priest's Confiteor before the Introit (reduced in the Prayer Book to two prayers said aloud), and the people's Confession and Absolution before Communion. The transfer of this devotional preparation of the people to its present position, first in the Book of 1552, between the Intercessions and the Sursum Corda, is regrettable, in that it interrupts the sequence of the Eucharistic action, which should proceed smoothly from the Offering to the Consecration.

If we could follow the order of Morning Prayer and combine at the beginning of the whole service the people's penitential preparation with that of the priest and his ministers, the service would fittingly start on the low key of penitence for sin, and pass from that through the revelation of God's Word to us and our answering praise of Him, to the heights of the Sanctus and the Consecration, culminating in the Communion of the Faithful.

RECONSTRUCTED SERVICE

If then, without departing from the lofty diction and the affecting language of the Book of Common Prayer, we should be so bold as to attempt the reconstruction of a single Eucharistic Service along the lines of primitive catholic tradition, restoring certain lost features, discarding some later accretions, avoiding as far as possible duplication of similar parts and repetitious phrases, and giving at the same time to the people a fuller and more active share in the worship, we should obtain some such outline as this for a regular Sunday Eucharist:

1. Penitential Preparation, for priest and people; Confession and Absolution; for which, on occasion, the Litany or the Commandments with Kyrie eleison might be substituted.

2. Revelation of God's Word, with Praise to Him; lessons from the Old and the New Testaments, with psalms, canticles, or hymns; sermon.

3. Offering and Intercessions; the people's offering to God (a) of their alms, (b) "holy gifts" of bread and wine, and (c) of their intercessions for all men.

4. Consecration and Oblation; the Prayer of Eucharistic Thanksgiving: Sursum Corda, "Preface," Institution, Me-

morial Oblation, Invocation, Acceptance and Benefits.

5. Communion and Thanksgiving; The Lord's Prayer, Prayer of Humble Access, Invitation to draw near, Administration, Post-Communion Thanksgiving, Dismissal (Final Blessing).

The whole, conceived as the chief service for a Sunday or Saint's Day, need not take longer than what we are now accustomed to, depending, of course, on the number of the hymns and the length of the sermon. For early and special services it can and should be shortened by permissive omissions, and on festal occasions it can be amplified by additional singing.

HISTORICAL

(Continued from page 11)

mentary, a sewing school, a kitchen garden. There were free employment agencies, and cost-price stores for groceries, clothing and coal. There was a loan fund. There was a visiting nurse. A day nursery cared for 13,000 babies of working mothers in one year alone.

Times have changed since Dr. Grant's rectorship; well-organized social service



DR. ALDRICH: *His vision made the Ascension the first New York Church of the Open Door. (Blackstone Photo.)*

agencies now make it unnecessary for a church so actively to "mother" the poor of the neighborhood. The Church of the Ascension today is first of all a center of worship, but one which contributes to every type of community welfare organization. Through a carefully worked out system of trained volunteers the church coöperates with hospitals, missions, welfare agencies of all kinds, foundling homes, the Red Cross. Its 190 volunteers read to blind students, help in clinics and hospital libraries, answer emergency calls for free secretarial help, serve as corridor hostesses and ward aides in city hospitals.

When the present rector, the Rev. Dr.

Donald B. Aldrich, accepted the call to the Church of the Ascension in 1925, he too had a vision. It was a vision as daring and as forward-looking as Dr. Grant's had been over 30 years before. He wanted to make the Church of the Ascension a church with an ever-open door, a church open always to all who might care to enter. Eleven years ago the broad central doors were permanently opened; they have not been closed since. Curiously enough, almost every picture of the church taken throughout its hundred years prophetically shows those central doors wide open. Now the church is never dark; outside two lights burn from sundown to sunrise; within, every corner is lighted 24 hours a day. From the street the light on the altar is clearly visible to passersby, some 30,000 of whom, exclusive of those attending the daily and Sunday services, have gone in to rest or pray in the past year alone. It was the first church in New York City with the Open Door.

All sorts of people go in through the Open Door. In the early hours of one winter morning the rector was at the church. It was perhaps 3 o'clock. A man in his thirties entered, and made his way down the center aisle to a pew near the middle of the church. There he sat a moment, then knelt, placed his bowed head in his hands, and prayed. As the rector left, he was still kneeling, silent and alone beneath the church's high vaulting, a single figure before the light of the altar, asking and finding. In the midst of the great city, surrounded by the hurried, teeming throng, this man had found a place of peace. He might be called the Unknown Worshiper, for he represents the thousands of men and women who for reasons of joy or sorrow, bewilderment or loneliness, have gone in to face the Light.

By permanently opening its doors to people of every sort, the Church of the Ascension has made itself more than a church. Its function is like that of an old-world cathedral: there is a constant going in and coming out. It is an open house of prayer, where there is a clergyman on call at all hours of the day or night. Physically, the church is ideal for such a purpose. It is small and compact enough to be friendly, to have no shadowy distances, yet its high, vaulted ceiling gives one a feeling of the infinite. It is a place of exceptional beauty, of enduring peace.

NEW YORK

City Mission Society

The New York Episcopal City Mission Society has announced the election of Mrs. Henry W. de Forest and Mrs. Ernest R. Adee as members of its board of managers.

Mrs. de Forest for many years has been interested in social betterment in New York, and the board was most gratified to announce her acceptance of membership in the executive body of the society. Mrs. Ernest R. Adee is active in social work at Tuxedo Park and in New York. She is honorary president of the Home for Girls in the Bronx and honorary president of the board of managers of the Babies' Hospital, Columbia Presbyterian Medical Center.

For more than 108 years the society has been helping the needy. It operates 17 different agencies and supervises work among the inmates of city hospitals and institutions; it has 27 chaplains serving in 37 institutions.

VIRGINIA

\$5,000 for British Missions

The diocese of Virginia has undertaken to raise \$5,000 for aid to British missions as part of the \$300,000 appeal voted by General Convention in Kansas City.

"Our ties with the Church of England are self-evident," says a letter addressed to all rectors and vestries by the Rev. Beverly Boyd, chairman of the field board of the diocese. "Now is our chance at least to make a token payment in this, the Mother Church's hour of greatest need."

The amount sought in Virginia is about 20% of the diocese's pledge to the national Church.

SOUTH DAKOTA

Consecrate Chapel Demolished by Tornado

For three minutes on July 18, 1939, a tornado visited Martin, one of the stations of the Corn Creek Mission in South Dakota, and demolished the home of the priest, the Rev. Vine Deloria, as well as the chapel on the adjoining lot. Fortunately the priest and his family escaped serious injury.

On October 13th of this year Bishop Tucker of Ohio and a group of other clergy and laity from Ohio joined with Bishop Roberts of South Dakota, and many of his clergy and laity, in the Service of Consecration of an attractive new chapel, completely built and furnished by the diocese of Ohio, at a cost of more than \$5,000. The chapel, having a seating capacity of more than 200, was dedicated to the memory of Miss Katharine Livingston Mather of Cleveland and was given the name of St. Katharine's. The memorial tablet is written in English and the Dakota language.

A congregation of more than 200 attended the service. A large percentage of them

were members of the Sioux tribe who had come for more than 50 miles to take part in the consecration. Hymns and other musical parts of the service were sung simultaneously in English and the Dakota tongue.

The first offering in the new church was, by the wish of the congregation, given to the work of the General Church. The full Ohio deputation and other visitors attend-

WESTERN NEW YORK

A Unanimous Answer

A unanimous "Yes!" was the answer to Bishop Davis' question, "Shall we hold a conference for laymen again next year?"

The conference, which met recently at DeVeaux School, Niagara Falls, N. Y., was the diocese's first venture in this line



INDIAN CHURCHWOMEN: These members of the Woman's Auxiliary at St. Katharine's Mission in Martin, S. D., took part in the dedication service.

ing General Convention made the trip from Kansas City to Martin to take part in the service. Among those in the Ohio deputation was Miss Mather's brother, William G. Mather of Cleveland. After the service a pheasant dinner was served to the congregation.

SOUTH CAROLINA

Penetrate Isolated Parts

The first penetration of the Church into the isolated sections of South Carolina began recently when Arthur P. West of Madison, Wis., began social case work in Beaufort, S. C., and the adjacent islands. Mr. West will also hold Church services as a licensed lay reader. The experiment was made possible by the development of social religion in the diocese and the cooperation of Bishop Thomas of South Carolina.

Mr. West, a graduate of Kenyon College, has had considerable experience in social work with the Detroit Children's Aid Society and with the St. Andrew's Church Action group in Madison, Wis. He studied sociology at the graduate school of the University of Wisconsin. Mr. West will work with the Rev. Maynard Marshall of Beaufort and Dr. Burne Jones, the county health officer. He will not only do case work in isolated sections but hold Church services as a licensed lay-reader.

and proved to be a real success. Dr. George L. Barton, headmaster of the school, welcomed the delegates to the two-day meeting and suggested that the conference become an annual event.

Bishop Davis addressed the conference, explaining the makeup of the diocese by means of charts. The Rev. Dr. George A. Wieland, executive secretary for Domestic Missions in the National Council; the Rev. William C. Baxter, chairman of the diocesan field department; and Eugene E. Thompson, national president of the Laymen's League, were among the other speakers.

NORTH CAROLINA

Charlotte Memorial Hospital

St. Peter's Hospital, founded more than a half century ago to relieve suffering and to assist those unable to help themselves, voluntarily went out of existence on October 7th, when its patients were transferred to the new Charlotte Memorial Hospital.

When physicians of Charlotte began their campaign for a new, well-equipped medical center, the board of trustees of St. Peter's Hospital had already purchased the land which is now the site of the Memorial Hospital and were studying blueprints for a new St. Peter's Hospital. So that the new building might be commensurate with the increasing needs of the city, the trustees of St. Peter's decided to abandon their own

plans and cooperate in the founding of the Memorial Hospital.

The board therefore gave the land and money, more than \$100,000, to initiate the campaign. Public subscriptions, a federal grant, a city bond issue, and a Memorial campaign provided the balance of the funds needed.

In the great nine-story medical center, which was dedicated on October 1st, is a chapel designed by J. & R. Lamb Studios and given by the Woman's Auxiliary of St. Peter's Church and by St. Peter's Hospital "in grateful memory of the founders, friends, benefactors, and administrators of St. Peter's Hospital from its founding in 1877 to 1940." A committee appointed by the Memorial Hospital Board will manage the chapel, and its services will be arranged by an inter-denominational group of ministers and laymen on a rotation basis.

Bishop Penick of North Carolina offered the dedicatory prayer at the dedication of the hospital and Governor Clyde Hoey gave the dedicatory address.

WEST VIRGINIA

Organizing Man-Power

Urging leadership of men in the work of the Church, Bishop Strider of West Virginia, has issued a call for the organization of the man-power of the diocese. Bishop Strider pointed out that one of the principal results of General Convention was to show the necessity for organized effort by laymen.

"I do not say what that organization should be, but I will assist in any way I can," the Bishop promised. The organization might be a strict one, he said, with officers, rules, and dues; it might be a men's club or an informal group that would gather at the rector's study and talk about the Church and her work in the parish and world.

"I charge you, as laymen, to accept this responsibility and see to it that your parish or mission formulates a plan for the organizing of laymen!" declared the Bishop.

OHIO

Convention for Christian Education

The Diocesan department of Christian education of Ohio offered an exhaustive program for its annual convention for church school teachers and officers of the diocese, held at St. Paul's Church, Cleveland Heights, October 23d.

Lectures and discussions included The Diocesan Program for Girls, Youth and the Church, Sketches of Diocesan History, and Church Architecture.

An interesting departure from the usual program was the presentation of a pageant, The Divine Commission, produced by the department of speech of Baldwin-Wallace College, Berea, under the direction of Prof. and Mrs. Dana T. Burns.

The Rev. Paul R. Savanack has resigned as executive secretary of the department of Christian education; his resignation will become effective January 1st.

CHICAGO

Bishop Burton's Visit and Nomination

Arriving in Chicago on September 25th, Bishop Burton, Suffragan of Haiti, was surprised to discover that while he had been conducting a clergy conference in the diocese of Rochester on September 23d and 24th, he had come within four votes of choice by the clergy as Bishop of Chicago.

Bishop Burton conducted a quiet day for the clergy of Chicago on September 25th, according to a schedule worked out some months previously, before going on to Kansas City for the General Convention. He is now carrying out a program of addresses, conferences, and retreats in various places before returning to Haiti.

WESTERN N. C.

New Churches

Several new churches were recently completed in Western North Carolina and others will soon be built to replace older edifices.

A new brick church was completed this summer at St. Luke's in Boone. It is a mission church, serving, among others, the students at the Appalachian State Teachers' College. Also of brick is the new structure of the Church of Our Saviour in Woodside.

St. Mary's, Quaker Meadows, is in the process of building and should be ready by Christmas. It is being built of stone, and its cost is being met by a bequest of the late James W. Orr of Philadelphia.

A site in the residential district of Shelby has been procured for the Church of the Redeemer. Units of the plan will be completed as funds allow; at present the congregation has decided to erect a church and use the basement for Church activities. The present church in the downtown section will be sold and its site leased.

CUBA

Archdeacon Piloto Recovering

The Ven. Arcediano Jorge H. Piloto, Archdeacon of Matanzas, was injured recently in an accident on the carretera central or central highway, when he was going to an interdenominational convention of Christian education in Holguin. In spite of a severe head injury and many minor wounds, Fr. Piloto was able to assist others more gravely injured than himself.

The Rev. Mauricio Hernandez, a Presbyterian minister of Matanzas, who was sitting beside Fr. Piloto, was instantly killed.

Travel on the highway is one of the natural hazards to be met in missionary work in Cuba and the percentage of accidents is rather high. Fr. Piloto made a remarkable recovery from his injuries and is now attending to his duties as archdeacon again.

A Question Which NEEDS to be Answered

MANY of our friends in The Church have asked us for catalogs, and do not seem to understand why we do not publish one. It is a fair question, and we are frankly answering it here and now. One must be a catalog house, or not a catalog house. We have chosen to be the latter.

A catalog house must of necessity limit its stock items to the numbers published in their catalog. We choose *not* to be limited, and as a result our friends find in our display and stockrooms many books, pieces of Church art and equipment not found elsewhere in America, and we can see no more disadvantage in buying under our plan than in buying from a catalog picture which conveys no idea of size or color—can you, really now?

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Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wisconsin.

SEMINARIES

Matriculation at GTS

Forty-six new students signed the Matriculation Book at the General Theological Seminary after the Choral Eucharist on November 1st. They came from 25 dioceses and missionary districts.* Eight are graduate students, four special students, and the remaining 34 are juniors, as the first-year men at the GTS are called.

The annual matriculation ceremonies on October 31st opened with Choral Evensong in the chapel and a sermon by the Very Rev. Dr. James Pernette DeWolfe, dean of the Cathedral of St. John the Divine.

The Rev. Dr. Howard Chandler Robbins has improved greatly in health and will be able to direct part of the work of the department of pastoral theology. The main body of the work will be taken by the Rev. Dr. John Gass, rector of the Church of the Incarnation. The Rev. Dr. Edward R. Hardy jr., will teach Hebrew in place of the Rev. Dr. Charles N. Shepard, who retired in June. The Rev. Dr. Cuthbert A. Simpson has become professor of the Old Testament.

Retreat at Bexley Hall

Bishop Jenkins of Nevada conducted a retreat for the students of Bexley Hall, on October 28th and 29th, on the theme, The Life of the Priest as an Individual. Bishop Jenkins is both a Kenyon and Bexley man and received the degree of Doctor of Divinity from this institution in 1924 in recognition of his service to the Church on the mission field in Alaska and at home.

COLLEGE WORK

Conference to be Held at Virginia Theological Seminary

A Conference on the Ministry to be held at the Virginia Theological Seminary in Alexandria, January 2d to 4th, has been announced by the Rev. Alfred Secombe, secretary of the Commission on College Work of the Province of Washington.

The conference will be sponsored by the Provincial Commission and will study various phases of the Christian ministry. It is expected that the Presiding Bishop will attend and participate in the sessions. Among the other leaders are to be the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council; the Very Rev. Noble C. Powell, dean of the Cathedral at Washington; the Very Rev. A. C. Zabriskie, dean of the Virginia Seminary; the Rev. Dr. Alden Drew Kelley, in charge of the National Council's College

*New students at GTS came from the following dioceses and missionary districts: Albany, California, Central New York, Connecticut, Delaware, Easton, Eau Claire, Harrisburg, Long Island, Los Angeles, Louisiana, Maine, Massachusetts, Maryland, Newark, New Jersey, New York, Oregon, Rhode Island, Rochester, Southern Ohio, Western Massachusetts, Western North Carolina, and North Kwanto.

Work Division; the Rev. Dr. C. Leslie Glenn, rector of St. John's Church, Washington.

Advance in Erie

The consecration of the Church of the Epiphany in Grove City, Pa., marked an advance in its ministry to college students at Grove City College, one of the larger educational institutions of Western Pennsylvania. The work has been carried on through the efforts of a small group of townspeople, under the direction of the Rev. Harwick A. Lollis.

MOTION PICTURES

Dakota Indian Service in Color

Dakota Indian services, conducted in the Dakota language and filmed in color and sound, have recently been completed by John E. Bursleson, son of the late bishop of South Dakota. The film, believed to be the first recording of its kind, will be shown throughout the Church, since it graphically depicts the work of the Church among the Indians of South Dakota. The movie is called Investing in Life.

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RELIEF WORK

American Red Cross

As a practical humanitarian endeavor, many parishes throughout the country are actively coöperating with the American Red Cross in its far-flung war relief program. Red Cross sewing and bandage rolling is a popular project of women's guilds, many of which meet regularly in parish houses and combine relief work with their Church activities.

Since last spring more than 350,000 Red Cross volunteers, in communities throughout the country, have been at work producing articles for Europe's war victims. Sweaters, socks, mufflers, mittens, and afghans are being knitted by the deft fingers of some, while others are at work making pajamas, dresses, underwear, and hospital garments. Still others are rolling bandages and making surgical dressings for both civilians and military hospitals in the war zones.

Other needs of the Red Cross societies in warring countries are being met through shipment of manufactured supplies. Purchases include food, clothing, drugs and surgical supplies, bedding, toweling, shoes, hospital tents, ambulances and auxiliary hospital trucks, X-ray apparatus, and many other articles.

A Traveling Kitchen for England

The Woman's Auxiliary of the Church of the Ascension, New York, are engaged in raising money to send a unit in the corps of traveling kitchens now in use in London. These kitchens come with the ambulances after air raids, bringing hot coffee, tea, soup, and stew, in thermostat containers, and sandwiches ready to serve. This ministry is much appreciated by those who emerge unhurt from the air raid shelters and by those who rush to put out fires and help the wounded. The unit sent

by the parish Auxiliary will bear the name of the Church of the Ascension.

Parish Emergency Hospital

Because of the war abroad, the natural emphasis on relief work is foreign rather than domestic. Parishes, nevertheless, are ready as always to minister to the people of their communities in times of emergency.

In this respect the parish house of Christ Church, Poughkeepsie, N. Y., is especially well equipped. It would be possible, upon a 24 hour notice, to convert the parish house into an emergency auxiliary hospital unit to accommodate 100 patients. A staff of 100 volunteers, including doctors, nurses, dietitians, orderlies, and office executives, are pledged for service in case of an epidemic or catastrophe.

YOUNG PEOPLE

A "Fun Cure"

A "fun cure" and a program of corporate Communion has succeeded in revitalizing the young people's group at St. Augustine's parish, Wilmette, Ill.

The first Sunday of each month has been set aside for the corporate Communion of young married couples; the second, for the Brotherhood and collegiates; the third, church school teachers; fourth, high school students; and the fifth, acolytes. A special committee has appointed official dish-washers for the breakfasts given after Communion.

The "fun cure" has included moonlight cruises on Lake Michigan, visits to Chicago's Chinatown, and triangle picnics with two other parish groups. A serial movie has been scheduled for fall meetings.

Two retreats have also been planned; one to be conducted especially for those young people who have never attended a retreat before.



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ON THE BOARDWALK



ANNIVERSARY: The 52d year of the Chapel of St. Michael and All Angels, Philadelphia, was observed with full ceremonies. The acolyte's guild is shown above, and to the right is the Rev. James A. Edden (left) of the Bahamas, celebrant at the High Mass, with the Rev. James Stearly Logan, priest in charge.



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BOOKS

ELIZABETH McCracken, Editor

Theology in Sweden

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY. By Nels F. S. Ferré. Harpers. Pp. x-250. \$2.50.

This book by Dr. Ferré is an invaluable help to those of us who have heard much of the work of Nygren, Aulen, Billing, Runestram, and other contemporary Swedish theologians, but have been unable to study these men in their native tongue and have had only a few of their writings available in English. Dr. Ferré has written for us a lucid and straight-forward account of the development of Swedish theology, with a survey of the major systems of thought represented by half a dozen well-known men of the present day.

Since most of us Anglicans are unfamiliar with the positions here discussed, it is possible for us only to say that in

the one instance where the reviewer has some personal knowledge of the material (Dr. Nygren, who now appears in translations in English and German), the interpretation which is given by Dr. Ferré appears to be both loyal and suggestive.

Generally, one may say from this book that the Lutheran influence is still strong in Swedish thought, that there is a Christocentrism which sometimes becomes somewhat unbalanced, and that it is probable that some strong dose of scholastic rationalism and sacramentalism would strengthen the foundations and widen the scope of this most interesting movement. On the other hand, one gets the impression that the stress on the "Christ-deed," the pre-eminence of *agapé*, and the sense of the impotence of man of himself to help himself would do the rest of us a considerable amount of good. Perhaps Dr. Ferré's study will help to bring about this sharing of experience and thought.

W. NORMAN PITTINGER.

The Moorhouse Lectures for 1939

THE HEREAFTER IN JEWISH AND CHRISTIAN THOUGHT. Charles Venn Pilcher. SPCK. Imported by Macmillan. \$2.25.

Here are six addresses delivered by the Bishop Coadjutor of Sydney, Australia, under the auspices of the Moorhouse Lectureship. The author has devoted three of his lectures to sketching in the background against which Jewish and Christian hopes stand. The first two are concerned, one with the Kingdom of God, the other with the Messiah; the third presents a summary of beliefs about life after death among primitive peoples and in the more or less contemporary thought of the peoples with which Judaism and Early Christianity had contacts—Babylon, Persia, Egypt, and Greece.

The book does not pretend to offer much more than a summary of opinions held. The works used by the lecturer and those recommended for further study are, all of them, standard works, not very new and almost all easily available to English readers. The one important exception is the monumental commentary of the German scholars, Strack and Billerbeck, a commentary on the New Testament drawn from the Talmud and Midrash. Here it may be said that it is indeed well to have some of this latter and most important material available in just such form and order.

An undertaking of this sort does not allow much scope for originality, nor has the author often ventured to stress or indeed even to mention opinions of his own. He is content generally to quote from notes of the editors of apocalyptic texts or articles in the various Hastings Bible dictionaries. It is, then, not a scholarly book in the strict sense, nor is it a book for scholars. The preacher will on occasions find it helpful, and teachers of Bible classes and intelligent laymen will discover in it a most convenient summary of materials dealing with these interesting topics. A warning, however, must be added. The writer's approach to the New Testament

is an old fashioned one, and his use of its documents unscientific. At a number of critical points the consensus of scholarly opinions would not support the conclusions reached. DONALD FRASER FORRESTER.

A Second Volume

THE ACTS OF THE APOSTLES IN PRESENT-DAY PREACHING: Vol. II. By Halford E. Luccock. Willett, Clark. \$1.50.

The genius displayed by Dr. Luccock for the crisp, suggestive phrase continues to be manifested in this volume which completes his studies in Acts: On Acts 13:6-8, "Court chaplains always do resist prophets." On 13:41, "In the days of John Wesley, the aging Bishop Butler sat on his episcopal throne and bewailed the irreligion of his time." On 16:15, "The first Christian group in Europe was a Ladies' Aid Society." On 17:6, "We upset the world? Why, we wouldn't upset a teacup!" On 18:15, "The attitude of Gallio is not only sensible but admirable—indeed, entirely justifiable." On 20:9, "Eutyclus revived and left a large progeny, who continue the family trait of sleeping in church."

Yet let it not be thought for a moment that Dr. Luccock is merely a clever phrase-maker. He is intensely earnest, believes from the bottom of his heart that "the Gospel was not and is not a celebration of man's hopes or ideals or powers, but, as Peter puts it, an affirmation of God," and is striving with all his might to awaken the Church to something like the zeal of the first missionaries. We keep on talking about Christian brotherhood; why don't we do something about it? Some readers may think that Dr. Luccock's own convictions are so fixed that he occasionally offends—say on page 51—against brotherhood himself; possibly so, but his is the lesser fault, if it be a fault. B.S.E.

Canadian Literature

THE SPIRIT OF FRENCH CANADA: A STUDY OF THE LITERATURE. By Jan Forbes Fraser. Columbia University Press. \$2.75.

One does not associate Canada with a literature such as England and France have and there are numerous reasons for this. Very few bilingual countries have one, and Canada is no exception. Dr. Fraser's appraisal of what has been produced is penetrating and appreciative.

He points out: "She is an unusually clear example of conscious racial survival, of stubborn and successful resistance to the British desire for a united people, an amalgam of the Canadians of French ancestry and the English-speaking immigrants from the mother country and the American colonies. Here two civilizations exist side by side, showing many indications, of course, of mutual interpenetration, but each preserving its own basic culture, its own language, and its own habits of thought."

Quite naturally religion and folk lore make the largest contribution; and the chapters dealing with these are perhaps

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the most important. There is quite a volume of devotional poetry, but as Dr. Fraser asks: "Is it possible to treat rhymed Bible stories and the adaptations of the liturgy as literature?"

In these days when Canada is drawing so close to America this scholarly dissertation is a very real contribution.

CLINTON ROGERS WOODRUFF.

A Companion to the Bible

A COMPANION TO THE BIBLE. Edited by T. W. Manson. Scribners. \$5.00.

In this volume a score of monographs by 15 contributors are packed into 500 closely printed pages. A general article on the Bible and its authority (Dr. Manson) is followed by specialistic discussions of the Biblical languages.

Dr. H. H. Rowley contributes an Introduction to the Old Testament, Dr. Oesterley one to the Apocrypha, and Dr. Manson one to the New Testament; as all this fills only a little more than 100 pages everything is condensed to an ultra-minimum.

Canon Phythian-Adams surveys the geography of Palestine, and Dr. Calder that of Asia Minor (with the accent on the Old Testament period). A somewhat extended summary of Biblical archeology (Dr. J. W. Jack) is followed by a long article on the history of Israel (Dr. T. H. Robinson) and one almost as long on Israel's religion (Dr. H. W. Robinson), the latter being prefaced by a study of Semitic backgrounds by Prof. S. H. Hooke.

After 16 pages (why?) on angelology and demonology (Dr. Oesterley) and a slightly longer summary of Biblical ethics (Dr. Lofthouse), Dr. C. H. Dodd—an ideal choice—treats the life of Christ and the history and theology of the apostolic age in only 50 pages. Prof. N. H. Snaith discusses the priesthood, Rabbi Rabinowitz the scribes and the synagogue worship, and Bishop Hunkin (of Truro) the organization and worship of the early Church.

Elaborate tables and indexes follow, but the bibliography is inadequate throughout and is carelessly printed. An enormous amount of material is given in this volume and much of this material is really authoritative. But the proportioning leaves much to be desired, and a frank dictionary arrangement would have been far more convenient; this is a reference work to which reference is unduly complicated.

BURTON SCOTT EASTON.

Not a Third "Alice" Book

MR. TOMPKINS IN WONDERLAND. By G. Gamow. Macmillan. \$2.00.

No, this is not another attempt to write a third *Alice* volume, despite the fact that it is dedicated to Lewis Carroll. It is written by the professor of theoretical physics at George Washington University, and at its latter end it contains three quite professorial lectures on relativity and quantum physics. But its major portion consists in translating these lectures into the adventures of Mr. Tompkins in worlds where the phenomena of relativity are visually perceptible.

In one of these worlds, for instance,

light travels only 10 miles an hour. Consequences: A man rides a bicycle on a trip that takes him 30 minutes by the town clock and five minutes by his wrist watch—and both watches are absolutely accurate. So the commercial traveller who spends much time on the railway grows old so much slower than his little granddaughter who never leaves home that she is 70 before he is 50 (yes, commuters actually *do* live longer than other people who walk to business!)

In another world where the quantum constant is remarkably potent, Mr. Tompkins in rushing to meet his sweetheart finds a large drove of her running to him from all points of the compass. And so on. How Lewis Carroll would have revelled in this very real universe where his mathematics and his fancy could have worked so agreeably together! Dr. Gamow's illustrator (Mr. Hookham) has caught the spirit of the narrative to perfection, especially in one picture where a portrait of Dr. Einstein gazes ironically at a bewildered investigator. E.

A New Book by Miss Harkness

THE FAITH BY WHICH THE CHURCH LIVES. By Georgia Harkness. Abingdon Press. Pp. 161. \$1.50.

Miss Harkness, who is now teaching at Garrett Biblical Institute in Chicago, was asked to lecture to the students of De-Pauw University. She chose to speak on the fundamental Christian faith, and here are the lectures, given this spring. Frankly, we like Miss Harkness' stimulating, clear and closely reasoned books, all of them popular in the best sense, and all of them directed at the thinking man and woman of our day.

That is not to say that this book presents in its fullness the faith by which, in our judgment, the Church actually lives; there are important omissions—a Catholic especially misses the note of sacramental and institutional life in its deepest sense. Also, we might add, the mystery toward which the doctrine of the Trinity points, some aspects of Atonement theology, and the Incarnation of God in Christ, are not treated as amply, nor in exactly the same manner, as we might wish.

Nevertheless, it remains for us to say that the book is worth the reading, is usually right on the main points, and is patient of that supplementation which the Anglican will wish to make to bring its "faith by which the Church lives" to its full fruition.

W. NORMAN PITTINGER.

An Exposition of Galatians

GOD'S GRACE IN GALATIANS. By Clarence A. Marlin. Revell. \$1.00.

A verse-by-verse exposition of Galatians for devotional use, designed primarily as a help to meditation. As such it is more than welcome, for this wonderful Epistle bristles with such difficulties that lay people usually feel it to be beyond them—to their own very great loss.

Mr. Marlin's commentary, no doubt, suffers from exegetical defects—he misses entirely the meaning of 4: 20, for instance

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—but it is written with such passionate religious devotion that these defects do not matter greatly. B.S.E.

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A Beautiful Book

THE ELIZABETH DAY McCORMACK APOCALYPSE. Edited by H. R. Willoughby and E. C. Colwell, University of Chicago Press. \$25.00.

To the members of the New Testament staff of the University of Chicago we owe a debt of deep gratitude for researches in Byzantine Biblical miniatures: first the Rockefeller-McCormick New Testament, then the Karahissar Gospels, and now this latest work.

Subtitled, *A Greek Corpus of Revelation Iconography*, it is that most assuredly, for it contains no less than 69 illustrations to the Apocalypse. But it is much more than that: each illustration is discussed in minute detail by Dr. Willoughby and the history of the symbolism is given with meticulous thoroughness, so that this set of illustrations puts the reader into touch with Byzantine religious art as a whole.

Unfortunately, these miniatures do not belong to the highest and purest stage of this art, for they were painted in the first half of the 17th century, show clear traces of Western influence, and here and there follow Albrecht Dürer rather than the established tradition. None the less these extraneous elements are superficial, and the pictures manifest to the full the Greek sense of awe and mystery to which the Latin world never attained.

Dr. Colwell's volume on the text is of unique interest, for the text of Revelation for which these miniatures were painted is in modern Greek, the first attempt at such a translation. It was at this period that Protestant influence was being felt in the Orthodox Church, and it was felt perhaps most strongly by Maximos, the translator, who turned the Apocalypse into "a tongue understood of the people" in 1601.

Whether this Maximos, "the Peloponnesian," was identical with Maximos, "the Gallipolite," who in the next decades translated the whole New Testament into modern Greek, is a debated question, but Dr. Colwell is inclined to accept the identification. At any rate his history of this translation and the English version of its preface (translated by J. M. Rife) dispel at least something of our total ignorance of a most important episode in Christian history. BURTON SCOTT EASTON.

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DEATHS

Clarence Dunham, Priest

The Rev. Clarence M. Dunham, a priest of the Church for 44 years, died in Valley Stream, L. I., on October 28th. He was rector emeritus of All Saints' Church, Orange, N. J., which he had served as rector for many years following his appointment in 1912.

A graduate of the General Theological Seminary, he was assistant rector of Calvary Church, New York, 1900 to 1902; rector of St. Jude's, Brooklyn, 1902 to 1909; assistant rector of St. Mary-the-Virgin, New York, 1909 to 1912.

DeWitt L. Pelton, Priest

The Rev. Dr. DeWitt L. Pelton, honorary chaplain of the Eighth Coast Artillery of the New York National Guard and a 33d degree Mason, died on October 20th at his home in St. Petersburg, Fla., where he had lived since 1934 when he retired as rector of St. James' Church, Fordham, the Bronx. He was in his seventies.

Dr. Pelton received his theological degrees from the Union and General Theological Seminaries.

After five years as assistant rector of St. Thomas' Church, Manhattan, he was appointed rector of St. James'. During the 30 years that he served there, the membership of the church grew from 200 to nearly 1,000.

One of the achievements of his rectorate was the building of a five-story apartment house on adjoining church property. The edifice, costing \$350,000 and housing 60 families, was managed by the rector and his vestry.

In 1934, some years after the death of his first wife, the former Mary Hurd Witwer, Dr. Pelton married Miss Mary E. Chace. He is also survived by three children of his first marriage, Mrs. James S. Kinlock, Mrs. Benjamin Scudder, and Major Benjamin Witwer Pelton.

Mrs. Thomas Jenkins

The wife of the Bishop of Nevada, Mrs. Thomas Jenkins, who died in California on July 3d, was buried on October 26th in the Prichard family burial at Granville, Ohio. Bishop Rowe of Alaska, who had stayed on after General Convention, read the Service of Committal.

Bishop Jenkins, three of his children, a son and daughter-in-law, several other relatives, and Mr. and Mrs. George Schley of Indianapolis were present for the interment.

Mrs. Jenkins' grandfather was one of the founders of the parish and the builders of the church at Granville over 100 years ago.

Fred M. Kirby

Fred Morgan Kirby, one of the organizers of the vast Woolworth store chain and a noted philanthropist, died on October 16th at his estate at Glen Summit Springs, Pa.

Several years ago a gold medal was awarded to Mr. Kirby by the Pennsylvania Society for his service to humanity. Fewer than 20 men have been so honored by the society. Among the recipients of the award have been Cardinal Mercier, Marshall Joffre, and Andrew Carnegie.

Mr. Kirby, a generous contributor to the support of the diocese and mission work, was senior warden at St. Stephen's Church in Wilkes-Barre, Pa., and a member of the standing committee of the diocese of Bethlehem. He was buried from St. Stephen's on October 20th.

Thomas Lawrence

Thomas Newcomb Lawrence, 28, athletic director in the city recreation department of Durham, N. C., and son of the Rev. Alfred S. Lawrence of Chapel Hill, was found dead in his wrecked automobile on the Durham-Raleigh highway about 12 miles east of Durham just before noon on October 27th.

Members of the family said that the young man, returning home from Raleigh, apparently fell asleep at the wheel.

Mr. Lawrence had attended the University of North Carolina and Stetson University, Deland, Fla. Surviving are his parents; two brothers, the Rev. A. S. Lawrence jr and Henry Lawrence; and three sisters, Elsie, Janet, and Marie.

CHURCH SERVICES

St. James' Church, New York

Madison avenue at 71st street

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

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

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

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

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

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A.M., Sunday School; 11:00 A.M., Morning Prayer

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CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

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

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

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

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St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

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11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

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Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

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

Wednesdays and Holy Days: Holy Communion,

10 A.M.

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

CHANGES

CLERICAL

Appointments Accepted

BAKEWELL, Rev. HENRY T., formerly rector of All Saints' Church, Nevada, Mo. (W. Mo.), has accepted the pastorate of Christ Church, El Reno, Okla.

MITCHELL, Rev. ARTHUR F., formerly assistant at St. Gabriel's, Wood River, Ill.; is vicar at churches in Medford, Park Falls, Lugerville, and Westboro, Mellen, Wis. (EauC.). Address Fayette Hotel, Medford, Wis.

PRATT, Rev. CUTHBERT, formerly in charge of St. John's Church, Lawrence, Mass.; is curate of St. Ann's Church, Brooklyn, N. Y. Address, 131 Clinton St.

SYDNOR, Rev. CHARLES W., formerly rector of St. Stephen's Church, Beckley, W. Va.; to be rector of St. Paul's Church, Petersburg, Va. (S. V.), effective November 15th.

WILSON, Rev. J. MARSHALL, formerly chaplain of the Community of St. John Baptist, Ralston, N. J.; to be curate of St. Peter's Church, Peekskill, N. Y., effective November 15th.

WITHEY, Rev. THOMAS A., formerly rector of St. Philip's Church, Belmont, N. Y. (Roch.); is in charge of missions in Montgomery, Ansted, and Hansford, W. Va. Address, Montgomery, W. Va.

YOUNG, Rev. LESLIE K., formerly in charge of Christ Church and associated missions, Bastrop, La.; to be in charge of missions in Wellsburg, Follansbee and Chester, W. Va., effective November 15th. Address, Follansbee, W. Va.

New Addresses

CARRUTHERS, Dr. Rev. THOMAS N. formerly 3626 West End; 3938 Woodlawn Dr., Nashville, Tenn.

CHAPPELL, Rev. JAMES, formerly in Tokyo, Japan; c/o Rev. H. Bolton, Mitchosin, Vancouver Island, Canada.

HARRIS, Rev. R. V. K., formerly 42 Woodcrest Ave.; Parkview Court, White Plains, N. Y.

SUTER, Rev. Dr. JOHN W., formerly 49 Chestnut St.; 100 Beacon St., Boston, Mass.

Resignation

PARKMAN, Rev. HENRY C., vicar for 19 years of St. James', Indian Head, Md. (W.), and dean of the southern convocation; will retire on November 30th. Address, 327 Parkman Rd., Hillandale, Silver Spring, Maryland.

ACKNOWLEDGMENTS

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