

# The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

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### **BISHOP LAWRENCE**

The senior Bishop of the Episcopal Church and founder of the Church Pension Fund died November 6th. (See pages 5, 6, and 14.)

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## The Living Church

744 North Fourth Street

Milwaukee, Wisconsin



# LETTERS

## From Iceland

**TO THE EDITOR:** At the Anglican services in the Lutheran Cathedral in Reykjavik every Sunday morning, Canon Hood, force chaplain of the British forces in Iceland, uses the following prayer which has made its significant appeal to me and may be of interest to many of our chaplains who are now serving with our armed forces throughout the world.

### A PRAYER FOR FOLK AT HOME

"O Lord, our heavenly Father, look in love upon those dear ones from whom we are now separated. Protect and keep them from all harm; suffer them never to be lonely or afraid. In thine own good time grant that we may return to them undishonored and unshamed.

"Lord, we would be true for there are those who trust us. Give us the strength and steadiness we need that, through the hours of darkness or of light, we may be alert and faithful to our trust and grant that we, whose trust is under the shadow of thy wings, may through the help of thy power overcome all evils that rise up against us; through Jesus Christ our Lord." "Amen."

JOHN MARSTON.

Reykjavik, Iceland.

## Bishop Payne School

**TO THE EDITOR:** It is a matter for regret to some of us that the Presiding Bishop, as reported in your issue of October 29th, was quite so cavalier in his speech to the National Council, cutting off debate about the Bishop Payne Divinity School and the problem of training colored candidates for Holy Orders. The whole matter needs discussion; and it would be better for everyone if that discussion were as free and as public as possible.

Dr. Tucker can hardly be unaware of the criticism constantly levelled at that school, and that chiefly in the South itself, among White people as well as Colored people. Again and again I have heard it as I have gone about preaching and lecturing south of the Mason and Dixon line. Indeed I have run across almost nobody who has a good word for the place. If, as is maintained, it is necessary to train Colored candidates separately from their White brethren in the South—and most Southerners feel that it is wiser so—then it follows that the seminary facilities provided for the Colored men must be really good, as good as those for White.

That is not true at Bishop Payne—notoriously not. How can you run a decent theological seminary on a budget of about \$15,000 a year? Or without a faculty who are themselves not trained in modern theology and cognate subjects? And how is it possible in a small country town to train men for a work which of necessity ought to develop out from the large urban centers which direct southern Negro ideas and development today? Or without a reputable library?

As a plain matter of fact, really first rate young Colored men simply will not go to Bishop Payne, and really alert Negro congregations simply will not employ its graduates.

All these things are matters of common talk in Church circles all over the South. Bishop Tucker must be aware of it. If not, he had better tour the South, where our Negro work is so absurdly small and ineffective as to be a matter of common shame, where the chief difficulty is recognized by most people to be lack of properly trained Colored priests, where the Bishop Payne Divinity School is a matter of general regret.

To say this is not to reproach those trying to run the school under the present incredible set-up of finance and administration. If the school is worth keeping, it is worth spending money on. Why not ask the deans of the General, Cambridge, and Virginia seminaries to investigate the place, work out a reputable policy and prescribe a proper budget? Then let the National Council talk freely about it. The present policy of "Hush! Hush!" is no way to deal with a serious problem.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

## Hitler and the Historical Society

**TO THE EDITOR:** May we, through the indulgence of your columns, explain to many impatient inquirers the delay in the publication of the Rev. George E. DeMille's *The Catholic Movement in the American Episcopal Church?* This fascinating history of High Churchmanship, which, by the way, is praised by such competent critics and diverse Churchmen as Dr. Chorley, historiographer of the Church, Dr. Brydon, historiographer of the diocese of Virginia, and Dr. Lewis, lecturer in Church history in the Philadelphia Divinity School, was to have been published in October. The delay is one of the nefarious crimes for which Herr Hitler is responsible. It seems that chlorine is indispensable in the making of high class book paper. Chlorine is very important in the defense program. Our printers placed the order for the paper last July. Only on November 4th did they get it. The book will surely appear by Thanksgiving Day. And every student of American Church history will then have reason to be thankful.

WALTER H. STOWE, President,  
The Church Historical Society.  
Philadelphia.

## Europe's Children

**TO THE EDITOR:** Your editorial of October 29th, *Europe's Children*, raises a question which, for all its obviousness, remains strangely unanswered.

Belgium, Holland, Norway, Poland, Yugoslavia, and Greece have each of them a government recognized by and cooperating with the British government. What hinders each of these governments, or all of them together, from stating their position on the food blockade?

Mr. Hoover has said that some—unnamed—officials of these governments agree with him. Are we to understand that the govern-

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ments are divided internally on the subject? In that case, it can hardly be as simple as he represents it to be.

Are we to understand that the controlling influences in each of these governments are indifferent to the most elementary needs of the peoples they represent? Or are we to understand that their apparent freedom is illusory and that they are really British puppets? In either of the latter cases, why is not so telling a charge put forward openly

for what it is—a direct attack on those most directly responsible in the matter?

It is asking too much to ask us to accept Mr. Hoover and his committee as spokesmen for the conquered peoples, in preference to their legal heads and accredited diplomatic representatives, without making clear the basis for so huge a claim, and the evidence supporting that basis.

C. I. CLAFLIN.

Buffalo, N. Y.

## The Sanctuary

By the Rev. HERBERT S. CRAIG

IN THE collect for the twenty-third Sunday after Trinity we are reminded that God is ready to hear and to answer the devout prayers of His Church. There is no debating the point that the household of the faithful, the Church as a gathering together of her members, speaks in prayer and praise with the power of many minds and hearts in unison. But each of us is his own little world with his own problems and his own desires.

It is ennobling to feel that God is the Ruler of all the earth, the Prime Mover in the universe, controlling the planets in their courses, directing the winds and the waves, and urging with His power the large forces He has made. But somehow that magnificent power is too exalted for kinship with us mortals, too remote from our dwellings, too august and unapproachable, unless I remind myself that God's ear is ever bent to my little needs and His heart is ever open to my tiny petitions. It is not selfish sometimes to forget the larger needs of society, the pressing burdens of the world clamoring now for peace or prosperity, and—like a child who seeks the comfort of his mother's affection, the gentling touch of her hand, the kindly light in her eye—reach out for God and say "Father, listen to me!"

The Psalmist must have felt this same impulse to urge God's attention for himself alone, for here and there among the mightier petitions for the whole people of Israel he raises his own personal, feeble requests. Now and again he seems to say "Listen while I speak for myself." Never can we escape entirely the feeling that he pictures God as high and lifted up, as one beyond us and above us:

"Great is the Lord and highly to be praised."

"God reigneth over the nations."

"God is King of all the earth."

But more intimately, over and over again, there is sounded the little human desire to be seen of God, and remembered, and heard:

"Hear me O God and defend my cause."

"My God my God look upon me."

No matter how old we grow, or how rich, or how wise, none of us ever feels completely self-reliant; there must always be an individual or power or agency to whom we turn for the gentle comfort each of us craves. Institutional religion has perhaps encouraged too much the corporate idea, the larger prayer of the whole Church, the mass petition of number. Days of prayer for special ends, for peace, for rain, for prosperity, for this and that and the other, have emphasized the larger need by the larger group. And perhaps we have forgotten that the little need, the individual desire, the faintly sounded cry of the one, is heard and heeded as well.

The Father has all the universe to guide; its destiny is in His hands. I know that, but I want the comfort of believing that I am as real in His sight as even the highest mountain, or the swiftest wind, or the remotest star. My prayers need the attention of His ear, my desires require the response of His heart. And so I dare to say "Be ready to hear—and grant." I want to feel that God is alert even to me whenever I seek Him, and that my prayers are not too unimportant for His consideration. Without some such conviction I could never pray alone, but must always be a part of a throng urging an audience with the Most High.

And if I comfort myself in that belief, it naturally follows that I need not wait to pray until some climax or catastrophe comes to my life. If God is ready to hear, He is ready to hear everything, even the simplest need: the little hurt, the tragedy so real to me and so inconsequential to the world; the triumph over myself that nobody else knows about; the gains I must have in this hour; the losses I cannot stand another moment. Whatever my sincere need, whether it be great or small, I can take it to Him; for He is waiting to hear.



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# The Living Church

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AND THE LAYMAN'S MAGAZINE

NO.  
39

## GENERAL

### EPISCOPATE

#### Bishop Lawrence Dies

In the death of the Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, "the Episcopal Church lost a leader second to none in influence and achievement. The State lost an eminent citizen who represented all that is best in the traditions of the commonwealth. The public lost a comrade and a friend."

That statement, opening an editorial in the Boston *Herald*, summarizes briefly and truly the character of one who, at the age of 91 years and five months, was still at the height of influence and leadership when he died on November 6th from a sudden heart attack at his Milton, Mass., home. To the thousands loving and admiring him, it was a happy ending to a singularly beautiful and useful life. He was the senior bishop in the American House of Bishops at the time of his death.

#### FUNERAL

The Cathedral Church of St. Paul in the heart of the city of Boston, was the scene on November 8th of the final tribute paid him, while the flags of state, city, and Church were at half-mast. In the cathedral itself, in the crypt to which amplifiers carried the service, and outside on Tremont Street and across on Boston Common, people began to take their places two hours before the service commenced at two o'clock. Bishop Sherrill of Massachusetts conducted the service, assisted by the Rev. Dr. Endicott Peabody, retired headmaster of Groton School and a cousin of Bishop Lawrence, and the dean of the Cathedral, the Very Rev. Edwin Jan van Etten. The Presiding Bishop, the Most Rev. Henry St. George Tucker, gave the benediction.

Bishops seated in the sanctuary and later standing in line outside as the fern-covered casket with its cross of white Easter lilies was born past them on the shoulders of some of Bishop Lawrence's grandsons and great nephews, included: Bishops Babcock, retired Suffragan of Massachusetts; Heron, present Suffragan; Budlong of Connecticut; Gray, Suffragan of Connecticut; Dallas of New Hampshire; Loring of Maine; Mann of Pittsburgh; Roots, retired Bishop of Hankow; and Van Dyke of Vermont.

Personal preference of Bishop Lawrence governed the choice of the hymns: "There's a wideness in God's mercy"; "Peace, perfect peace"; "The strife is o'er, the battle done," to which was added, at the request of the family, The Battle Hymn of the Republic in recognition of his staunch faith



BISHOP STEARLEY: The retired Bishop of Newark died November 8th. An account of his life will appear in the next issue of THE LIVING CHURCH.

in the destiny of this country under God.

A private service for the family and the faculty and students of the Episcopal The-

ological School, Cambridge, was held immediately after the diocesan service in St. John's Chapel, Cambridge, a memorial to the late Mrs. Lawrence. It was conducted by the Very Rev. Angus Dun, dean of the School, and the Very Rev. Henry B. Washburn, retired dean. The committal service at the family lot in Mount Auburn was read by Bishop Lawrence's two sons: the Rt. Rev. Dr. W. Appleton Lawrence, Bishop of Western Massachusetts, and the Rev. Dr. Frederic Cunningham Lawrence, whose institution as rector of St. Paul's Church, Brookline on September 28th was among the last public offices performed by his father.

Bishop Lawrence is also survived by five daughters — Mmes. Harold Peabody, Charles Lewis Slattery, Morton Fearey, Lansing P. Reed, and Lewis Hunt Mills—and by many grandchildren.

#### A TRUE ARISTOCRAT

Bishop William Lawrence, recipient of almost unparalleled honors during his lifetime, was an aristocrat in the best sense of the word—by birth, breeding, attainments, personality, and an acute sense of *noblesse oblige*. His long, full, and continuously active life was marked by tremendous consecration and a deep and



Pettingill Studio

OLDEST AND YOUNGEST: Bishop Lawrence is shown with Bishop Loring of Maine, who was the youngest Bishop in point of consecration last summer when the picture was taken and still remains the youngest in years. At the time of his death, Bishop Lawrence was the senior bishop of the American Church and the beloved and respected patriarch of the House of Bishops.



## A Tribute to Bishop Lawrence

BY THE RT. REV. JAMES DE WOLFE PERRY, D.D.

Bishop of Rhode Island

Bishop Lawrence has been known, loved and honored by three generations as a foremost figure in the life of the Church and the nation. The place he holds in public esteem may be brought perhaps into still clearer view by the experience of a few like myself who studied under him in seminary days, were ordained by him and served as priests within his jurisdiction, and had the inspiration of his counsel and his friendship for more than fifty years.

In such intimate relation we saw embodied in him from day to day, year after year, the principles which he so often reiterated: adherence to a rigid standard of conduct inherited from a long Puritan ancestry, combined with

a humanness of feeling which betokened a love of life in its most wholesome form; a kindly tolerance for the thought and act of others, based upon his innate regard for freedom of the individual; his serenity of mind cultivated by long habit and manifested in unstudied poise.

All these qualities found their expression in his pastoral relations and in his power of administration unexcelled. They gave him also that adaptability to every environment and the prestige accorded him in every situation at home and abroad.

He was one of those rare souls whose greatness was never obscured by familiar contact; nor were his closest intimacies marred by his renown.

abiding serenity, allied to great administrative acumen.

He was born on May 30, 1850, in Boston, the son of Amos A. Lawrence and Sarah Appleton Lawrence. His family was distinguished on both sides as ardent patriots, first as Puritan yeomen of the land and then as mill owners and merchant princes, public spirited and progressive. He was graduated from Harvard in 1871, and from the Episcopal Theological School, Cambridge, 1875; and became, successively, rector of Grace Church, Lawrence, 1876; professor in 1883 and dean in 1888 of the Episcopal Theological School; and successor to Phillips Brooks as Bishop of Massachusetts in 1893. From that year, through the time of his retirement in favor of his Coadjutor, the late Charles Lewis Slattery, 1925, and continuously until the day of his death, there have been great achievements, ranging from comparatively small utilitarian ones to those expressed in terms of millions of dollars and affecting the lives of many thousands of persons.

Bishop Lawrence always stood for devotion expressed in terms of efficiency, honesty, and wide vision. His expression of this began in 1876 when he built one of the first three parish houses in the whole country and revolutionized the equipment of the old fashioned Sunday school.

### DIOCESAN ADMINISTRATION

Bishop Lawrence's years as diocesan were active and successful ones. In the early part of his episcopate, the diocese, under his direction, was divided—the western part being designated the diocese of Western Massachusetts and enabled to begin its own individual life with an episcopal endowment of \$100,000 from gifts made by members of the eastern portion alone.

One of Bishop Lawrence's many achievements was the raising of the average salaries of the clergy, certain sums being set as the minimums for married and for unmarried men. Another feature of his administration was the development of the Cathedral Church of St. Paul from a par-

ish church into an integral part of diocesan life, expressed not only by an imposing edifice but by a warm, friendly, and constant service to mankind and by adaptability to conditions in the heart of a great city. He also restored Christ Church (the Old North Church of Paul Revere's Ride) and made it an historic shine.

### ARMY AND NAVY CHAPLAINS

Bishop Lawrence has made many contributions to Church and nation. To him is due the fact that chaplains in the army and navy are more carefully selected and better supported than ever before. This improvement originated in his interest in the soldiers and sailors of the Spanish-American War, when he became chairman of a commission on Army and Navy chaplains. During the World War he was chairman of the Church War Commission (for which he raised \$800,000) and vice-chairman of the general war-time commission which coordinated the efforts of the great body of non-Roman Christian Churches.

For some years he was chairman of the Church's Social Service Commission, a member of the Presiding Bishop and Council (now the National Council), and chairman of the Church Board of Finance. In this latter post, especially, he found an opportunity to forward two important aspects of business-like methods in the Church: bonding of treasurers and regular auditing of Church funds.

### CHURCH PENSION FUND

More than any other one person, Bishop Lawrence is responsible for the creation of the Church Pension Fund, the first institution of its kind to operate on a sound actuarial basis and the model for retirement and survivors' benefit funds later established by other communions.

There can be no more interesting account of the beginning of the Church Pension Fund than Bishop Lawrence's own account in his *Memories of a Happy Life*, published in 1926. How he envisaged the need, drove himself to the task, pursued

it unfalteringly, and to what success, is now history, but the details are still of current value to other workers. In a day when great financial appeals were practically unknown, he perfected his own methods and won admiration from skilled financiers of world standing. The sum raised—\$8,700,000 by March 1, 1917—was the largest ever raised in one year for a beneficent purpose up to that time.

From the beginning of the Church Pension Fund until 1931, he was president of the fund and he also held for some years the presidency of the fund's subsidiaries, the Church Hymnal Corporation and the Church Life Insurance Corporation.

### EDUCATIONAL WORK

Bishop Lawrence's educational interests centered particularly in the Episcopal Theological School, Cambridge, Mass., and Harvard University. For the former he raised an endowment of \$1,000,000 in 1923, 30 years after he relinquished the deanship to become Bishop of Massachusetts. Both of his sons are graduates of ETS.

After graduating from Harvard, Bishop Lawrence was a "resident graduate" for a time. Thereafter throughout his life he continued to be intimately associated with the university as preacher (eight years), overseer (18 years), and fellow and member of the corporation from 1913 until his death. He also served as chief marshal, vice-president and president of the Harvard alumni, and chairman of committees which raised over \$12,000,000 for the university.

Although ETS and Harvard were his special educational interests, he found time to be president of the trustees of Wellesley College (raising a \$3,000,000 restoration fund after a fire), Groton School, and St. Mark's School; a trustee of Smith College, and a member of the Peabody Education Board, as well as serving on many active and advisory committees for other educational institutions.

Bishop Lawrence had received over a dozen honorary degrees from colleges and universities in the U.S.A., Canada, and England, including the degree of Doctor of Laws from Cambridge University. He was the only man to receive two honorary degrees from Harvard, in 1893 and 1931. Other honorary degrees were conferred upon him by Hobart, Princeton, Durham, Yale, Lawrence, King's College, Columbia, Episcopal Theological School, Boston University, Trinity, and Williams. He was a member of the Massachusetts Historical Society and a fellow of the American Academy of Arts and Sciences.

### WRITINGS AND ADDRESSES

The best known of the many products of Bishop Lawrence's pen is his *Memories of a Happy Life*. This was supplemented with another autobiographical book, *Fifty Years*, written on the thirtieth anniversary of his episcopate; while *A Harvest of Happy Years* contained his own address and tributes paid to him on his fortieth anniversary. Other writings on a variety of subjects include lives of Amos A. Lawrence, Roger Wolcott, and Henry



Cabot Lodge; *An Interesting Avocation* (a discussion of methods of raising money), and an article (1918) entitled *Venerable Diseases in the Army, Navy, and Community*, which was endorsed by the then Surgeon-General Gorgas. Many of his addresses and sermons have also been published.

With his annual stirring addresses at the diocesan conventions, Bishop William Lawrence always "made the front page" of the daily newspapers. He was, as Bishop Sherrill has said, "farther ahead and with a clearer vision than the rest of us." With that vision, he had the capacity, as his cousin, A. Lawrence Lowell, president emeritus of Harvard, once said, of being right four and a half times out of five, whereas the average man is right only three times out of five.

Bishop Lawrence at the last diocesan convention of Massachusetts, spoke on "Where Do I Stand?" and closed with words appropriate for the closing of this sketch of his life:

"My one hope and trust is in God . . . Fundamentally, it is not the present day conquerors or leaders who make the future. It is the character of the people throughout the world. Hence I believe that, at bottom, the spreading of the gospel of Jesus Christ . . . is our work and the greatest and most vital work of men. . . . With a firm faith and a gentle heart, with grim determination and confidence that the causes of liberty, of the sacredness of the individual, the rights of the people will conquer, we will walk the path—whether of war or peace. We will go through."

## ARMED FORCES

### Bishops Hobson and Ingley Protest Col. Duncan's Threat

Protests against the statement of Col. Early E. W. Duncan, Commander at



R. M. Crane jr.

BISHOP INGLEY: *Denounced a restriction of liberty.*

Lowry Field, Denver, who is reported to have threatened that he would place churches "out of bounds" if their pastors opposed the government's military policy,

were issued by a number of religious leaders.

One, an executive of an inter-Church body representing some 20,000,000 persons, said Col. Duncan's reported stand "has yet to be duplicated in England—and that country has been at war for two years."

Bishop Hobson of Southern Ohio, national chairman of the Fight For Freedom Committee and a leading interventionist, issued a statement declaring that "such an action would be both foolish and dangerous."

Declaring that "the men in this nation's democratic army are able to balance the facts of the present situation and determine the truth for themselves," Bishop Hobson described Col. Duncan's alleged remark as not only "ill-advised," but "wholly unnecessary."

The Rev. A. J. Muste, secretary of the Fellowship of Reconciliation, a national organization of religious pacifists, wired President Roosevelt urging the Chief Executive to "rebuke and repudiate" Col. Duncan.

"Since the nation is at peace," Mr. Muste said, "such an order, if issued, involves a monstrous invasion of civil liberty, and under any circumstances is an effort to curtail freedom of worship and regiment churches and preachers of the gospel, which smacks of totalitarianism."

#### COMMENT IN DENVER

Denver clergymen of various faiths were equally disturbed. Some of their comments follow:

*Bishop Ingley of Colorado*—"Any one who takes away or restricts true liberty may unwittingly be playing into the hands of those dictators who deny liberty of action to everybody but themselves."

*The Rt. Rev. Joseph Bosetti, Roman Catholic*—"The officer must remember that you cannot harness thought, and that it would be impossible to enforce such an order."

*Rabbi Abraham Feinberg*—"Pacifist ministers have a perfect right, guaranteed by the church and Constitution, to practice freedom of worship. No agency, military or otherwise, has a right to interfere."

Two of Denver's clergymen, however, took a dissenting view:

*Dr. David G. Bayless, Presbyterian*—"The Army commander would be making a mistake if he were not to combat subversive elements which might affect army morale."

*Msgr. John R. Mulrow*—"It is proper to take steps to protect our soldiers from propaganda."

### Dr. Peabody Sponsors Chaplains' Fund Campaign

Dr. Endicott Peabody, until his recent retirement headmaster of Groton School for 56 years, will head a sponsoring committee to aid in the raising of a fund for the Church's Army and Navy Commission, Bishop McKinstry of Delaware, chairman of the campaign committee, announced at the Commission's October meeting.

Bishop McKinstry states that the money to be contributed is to enable Army and

Navy chaplains to aid men in the service, and to help parishes in training-camp communities, which are overwhelmed by the new population and are finding great need



Boston Herald

DR. PEABODY: *To sponsor fund for army and navy chaplains.*

for the Church's ministry and real eagerness for it among the service men. The Army and Navy Commission is in close touch with all Episcopal chaplains, Bishop McKinstry said, and extensive work is already being done. The Commission's chairman is Bishop Sherrill of Massachusetts.

### "Our Morale Is Fine" in Iceland

Episcopal chaplain with American troops in Iceland, the Rev. M. G. Tennyson, former rector of Holy Trinity Church, Alhambra, California, reports to the Episcopal Army and Navy Commission, chairman of which is the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, that "our morale is fine, and it must be kept so this winter."

For a time Chaplain Tennyson was the only non-Roman Catholic Chaplain for the entire American Iceland force. He tells of his efforts to get the men to write home, of ministry to men who receive bad news from home, of weekly visits to all camps and twice-a-week visits to hospitals.

"Sunday Church services are arranged so that every man can attend every other week," Chaplain Tennyson says, adding that there are no musical instruments in the camps, and "the little organ I brought along is a great attraction."

He tells also of the "most unique" services held in the Iceland National Cathedral, taken jointly by the senior British Anglican chaplain and himself. "The Cathedral is early post-Reformation," he says, "with what I believe must be the highest pulpit in the world. The service is attended by troops stationed in and around Reykjavik, the foreign ministers, consuls, admirals, generals, nurses, volunteer workers, exiled potentates, of whom there are many, and others. I dare say it is a most unique service."

Chaplain Tennyson commends the co-

operative spirit of British chaplains, and says that until the camps were fully organized he was officer in charge of recreation, athletics, motion pictures, libraries, as well as editor of a camp paper.

"Our greatest need is the prayers of our people at home," Chaplain Tennyson says, "but there are other needs too; lots of magazines, Army and Navy Prayer Books, Communion wafers, and Sacramental wine." He suggests that spring-wound victrolas and records would be most welcome, as radios do not work well and there are no pianos.

The Episcopal Army and Navy Commission is caring for many of the needs of this chaplain, as well as of other chaplains in the service.

## BUCHMANISM

### Connection With Calvary Church Severed

There was a considerable amount of interested comment when it was learned, a few days ago, that the "Oxford Group," for so many years associated with Calvary Church, New York City, had been requested by the rector, the Rev. Samuel M. Shoemaker, to remove its headquarters entirely from the parish house of that church, situated next door on 21st Street, overlooking Gramercy Park. The reason given had to do with the recent activities of the Group in what its leaders describe as its Moral Rearmament Movement, which is a pacifist movement conducted by the Group in its peculiar way. Fr. Shoemaker made public a letter which he and his associate rector, the Rev. J. Herbert Smith, had sent to the members of his parish, explaining why he was taking the step of severing the Group and the parish. The letter said, in part:

"We have been coming to some fundamental conclusions about the nature of the Christian Church. We believe, more deeply than ever, that *the instrument through which Christ transforms the world is the Holy Catholic Church—the Universal Church*,—belief in which is embedded in our Creeds. We have committed ourselves to our Church in a new way and with a fresh enthusiasm. Through it we want to serve better our own parishioners, the community in which we live and work, the Episcopal Church at large, the whole Church of Christ everywhere, and the world for which Christ died.

"When the Oxford Group was, by its own definition, 'a movement of vital personal religion working within the Churches to make the principles of the New Testament practical as a working force today,' we fully identified ourselves with it. Certain policies and points of view, however, have arisen in the development of Moral Rearmament about which we have had increased misgivings.

#### SPIRITUAL TRUTHS REAFFIRMED

"With this in mind, and also because it has become increasingly difficult to function as a parish church when the facilities of Calvary House [the parish house] were

so largely taken up by its use as a national headquarters for Moral Rearmament, it has seemed advisable to us, after careful thought and prayer, that this house should cease to be used in this way. We are confident that our parishioners and all our friends will understand that we wholeheartedly adhere to the spiritual truths enunciated by the Oxford Group, which are fundamental Christian truths, and which transformed our lives and helped equip us to meet the needs of others.

"To those eternal verities we shall always be loyal. The life-changing principles which have been characteristic of our work at Calvary Church at its best will continue to be basic in carrying out our present program. It goes without saying that Calvary Church will always have its doors open to all who are in search of Christian fellowship and spiritual help."

It will be recalled that Fr. Shoemaker was one of the first converts to what was called Buchmanism, the movement started by Dr. Frank N. Buchman. When Fr. Shoemaker became rector of Calvary Church in 1925, he at once made known to the parish the work of Dr. Buchman. Very soon, there was at Calvary a company of men and women called the First Century Christian Fellowship. They followed the practices familiar to everyone now through much newspaper publicity. It was after several English members of this Fellowship had gone from Oxford to Africa, preaching and teaching, that the Fellowship took the name of the "Oxford Group," which the evangelists to Africa were called in Africa, for obvious reasons.

#### DIVISION OVER PUBLIC ISSUES

This name, the assuming of which was open to misunderstanding on several counts, was severely criticized in America and later in England. Within the past few years, when war threatened and then came, the Moral Rearmament Movement was begun. It dealt with public issues, not primarily with personal conversion, and was from the first a cause of division. This was accentuated when, within the past few weeks, members of the Group have aroused seriously unfavorable criticism in England because of their activities there. No one doubted their earnestness and sincerity; but their judgment was questioned.

Calvary Church has had a notable history. A new chapter begins with this break with the Buchman Group. Both Fr. Shoemaker and his assistant, the Rev. J. Herbert Smith, appreciate this, and acted only after long and careful preparation.

## PUBLIC AFFAIRS

### Lord Halifax Confers With Michigan Clergy

When Viscount Halifax, the British Ambassador, visited Detroit early in November, he called at the diocesan office in Detroit to meet with Bishop Creighton of Michigan and a group of clergymen representing the various communions. It is Lord Halifax's custom, as he makes visits to

various cities, to confer with the civic leaders, the industrial leaders, and the leaders of the Church.

The meeting with the leaders of the Church in Detroit took place November 4th in Bishop Creighton's office. Anglicans present in addition to Bishop Creighton and Lord Halifax were the Ven. Leonard P. Hagger, archdeacon of the diocese, and the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral.

Lord Halifax had visited the Roman Catholic authorities of the Archdiocese of Detroit just before his conference with the clergy in Bishop Creighton's office.

Bishop Creighton introduced the honored guest, and after a brief statement by Lord Halifax, concerning his feeling regarding the war and the world situation, both now and after the war is over, the meeting was opened for a question period. A number of matters were discussed, including the Malvern pronouncements, the moral aspects of the war, etc. Lord Halifax's visit was brief and there was no opportunity for protracted discussion.

## CANVASS

### "We Must Subordinate Our Purpose to God's"

For the fourth consecutive year the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, used a nationwide radio network to carry a special message to the Church, on Presiding Bishop's Day, November 9th.

The broadcast was arranged by the Columbia Broadcasting System and with the cooperation of bishops on the Pacific Coast the message was heard in that area, in some locations by direct broadcast, in others by rebroadcast from transcriptions. Direct broadcast facilities brought the message to Churchpeople in the East, South, and Midwest.

Presiding Bishop's Day being the suggested opening date for the Church-wide Every Member Canvass, Bishop Tucker stressed the fact that "the work which we are doing this autumn, whether it be defense activity, securing funds and making plans to carry out some Church or philanthropic enterprise, or whether it is our everyday occupation, it is all work which we do not only for ourselves, but also for God."

God's purpose whether for the individual or for society as a whole can be realized only through the faithful performance of earthly tasks. Human welfare both physical and spiritual is dependent upon the efficient performance of those tasks. We must recognize God as our Captain in our earthly activities. In all that we do we must subordinate our own purpose to God's purpose. We must be prepared to follow God's directions in the means we use to accomplish that purpose. We must derive the motive for our actions from God and from Him also we must seek the peculiar power and wisdom that will enable the victory in the world to be transformed into a victory over the world."



## JAPAN

### Tohoku Deadlocked on Election of Bishop

The diocese of the Tohoku of the Nippon Seikokwai (Holy Catholic Church in Japan) held a diocesan convention on October 2, 1941 to make a second try at electing a native Bishop to succeed the Rt. Rev. Dr. Norman S. Binsted, who resigned last winter and is now Bishop in charge of the Philippines.

Again the convention was deadlocked on voting, none of the four candidates being able to receive the necessary majority.

This result is therefore governed by Canon 69 of the revised Constitution and Canons, which states that where a diocesan convention is unable to elect a Bishop after two tries, the election of a diocesan bishop will be made at the next General Synod of the Church. The next General Synod of the Japanese Church, the 21st triennial meeting, will be held in April, 1944.

Two Tohoku priests, the Reverend T. S. Nakamura, rector of Ascension Church, Hirosaki, and the Reverend P. H. Mura-kami, rector of St. Paul's Church, Mori-oka, were the leading candidates. The Rev. Dr. T. Inagaki, of the Central Theological College, Tokyo, and the provincial superior of the province of Nippon, Society of St. John the Evangelist, the Fr. S. H. Kimura, SSJE, were also candidates.

### Romanists, Orthodox Asked to Join United Christian Council

A movement for a united front of Christian forces in Japan was launched in Tokyo

with the announcement that the National Christian Council will seek the affiliation of the Orthodox and Roman Catholic Churches, it is reported by Religious News Service.

The Council, a federation of various religious bodies, was recently reorganized to meet the new situation resulting from the creation of the United Church of Christ in Japan.

The United Church represents the merger of some 40 Protestant denominations. It was organized a year and a half ago as the result of new religious laws which aimed to eradicate foreign influences from Japanese Christianity and cut off financial help from abroad.

In its new form the Council will tie up and correlate the work of the Christian communions and organizations which do not come within the framework of the United Church, such as the Nippon Seikokwai (Anglican), the YMCA, the YWCA, the Japan Bible Society, the Christian Literature Society, and the various mission organizations.

It will also continue to be the link between the Japanese Christian movement and kindred movements in China, the United States and other lands.

## LIBERIA

### Bishop and Missionaries Arrive in (Censored) Safely

Bishop Leopold Kröll and his companions on the long and hazardous journey, Mrs. Kröll, Miss Mary Wood McKenzie and Mrs. Harvey A. Simmonds, have reached destination safely.

The Bishop cabled the Presiding Bishop

from that now common war-time location, "no place," the single word, "Safe," indicating the ending of a voyage of more than a month. A later cable gave the information that they had arrived in Monrovia, Liberia.

## GERMANY

### Provost of Berlin Cathedral Reported Arrested

The provost of St. Hedwig's Roman Catholic Cathedral, Berlin, has been arrested by Nazi authorities, according to reports from "reliable quarters" to the Associated Press. He is accused, among other things, of offering prayers for Jews. The arrest appears to be part of a general intensification of anti-Jewish measures in the Reich.

The provost, the Very Rev. Bernhard Lichtenberg, was questioned at the Gestapo headquarters in Berlin last summer about sermons which he had delivered in support of Bishop von Galen's attacks [L. C. October 8th] on Nazi methods. He is now believed to be confined in Ploetzensee Prison, where Pastor Niemoeller was also kept for a time before being transferred to a concentration camp.

## SWITZERLAND

### Dr. Smith Returns to America; Convalescing from Operation

The Rev. Dr. Everett P. Smith, rector for 20 years of Emmanuel Church in Geneva, Switzerland, has returned to the United States. He landed in New York on October 27th after undergoing a serious but successful operation, it is announced by Bishop Perry of Rhode Island, Bishop in charge of the American churches in Europe. Dr. Smith is now visiting members of his family.

During the winter months while Dr. Smith is recuperating on leave of absence without salary, the celebrations of Holy Communion and other services as well as the pastoral care of the American church, will be continued regularly by the ministers in charge of the English and the Scottish congregations.

Throughout his service abroad Dr. Smith has been active in civic as well as religious work. He has taken a place of leadership in movements for peace and has made the parish house and library, which he built 10 years ago, a center for agencies of educational and social work and especially in the past few years, for the care of refugees.

#### Editor's Comment:

Dr. Smith has performed a magnificent service for the Church at the strategic neutral point of Geneva. His return to this country leaves only one American priest in charge of a congregation in Europe—the Rev. H. Gruber Wolf in Rome.

### The Line of Bishops of the Nippon Seikokwai

No.	Name	See	Years	Died
1.	Channing Moore Williams	Japan and China	1866-1874	
		Yedo	1874-1889	1910
2.	A. W. Poole	Japan	1883-1885	1885
3.	Edward Bickersteth	Japan	1886-1897	1897
4.	John McKim	Yedo (N. Tokyo)	1893-1935	1936
5.	Henry Evington	Kyushu	1897-1909	1932
6.	William Awdry	Osaka	1896-1897	
		S. Tokyo	1897-1908	1910
7.	P. K. Fyson	Hokkaido	1896-1908	1912
8.	Hugh J. Foss	Osaka	1899-1923	1932
9.	Sidney C. Partridge	Kyoto	1900-1911	1930
10.	Cecile Boutflower	S. Tokyo	1909-1921	
11.	Walter Andrews	Hokkaido	1909-1917	1928
12.	Arthur Lea	Kyushu	1909-1935	
13.	Henry St. George Tucker	Kyoto	1912-1923	
14.	Heber J. Hamilton	Mid-Japan	1912-1935	
15.	Samuel Heaslett	So. Tokyo	1922-1940	
16.	Joseph S. Motoda	Tokyo	1923-1928	1928
17.	Yasutaro Naide	Osaka	1923-	
18.	Charles S. Reifsnider	N. Kwanto (Suffragan)	1924-1935	
		N. Kwanto (diocesan)	1935-1940	
		Kobe	1924-	
19.	John Basil Simpson	Kyoto	1927-1940	
20.	Shirley H. Nichols	Hokkaido	1927-1940	
21.	Gordon J. Walsh	Tokyo	1928-	
22.	Yonetaro Matsui	Tokyo	1928-	
23.	Norman S. Binsted	Tohoku	1928-1940	
24.	Paul Shinji Sasaki	Mid-Japan	1935-	
25.	John C. Mann	Kyushu	1935-1940	
26.	Sadajiro Yanagihara	Osaka (Suffragan)	1940-	
27.	Hinsuke Yashiro	Kobe (Suffragan)	1940-	
28.	Makoto Makita	North Kwanto	1941-	
29.	Jiro Sasaki	Kyoto	1941-	
30.	Todomu Sugai	South Tokyo	1941-	
31.	Shinjiro Maekawa	Hokkaido	1941-	

# The Eucharist

By the Rev. Burton Scott Easton, S.T.D.

Professor of New Testament, General Theological Seminary

ONE of the most complicated problems in New Testament criticism is the relation of the accounts of the Last Supper to each other and to the facts related; but for present purposes, it is sufficient to begin with the version in St. Mark 14:22-24, which unquestionably contains all the Evangelist considered essential. In the American Revised Version this reads as follows:

"As they were eating, He took bread, and when He had blessed, he brake it, and gave it to them, and said, 'Take ye: This is My body.' And He took a cup; and when He had given thanks, He gave to them: and they all drank of it. And He said to them, 'This is My blood of the covenant which is poured out for many.'"

## BLESSINGS

The change from "blessed" to "give thanks" is due to the occurrence of different Greek words; but in the context these have precisely the same meaning. This is very important for us moderns to remember. A widely used form of grace at meals begins, "Bless, O Lord, these gifts to our use"; but among Jews this form was never employed. They pronounced "blessings" in our sense over *persons* (Numbers 6:24-26, etc.), but never, in any circumstances, over *things*; in the latter case, the invariable formula was, "Blessed be God."

In other words, "blessings" pronounced over *things* were what we call "thanksgivings"; to this rule there were no exceptions, so that the two Greek words, *eulogeo* and *eucharisteo*, should be translated alike when things are in question. (Compare St. Mark 8:6-7, where the latter verb is used for the bread, the former for the fish.) So, for instance, in I Corinthians 10:16—instead of "the cup of blessing which we bless," we should render, "the cup of thanksgiving over which we give thanks."

At the Last Supper, then, the words spoken by our Lord over both the bread and the cup were words of thanksgiving. And there is not the slightest reason to doubt that He used the words current among Jews for nearly 2,000 years: over the bread, "Blessed be Thou, O God, King of the universe, who bringest forth bread from the earth"; and over the cup, "Blessed be Thou, O God, King of the universe, who createst the fruit of the vine" (Berakoth 6:1). It may be observed how this last phrase is echoed in the next verse of St. Mark. "I shall no more drink of the fruit of the vine."

And the earliest Christian liturgy that has survived is an expansion of these Jewish thanksgivings: "We give thanks to Thee, our Father, for the life and knowledge which Thou has made known to us through Jesus, Thy Servant; to Thee be glory forever. For as this bread was scattered upon the mountains and was brought together to become one (loaf), so let Thy Church be gathered from the corners of

the earth into Thy Kingdom"; and, "We give thanks to Thee, our Father, for the holy vine of David, Thy servant, which Thou hast made known to us through Jesus, Thy Servant" (Didache 9:2-4).

## THANKSGIVING

If St. Mark had thought that at Christian celebrations the exact words should be used with which Christ gave thanks, he certainly would have recorded them; he was writing for non-Jews who would not know the Jewish formulae. But the Evangelist takes for granted that Christians must do merely what Christ did: *they must give thanks*. And this the earliest Church understood so perfectly that they called the service simply the "Thanksgiving."

This is the regular title used by St. Ignatius, who, in fact, transfers the name from the service to the consecrated species (Smyrnaeans 7:1). It is the title used by the Didache. Justin Martyr informs the emperor that "this food with us is called 'Thanksgiving'" (Apology 66), and to Trypho the Jew describes the service as "the Thanksgiving of the bread and of the cup" (Dialogue 41—perhaps to be rendered "the bread of Thanksgiving and the cup of Thanksgiving"). More at length, he describes the service thus: "Then there is brought to him who presides over the brethren bread and a cup of mixed water and wine. And he, taking them, offers praise and glory to the Father of all, through the name of the Son and of the Holy Spirit, and gives thanks at length that we have been accounted worthy of these things by Him" (Apology 65).

St. Irenaeus has the same usage, both for the service and for the species (IV, xviii, 5, etc.), describing the latter either as "bread over which Thanksgiving has been uttered" or as "Thanksgiving" outright. These instances might be vastly multiplied, but the fact is beyond dispute: the central Christian act of worship was so preëminently a giving of thanks that it was called directly "Thanksgiving."

One further bit of evidence, however, is interesting. In all historic Christian liturgies, the Thanksgiving is prefaced by the invitation, "Let us give thanks unto the Lord, our God." This is the oldest *verbal* feature in those liturgies, for it goes back into Judaism: "How do men say the Thanksgiving in common? . . . If a hundred are present, he (the leader) says, 'Let us give thanks unto the Lord our God'" (Berakoth 7:3).

## THE CONSECRATION

This Thanksgiving effected the consecration. Here again the roots are in Judaism. The concept is expressed illuminatingly in I Timothy 4:4-5: "For every creature of God is good; and nothing is to be rejected, if it be received with thanksgiving; for it is made holy through the word of God and prayer." Here exegetes

dispute the meaning of "the word of God" (a reference to Genesis 1:31 seems most likely); but the rest is clear: foods are "good" in themselves, but "prayer" (i.e., thanksgiving) makes them "holy." Since this is true of ordinary food, it is all the more true of the highest Food of all; if they by thanksgiving receive a quasi-sacramental character, it is made sacramental in the fullest sense. Such is the doctrine held throughout the second century; and at the beginning of the third it is formulated baldly by St. Hippolytus: "The bishop shall by thanksgiving make the bread into an image of the body of Christ" (Apostolic Tradition 23:1).

## MISUNDERSTANDINGS

The evidence is uniform and would offer no difficulty, if it had not been obscured to us by a series of misunderstandings in the West. Chief of these was the inability of the Latin mind to appreciate that thanksgiving can sanctify. This is evidenced from the first appearance of the service in its Latin-Roman wording; dissatisfied with the Biblical, "He gave thanks," the translation turned these words into a participial phrase and threw the accent on a new word "blessed" ("gratias agens benedixit").

But this was not yet enough. Roman legalism was never content until it defined everything sharply: *How* did Christ bless? The first literary record of an attempt to give a precise answer is in the tractate, *De Sacramentis*, which may or may not come from St. Ambrose; experts are divided on this question. It sets forth the theory that the essential consecrating words are what we have come to call the words of Institution: "This is My body"; "This is My blood." "It is the word of Christ that makes this Sacrament" ("Sermo Christi hoc conficit sacramentum": *De Sacramentis* IV, 14).

## THE PROBLEM OF THE CHALICE

Here is a clear-cut theory that seemed to answer all requirements; and it has become the theory generally adopted in the West. It is, however, wrong. Not only does it contradict all the early evidence from the Fathers, but the New Testament evidence as well: If these are the consecratory words, then at the Last Supper the Apostles drank from an unconsecrated chalice, for, according to St. Mark, Christ did not say, "This is My blood," until they had all drunk. (Compare St. Irenaeus, V, xxxiii, 1: "After He had given thanks, while holding the cup, and had drunk from it and had given it to the disciples, He said . . .") And, as a matter of fact, the Roman Catholic Church has never given the theory official approval; indeed, recent Papal decisions have the effect of pronouncing the theory a mere "school question"; and teaching the contrary opinion is not merely permitted, but under certain circumstances approved and commanded. The



Eastern Church, of course, has always rejected it.

The error has had further regrettable results. In the Gregorian Sacramentary (c. 800), for the first time the consecratory prayer is separated into two parts, Preface and Canon, with all the emphasis on the latter. The Canon, moreover, is little concerned with thanksgiving, but is almost purely supplicatory, so banishing the eucharistic element almost entirely to the Preface, which came to be regarded as a merely subordinate—and quite dispensable—enrichment. There are many liturgical flaws in the Roman missal, but the worst of all is that just described: In Rome the Eucharist virtually ceased to be eucharistic.

This is a grave obstacle to the progress of the Liturgical Movement in the Roman communion: an irreformable liturgy that has so distorted the original emphasis that the latter has been virtually forgotten, and indeed was *actually* forgotten until the advent of modern liturgical knowledge.

Here we in the American Church are in an incomparably better position. All we need do is to discard resolutely the blunder that the Preface is separate from the Canon. When the priest says to the people, "Let us give thanks unto our Lord God," 19 centuries drop away, and he is using—curiously enough, it is the only place in the service where he can be *certain* he is using—words spoken by the Apostles when they celebrated the selfsame rite.

Then the true Thanksgiving Prayer begins, "It is very meet, right, and our bounden duty." The first part of this Thanksgiving acknowledges God's glory and, according to Jewish precedent, culminates in the Sanctus. But there is no break; the last words of the latter—"Glory be to Thee, O Lord Most High. Amen"—flow immediately into the succeeding, "All glory be to Thee, Almighty God," and—this time according to earliest Christian precedent—the Thanksgiving praises the Father for the Redemption wrought in Christ and, finally and concretely, for His institution of the rite itself.

This last part is altogether fitting and proper. But it is in no way necessary. The liturgy of the Didache makes no concrete mention of the Institution and never alludes at all to the Words of Institution, which are likewise lacking in other primitive liturgies. No form of words is required; the one essential in Thanksgiving is giving thanks. And the Thanksgiving Prayer is a unit and should be treated as such.

Musically, the rather elaborate setting that we call "the tone of the Preface" is historically "the tone of the Canon," to which originally the entire prayer was recited. When the service was thrown out of balance—apparently in the 10th century—enough memory of the original meaning of the liturgy was preserved to keep this tone for the properly eucharistic part; now the only part of the Canon that is audible. So at least the people still hear all that is left of what was originally a sustained and triumphant Thanksgiving.

#### THE EUCHARISTIC SACRIFICE

Passing now from the Eucharist to the eucharistic sacrifice: Much difficulty can be cleared up at the start if, instead of transliterating the Greek word, we translate it; "eucharistic sacrifice" is properly

"thanksgiving offering." And we shall again avoid difficulty if we disassociate this offering from the Offering of Calvary.

This latter concept is, indeed, also an integral part in the history of the Sacrament. As early as St. Paul's First Epistle to the Corinthians we read (11:26), "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death until He come"; and the Church has continually interpreted this "proclamation" as including a memorial before God of Christ's death. But it does not exhaust the meaning the first Christians saw in the rite, nor—what is for present purposes more important—does it explain the structure of the liturgies.

#### THANK OFFERINGS

In the Old Testament sacrifices are divided into two broad classes, sin offerings and peace offerings; and it is to the second of these classes, not the first, that a "thanksgiving offering" belongs. (In the developed Levitical system, indeed, a special subclass of the peace offerings are described as "thank offerings"; Leviticus 7:12, etc.) One essential difference between the two classes is that in the sin offerings, the worshiper never ate part of his gift, while in the peace offerings he invariably did so. Here at once is an obvious link with the Eucharist. But in the Christian service, what was offered?

The first elaborate account we have of the Roman ceremonial is in the so-called *Ordo Romanus Primus*, which belongs to the early ninth century. This describes how on Sunday each believer repaired to the church, bringing a small loaf of (leavened) bread and a small container filled with wine; these were called the worshiper's "sacrifice." At the time of the Offertory, assisting clergy collected these loaves in baskets, while each lay person poured his or her wine into a bowl held by another of the clergy; similar offerings were made by each of the clergy in the chancel. Enough of the bread and wine so collected was then consecrated to communicate all present; and the remainder was devoted to charitable purposes.

In still earlier times other articles of food than bread and wine were offered. The third century Roman liturgy in St. Hippolytus gives the prayers used over oil, cheese, and olives; a remnant of the time when the Eucharist was combined with the agape, when all who could do so contributed any kind of food to supply the needs of the poor. The original nature of the "thanksgiving offering" is therefore clear: the worshipers, in thanksgiving for Redemption, brought what they could and offered it to God, receiving back from Him a portion of the same transfigured by His consecration. The underlying conception of such gifts as "sacrifices" is genuinely Apostolic: "I . . . have received from Epaphroditus the things [here *money*] that came from you, an odor of sweet smell, a sacrifice acceptable, well-pleasing to God" (Philippians 4:18); "To do good and to distribute forget not: for with such sacrifices God is well pleased" (Hebrews 13:16).

The Roman liturgy is built around this conception. It is particularly evident in the concluding words of the Canon, "Through whom Thou dost always create, sanctify, make living, bless, and give to us all these

good things." "All these good things" cannot possibly describe the Body and Blood of Christ. And the conception is evident in many other parts as well. But just as mistakes in the liturgy itself have obscured its rightful meaning, so post-liturgical mistakes and corruptions have created still further confusion.

#### SIN OFFERINGS

Little by little, the individual offerings of the congregation were dropped until they disappeared altogether, so that the meaning of the prayers was forgotten; and new meanings more or less forcibly assigned to them. Since the worshipers no longer offered anything—during the greater part of the Middle Ages not even money—and since the liturgy itself had become petitionary rather than eucharistic, all the emphasis in the "sacrifice" was shifted to the memorial of Calvary, and the service was regarded as a sin offering, pure and simple.

#### PARTICIPATION IN THE SERVICE

The meaning of the first person plural, essential in all liturgies, was lost at the same time. As the people offered nothing, their part in the service was regarded as almost passive; it was their duty to attend; but the offering was not theirs, but the priest's. Communion was therefore no longer necessary; in fact, a theory grew up that regarded communion of the laity as undesirable when the service was elaborately performed. This went so far that in the rebellion against the First Edwardine Prayer Book, the petitioners demanded that the people be prohibited from making their communions except at Easter. And further and further distortions of the service appeared which need not be described.

The purpose of the Liturgical Movement is to reverse all this and to recover the primitive concept. There seems to be little or no attempt to restore the old offerings in kind, indeed; this under modern conceptions would be rather pointless. But at least the practice of offerings made in money is now universal; and so the liturgiologists are instructing the people that the "collection" is an integral part of the sacrifice. This is a bit awkward, for in Roman use the "collection" is non-liturgical, and the ushers merely carry the gifts off into the sacristy; but the point is correct. Along with it has come the emphasis on very frequent communions, since "thank offerings" demand the worshiper's participation in them; and the cry is raised that High Mass without communions is a liturgical abuse. And, in particular, has come the insistence that at every celebration all who attend should confine their devotions to the service as it proceeds, following in Latin, if they understand the language, otherwise in translation.

Here, again, there is no need to emphasize the superiority of our own liturgy. Our Offertory is liturgical to the last degree; in some places, no doubt, being even over-elaborated. In the vast majority of our churches, there are communicants at every celebration; and certain churches that once discouraged the practice are now encouraging it. And our liturgy is in the people's own language. It would not be a great exaggeration to say that we have what the Roman Church is struggling now to attain.



# Pioneer for Christ

By the Rev. Warren R. Fenn

Priest in Charge of All Saints', Anchorage, Alaska

ON NOVEMBER 20th the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska will celebrate his 85th birthday. November 30th will mark the 46th anniversary of his consecration as



*The Bishop on a visit to Valdez, Alaska; Bishop Rowe still carries a schedule of visitations that would wear out many a younger man.*

the first Missionary Bishop of Alaska on St. Andrew's Day, 1895. In spite of his years Bishop Rowe remains youthful. Throughout his episcopate he has won the love and affection of the Churchpeople of his vast missionary domain, and the love and respect and admiration of every miner, fisherman, trapper, trader, hunter and home-steader in Alaska. By members of all creeds he is affectionately called "the Bishop."

In his 46 years as Bishop of Alaska this veteran pioneer for Christ has seen many, many changes in the modes of transportation. When he arrived in his jurisdiction in the early spring of 1896 Bishop Rowe traveled over the Chilkoot Pass on foot with a pack on his back. This pass was later made famous by the inrush of gold seekers during the boom days of the Klondike Gold Rush. The Bishop made his own boat in which he traveled across Lake Bennett as soon as the ice went out in the spring—then on down through Lake Labarge made famous by the poem of Robert Service—thence into the mighty Yukon River. Old timers often tell in their reminiscences how the Bishop proved his skill as an expert boatman in shooting the treacherous White Horse Rapids.

When Bishop Rowe arrived in Alaska there was only one mission of the Episcopal Church—Christ Church at Anvik on the lower Yukon River. There was some Church work going on at Fort Yukon

under the Church of England in Canada. Later on Fort Yukon became a mission of our Church and today boasts of the well known and needed Hudson Stuck Memorial Hospital which ministers to the needs of the native Indians for miles around.

In the early days of the country, when mining camps seemed to spring up overnight, Bishop Rowe was there with the message of the Gospel. On his first night in Circle City he preached in the Opera House (dance hall). The offering at this service with subsequent contributions enabled Bishop Rowe to build a log cabin church in that town. In a missionary district on 'America's Last Frontier there were many discouraging setbacks which would have dampened the spirit of the ordinary man, but not Bishop Rowe; his courage and faith were never daunted. A boom town would rise, the Bishop would be there with the Church and its Sacraments, and—as boom towns go—it would not be long before the Bishop would have to find ways and means of providing a newer boom town with a church and the Gospel message.

In winter the Bishop had his own dog-team and sled; and again the old timers or "Sour-doughs" as they are called in Alaska have nothing but words of praise for the Bishop's skill as a dog-musher. In the early days of his episcopate Bishop Rowe made the old Russian capital of Sitka his headquarters. There were times when he would be absent from Sitka for a year or two on his visitations of the missions in the far reaches of the interior country of Alaska. In winter his trips were all made by dog-team. In summer he used the *Pelican*, the missionary boat, on the Yukon River and its many tributaries, thereby bringing the Gospel to the Indians in their summer fish-camps. I am told that it was a wonderful sight to see the bishop baptizing the children, marrying couples, and celebrating the Eucharist in the open



*In Wrangell, Alaska, Bishop Rowe is shown on the steps of the hospital named in his honor with the Rev. Arnold Krone and a nurse.*

air at these fish camps. In this country of 596,000 square miles, one-fifth the size of the United States, Bishop Rowe could claim the title "Bishop of all Outdoors" and come by the title rightly and honestly.



*With Mrs. Grafton Burke and Miss Florence Bergherm, Bishop Rowe looks over a totem pole—relic of the days when Alaska was pagan.*

In traveling the southeastern section of Alaska Bishop Rowe has always depended on the steamship lines for transportation. One summer when he started his annual visitation he was aboard an Alaskan steamer on which were traveling many tourists. One of them who happened to be a Churchwoman asked the Bishop where he lived. Bishop Rowe replied "That question is rather difficult to answer. I have my episcopal residence in Sitka, which used to be the capital city of Alaska; my cathedral is in Juneau, the present capital of Alaska; my office is in Seattle, my home is in Victoria, but I live under my hat." These words are true for Bishop Rowe is continually traveling, when not in his vast missionary district he is traveling to various places in the States in the interests of the work of the Church in Alaska and also as headliner at many Church gatherings in many parts of the country.

Today has seen changes in the Bishop's mode of travel. In the summertime when on his interior visits he makes use of the airplane as much as possible. The Bishop delights in telling that now with the aid of the modern airplane he is able to make a trip in three to four hours which used to take him 20 to 30 days by dog-team. One such trip is that from Fairbanks to Nome, which in the early days took almost a month by dog-team over the winter trail.

The Bishop remains remarkably active for a man of his years. His memory is



keen and he delights his friends with his reminiscences of the days when Alaska was really a pioneer country.

Every Churchman and Churchwoman should take time and give thanks to God for the life and work of Bishop Rowe on his birthday and the anniversary of his consecration. He is the oldest active bishop of the Episcopal Church and I believe in the whole of the Anglican Communion. The hearts and minds of all should go out to him who has so long served his Master in the great northland country of Alaska. The whole Church should rejoice in having an apostle blessed with the humaneness, humor, graciousness, kindness and mercy which Peter Trimble Rowe has showered upon the people of Alaska.



## HYMN FESTIVAL

### Maryland's Second Shows a Decided Increase

On November 2d, under the direction of the diocesan music commission, was held the second annual hymn festival of the diocese of Maryland. The festival was held in the Church of St. Michael and All Angels, the Rev. Don Frank Fenn, rector. Richard Ross played the prelude, after which the 40 attending choirs, with 600 choristers entered the church. There were 20 crucifers leading the choirs, and as they reached the chancel, they formed a cross, which formation was held during the singing of the first hymn, 213, by Martin Luther. Dr. Fenn made the address. Evening Prayer was conducted by the Rev. John W. Tuton, rector of St. John's Church, Mt. Washington, and the Rev. Cedric E. Mills, rector of St. James' First African Church. The first lesson was read by the Rev. Henry P. Manning, rector of All Saints' Church, Baltimore, and the second lesson by the Rev. Boyd R. Howarth, rector of Memorial Church, Baltimore. Herbert Austin, organist of St. David's Church, Baltimore, played the offertory, and the postlude was played by Ernest Ibbetson, organist for Grace and St. Peter's Church, Baltimore. J. Donald Rubie, organist of the Church of St. Michael and All Angels, played for the hymns sung during the service.

A congregation of 775 enjoyed an excellently smooth rendition of the hymns sung. This is the second of such festivals held in the diocese and this year showed a decided increase in attendance both of choirs and choristers. There were more churches represented and the enthusiasm of the participating choirs was reflected in the singing.

### CHURCH CALENDAR

#### November

- 20. Thanksgiving Day. (Thursday.)
- 23. Sunday next before Advent.
- 30. First Sunday in Advent.

November 19, 1941

## The A B C's of the Lord's Work

- A** is for Ads, in program and sheet;  
With every known racket we try to compete.
- B** is for Blackmail, "Buy just a small space,  
Two dollars an issue will help save your face."
- C** is for Cookies or Candy or Cake.  
Never mind how they taste—it's the money we make.
- D** is for Dances, from rumba to jazz.  
What an appeal our parish house has!
- E** is for Eating; we serve at cut rate,  
For we don't pay a license to city or state.
- F** is for Fairs, Fiestas, and Follies.  
Chances on blankets, and raffles on dollies.
- G** is for Garage; Now here's a new slant;  
The choir can fix flats, while they practice a chant.
- H** is for Hubbub; show plenty of action;  
Keep all the wheels going; who cares about traction?
- I** is for Influx. We won't have to search;  
People will flock from our parties to church.
- J** is for Junk; we collect it to sell.  
"Save junk for St. Jink's" is the slogan we yell.
- K** is for Keeno. We've just changed the name.  
For Bingo is gambling; it's not quite the same.
- L** is for Lottery; It means "Buy a chance."  
The Lord needs the money; His work must advance.
- M** is for Money; a quota to "earn."  
To give it outright is ne'er our concern.
- N** is for Nothing, and likewise for None.  
We'll give NOTHING to God unless first we have fun.
- O** is for Orchids; "Let's take a collection  
To show the fair chairman our love and affection."
- P** is for Pledges; "I must make it low  
For the tickets and bingos take most of my dough."
- Q** is for Quandary. We're all in a haze.  
"Was the Church really founded to fritter my days?"
- R** is for Roulette; right now it's taboo.  
But it's all for the church—why make such ado?
- S** is for Sunday, opportunity rare  
To announce from the chancel, "Please come to the Fair."
- T** is for Tithing—a word we don't use;  
For we are good Christians; that's just for the Jews.
- U** is for Usage; "its always been done":  
To support our religion through eating and fun.
- V** is for Vicious—the system we've got.  
Why don't we discard it and give as we ought?
- W** is for Why—Oh, why do we do it?  
This market-house method! We ought to eschew it.
- X** marks the spot where you should sign your name.  
Or weren't you at home when the canvassers came?
- Y** is for Year-book; another old graft  
To wheedle a dollar from someone who's daft.
- Z** is for Zeal. If we only had more,  
We'd give and not barter, as in days of yore.

Rev. H. C. BENJAMIN.

## Let Us Be Thankful

*On Thanksgiving Day last year the New York Times published an editorial "On Being Thankful" that struck the right keynote for our time. It is quite as appropriate this year as last, and since we cannot think of any way to improve upon it we gladly adopt it as our own:*

LET us not be thankful because other people are cold and we are not, because others are sick and hungry and we are not, because others are imprisoned or enslaved and we are not, because others are bereaved and we are not, because vile murder rides the skies of Britain but not ours. Let us be thankful, but not in that spirit. Thankfulness that needs the salt of another person's misery cannot be acceptable to the Giver of all good things.

Let us be thankful with the thankfulness of those who cannot feast until they have given to the hungry; cannot enjoy safety till they have done what they could for those in peril; cannot be content with their own freedom if they have taken no stand for the freedom of others.

Let us be thankful that earth gives and will give, an abundance for her children. Let us not be thankful that this abundance is diverted, wasted, and wickedly withheld—but not from us. Let us be thankful in the hope that wars and tyrannies, the sins and madness of human monsters, have their term and will be ended—and that we can have a share in writing finis to them.

Let us be thankful because this dreadful year has witnessed a grander harvest than the ripening grain—the blossoming in imperilled lands of unbelievable courage, of unparalleled self-sacrifice. Let us be thankful we can believe that those who hunger, who sorrow, who suffer, who die while we feast, are earning for this heartbroken earth a happier tomorrow.

Let us accept our slight deprivations with humble and contrite hearts. Let us be thankful because we cannot doubt that

in this nation, too, there resides courage, willingness to give if giving will suffice, to suffer if that is required of us, to face the powers of hell if only by so doing can we keep freedom here or anywhere.

Let us be thankful—yes, But not complacent.

### *Bishop Lawrence*

“TO ME,” wrote Bishop Lawrence in his informal *Memories of a Happy Life*, “the surprising feature of life is that it becomes more interesting as one grows older. And a lifelong Christian faith suffuses the latter years with serenity and hope.”

Faith, serenity, and hope—these were the keynotes of the life of Massachusetts' first citizen, which drew to a close on November 6th. William Lawrence was more than a great bishop, though his episcopate, following that of the noted Phillips Brooks, did not suffer by the comparison. He was more than a distinguished scholar, though the honorary degrees that he might have written after his name required most of the letters of the alphabet. He was more than an outstanding Liberal Churchman, though his mind was ever open to new expressions of the old Faith. He was one who, because of those qualities of faith, serenity, and hope, could look upon a world in turmoil and see in it the continuing revelation of a God whose love reaches out to the humblest individual, who will not forget even the greatest sinner.

To such a man as William Lawrence, death comes not as an enemy but as a friend, to conduct him into the nearer presence of his Master. “I know but little of this life,” said the Bishop in responding to the greetings of his thousands of friends on the fortieth anniversary of his consecration, “and less of the next life, but I know that my Heavenly Father is Love, Justice, and Truth. I believe that Jesus Christ lived that I might learn of Him, follow Him, pass through the gates of death with Him. Why not? Other loved ones have gone before. Consecrated to Him, fully consecrated, I find in Him the supreme satisfaction, joy, and support of life. With this clear and final, what have I to fear from man, misfortune, disease, or sorrow? In perfect faith one may live on toward the setting of the sun, tranquil, and in perfect serenity.”

A great soul has entered into the larger life, leaving with all who have come into contact with him the memory and example of a noble life. May he rest in peace.

### *Bishop Rowe*

WHEN Peter Trimble Rowe was consecrated Bishop of Alaska, 46 years ago this month, THE LIVING CHURCH observed editorially: “Bishop Rowe is a man of high intellectual attainments, speaking several languages; he is in the prime of life, with abounding physical energy; a devout and devoted man, than whom, we believe, no better could have been chosen from the priesthood of the Church for the heroic and self-sacrificing work which Alaska needs.”

The present editor of THE LIVING CHURCH can hardly claim credit for this estimate of the qualities that Bishop Rowe

### *Christmas is Coming*

IN THIS issue we insert a convenient order form for Christmas gift subscriptions to THE LIVING CHURCH. Here is a “first call” to do some of your Christmas shopping early and painlessly. An attractive gift card will be sent at the appropriate time to announce your gift.

In the same form, with its handy return envelope, is a space to indicate your gift to the children of The Living Church Nursery Shelter. A part of the funds contributed for this purpose will be used to send from this country certain things that cannot be purchased for the children in wartime England; the rest will be cabled to the superintendent, Miss Halstead, just before Christmas.

Won't you send us a small contribution to help bring Christmas joy to these forty youngsters?



was so abundantly to prove in the years to follow, for he had not yet been born. But if today, with the wisdom that comes from hindsight, he had to evaluate the work of Bishop Rowe, he could do no better than to echo the words written nearly half a century ago by Dr. Leffingwell. For despite his 85 years, Bishop Rowe is still more nearly "in the prime of life" than many a man half his age; he is still vigorous enough to carry on his strenuous visitations in one of the most arduous missionary districts of the Church when every other bishop consecrated within fifteen years of his consecration has either died or retired. And not only is he the Church's number one missionary and her oldest bishop in point of consecration, but he is also first in the hearts of his fellow-Churchmen.

Congratulations, Bishop Rowe, on the notable double anniversary that you are celebrating this month. May God shower upon you His choicest blessings, now and in the years to come.

### "One Foot in Heaven"

CLERGYMEN have so often been caricatured on the stage and screen (though happily less often in recent years) that it is a genuine pleasure to be able to commend a major motion picture in which the central figure is a minister of the Gospel. Roman Catholics have fared better than Episcopalians and Protestants in this matter, through the medium of such pictures as *Boys' Town* and *San Francisco*, though these did not deal with ordinary parochial life. In *One Foot in Heaven* Warner Brothers have succeeded to a remarkable degree in presenting an attractive and entertaining story of the life of a Protestant minister.

As readers of the book know, *One Foot in Heaven* is the life story of a Methodist parson. Fredric March gives a splendid portrayal of the minister, and Martha Scott of his wife. (In the radio version Florence Eldridge, Mr. March's wife, also gave a good interpretation of the preacher's wife, though the brevity of the radio presentation gave rather a one-sided version of the story.) Churchmen will find much that is familiar in the story of Dr. Spence and his struggles, though his difficulties in trying to reconcile the strict denominational discipline with contemporary life are fortunately not as acute a problem for our own clergy. Most of the characters—including the "lay popes," both male and female—can be found in many a parish of the Episcopal Church.

As an advisory committee, Warner Brothers had the assistance of a committee of prominent clergymen, including Bishop Freeman of Washington, Methodist Bishop Charles Wesley Flint, and Drs. Edgar DeWitt Jones, Charles W. Kerr, Frederick H. Knobel, Norman Vincent Peale, and Daniel A. Poling. After seeing the preview, the members of the committee wrote to the producer:

"As clergymen, we consider the picture a true presentation of the ministry and worthy of our Church. As Americans, we regard it as an act of faith in brotherhood and the democratic life. As parents, we are happy that our young people may see on the screen a story glorifying the virtues of a devoted family life."

We hope that *One Foot in Heaven* will be but one of many stories in which the Church and her ministry will be favorably presented and recognized as powerful factors for righteousness in the world of today. The new "biographical" movie is an excellent medium of education as well as entertainment, and there are many servants of Christ whose lives are packed full of just the kind of drama that makes a first-rate motion picture.

### The Church Press

WE ALWAYS feel a little self-conscious when we editorialize about the value of the Church press. It is a pleasure, therefore, to be able to pass on to our readers some disinterested words on this subject from the able editor of the Religion department of *Time*, Samuel Welles, who has the added distinction of being a grandson of the third Bishop of Milwaukee and brother of the former dean of Albany Cathedral, now rector of Christ Church, Alexandria, Va. Addressing a clergy conference in the diocese of Connecticut last month, Mr. Welles said:

"A great deal more use ought to be made in Episcopal homes of both *Forth* and the independent Church papers. Recently THE LAYMAN'S MAGAZINE passed into limbo. This is typical. Episcopalians do not support their Church papers. And unless the average churchgoer reads about what the Church is doing, he is never going to think actively of world Christianity, or even parish Christianity. He is not going to know that 80% of the Americans in unoccupied China are Christian missionaries, or that the Bishop of Wyoming doubles as a carpenter to ensure that churches are built in remote spots where Christian services have never been held before, or that the German Churches, Protestant and Catholic alike, offered the only real opposition to Hitler, or the million and one other facts about contemporary Christianity which Churchmen and non-Churchmen ought to know and which would make them both better Christians. The Episcopal Church press is doing a grand job with mighty little support and encouragement. If pastors and people would only back them more, they would do a still grander job and religion as a whole would be that much better off."

Readers of *Time* know that during the year he has been in charge of the Religion Department, Mr. Welles himself has been "doing a grand job." His comment on the Church press therefore comes as the considered opinion of one who knows what he is talking about.

### Tempest Teapots

SINCE wartime rationing has virtually begun (under the polite name of priorities), it might be well if the government were to ration the teapots in which tempests are brewed. Two such brews, ably stirred by William Randolph Hearst and the *Christian Century*, have lately troubled some of our fellow-editors, both secular and religious, have given some of the clergy a new occasion to "view with alarm," and have even provoked a few unkind words in the Senate. We refer, of course, to the threat of one Colonel Duncan to declare certain churches "out of bounds" for his men, because of their alleged preaching of anti-war sentiments, and the letter of Civilian Defense Commissioner LaGuardia to certain of the clergy, enclosing a sermon outline with the suggestion that they preach it on a Sunday designated as "Freedom Day."

Both Col. Duncan's statement and Mayor LaGuardia's sermon outline were, we believe, unfortunate and ill-advised. But we fail to see in either or both of the incidents the deep-laid plot of the Administration to banish the four freedoms, nor the "unspeakable insult to the clergy of the United States" that some have been quick to discern. Army policy is not made by the hasty statement of a harassed colonel in Colorado, nor is the suggestion of a "defense" sermon by the civilian commissioner of defense convincing evidence of a government policy to bend the Church to the will of the State. Why not

save the verbal heavy artillery for the really important questions that are before our nation in this most critical of times, instead of wasting it on these minor matters? We are not very military-minded, but we should think a good axiom would be, Never use a howitzer when a pop-gun will do.



WITH 48 editors and 20 pages, our esteemed contemporary the *Witness* has joyously announced that under a reorganized set-up it is bringing into the Church "a new venture in Church journalism." The first issue of the "new" *Witness* is at hand, and it is indeed an attractive publication. The ratio of 2.4 editors to a page is, we believe, not only new in Church journalism, but quite unprecedented in the secular field as well. If somebody had thought of it in 1932, it would have solved the unemployment problem.

Having served in what other people call our "spare time," a few years ago, on a little 4-page publication with only a slightly lower incidence of editors (2.25, to be exact), we deeply sympathize. The editor who wrote up the material for this little welfare promotional organ and the editor who made it up finally got around to waiting until as many as possible of the other editors were out of town before starting on an issue. When it was in page form we would hold a meeting with the remaining editors, at which they would proceed to rewrite it and remake it, each in accord with his individual fancy. We always had several extra sets of proofs so that each editor could change his

mind a few times. Then we would get the job revised, and just then one of the missing editors would come back to town and decide it was bad policy to run so many short articles—or so many long ones—and ask the editor who wrote up the material if she couldn't write up something else. This would be taken care of, and then the job would finally be printed, with several misprints that we had all been too busy arguing to catch. After that, there would be another meeting to plan the next issue on a completely new set of promotional principles.

Of course, Fr. Spofford will really have it a little easier than we did. There are only 17 editors on the editorial board that meets each week to plan the issue. The other 31 editors are just "contributing editors." Our "group editing" board described above had 10 members, each one of whom could take apart four pages with ease, and Fr. Bill's will have to spread themselves thinner over his 20 pages. That this doesn't take all of their time is indicated by the pictures in the first "new" *Witness*, in which one is shown amusing his two children (perhaps by telling them about the latest editorial conference), another returning home after a round of golf, and a third just sunning himself on a rock.

We do hope, though, that they won't gang up on "Talking It Over." Fr. Bill is taking quite a chance on finding a roomful of 16 men who will all agree with some of his more flamboyant opinions—or even agree that they ought to be printed. We hope that, at least when they discuss (*e.g.*) the World Series or sex or *The Soviet Power*, they'll have a by-law insisting on sticking by the Marquess of Queensbury rules.

Well, we've always liked the *Witness*, especially because of the hard-hitting personal opinions of its editor and managing editor. We think there's a fine bunch of men and women on the editorial board, and we hope they can avoid getting in each other's hair. But, if they'll take our advice, they'll have their board meetings on days when about 15 of them are out of town.

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**WASHINGTON**

**Dean Phillips to be Installed**

The installation of the Very Rev. Ze-Barney T. Phillips, D.D., as Dean of the Cathedral of St. Peter and St. Paul, Washington, has been scheduled for November 26th.

Dr. Phillips will thus, it is believed, be the first president of the House of Deputies in the annals of the Episcopal Church to have a stall in the cathedral where the Presiding Bishop has his seat.

**NEW YORK**

**Mrs. Drury's Will Benefits Church**

Mabel Gerry Drury, wife of Francis Saxham Elwes Drury, in a will made in 1930, shortly before her death, left most of her estate in trust for her husband, distribution to be made to beneficiaries after Mr. Drury's death. Mr. Drury died on November 1st, at Newport, R. I. The estate will now be divided, leaving substantial legacies to the following Church institutions and Church people:

The General Theological Seminary, \$20,000; the Sisterhood of St. Mary, Peekskill, N. Y., \$25,000; the Altar Guild of New York, \$25,000; the Church of the Transfiguration, \$15,000; the Rev. Dr. Randolph Ray, rector of the Transfiguration, \$10,000; Bishop Gardner of New Jersey (set down in the will as "the Rev. Wallace J. Gardner, of Brooklyn," Bishop Gardner having been at the time of Mrs. Drury's death rector of St. Paul's Church, Brooklyn), \$10,000; Miss Ann Gardner and Miss Gertrude Gardner, \$5,000 each. Mrs. Drury's house in Newport, Drury Lodge, goes to St. John's Church in Newport, with \$5,000. The contents of the house also go to St. John's, with the exception of such articles as the Sisters of the Holy Nativity (members of the order work in the parish) may wish to have.

**CHICAGO**

**A Novena for Peace in the Loop**

Under the leadership of two priests of the Episcopal Church, an interdenominational novena for peace is being held in Chicago with weekly services in the Loop Chapel of the Transfiguration, recently opened at the headquarters of the Woman's Auxiliary of the diocese.

The intercessions are provided for Christians of any communion who desire to meet together to pray regularly for a peaceful solution of the world's problems, according to the announcement of the committee in charge, which is headed by the Rev. Irwin St. John Tucker, priest in charge of the loop chapel, and the Rev. John Hauser, assistant at St. Chrysostom's Church, Chicago. Robert E. Ryan, a layman, is a third member of the sponsoring group.

Speakers from several Protestant churches in Chicago have already taken part in the novena and it is hoped that similar weekly services will be developed in other parts of Chicago as an interdenominational venture. It is planned to hold the services weekly for the duration of the war.

Devotional themes for the novena are: "Personal Repentance," "National Repentance," "National Peace" and "International Peace." The services are conducted by both laymen and clergymen.

**Children to be Placed in Episcopal Homes**

St. Mary's Home for Girls in the diocese of Chicago has been granted a license by the Illinois Division of Child Welfare to broaden its service to include placement of children for care in the homes of Episcopal Churchpeople.

New staff members have been added to the home and to several other institutions under the diocesan department of Christian social relations. The Rev. Floyd E. Bernard was recently appointed chairman of the department, succeeding the Rev. Dr. Herbert W. Prince.

**MILWAUKEE**

**Cathedral to Have Lay Canon**

Upon his retirement as an active member of the chapter of All Saints' Cathedral, the Hon. Charles M. Morris, LL.D., chancellor of the diocese, has been appointed as a lay canon of the cathedral. The appointment, which is an honorary one in recognition of his many years of service, was announced by Bishop Ivins of Milwaukee at the annual meeting of the cathedral congregation.

At the same time, announcement was made of the election and appointment of the Rev. Marshall M. Day, rector of Christ Church, Whitefish Bay, Wis., as an honorary canon. Canon Day, one of the editors of the *American Missal*, is celebrating his 10th anniversary as vicar and subsequently rector of the suburban parish, which is just completing a \$45,000 church, to be opened and blessed on December 14th.

**RHODE ISLAND**

**Cornerstone of St. Martin's, Pawtucket, is Laid**

On All Saints Day, Bishop Bennett, Suffragan of Rhode Island, officiated at the laying of the cornerstone of the new St. Martin's Church, Pawtucket, of which the Rev. Dr. William Townsend is rector. In the midst of a heavy rain, "typical of the obstacles which St. Martin's has overcome," the Bishop, the rector of the parish, and the vestry applied the mortar with a silver trowel and laid the cornerstone in its place.

In his address following the ceremony,

**THINK and THANK!**

**THOUGHTFULNESS** has always been one of the most outstanding evidences of love from one person toward another. Thoughtlessness, by the same token, is an indication, at least, of a not too fervent affection.

Do you love Our Lord enough to *think* of Him daily? If you *think* of Him, you'll *thank* Him for His love for you and its countless manifestations. Really now, doesn't it seem silly that Christian people have to have an especial day set aside to thank God for His goodness (very much as tradespeople have Apple Week, or Mother's Day) forgetting in their weak affection to thank Him each day for His goodness. Let's begin *thinking* more of Our Lord these days, so that the *thinking* and the *loving* will follow quite naturally.

Now, you've wondered, doubtless, how we were going to tie up all this with our business of church furniture, art, literature, equipment and the like. Well, we're not—but, if you *do* think and thank, not only will God's Kingdom grow, but so will this business of ours. We thrive when your spiritual lives glow, and we starve to death when you're just smug Episcopalians.

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**ALL SAINTS' CATHEDRAL  
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\* \* \*

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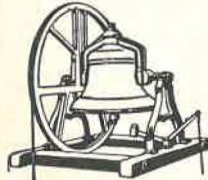
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Bishop Bennett said, "Amidst all the turmoil in the world, it is right that we should come here for this high and holy purpose and gather up the treasures of the past on this All Saints' Day. This structure is built of the essence of reality. It is like the Cornerstone of the Church given long ago in Bethlehem, that has come down to us in the person of the Living Christ."

The erection of St. Martin's Church brings to reality the faith and vision of a few families who in 1917 started the building fund for a new Church, while they were worshiping in a hall of a local factory. The new parish is situated in a growing section of the city of Pawtucket, and because of the relentless work of the rector the parish is making rapid strides.

**NEW JERSEY**

**Archdeacon Shepherd's Bequests**

In his will, the late Archdeacon R. Bowden Shepherd, who died September 5th, expressed his continuing interest in the life and the work of the diocese of New Jersey through the following bequests:

He established a trust fund of \$5,000, the income of which is to go for the benefit of St. Matthias' Church, Trenton, in memory of his wife, Rebecca Waln Shepherd.

A similar amount was set aside in the name of the trustees of Burlington College, the income to be used for the scholarship fund of St. Mary's Hall school for girls, Burlington.

He added the sum of \$25,000 to the special trust Fund which he had established in his lifetime as a revolving fund of which loans were made to missions for special improvements in their property. This fund will now be administered by the trustees of the Cathedral Foundation.

The trustees of the fund for the widows and orphans of the clergy received \$5,000 to be added to their endowment fund. This amount is to be known as the Rebecca Waln Shepherd Trust Fund.

Having already created a trust fund in memory of Mrs. Shepherd for the benefit of The Evergreens, home for the aged at Bound Brook, Archdeacon Shepherd added to this the sum of \$10,000. He did the same for the American Church Building Fund. Also, to the Domestic and Foreign Missionary Society he gave \$8,000 to be added to another fund formerly established by him in memory of Mrs. Shepherd, the income of which is to be used for the work of the United Thank Offering.

To the trustees of Berkeley Divinity School and the University of Pennsylvania, he left \$5,000 each.

He gave to the diocese of New Jersey his house at 453 Greenwood Avenue, Trenton, to hold or dispose of the same as the convention should direct.

One-half of the residuary estate was left to the trustees of church property, to be known as the R. Bowden Shepherd and Rebecca Waln Shepherd Trust Fund, the income of which is to be used through the department of missions for extension work throughout the diocese of New Jersey "to

assist in the purchase of lands and the erection of buildings which might not otherwise be possible."

The other half of the residue he left to the Domestic and Foreign Missionary Society of the national Church; half the income is to be credited on the diocese of New Jersey's quota of the annual budget of the National Council over and above the amount promised by the diocese, and the other half is to be used for advance work which could not otherwise be undertaken.

**WYOMING**

**New Worker in Field as Large as Three States**

The Rev. John Flagg McLaughlin, vicar in charge of the Big Horn Basin field in Wyoming, has a territory equal in area to the states of Massachusetts, Connecticut, and Rhode Island combined. He has been carrying this field alone for some time; but to announce that from December 1st he will have much-needed assistance, for the Rev. James Land Ellis, now at St. George's Church, Utica, N. Y., will then join Fr. McLaughlin at Lovell, Wyo., and help him in ministering to this vast field.

**KENTUCKY**

**Training School for Leadership**

The 26th annual Training School for Leadership in the diocese of Kentucky opened at the Cathedral House in Louisville on October 15th. The school is meeting for five Wednesday evenings, closing on November 12th.

The faculty includes Rabbi Solomon N. Bazell, who is teaching a course on The Hebrew Prophets; the Rev. I. M. Blackburn, who is teaching a course on Church History; the Rev. James W. Conner, Curriculum Building; Dr. Charles F. Virtue of the University of Louisville, The Philosophy of Worship; and Dr. James M. Read, A Layman Looks at the Life of Christ. Between periods, the students adjourn to the cathedral where a series of devotional meditations is being delivered by the Rev. William H. Langley jr.

The school is an outgrowth of one started some years ago under the diocesan

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board of religious education. In earlier years, the courses ran from 10 to 20 weeks and were designed primarily for church school teachers. At present the courses are open to persons in any branch of Church work.

It has also become the practice for pairs of congregations to serve suppers in turn at nominal cost to employed persons who desire to attend classes without going home to dinner.

## SACRAMENTO

### A Mission That Reached Far Beyond the Bounds of the Parish

The Things Most Surely Believed Among Us was the theme of the preaching mission conducted by Bishop Spencer of West Missouri in the Church of the Incarnation, Santa Rosa, Calif., October 19th to 26th. The mission was part of the Forward in Service program of the parish.

Beside general preparation by the entire parish, a committee of 50, with 10 sub-committees on transportation, newspaper publicity, radio, telephone, etc., carried forward intense preparation on the eve of the mission and kept at work during the mission. They are now continuing to function as the parish planning council.

The mission reached beyond the bounds of the parish in many ways. All the newspapers in the county carried accounts of it, and the local radio station devoted time to it daily. Many parishioners voiced the belief that the mission had made a deep impression upon the parish and affected the community in no small measure.

## CONNECTICUT

### Memorial to Dr. Linsley

At the annual memorial service, November 2d, in the Church of the Good Shepherd, Hartford, the Rev. Cramer C. Cabaniss, rector, dedicated a tablet to the memory of the late Rev. Dr. George Thomas Linsley, who was for 30 years rector of the parish. One long identified with him in diocesan responsibilities, the

Rev. Dr. William A. Beardsley, preached on the text "It is required in stewards that a man be found faithful."

The assemblage of close personal friends, clerical and lay, with the congregation at large bore witness to the text on the tablet: "I have declared thy faithfulness and thy salvation."

## ALABAMA

### Birmingham Clericus Organized

The clergy of the city of Birmingham have organized a clericus and are planning monthly meetings, at which there will be discussions of topics of current interest, including such subjects as are likely to come up at General Convention.

At the initial meeting of the group, held on October 10th, a two-month schedule of

radio broadcasting by local clergy was arranged and plans made for a three-day city-wide institute on religious education. Miss Annie Morton Stout, former field secretary of the provincial department of religious education, will be one of the institute speakers.

## OKLAHOMA

### Fliers Active in Young People's

Grace Church, Ponca City, Okla., has become the hub of interest for fliers of the RAF school in that center. The parish house is turned over to the exclusive use of the fliers on Saturdays; and the rector, the Rev. Gordon Smith, spends two afternoons a week in his conference room at the school. Many of the fliers, being not yet 20 years of age, are active in the Young People's group.

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Mrs. Annie P. S. Myers .....	\$ 15.00
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The sum of \$5.00 for the China Relief Fund acknowledged in THE LIVING CHURCH of October 29th as "in memory of Rev. W. P. Ladd" should have been acknowledged as "in memory of Rev. W. P. Law."

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# The Question Box

By  
**BISHOP WILSON**



• (Rather a long letter speaks of variations in forms and customs of worship in different Episcopal churches and leads up to the general question: *Would not more uniformity be desirable?*)

Worship is a living thing. It is the outward expression of Christian experience and that experience is always growing. There would be a superficial regularity if the form of worship in every Episcopal church were exactly like that in every other, but it might prove deadly to spiritual progress. The Prayer Book provides a norm of worship, a general standard with which all parish churches are expected to comply. But the provisions of the Prayer Book are very generous and wisely allow for a wide degree of latitude. The value of new expressions in worship can only be proved by trial. Too many rules and regulations might easily result in a spiritual routine without much meaning to the worshiper. The Episcopal Church sets great store by its Prayer Book standard, but it neither wants nor expects complete uniformity.

• *Is it proper to have an inscription of a donor on a crucifix below the corpus—the crucifix having been presented as a gift to be hung in a sacristy?*

Here is a question of propriety rather than of principle. It would seem to be more suitable for such an inscription to be placed on a tablet below the crucifix or perhaps on the back of the cross. The point is that attention should not be diverted from the real purpose of the gift which is to remind the onlooker of our Lord's crucifixion rather than of the donor of the crucifix.

• *Who are Saints Catherine, Margaret, Anne, Hilda, Agnes, David, Columba, and Alban?*

We are answering this question in series. In the last Question Box we told who St. Catherine was. Next is the story of St. Margaret of Antioch. Though there is very little authentic information about her, she is thought to have lived about the beginning of the fourth century and her home was Antioch, in Pisidia, Asia Minor. Her father was a pagan priest. Her mother died when Margaret was very young and she was brought up by a nurse who was a Christian. Margaret embraced the Christian faith, whereupon her father repudiated her and drove her from home. She went to live with the nurse and was given the task of tending sheep. One day a Roman prefect named Olybius saw her and was struck by her beauty. He determined to marry her if she was free-born or else to purchase her as a slave. She proved to be free-born but refused his offer of mar-

riage. The prefect had her arrested and thrown into prison. It was the time of the Diocletian persecutions. She refused to sacrifice to the pagan gods and was finally beheaded for being a Christian. She and St. Catherine are the two saints credited with inspiring St. Joan of Arc in her visions. In the Christian calendar St. Margaret's day is July 20th.

• *If an Episcopalian is planning to attend a small college where there is no Episcopal Church, which would be the best to do—attend the Presbyterian or the Roman Catholic?*

There may be other factors to be considered which are not mentioned in this letter. Perhaps the best answer is to tell what I would do under similar circumstances. I would attend both. I would go to the Roman Catholic Church at least sometimes for the sake of the sacramental worship and I would go to the Presbyterian Church sometimes for the Bible reading and the preaching. In this way I could preserve a reasonable balance without compromising my loyalty to my own Church.

• *Are there any monastic orders in the Episcopal Church and what are their functions? How does one become a member? Where is there Scripture for convents and monasteries? Who founded the first of them?*

Yes, there are five religious orders for men and 15 for women in the Episcopal Church. Their functions are numerous—prayer and devotion, teaching, nursing, preaching, missionary work, charitable work, making of vestments, certain kinds of parish work etc. etc. One becomes a member by making application, serving a novitiate, and after having so proved one's fitness by taking the vows of the order.

There is no specific Scripture for convents or monasteries, just as there is none for electric lights in the chancel or handles on the Church door. There is plenty of Scripture for such functions as are mentioned above, and for the three vows of poverty, chastity, and obedience which in varying degrees are undertaken by all religious orders. The orders are organized methods of performing those functions.

Very early in Christian history individual people here and there withdrew from the distractions of the world and went to live by themselves as hermits or anchorites, spending their time in prayer and meditation. After a time these pious persons began to assemble in groups and live a community life. It was a spontaneous movement which followed an erratic course until St. Basil took it in hand in the east in the fourth century and provided a rule to be followed. Two centuries later St. Benedict did the same thing in the west.



# DEATHS

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

## F. Ward Denys, Priest

The Rev. Dr. F. Ward Denys, retired, died of a heart attack, Sunday, October 19th, at his summer home, Denystead, Buena Vista Spring, near Blue Ridge Summit, Pa.

Dr. Denys was a resident of Washington, D. C., and lived there during the winter. He has been honorary rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., for the past 25 years.

A graduate of Harvard and the Berkeley Divinity School, he was ordained deacon in 1881 by Bishop Paddock, and priest in 1882 by Bishop Spalding. He served as assistant at St. Matthew's, South Boston, Mass., after which he served successively as a missionary in Colorado, as rector of the American Church in Florence, Italy, for six years, and later as rector of St. Mary's Church, Roland Avenue, and St. David's Church, Roland Park, Baltimore, Md.

Dr. Denys was the author of *Lombroso's Theory of Crime*, *Five Years in a Country Parish*, *Our Chaplaincies in Europe*, and *The Catholicity of the Church*. He was a member of the Archeological Society of America, the Washington Society of Fine Arts, and the National Geographical Society.

He is survived by his widow, Mrs. Katherina Kemp Denys, three married daughters, a step-son and a step-daughter. Several years ago Dr. Denys gave a



**SAM SHOTGUN:** On November 5th, at Ethete, Wyoming, occurred the death of Sam Shotgun, familiarly known as "Jabo," an Arapaho Indian. He had a little cabin near St. Michael's Mission, and spent most of his time on this Mission grounds. His exact age is not known, but he must have been between 80 and 90 years old, for he had been an Indian Scout for General Crooks in 1876. Beloved by all, he spoke very little English, but with his few English words, grunts, and sign-language, could carry on quite a conversation with his missionary friends. "Jabo" was buried from Our Father's House, Ethete, on the 6th.

summer home next to his own at Buena Vista Spring to the Bishop of Harrisburg.

Bishop Wyatt-Brown of Harrisburg, assisted by the Rev. Anthony G. Van Elden and the Rev. Robert T. McCutchen held a service at Denystead, October 21st, and the Burial Service was read on the afternoon of the same day by Bishop Freeman of Washington, in the National Cathedral in Washington. The body was removed to a crematory, and the ashes will be placed in the Washington Cathedral.

## George C. Groves, Priest

The Rev. George Charles Groves, retired priest of the diocese of Long Island and rector emeritus of St. Luke's Church, Sea Cliff, Long Island, died on October 22d at St. John's Hospital, Brooklyn, where he was being treated for a cardiac ailment. He would have been 74 years old on October 31st.

A graduate of the Virginia Theological Seminary, the Rev. Mr. Groves served churches in New York, Idaho, and Montana. He was rector of St. Stephen's Church, Port Washington, Long Island, from 1913 to 1919. He was also past grand chaplain of the Grand Lodge of Masons of New York and played a prominent part in charitable and patriotic work during the first World War. He was a friend of the late President Theodore Roosevelt.

Surviving him are three daughters, Mrs. R. F. Perry, Mrs. John Stevenson, with whom he lived in Manhasset, and Mrs. John C. McKnight; a sister, Mrs. Robert Rogers; and three grandchildren. His wife, the former Miss Pauline Estel, died a number of years ago.

The funeral was held on October 25th at St. Stephen's Church, with Bishop Larned, Suffragan of Long Island, officiating, assisted by the Rev. Bernard Hemsley and the Rev. William J. Woon. Burial was at Nassau Knolls.

## Theodore Eugene Smith

Death came to Theodore Eugene Smith, secretary of the Guild of All Souls and a widely known layman, on Sunday, November 2d, as he was genuflecting to the Blessed Sacrament before entering his pew in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, before the 9:30 Mass, at which he was prepared to make his accustomed semi-weekly Communion.

Mr. Smith is survived by his widow, Mrs. Lillian Grinnell Powell Smith, and two sons, Judge Theodore E. Smith jr. of Buffalo, N. Y., and Duane Smith of Brooklyn. Mr. Smith was a real New Yorker, having been born on Manhattan, a descendant of old New York families, among them the Duanes and Reeds. His great-grandfather was John Reed, rector of Christ Church, Poughkeepsie, 1810-1845.

Through his activities Mr. Smith has been one of the best known laymen of the Church in America. When a student in Columbia University he was converted 57 years ago to the practice of the full Catholic Faith by the founder of the

Church of St. Mary the Virgin, Fr. Brown, from which time he has been zealous in Church affairs. During his long life he was at various times vestryman or warden of the Church of the Ascension, Chicago, Our Saviour, Akron, Ohio, Holy Cross, Kingston, N. Y., and St. Paul's, Brooklyn; he was several times deputy to General Convention from the Diocese of Ohio; but he was best known to a great host of

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### ANNOUNCEMENTS

#### In Memoriam

THE VENERABLE GUY HARTE PURDY  
Priest and Archdeacon of Albany

The Clergy of the Diocese of Albany, assembled in the Cathedral Church of All Saints in the City of Albany at the call of the Bishop, for the Burial Office over the body of the Venerable Guy Harte Purdy, wish to place on record a minute of their love, esteem, and admiration for the Archdeacon as their friend, their advisor, and administrator in every relationship and office he had held.

Guy Harte Purdy served the Diocese for over forty years; first as rector of the Church of the Cross, Warrensburgh, 1900-1929; and also as Archdeacon of Troy from 1913 to 1929; and finally as Archdeacon of the Diocese from 1929 to 1941. He was honored by the Diocese by his election as a Clerical Deputy to the General Convention for seven consecutive meetings of the Convention. In the affairs of the Second Province his influence was felt not only in the missionary field but in Social Service and the Rural Work. He was for many years the leader of the Albany Cathedral Summer School for the Clergy, through which he became friend to innumerable clergymen outside his own diocese.

He was a true lover of his brethren, a faithful priest, a consecrated servant of his Church and a devoted follower of his Lord and Master. No sacrifice was too great, no task too hard, for Guy Harte Purdy, Priest and Archdeacon. "May he rest in Peace and may Light perpetual shine upon him."

Committee for the Clergy,  
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## DEATHS

Episcopal laity as the secretary of the Guild of All Souls, in which office he served with extraordinary devotion and efficiency for 42 years. The superior of the guild, the Rev. Dr. Franklin Joiner, will temporarily assume Mr. Smith's secretarial duties.

Before his retirement he had been equally active in the business and civic world as banker and editor, although a graduate of Columbia Law School and a member of the Bar. At one time he was national president of the Rotary Clubs. His life was characterized by a consuming zeal for his Lord and the Catholic Faith, great charity for all men, a splendid old-fashioned dignity, a very keen intellect, and a wide and thorough learning.

A Solemn Requiem Mass of Burial was offered in St. Paul's Church, Brooklyn, on November 5th by Fr. Joiner, superior of the Guild of All Souls and rector of St. Clement's Church, Philadelphia, assisted by the Rev. Frederick H. Burgevin as deacon, and the Rev. Gregory Mabry as subdeacon. Fr. Mabry was for 20 years Mr. Smith's rector at Holy Cross, Kingston, and St. Paul's. The interment took place in the family plot in Montrepose Cemetery, Kingston, Fr. Mabry officiating.

#### Editor's Comment:

Mr. Smith was one of the best-known Catholic laymen, because of his activities in the Catholic Laymen's Club, the Guild of All Souls, and other Church organizations. To him the full Catholic Faith and practice was not a subject to be debated but a life to be lived. The Blessed Sacrament was the heart of his religion, and he died as he would have wished—while adoring his Lord in His sacramental presence. May he rest in peace, and may light perpetual shine upon him.

### THE TIRED MISSIONARY

WHEN Thou wert wakeful, Lord,  
Didst Thou count sheep,  
Ninety-eight, ninety-nine,  
Falling asleep?

I am so weary, Lord,  
But — ninety-nine —  
I cannot sleep, Lord,  
Till all are Thine.

Yet, in the garden, when  
James, Peter, John  
Failed Thee, slumbering,  
Thou saidst, "Sleep on."

And Thou art watchful still,  
While others sleep,  
Shepherd of shepherds, Thou;  
All — we — like — sheep.

ELIZABETH ECKEL.

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### QUIET DAY

QUIET DAY for clergy to be held at Christ Church, Bellport, L. I., November 24th. Father Joseph, Superior, OSF, will be the conductor. Matins 9:45 A.M., Holy Eucharist 10 A.M., Closing Devotions 4 P.M. Luncheon, 50 cts. Please make reservations through the Rev. W. ROBERT HAMPSHIRE, Christ Church Rectory, Bellport.

**RATES:** (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.



# CHANGES

## Appointments Accepted

**BLUM, Rev. EDWARD M.**, priest in charge of St. Luke's mission, Excelsior Springs, Mo., will be priest in charge of Christ Memorial Church, Grand Rapids, Minn., and the Church of the Good Shepherd, Coleraine, Minn., effective November 30th. Address: 523 North First Avenue, Grand Rapids, Minn.

**BOND, Rev. WILLIAM H.**, formerly chaplain of the Pennsylvania Industrial School, Huntingdon, Pa., is now vicar of St. Paul's Church, Manheim, Pa.; Hope Church, Mount Hope; and Bangor Church, Churchtown. Address: 114 West Ferdinand Street, Manheim, Pa.

**BRUMMIT, Rev. HOWARD W.**, who was recently ordained deacon at Williams, Ariz., is now in charge of St. Mary's Mission, Lompoc, Calif.

**DORST, Rev. FREDERICK W.**, priest in charge of St. Stephen's mission, South Ozone Park, Long Island, will be priest in charge of All Saints', Sunnyside, Long Island, effective December 1st.

**DUDDINGTON, Rev. JOHN W.**, who formerly served the Church of England in China, is now vicar of St. Clement's mission, San Clemente, Calif.

**FRENCH, Canon CLIFFORD W.**, editor of the *Harrisburg Churchman* and secretary and chaplain to the Bishop of Harrisburg, is now also rector of Mount Calvary, Camp Hill, Pa. Address: 213 South Front Street, Harrisburg, Pa.

**GOODEN, Rev. ROBERT BURTON, JR.**, formerly vicar of the Church of the Redeemer, Los Angeles, is now vicar of St. Luke's Church, Chickasaw, Okla.

**HACKWELL, Rev. R. LLOYD**, formerly rector of St. Mary's Church, Waynesville, and All Saints' Church, Wilmington, Ohio, is now rector of Trinity Church, Hamilton, Ohio. Address: 909 Park Avenue, Hamilton, Ohio.

**HEDELUND, Rev. S. J.**, formerly rector of the parish of St. John the Divine, Moorhead, Minn., is now serving in the Wadena field in the diocese of Duluth, at Wadena, Staples, and Eagle Bend, Minn.

**HITCHCOCK, Rev. MARCUS B.**, rector of Christ Church, Fairmont, W. Va., will be rector of Trini-

ty Church, Oakland, Calif., effective December 1st. Address: 525 Twenty-Ninth Street, Oakland, Calif.

**HUTCHINSON, Rev. EDWARD**, formerly vicar of St. Thomas' Church, Falls City, Nebr., is now vicar of the Imperial Valley missions, El Centro, Calif.

**LACHER, Rev. E. LAWRENCE**, formerly curate at St. Luke's Church, Germantown, Philadelphia, is now rector of Grace Church, Newport News, Va. Address: Box 235, Newport News, Va.

**LONG, Rev. C. S.**, retired priest of the diocese of Southern Virginia, is assisting at All Saints' Church, Beverly Hills, Calif., as director of religious education.

**MORTON, Rev. HUGH H. F.**, formerly priest in charge of Northwestern Vermont missions, Swanton, Vt., is now rector of Christ Church, Palmyra, N. J. Address: 638 Parry Avenue, Palmyra, N. J.

**PLANKEY, Rev. JAMES GRENNON**, of Christ Church, Harvard, Ill., will take up work at St. Matthew's Church, Lincoln, Nebr., effective December 1st.

**SATTIG, Rev. JOHN H.**, formerly vicar of St. David's mission, North Hollywood, Calif., has accepted appointment as vicar of a new mission in Pacific Palisades, Calif., as yet unnamed.

**SCOTT, Rev. WALTER R.**, formerly priest in charge of St. Matthew's, Alliance, Nebr., and the Good Shepherd, Bridgeport, is now priest in charge of St. Mark's, Plainview, Tex., and All Saints', Canyon, Tex.

**SIBBALD, Rev. GARTH E.**, formerly of St. Matthew's, Lincoln, Nebr., is now serving at St. Stephen's, university chapel in Reno, Nev.

**TURNER, Rev. FREDERICK A.**, priest in charge of All Saints', Sunnyside, Long Island, will be priest in charge of St. Mark's mission, North Bellmore, Long Island, effective December 1st.

**WASHBURN, Rev. C. F.**, formerly rector of Emmanuel Church, Grass Valley, Calif., is now vicar of St. John Baptist mission, Corona, Calif.

**WHITTLE, Rev. WILLIAM**, priest in charge of St. Mark's, Beaver Dam, Wis., will be rector of St. Paul's Church, Ashippun, Wis., effective December 1st. Address: Route 2, Oconomowoc, Wis.

## New Addresses

**MARSTON, Rev. ELLIOTT DARR**, of St. Stephen's, Edina, Minneapolis, Minn., has moved to 960 Nineteenth Avenue Northeast, Minneapolis, Minn.

## Resignations

**CURRER, Rev. WILLIAM C.**, vicar of St. Mark's mission, Downey, Calif., has resigned this position and retired. Address: 800 North Downey Avenue, Downey, Calif.

**GOULD, Rev. ROMEO C.**, vicar of St. Clement's mission, San Clemente, Calif., has resigned this position and retired. Address: 900 East Mountain Street, Pasadena, Calif.

**MALTAS, Rev. CHARLES E.**, vicar of St. Luke's mission, Firestone, Calif., will resign this position and retire, effective December 1st. Address: Buena Park, Calif.

## Ordinations

### PRIESTS

**COLORADO**—The Rev. **EARNEST DELL RICHARDS** was ordained to the priesthood by Bishop Ingley of Colorado on November 2d at Grace Church, Colorado Springs, Colo. He was presented by the Rev. Harry S. Kennedy; the Rev. Newton L. Carroll preached the sermon. Fr. Richards will continue as curate at Grace Church.

### DEACONS

**HONOLULU**—**WILLIAM ARTHUR ROBERTS** was ordained deacon by Bishop Littell of Honolulu on October 19th at the Church of the Holy Apostles, Hilo, Hawaii. He was presented by the Rev. Edward Mason Littell, who also preached the sermon. The Rev. Mr. Roberts, who has been a Church Army worker in the district for 10 years, will be missionary in charge of St. Columba's, Paauilo, and St. James' Papaaloa, Island of Hawaii. Address: P. O. Box 207, Paauilo, Hawaii.

## Committees and Commissions

**ARMY AND NAVY COMMISSION**—**ERNEST N. MAY** of Delaware, Md., has become treasurer of this Commission of General Convention, replacing Harry S. Morgan, who has resigned as treasurer but remains as a member of the Commission.

# CHURCH SERVICES

## NEW YORK

### St. Bartholomew's Church, New York

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**REV. GEO. PAUL T. SARGENT, D.D., Rector**

#### Sunday Services

8:00 A.M., Holy Communion.  
 9:30 and 11 A.M., Church School.  
 11:00 A.M., Morning Service and Sermon.  
 4:00 P.M., Evensong, Special Music.  
 Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
 The Church is open daily for prayer.

### Chapel of the Intercession, New York City

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**REV. DR. S. T. STEELE, Vicar**  
 Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

### St. James' Church New York City

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 8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.  
 Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon.

### 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.

### St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.  
**REV. GRIEG TABER, Rector**  
 Sundays: 7, 8, 9, 10, 11 A.M. (High Mass)

### 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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 Communion, 8 and 9 A.M. (daily, 8 A.M.)  
 Choral Eucharist, Sermon, 11 A.M.

### Trinity Church

Broadway and Wall street  
 in the City of New York  
**REV. FREDERIC S. FLEMING, D.D., Rector**  
 Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
 Weekdays: 8, 12 (except Saturdays), 3 P.M.

## PENNSYLVANIA

### St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets  
**REV. FRANK L. VERNON, D.D., Rector**  
 Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
 Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.  
 Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

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 Confessions: Sat., 4:30 and 7:30 P.M.

## MAINE

### Cathedral Church of St. Luke, Portland

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