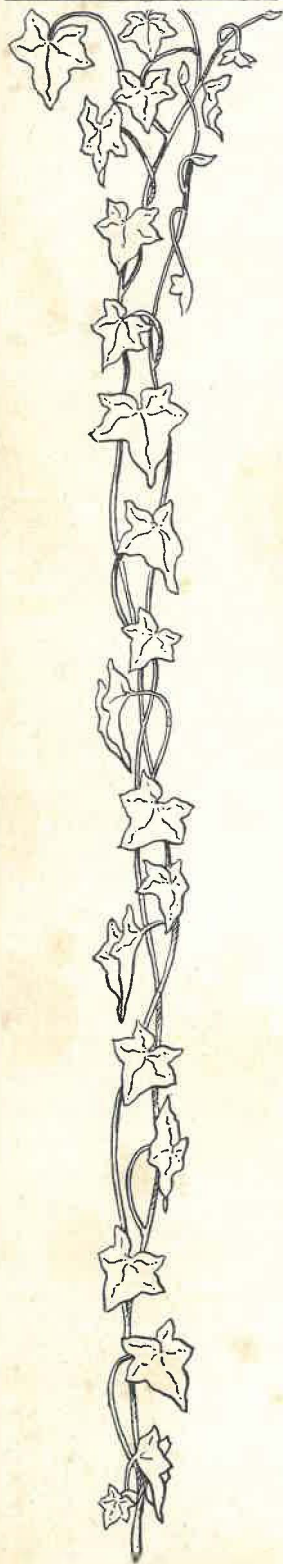


The Living Church



ST. JOHN'S CHURCH, CLINTON, IOWA

St. John's was recently redecorated, enhancing the effect of its striking mosaic altar-piece, *The Light of the World*. Erected under the personal direction of the famous Italian mosaic artist, Lorenzo Zantatto, the altar-piece was given to the church some years ago by Mr. and Mrs. Isaac P. Brewer in memory of their daughter, Mary.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Proposed Concordat

TO THE EDITOR: In Bishop Parsons' reply to my Open Letter on the Proposed Concordat, published in your issue of November 1st, there are two points which seem to call for comment.

(1) Bishop Parsons' suggestion that Dr. Macartney has not seen the latest revised form of the concordat is quite incorrect. As to this Dr. Macartney writes, "The revised plan in no respect changes my opinion as to the unworkableness of it and the complete unwisdom of it," and, referring directly to the latest revision, he adds, "A mutual extension of ordination is unlike anything in heaven above, on the earth beneath, or in the waters under the earth. How can you extend ordination, any more than you can extend baptism or marriage? This is only confusion worse confounded." The above quoted statement from a Presbyterian theologian seems to be sufficient reply to what Bishop Parsons writes as to the concordat's providing for "extension of a recognized ordination."

(2) As to the widespread opposition to the concordat in our own Church, Bishop Parsons is gravely mistaken in referring to this as mere "hysteria." The opposition to this proposal represents the deep spiritual conviction of those who whole-heartedly believe the principles of the Church as contained in the Prayer Book and is by no means confined to Churchmen of one school of thought, as I can testify from the letters which are coming to me from many parts of the country and from Churchmen of widely differing types.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York.

TO THE EDITOR: There is one aspect of the proposed concordat between the Episcopal and Presbyterian Churches that deserves more attention than it has received in current discussion. I refer to its bearing upon the larger issues that confront the Church as a whole.

We are all agreed that the present world situation lays upon the Christian Church an exceptional responsibility—the responsibility of bearing witness to the love of God revealed in our Lord and Saviour Jesus Christ. Such a witness can be borne effectively only by a united Church. For this reason the proposal for a World Council of Churches has been hailed not only by Churchmen but by lovers of their kind in all walks of life as a heartening indication of the determination of Christians, in spite of every obstacle, to present such a united front. At such a time practical proposals to reduce the area of difference have an importance and urgency which it would be difficult to exaggerate. Such a proposal is the concordat. It is not a plan for organic unity but a device to make it possible for the two Churches to act together in areas where hitherto their separation and rivalry has amounted to a public scandal.

I do not need here to discuss the merits of the proposed concordat in detail. It is sufficient to say that it had its origin in a proposal made by the Episcopal Church to the Presbyterian Church, that it is based upon areas of agreement admitted by both, and that it proposes no more than an experiment

which asks no surrender of conviction on either side. Were this proposal now to be withdrawn or to be defeated by the body which proposed it, I believe that a blow would be struck at the cause of Christian unity from which it will not recover in our generation, and that no future proposal made by the Episcopal Church to other Churches will in our lifetime be taken seriously.

But I do not wish to base what I have to say upon grounds of mere expediency. I recognize that there are times when in the interest of conscience expediency must go to the wall. Indeed, what has most attracted me to the ecumenical movement is the fact that it asks no surrender of conscience from any of its constituent Churches.

My chief reason for hoping that the concordat will go through is that it will be a convincing proof that the Episcopal Church takes its responsibility for promoting Church unity seriously. There are two reasons on which the Episcopal Church bases its claim to leadership in the movement for unity. One is that it is a bridge Church including in its membership Christians both of the Protestant and of the Catholic types. The other is that in its worship it has been loyal to the sacramental tradition which (while a part of original Protestantism) has fallen into the background in some of our Protestant Churches. I believe that both these claims are well founded. I welcome the concordat most of all because it will make it possible for the Episcopal Church to render this double service more effectively.

One reason given for rejecting the concordat is that it makes it possible for Presbyterian ministers who come under it to continue to hold the Presbyterian view of the ministry. If this is a valid reason, what becomes of the claim of the Episcopal Church to include both Protestants and Catholics? With what consistency can it continue to include in its own ministry men who, like

many of those now serving its pulpits, hold views of the ministry which do not differ in principle from those of their Presbyterian fellow-Christians.

But the second reason is even more compelling. As a convinced Protestant, I believe that contemporary Protestantism is impoverished because it has subordinated the sacramental element in its religion. I welcome the concordat most of all because it makes possible closer contact for ministers of my own Church with a Church which makes this element prominent in its worship. For this reason I would earnestly plead with my Episcopal friends of Catholic sympathies not to close the door which the proposed concordat would open. What is the use of having a treasure if you are not willing to share it, and in what way can it be shared better than by contact?

We are witnessing today in the political field the devastating effects of the unwillingness of each nation to yield anything to its neighbors for the sake of unity. God grant that we may not see this mistake repeated in the case of the Church.

(Rev.) WILLIAM ADAMS BROWN.

Union Theological Seminary,
New York.

TO THE EDITOR: As one of the "rank and file" referred to by Fr. Knowles in his letter appearing in your November 1st issue, I may be pardoned for lifting my voice in connection with the proposed concordat with the Presbyterian Church.

One point which seems to be implicit in the discussion has not been sufficiently emphasized. It is one which is basic; and although it is obvious, no harm will be done by calling attention to it. I refer to the sharp division between those things which are fundamental to the faith and those which are matters of policy and upon which opinions may differ within our communion. When Bishop Parsons, in his open letter to Bishop Manning, asks that we should, like Christian gentlemen, try to discuss these things "without all this hysteria," he is of course referring to things which are in the latter category. He is in fact begging the question, by assuming that nothing involved in the proposed concordat is a matter of faith, and that all that is involved is a matter of a few man-made rules. In accusing Bishop Manning and the other opponents of the concordat of "hysteria" and the use of "threats," he implies that they are childish exaggerating the effect of the Commission's proposals. While asking for tolerance and the admission that we may be wrong, he is not himself extending a like tolerance toward the many members of his own communion with whom he disagrees. He asks Bishop Manning to say to the Presbyterians that the Episcopal Church may be wrong in its traditional insistence upon its formularies and doctrines as to the episcopate and priesthood; yet he himself is not tolerant of the attitude of the many members of the Anglican communion who believe these doctrines to be essential to their faith.

Toward whom is this tolerance owing? Granted that Bishop Parsons may properly be tolerant of the Presbyterian doctrines and theories, should he not equally concede to those within the Episcopal Church who oppose the concordat the right to consider it a

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violation of the fundamental faith of the Church? Admittedly the concordat departs from many traditional teachings of the Anglican communion as to the nature of the episcopate and the priesthood; and implicit therein is a denial of the traditional doctrine of Eucharist and other Sacraments. If some of us feel that thereby the concordat has entered a forbidden field, it might be thought that Bishop Parsons' tolerance should be broad enough to cover our convictions as well as those of the Presbyterians. . . .

Insistence upon presenting the proposed concordat can only have unhappy results. Its rejection would be a discourtesy to a great Christian body. Its approval would mean a deep division (possibly resulting in an open breach) within our Church. It seems probable that, instead of union of two Churches into one, the result would be a still further division of the two Churches into three. The history of the experiment of the Rev. Mr. Campbell many years ago is instructive. He felt that all Protestant denominations could unite in one body under a few Gospel precepts. Accordingly he started a new sect which he named The Church of Christ, or Christian Church. However instead of being a basis for union, it proved to be a cause of further division, and merely added another to the already too numerous sects of Protestantism.

The Episcopal Church has stood firm and united through many crises. The Civil war, which divided the Methodists and Baptists, left our Church united as it found it. Other crises have come and gone without impairing our unity. It is to be hoped that the Commission now engaged in considering its future course may decide to remove the cause for disunity by withdrawing the proposed concordat.

PAUL F. GOOD.

Lincoln, Nebr.

TO THE EDITOR: Why must there be so much acrimony shown on this question of unity? Do we not all want it in its broadest form? We layfolk hunger for oneness not only within our own communion but with all Christian people everywhere. Indeed, if you survey the history of the secular world in the past 100 years, you see the desire for common brotherhood and understanding expressing itself in manifold ways. For example, compare today's newspapers with those of even 50 years ago: the coverage of foreign news in both peace and war is incomparably greater. Granted that the means of communication have improved—but why did we want improved communication? Or look at the many organizations here for the relief of the destitute at home, in China, Spain, Czechoslovakia, Palestine, Poland, regardless of religious affiliations. And the number of people who have banded together because of like-mindedness on vital questions is beyond count.

Why then should this will to unity be balked in the Church? What is it to us laypeople whether a minister was ordained by one man or a group? In our experience, ordination in itself makes no saints. If by his life and words a priest cannot bring us closer to our Lord and Master, what boots it how he was ordained? And if the Spirit of God moves him with truth and power, does the particular method of his ordination matter?

We go hungering and thirsting all the day long for the pure milk of the Word, while our leaders split hairs as to whether we really have "one Lord, one faith, one baptism, one God and Father of us all." Must we be caged before we can worship?

Totalitarian ideas and practices offend us by their striking away from the common stream of thought and feeling. They affront our growing sense of human solidarity, the oneness of basic needs and desires throughout

the five continents. Must the Church block this groping toward brotherhood, except in world conferences? Shall such fruits of those conferences as increased mutual respect and trust, increased recognition of common aims and feelings and hopes, be suffered to wither away?

Let us give courteous attention to one another's differences, let us approach them with such generous understanding as lies in us, but let us cast away all that hinders us from pressing forward together toward sincere and actively fruitful unity in the worship of Him "whose service is perfect freedom."

ROSE PHELPS.

New York.

TO THE EDITOR: Didn't someone say a little ago that the adoption of the concordat would burst our communion "into two if not three pieces?" No one wants this I suppose, yet the "two" frightens me most.

Because, what would become of those who follow the *via media*, not because they have found it at all *securem* (rather have they suffered from the extremism of those on both sides!) but because it seems right to them? What indeed?

On one side would be a communion which would be semi-Presbyterian, at whose altars one might find in any strange town, a minister who had never been ordained priest. One does not receive Holy Communion from a priest because one thinks all Protestant communions are prejudicial to salvation, but because one feels, believes, that there is more to Sacrament than is guaranteed outside of its consecration by a priest. Namely, the Real Presence.

On the other hand would be another Church; very strict, very legalistic, insisting on the observance by the laity of various parts of pre-Reformation canon law which the Book of Common Prayer has pretty consistently left in abeyance.

In neither of these bodies would such people as I have in mind feel at home. There would no longer exist the Church in which they were confirmed. There would be no Episcopal Church. There would be a Protestant-Presbyterian-Episcopal and a very Catholic-Catholic Church. Wouldn't there?

MARY MCENNERY ERHARD.

Sayville, N. Y.

TO THE EDITOR: I have read and re-read, as carefully as I could, Bishop Parsons' Open Letter [L. C., November 1st]. It seems to me that your comment upon it is to the point. This is especially the case when you observe that his letter makes it clear that he rejects the whole Catholic doctrine of the priesthood, as is shown by "the interpretation which he places upon every Anglican pronouncement that he cites."

It might be added that—save for a fragment from Lancelot Andrews—all but two of those that he does cite are of the 20th century and wholly unofficial ("The Lambeth Conference is the only body representative of the whole Anglican communion" is just one more of those "ambiguous phrases which cover up fundamental differences"). The two (not much) older documents date from the latter half of the 16th century, and it is interesting to note that one of them, the 39 Articles, is cited for what it does not say.

As regards the other, Bishop Parsons takes two clauses from the Preface to the Ordinal and claims that one of them is a statement of history and the other merely one of policy, omitting and ignoring the words "and therefore" which completely vitiate this contention.

It seems clear from Bishop Parsons' use of the "Anglican pronouncements that he cites" that his rejection of the Catholic doctrine of the priesthood is associated with a much wider repudiation, that the Nicene Creed itself must come to him upon no

stronger authority than that of the theological eclecticism of Elizabethan divines, and that he assumes that the Church of England is a body of human creation, originating, like the Calvinistic sects, in the 16th century. If these assumptions are unconscious, they are none the less significant, since it is only upon such assumptions that any 16th century document could be relevantly cited for what it omits to say.

The Church of England is a body whose external continuity with the Catholic Church as "from the Apostles' time" is an historical fact, admitted by competent scholars, Anglican, Roman and Protestant. Its doctrine is

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WHAT a lovely custom it is for Christians to send cards of greeting at Christmastide to commemorate their Saviour's birth! For Christians there can certainly be no other reason to send cards at such a time, so, naturally, the cards really should be religious ones, don't you think—aye, even to pagan friends, for it is to *them* that the good news should be carried. If you haven't been working very hard at your job of spreading the Gospel (how else can it be done?) here, at least, is a pleasant and happy way in which to begin letting *your* light shine.

Our cards this year are more amazing than ever. One really needn't spend more than 5c for cards except for those few for very special friends and loved ones, and if you don't spend 10c or 15c on *them*, then you're not the sort we've been raised with, and you've got some things to learn in love and thoughtfulness.

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precisely what it was in Augustine's or Anselm's or Laud's time except as this has been expressly modified. This position has been upheld in English courts. It is, generally, only Romanists who maintain that these modifications have been of such a sort as to destroy the internal continuity within the shell of the external.

It is incompetent and irrelevant to say that all this is merely a "statement of history." That is like saying that the fact that Smith is 70 does not prove that he is Smith. It is Smith that is 70. It is the Anglican communion, holding the whole body of the Catholic religion as from the Apostles' time, of which the "body known in law, etc." professes to be a part. The suggestion of parity, which underlies the proposed concordat, rests upon Bishop Parsons' assumption that it is nothing of the sort.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: I do not like the proposed concordat any better than those who have written in derogation of it in your columns. Since, like many of them, I am popularly supposed to be an "advanced" Anglo-Catholic, I am disposed to stress one point in which I find myself in disagreement with many with whom I customarily stand shoulder to shoulder.

Bishop Parsons has scored heavily for the defense when he asks, "Are you afraid of General Convention?" I am not, because I believe in the guidance of the Holy Spirit. Here is a leader of the Church who has fearlessly championed the very essence of Christianity in the face of pressure groups which are said to be very powerful within his diocese. He now throws the whole weight of his influence behind a movement to heal the divisions of a portion of Christendom. I think that here he has gone much too far, and also that the concordat in its present form can not possibly pass. General Convention invokes the power of the Holy Spirit upon its deliberations. We must believe that its decisions are the result of His beneficent wisdom, imparted to God's children. So I say, let the concordat go to General Convention and be acted upon. What possible good can come of attempts to drive it underground?

And even should the concordat pass in a form of which I disapprove, I intend to stay exactly where I am, believing that Anglo-Catholics have a supreme contribution to make to the life of the Church. To me anything short of this is a counsel of despair.

(Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

TO THE EDITOR: It is my earnest hope, in company with a growing number of the clergy and laity of the Episcopal Church, that the proposed concordat will be allowed to die a natural death. The controversy that it has aroused in the Church is abundant evidence that we are not at unity ourselves regarding the most fundamental conceptions of the Church and her ministry, which have been taught and generally accepted by faithful people for centuries.

"Can two walk together except they be agreed." How true are those words of Amos! If we are a house divided against ourselves, what hope have we that any worthwhile fruits will come from our schemes and plans for reunion when the very terms we use do not mean the same thing to all the parties concerned? A good start toward remedying our situation could well begin in our seminaries. Theological professors might distinguish between what the Church teaches and mere personal opinion. Students on leaving the seminary are often very confused on matters about which they should have firm convictions if they are to win souls for Christ. Evangelist Billy Sunday used to refer to

the Episcopal Church as a sleeping giant. Let us cease to be so sleepy and sentimental. Let us wake up and stand firmly for those abiding truths concerning the Church, which we have inherited, and hold fast to "that which is good" in order that we may open channels through which the liberating and emancipating power of the Risen Christ may flow to heal the confused minds and sin-sick souls of our fellowmen. So shall we share in bringing hope to a world that has lost its way. If we ourselves aim to "keep the unity of the spirit in the bond of peace, loving mercy, seeking to do justly and walking humbly with God" then our very witness for the "things most surely believed" will win those who differ from us to labor for a reunion of the Church that will merit God's most gracious blessing.

(Rev.) MELVIN ABSON.

Buffalo.

TO THE EDITOR: I wish to congratulate the Rev. William H. Dunphy, secretary of the Commission on Reunion with Everything and Everybody, on his masterpiece, *Comprehensive Concordat*. It was truly excellent.

(Rev.) ALFRED LEE JONES.

Green River, Wyo.

TO THE EDITOR: I am extremely sorry that you saw fit to publish Dr. Dunphy's letter in the November 1st issue of THE LIVING CHURCH. Hitherto, the debate on the concordat had at least been charitable, but this cannot be said of Dr. Dunphy's acid satire. I cannot conceive of any useful purpose being served by its publication, and I am afraid of untold harm. It will grievously wound many a Presbyterian and many a Jew.

A number of my friends and I, having heard of your rejection of a second letter by Prof. Cyril Richardson last summer, are somewhat ill at ease lest you have adopted a policy of publishing letters from only one side in the controversy. We should like to be reassured that the impressive unanimity of opinion regarding the concordat at present finding expression in your correspondence columns is not due to a censorship.

(Rev.) C. A. SIMPSON.

New York.

(1) WE ARE very sorry if the publication of the letter mentioned has caused pain to any Presbyterian, Jew, or other person.

(2) Dr. Richardson's letter was rejected solely because of length and probable publication elsewhere, as explained at the time.

(3) THE LIVING CHURCH has made every effort to be impartial in its selection of letters for publication on this subject. Obviously we cannot publish all of them, but we believe the proportion of pros and cons published is approximately in ratio to the pros and cons received. If anything, we have favored those whose position was opposed to our own.—THE EDITOR.

Arizona Reports

TO THE EDITOR: Could you give publicity to the following information:

"Secretaries of diocesan conventions and Church organizations please note:

"Journals, reports, etc., intended for the secretary of convocation, missionary district of Arizona, should be addressed simply as follows:

"Secretary of Convocation,
100 West Roosevelt street,
Phoenix, Arizona."

Thank you.

CHARLES A. DOWDELL.

Phoenix, Ariz.



VOL. CI

NEW YORK AND MILWAUKEE, NOVEMBER 15, 1939

No. 20

EDITORIALS AND COMMENTS

Church Action

HEARTENING indeed, in these turbulent days, is the emergence in the province of the Midwest of a new movement to extend and strengthen the apostolate of the laity. As reported in our news columns a few weeks ago [L. C., November 1st], the provincial synod unanimously endorsed the program of its social service department's Church Action committee and voted to continue the committee as a commission with an enlarged budget.

Believing the Church Action program to be well worth the scrutiny of all Churchmen, we are publishing it in this issue. As the statement says, the movement is not completely new—other parts of Christ's Church have initiated it in recent years, and indeed it carries us back to the early days of the Christian Church—to the days when the disciples were keenly aware of themselves as participators in the Way, the Truth, and the *Life*.

This emphasis on Christianity as the *Life* is the heart of the Church Action program. Christianity is indeed the Way of righteousness and salvation. It is the Truth about the nature of God, man, and the universe. But under the pressure of secular organization and achievement in the centuries since the Reformation, Christians have tended to forget that they are to live themselves, and to bring to the world, the *Life* of Christian community which is the true destiny of the human race. This life, shorn of incidentals and distractions, is peculiarly the function of the monastic orders; but it is also the function of the average layman in the average parish. The difference is one of mode, not of degree nor of aim. In the Holy Communion we do not say, "And here some of us offer and present unto Thee part of our selves." All of us offer all of our selves as a living sacrifice to God.

What are the implications of this dedication of our lives to God? How are the storekeeper, the lawyer, the doctor, the banker, the businessman, the clubwoman, the housewife, the student, the waitress, the farmer, the clerk, and the office boy to make effectual the sacrifice they offer and the grace they receive in the Holy Communion?

It is to answer this question *in action* that Church Action has been conceived and is being experimentally undertaken in half a dozen parishes of the province of the Midwest. Its terms

of reference are given as the "*social* problems of the *parish* in the *community*." The use of the word "social" may tend incorrectly to suggest that the movement is intended to concern itself solely with the welfare work and similar activities identified with "social service." Rather, as the sponsors of the movement conceive it, Church Action is "social" in the sense that it looks outward to the redemptive influence of the Christian community, as a community, upon its secular environment. Thus it is the natural complement of the Forward Movement, the chief task of which is to revive within the Church a realization of the unsearchable riches of Christ.

A NATURAL criticism of the program would be the fact that it does not make any concrete definite proposals for action. But parish situations differ so widely that such proposals could scarcely be made in a general discussion of the plan. Also, the commission has no idea of imposing a set of objectives from outside. The technique being followed is to meet with a group of carefully selected lay leaders within each of the half dozen experimental parishes, and to assist them in mapping out the particular lines along which the Church in each parish may best exert its redemptive influence upon the community. In the college town evangelism, education, and counselling of students may be emphasized. In the Negro parish in a large city, employment service and assistance in relief work may come to the fore. In the small town, provision of a community recreation center may be an immediate need. In the well-to-do suburban parish, laymen may well wish to consult on Christian business policies. In each field, immediate techniques must of necessity be determined by immediate needs. But all will be based on finding and effecting "the Christian solution to social problems of the parish in the community. All will receive their impetus and strength from the Holy Communion. All will aim at returning to the Holy Communion to say, "Thus and thus, we have offered ourselves . . . a reasonable, holy, and living sacrifice unto Thee."

The Church Action commission is not anxious for the movement to undergo a mushroom growth. THE LIVING CHURCH has known of its activities for more than six months, but has been asked not to give them any publicity. We are

happy, now that the report has been presented to the synod of the Midwest, to be able to present it to our readers as a movement which we believe to be of deep significance for the life of the Church. It appears to be, not a sudden outburst of literary enthusiasm, but a well-planned, sane, and determined effort to sharpen the cutting edge of the Church in its relations with the world.

No one, of course, can predict the effect of any movement until it has been tested thoroughly in the fires of experience. Hundreds upon hundreds of organizations and schemes and programs have been launched with great fanfare and have gradually bogged down in the quicksands of apathy and indifference. We commend the care with which the Church Action commission of the province of the Midwest has proceeded, taking soundings at every point, consulting with bishops, clergy, and laymen throughout the province and beyond, and solidly basing its activities on the universally accepted teachings of the Church. Special praise, we believe, is due to Dr. Charles L. Dibble, chairman, for the inspiration, guidance, and many hours of work, which he has given to Church Action.

Now the movement is beginning to receive its experimental testing in actual parish situations. The need for it cannot be questioned. We believe the groundwork to be well laid. And we trust that, in God's providence, it will assist the Church to do great things in His Name.

The Neutrality Law

AFTER a prolonged debate in the Senate, and a surprisingly short one in the House of Representatives, Congress has passed a new neutrality act designed to keep this country out of war. The most notable feature of the debate was that both sides clearly demonstrated their determination to keep America neutral, the only difference of opinion being in regard to the best way to accomplish this object.

The question of method has now been settled, at least for some time to come. As Walter Lippmann has clearly pointed out, it is now the duty of the Administration and of all who supported repeal of the arms embargo and the substitution of a cash and carry policy to "prove that the policy now adopted will not involve the United States as a combatant in the European war." This obligation rests upon private citizens as well as upon the government itself.

American shipping interests have immediately started off on the wrong foot by their announced determination to transfer many of the leading trans-Atlantic liners to registry under the flag of Panama, so that they can carry supplies from American ports to belligerent countries. This may conform to the letter of the law, but it certainly is a violation of the spirit of it. The building and operation of these ships have largely been made possible by American government subsidies. The owners now propose to throw their American seamen out of work and to alienate the vessels in order to engage in a trade that is specifically forbidden to them under American registry. If they persist in this policy, sooner or later some of these ships are almost certain to be sunk by belligerent submarines or raiders. Will the American owners then take their loss quietly, or will they raise a cry for sympathy from the public of the country whose protection they have forfeited?

Is it too much to expect that American shippers, American manufacturers, and American bankers will play the game fairly in accordance with the law of the land? Or are we to be treated to a series of evasions of the law, open or subtle, that will in effect nullify its provisions? It is the duty of

every American citizen to do his share in making it impossible for selfish interests to circumvent our neutrality law and involve us in complications that may lead us to war in spite of it.

Communism Changes Its "Line"

THE almost simultaneous speeches last week by Earl Browder in Boston and by Premier Molotov in Moscow indicate clearly that the Communist "party line" is undergoing a new change.

Heretofore the technique of the Communists in America as well as overseas has been that of the "popular front," by which Communists joined with Liberals in organizations to "preserve democracy against Fascism," using those organizations and their innocent but frequently gullible members to screen their own revolutionary activities. Carrying out that line in the United States, Earl Browder and his followers have tried unsuccessfully to convince the public that "Communism is 100% Americanism."

Now the tables are turned. The chief enemies of Communism, according to the new party line, are not the Nazi and Fascist countries, but the democracies of Britain, France, and the United States. This country particularly, according to the national Communist leader, is "the country which is the most ripe, the most prepared for a quick transition to socialism."

At last the Communists are out in the open. The illusion of Communism as a bulwark against Fascism is completely shattered. In this country the Communist leader, out on bail, charged with the criminal offense of traveling on a forged passport (which charge he has openly admitted), has followed the Soviet Russian leadership in lining up his followers with the forces of totalitarianism against the democracy for which this country stands. The Liberals and moderate Socialists who were yesterday hailed as allies in the "popular front" are now denounced as the tools of "unbelievably bankrupt, inept, and disastrous leadership."

We hope that the Church League for Industrial Democracy, whose executive secretary tried to convince us a year ago that the proper thing for Churchpeople to do was to "play ball" with the Communists, will take note of this change in the "party line," and promptly sever all relations with the Communists and with organizations dominated by them. Certainly the Communists are now so thoroughly discredited in this country that no religious organization will fall for their essentially un-Christian propaganda.

Unemployed Churchmen

WE have received many letters during the last few months from unemployed Churchpeople. Some of these have said that, though they need positions desperately, they cannot afford to advertise more than once. We believe that many of these persons are capable, that they should have the work they can do, and that they would get it if they could bring their cases before other Churchpeople. We want to help them as much as we can, and in consequence we are offering, beginning with our issue of November 22d, to accept Positions Wanted advertisements at a special low rate.

Our regular rate for advertisements in our Classified section is 6 cts. a word. When from 3 to 12 consecutive insertions are contracted for this rate is lowered to 5 cts. a word; and when 13 or more consecutive insertions are used the rate is only 4 cts. a word.

To Positions Wanted advertisers we offer a rate of 4 cts. a word for a single insertion. When 3 to 12 consecutive insertions are contracted for, the rate is only 3 cts.; and when 13

or more consecutive insertions are to be used the rate is only 2 cts. a word.

In making this cut in our rates for Positions Wanted advertising we believe we have lowered the price just as much as we possibly can and still afford to print such advertisements, and we feel that the lower rates will put Positions Wanted advertising within reach of every person who has occasion to seek a Church position.

We are sure that this attempt to help unemployed Church-people will be welcomed by THE LIVING CHURCH FAMILY, and we urge those who are in a position to give employment in the Church to watch our classified columns for capable applicants.

Thanksgiving Day Lessons

WITH Thanksgiving Day almost upon us it appears that this typically American holiday will be celebrated in some states on November 23d, in accordance with the presidential proclamation, and in others on November 30th, as proclaimed by several of the governors. In some instances there may even be two Thanksgiving Days. This will be a trifle confusing perhaps, but it will not hurt any of us to thank Almighty God on two successive weeks for His many and varied blessings.

The secretary of the Lectionary Committee, the Rev. Charles E. Hill, asks us to call the attention of the clergy and lay readers to the fact that the special lessons for Thanksgiving Day are those double-starred in the Lectionary published in the *Living Church Annual* and the *Desk Calendar*. For the first lesson in Morning Prayer these are Deuteronomy 8 or Isaiah 12, and for the second lesson I Thessalonians 5: 12-23 or Philippians 4: 4-7. No special lessons are indicated for Evening Prayer.

Where Thanksgiving Day is celebrated on November 23d, these special lessons should be used, and the lessons on November 30th should be those of St. Andrew's Day, which are indicated in the Lectionary without the double asterisk.

The "New Start"

WE CONGRATULATE the youth commission of the American Church Union on its inauguration of a Church newspaper for Anglo-Catholic young people, entitled the *New Start*. Jeannette R. Rothensies of Wilmington, Delaware, is editor, and Horace L. Varian, Jr. of Baltimore is business manager. The first two issues have appeared in four-page five-column newspaper format.

We wish the sponsors of the *New Start* every success in this forward looking venture.

Seven Reasons for Hope

A JAPANESE bishop has enumerated seven reasons for maintaining a strong spirit of hope and Christian confidence: (1) an all-pervading spirit of inquiry for the truth is abroad in the land; (2) there is a new awakening as to the need of spiritual force and a new realization that religion is its only source; (3) a sense of fear and foreboding hovers over the hearts of the people and impels them to seek for that which will reassure their spirits and give them confidence; (4) a new spirit of self-denial and thrift has taken possession of the people; (5) there is a great yearning for peace; (6) there are evidences that the masses are turning to the Christian Church to find that which will satisfy their hearts; and (7) there is a new spirit stirring within the Christian Church itself, viz., the awakening taking place among the laity. They are taking their Church relations more seriously and are aggressively taking their place in witnessing.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

The Grace of God Making Whole

24TH SUNDAY AFTER TRINITY

NOVEMBER 19TH

IN THE *Epistle* for today, as in those for Trinity XVIII and XXII, St. Paul writes to a Christian congregation, thanking God for the existence of the Church of God in that place. The Gospel has come to them at Colossæ, as elsewhere, and brings forth fruit, as it does elsewhere; there, as elsewhere, the Christians have known what it is to have a faithful pastor of souls (Epaphras may have been the founder of the Church at Colossæ). He goes on to pray for them, that they may live as Christians ought to live. All this we are to take as applying to our own local church and congregation: it is for this purpose that it is read to us in the service today.

In the *Gospel* we again see our Lord doing His mighty works. First He heals the woman with an issue of blood (an internal hemorrhage). Let me also say as I come to the altar, "If I may but touch His garment, I shall be whole." Then, coming to Jairus' house, He raises his dead daughter to life. But before He can do this, He must rebuke the people who are "making a noise," wailing and lamenting, for the faithless, pagan view that they take of death: "The maid is not dead, but sleepeth." Living or dying, she is in God's hands. The Christian word "cemetery" means "sleeping-place."

The *Collect* is a prayer for the work of God's grace in healing the soul by absolution (loosing) from the bondage of sin.

The True Thank-Offering

THANKSGIVING DAY

NOVEMBER 23D OR 30TH

WE ACKNOWLEDGE in the *Collect* our dependence on God, and as is right and fitting, we give Him thanks for the fruits of the earth. But when we bring our harvest offerings, we must needs acknowledge that any offerings we can make to God are but token offerings, and may not end there. "Here we offer and present unto Thee our selves, our souls and bodies."

So, in the *Epistle* St. James tells us that all good gifts come from God, and that we men are "a kind of first fruits of His creatures." It is about us that he is chiefly anxious, we who continually misuse God's good gifts; he tells off in his incisive way one fault after another: bad temper, filthiness, self-deceit, sins of the tongue. Not only, then, must we thank God for His gifts, but we must add to them the complete offering of ourselves. The religion of Christ makes no provision for part offerings.

The *Gospel* goes deeper, and shows us the true proportion between the good things of this world and the men who use them, and the purpose for which those men have been created. The life is more than the food, and the body than the raiment. The birds and the lilies glorify God by being what He made them to be; but when man sets his heart on the things of this world, seeking after them as the Gentiles do, he achieves only unrest and unhappiness. He was created to seek first the kingdom of God and His righteousness; only if he does this will his life fall into its right proportion.

Frank H. Nelson — An Appreciation

By the Rt. Rev. Henry W. Hobson, D.D.

Bishop of Southern Ohio

LAST July, Frank Nelson laid down the well worn tools which as rector of Christ church, Cincinnati, he had used so faithfully for 40 years. Today he has taken up new tasks in the greater service in the life beyond to which God called him on October 31st. Over the sense of loss and sorrow rises one supreme conviction—what a glorious example of a man who put his whole life into a great venture until the task was finished, and then was ready to push on into a new life and higher service.

When I visited him in the hospital in Boston two weeks before, I had a strong feeling that Frank Nelson had no tag ends to which he must turn when he was better, no new interests or work to which he was looking forward during the days ahead. He was like a man marking time until the order would come for him to launch forth into some really great and new adventure. I rejoice on this All Saints' day that in the nearer presence of God he marches onward with new strength.

In days to come the picture of the life and work of Frank Nelson will be drawn for us by those who are capable and worthy of presenting the true vision of this great leader. We know it will reveal one of the great rectorships in all the history of the Episcopal Church. What I can say now can be but an inadequate word to express what he has meant to us in Southern Ohio, and to the Church throughout the country.

Again and again, during the nine years in which it has been my privilege to share in the work here in Southern Ohio with this unique leader, I have heard clergy and lay people say words such as these: "The spirit of honesty, courage, fellowship and service which has grown up in the life of our diocese is primarily the result of the influence of Frank Nelson, whose own spirit has been a contagious force in our midst."

To recite the list of offices held and work done in various phases of our diocesan life would sound like a complete description of our program during these past four decades. Dr. Nelson was at one time or another a member of every department and committee of importance, he represented the diocese for many years in the General Convention of the Church, he served as chairman of the standing committee, and held practically every other office of importance during these years. The only reason that he was not Bishop of the diocese for the past ten years is that he resolutely declined to have his name presented when the election of a bishop was held. Through these years he supplied the sound judgment to choose rightly, the strong courage to overcome difficulties, the sympathetic good will to level barriers, the Christlike love to fight for the rights of all men, and the unwavering faith to perform miracles which have made the steady progress of our diocese possible.

Years ago, even when I had hardly even heard of Southern Ohio, the name of Frank Nelson stood for the ideal Christian minister for many of us as we began our own work in the Church. For countless men in every part of the country he has been the inspiration which has given them a vision of how their own ministries could be most useful in the service of God and their fellow men. Thus his influence has touched this whole generation of clergy in a remarkable way.

Added to this personal contribution which Dr. Nelson made to many individuals, his world vision of the task of the Church has done much to hold people true to the primary purpose for which the Church exists. Great has been his devotion to his

parish and his service to his community, but he never for a moment lost sight of the fact that as a Christian leader it was his task to enlist his people in the supreme adventure of building God's kingdom and all the world. His parish and our diocese owe to him the fact that people find the highest example of loyalty in the support given to the world program of the Church by the members of Christ Church and the diocese of Southern Ohio. A Church leader said to me in New York last spring: "Of course, Southern Ohio is able to do such a fine job—you have Frank Nelson." Thus he held true through difficult years and pointed the way for the whole Church to follow.

We are so deeply thankful for these 40 years of Frank Nelson's remarkable ministry that we can never adequately express our true feelings, but in our hearts is great joy that we have been privileged to walk with a man who in his spirit, example, and influence has made it possible for many to walk with greater loyalty in the way of Christ.

Enthusiasm

IT IS an old one and you have probably heard it a number of times, but it illustrates a point. A young man was very much in love with a young woman. In his "enthusiasm" he wrote her something like this:

"Dearest:

Of course you know how much I love you. I would climb the highest mountain or swim the deepest river to be at your side. There is no danger that I would not face to be with you at this minute!

Lovingly—John.

P.S. If it doesn't rain next Saturday night I shall be over to see you."

Enthusiasm! In most cases we talk of enthusiasm when we really mean something else. The lover in the story was not really enthusiastic; he was just emotionally excited. The word enthusiasm is a truly wonderful word and should be used very carefully. It is something far deeper than emotion. Emotion is a shallow stream hurtling down the mountain side and always in turmoil. Enthusiasm is a mighty river, deep and broad, a river that flows on and on, serenely and majestically, a river upon which great ships can sail safely and carry great burdens from one port to another.

Enthusiasm produces a well controlled emotion but mere emotion cannot produce real enthusiasm.

Emotion bubbles up, rises high for a few moments and then settles down and disappears. Enthusiasm goes on and on; it meets problems, endures hardships, fights the right kind of battles, stands for the high things and sees and enjoys the fun and laughter of life. It is always ready to help those in need and ever willing to forgive an enemy. Enthusiasm radiates strength and courage. It makes a dark day bright and a long day shorter. Enthusiasm prays like a trusting child and always has an understanding heart; it looks at both sides of the story. It always tries to be loyal even to the point of foregoing its own convenience.

Enthusiasm means "In God." —*Rev. Frederick D. Tyner.*

ACKNOWLEDGMENTS CHINA EMERGENCY FUND

Mrs. Elizabeth W. Williamson	\$ 4.95
RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
In Memory of Julius Attwood	\$10.00
Gethsemane Church, Minneapolis, Minn.	5.00
Rev. Charles W. Coit	3.00

\$18.00

“ . . . And Give Them Peace ”

By the Rev. Henry A. McNulty

Rector of Grace Church, Soochow, China

NOT long ago, I—or better, we—made a purchase that caps any purchase I ever made. We bought 100 tooth brushes for Ch. \$4.40, which, put into American money at the present rate of exchange, means 100 tooth brushes for a little under 55 cents. And they are not bad brushes at that. They are small, about five inches long, but they are for small people; and thereby hangs a tale. On the first of June we opened in our vacant Soochow academy buildings a kind of refugee work for small children—children from 6 to 12 years of age. We have 100 here; and in other

parts of Soochow, under the other missions, are 300 more—in all, 400 little children. Some time ago we were offered the sum of \$800 per month for three months to give one meal a day to 400 needy children, if we on our parts could provide them with some instruction, and some fun, and some music, and some general overhauling.

So here we are. It isn't a school, though they study some things in their own peculiar way—



THE REV. H. A. McNULTY

among these, something about the kindly Christ. It's more like a circus to me, who have always in the past had to do with staid young gentlemen, from 12 to 20, absorbing knowledge and proud of the fact. These kids are wild little brats, who are having the time of their merry young lives, getting one square meal a day, even though it does cost only \$2.00 (Mex.) a month, and having a clean place to run about in, and very kindly instruction from the several instructors who are, it might be said, taming them. If you saw their teeth you would agree that 100 tooth brushes for \$4.40 is not an extravagant expenditure. Since they have been here, though my house is very near where they all are, I have not heard one single one cry. Here they are, every day, including Sunday, when they have a little service of their own, as of course they do every morning.

And just around the corner, where in ordinary times our Grace church parish house is functioning, you would see on every afternoon, from 1:30 to about 5 o'clock, from Monday to Friday, crowds and crowds of sick people, flocking to our clinic, which was opened in the parish

house some time ago, and which ministers every month to nearly if not quite 4,000 poor sick people. This is another of the city-wide works that the present situation has developed. These clinics are run in four parts of the city, free, excepting for specially arranged cases, and in May ministered to 15,726 patients. Two of the city's mission hospitals had been destroyed

by the war, and another had to be abandoned. Only one mission hospital is now functioning in our big city—the Southern Methodist Soochow hospital; and to this, with its still fine equipment, in spite of tragic months just past, are sent such patients from the clinics as simply have to have hospital care. The Red Cross has helped us in all this work, and this hospital has held some forty beds at the disposal of the clinic-doctors.

Our city has perhaps half its original population; but most of those here are the “little people” to whom a dollar is a fortune. The city is full to overflowing with poverty and illiteracy, and in very many, far, far too many cases, the life for even those who had had money in the past is simply a hand-to-mouth existence. These clinics owe their start to the vision of the Southern Presbyterian doctor, Dr. Young, who, during the war time, went with his nearly 100 insane patients the trek of 16 miles to the lake to the west of our city, and to the little fishing village of Kwang Fok, where he, with three other doctors, Chinese, and a set of nurses headed by a brave little American nurse, kept a precarious hospital estab-



MRS. McNULTY



A GROUP OF CHINESE REFUGEE CHILDREN

HEAR US LORD GOD

FATHER, forgive—they know not what they do
Who crucify their God in man, anew—
Father, forgive!

Saviour, forgive—that we who watch and pray
Ourselves impede that peace our doubts delay—
Saviour, forgive!

Hear us, Lord God! Thine is the will to do
For all, if faith be even in a few—
Hear us, Lord God!

LILLA VASS SHEPHERD.

lishment as long as they were permitted to carry on. Of those Kwang Fok doctors two now are working in these clinics, as their old hospital buildings were some of them burned to the ground and all of them made unfit for habitation. So now, where we had never had a curious group of little children like these, and where we of our station had never had a hospital, we have the two; and tomorrow the doctor begins to examine all these children, thus connecting the two good works together.

WOULD it be frivolous to tell a clinic tale? It is really not my tale but my wife's, who while working in the clinic has had many a tragic, and sometimes a comic experience. This might perhaps be called a combination of the two; for a woman came in to have her lacerated hands dressed, and when asked what the trouble was, said that she had been bitten. "Bitten?—By what?" And then she proceeded to tell how a pleasant little family squabble had occurred in the house next to hers, and she had been wakened in the middle of the night by the row. She stood it as long as she could and then proceeded in the dark to her neighbors' house, where she tried by physical as well as other means to stop the fight. While she was trying to separate the husband and wife the man had bitten her hands. "But," she proceeded, "it wasn't his fault. Don't blame him. He didn't mean to bite me!"

During the war troubles in our city, and before the city had to be evacuated, almost all the available temples and guild halls outside each of the city gates had to be used as temporary refugee centers. One of these especially has, since I first visited it on that October morning of '37, stood out in my mind as a particularly terrible place; for where 100 might have been accommodated there must have been 1,000—a pitiful group of hopeless women and men and *sitting* little children. Since my return to Soochow five months ago as a "permanent resident" I had not been to this place, nor had I any thought of visiting it, until I had a letter from Hankow, from a foreigner there, enclosing some money and a request that I would look up a certain old lady. It seems that a man had been in our Boone refugee camp, and this man had learned in a very strange way that his old mother was in Soochow, and was destitute. The foreigner had given this man a job at \$10 a month and the man was sending \$10, with \$40 besides that had been advanced to him by this foreign friend of his, ostensibly to be paid back at \$5.00 a month from his future wages. The address that was sent was the same guild hall that had stood out so horribly in my memory.

So we called in the services of one of our Bible women, and she went by ricksha to this place, and there found the young man's mother, destitute, and wholly blind, and living on the charity of certain people who discovered in this poor

woman a "doong-hyang"—or a fellow-native of their province. Our Bible woman brought the old lady over to our clinic, where she was examined by the doctor who said that the cataract in her two eyes was curable. We tried to talk with her; but she came from Fukien, and not a soul of our people could speak her dialect, while she could say only a few words of Mandarin. In the end, however, we found out something about her, and of the kindness that this other family had shown her. Mrs. Nyi, our Bible woman, took her back again to the guild hall, and yesterday the old lady came over herself, to see the doctor again.

When she was going home I went with the Bible woman to see what her surroundings were, and to find out for myself what this family was like, who had cared for her. To my great surprise, as we came to the entrance of the guild hall I found two "pill-boxes" guarding the entrance, and two or three of the new city government Chinese soldiers, or police, standing at attention. We had almost to carry the old lady in. Nothing at all was said to a foreigner's entering this place, and inside I saw a group of young men drilling, but passed them with no comment from them, and up the stairs to where at last we met the Mr. Zau and his wife of whom we had heard so much. We found that they had indeed taken this poor, lonely creature, after she had wandered as a refugee to this place I had known before. Her husband had died, and they had fed her and watched over her, and had been—it was only too evident by the way our blind friend followed their every word—as real "Good Samaritans" to her as though they had learned their lesson from Christ Himself.

In the end we asked the man to be responsible for securing a helper's services for the old lady, and we gave him part of our fund, asking him to see that she was better fed and clothed; and then we left, feeling that we had been in the very midst of a real tragedy that was lightened wonderfully by a true friendliness. The old lady was beaming. She thought she was all alone in the world; and now her son was alive again, and was helping her; and the Bible woman was to her as an angel from heaven—she said almost as much to us; and her face showed what she felt. The grim and terrible guild hall has for me now, in spite of its squalor, a beauty that I shall not soon forget.

IS work in the "occupied territories" worth the while? And ought the various missions to leave it and go west and ever westward? Ask any of the present foreigners who are working in these regions. They will all say the same thing. The Church work—it is full of vigor, and in many places growing overwhelmingly strong. They aren't the same people whom we had known before; but Christ did not despise the "little people." I have had this very day, as I write, five different problems to settle, or at least to consider, most of which are the product of this special time and place.

It is not so much optimism one needs as faith and the will not to grow discouraged. One side of the present picture is terribly dark. But then I see the faces of these our clergy (Chinese) who are doing marvelous things; and I hear of poverty and trouble bravely borne; and I know that our Lord means this work of His to be carried on, no matter where. Therefore I hope that if any of the priests of God happen to read this they will, while asking a blessing on others, their own flock, try to include this other flock, also of Christ's choosing, that they too may be blessed. "Unto God's gracious mercy and protection we commit them; the Lord bless them and keep them . . . and give them peace, both now and evermore."

The Program of Church Action

As Reported to the Province of the Midwest

IS COLLECTIVISM on the way in this country? Many people believe that it is. A few look for it hopefully; but most of us with apprehension. We fear that it will blot out individuality and reduce men to a deadening uniformity. This indeed it may do, if it is not infused with the spirit of Christianity, in which collective activity exists along side of the fundamental principle that each individual person is of supreme importance and must be allowed to develop his capacities to the fullest extent.

The Christian Church, that is the society of believers, has from the first displayed to the world the ideal of an organic union of persons, each free to develop to the full his latent powers, yet each fulfilling a function in the life of the whole. In the perfect manifestation of this ideal there would be no conflict. The eternal destiny of the Body of Christ is the destiny of each member. Rather, there is no destiny for the Body apart from the individual destinies of the members. This ideal is not for a selected group alone and apart from the world. It is the divine destiny of all mankind. The Church, says Karl Adam, is mankind redeemed.

Society needs this treasure which has been entrusted to the Church; but the Church keeps it wrapped up in a napkin. This does not mean that Churchmen are backward in the promotion of every worthy social enterprise. On the contrary, our laymen are giving liberally of their time and money. But they are doing their worthy acts by and through secular agencies. Secular charity is not enough. We hear a great deal about an awakened social conscience. Social consciousness is, indeed, awake. But social consciousness is not social conscience. That is yet unborn. For conscience is the Court of God; its judgments and sanctions are not of this world. We have not yet come to present before this bar our modern social problems. Civic morality has not yet become civic righteousness; for it has as yet no supernatural sanction. Curing the sick, feeding the hungry, and clothing the naked are not necessarily religious acts. They do not become such unless their primary purpose is the greater glory of God.

The Church, which is the great Priest, performs two functions. It presents God to men and it presents men to God. Therefore, to take his part in the redemption of society is not only the duty but the glorious privilege of every member of the Body of Christ. The words of the risen Lord, "Go ye and spread the glad tidings," were addressed not to the hierarchy only, but to every baptized Christian. Those whom we call priests are distinguished from laymen by having received the special function of administering the sacraments and exercising certain authority. In all else priests and laymen are equal. All share in the apostolate of the laity.

The apostolate of the laity reaches beyond serving upon Church committees, managing finances, preparing Church suppers, or running bazaars. The grace of priesthood conferred by Baptism and Confirmation is not given for these ends. The duty lies upon each Churchman to exercise the gift within him. If he fails in this function, he is endangering not only the souls of others whom he might be helping, but his own soul as well.

In presenting God to men the Church, that is to say every member of it, is concerned with Christian education, with Christian social relations, with personal and individual acts of mercy and charity, and above all with religious example,

guidance, and persuasion between man and man, whereby Christ is brought to men. In presenting men to God, a function in which all members likewise participate, the Church perpetually offers prayers, praise, and worship before the throne of Ineffable Majesty. This function involves private devotions, public worship, and above all the sacraments. It finds its highest expression through the Liturgy of the Eucharist or Holy Communion. The Eucharist, including even its most solemn moment in the Oblation and Consecration, is an act in which all the worshippers participate actively.

YET these two functions of the Church and its members are not distinct. They supplement, in fact they interpenetrate, each other. *Laborare est orare*. In work, no less than in worship, the Christian does all to the greater glory of God.

In the Eucharist both aspects and functions of the Church reach a climax. Christ gives Himself to the worshiper and the worshiper gives himself to Christ. Here in humility we offer and present before the Heavenly Throne our selves, our souls and bodies, whatever acts of service the Grace of God may have enabled us to perform; and we dedicate these acts to be a reasonable, holy, and living sacrifice. At that solemn moment we shall not wish to stand before the Lord empty.

These are the ideas that lie behind all truly Christian activity. It is to carry out these ideas and motives that the movement called Church Action is proposed.

The movement, as conceived, will consist of a banding together within the parish of lay men and women, to learn, to pray, and to work, for the Christian solution to social problems of the parish in the community.

Each group is intended to grow; but it is not intended to be large. We believe that the group should, like that of the first Apostles, number about twelve. When a larger number is attracted, the group should divide. Persons should be admitted to the group by invitation; and invitations should be extended only to applicants who are willing to assume and diligently perform the duties of members. It is not intended that there should be any restrictions as to age or sex in the composition of the group, other than such as each individual group may determine for itself.

Church Action is not proposed as just another organization. Indeed, it should not at first contemplate any organization whatever beyond the group. Meetings between groups for conference and encouragement will, no doubt, take place if and when they appear to be useful. The point is that this is not intended to be an organization conceived upon a national or diocesan scale and introduced into parishes from above. It must grow from the grass-roots. Each group must spring up by the spontaneous action of laymen in a parish, who desire the assistance which association with others can give in the performance of their own Christian duties in the community.

CHURCH ACTION shall work entirely under the authority of the rector. On the other hand it is not a nursling to be fostered and kept alive by him. It should not, after its first months of existence, require the attendance of the rector at all its meetings, although his presence will be always welcome. It is planned that each group shall elect a leader, through whom the rector makes contact with the group.

Church Action is not a parochial social service department.

It has a social mission, to be sure. But it is not intended to be a representative within the parish of the social service department of the diocese or of the national Church. Each group is a purely autonomous organization. If there is in the parish no official social service department, the bishop and the rector will, no doubt, find these groups useful in carrying out policies of social service and in disseminating information upon public questions in which the Church is concerned. In parishes where a social service department already exists, a group of Church Action would supplement and strengthen it. Church Action is primarily concerned with the motives and bases of Christian social activity as an inherent part of the normal Church life; and with encouraging the development of such ideas and activity in each person in the parish.

The lack of lay participation in the social work of the Church has seriously impaired its social mission. Without a body of laymen in the parishes to translate their pronouncements into action, social service departments—be they national, provincial, diocesan, or parochial—are almost entirely limited to consulting and advising. They are not felt to be effective and in fact they are not effective. In these matters the Church is full of words but lacking in works. It will be the function of Church Action to increase the social impact of the Church.

The plan which has been outlined is no mere product of the arm chair. It has been tried and has worked. It is working in the Church of England, where the movement has been likewise given the name Church Action. A similar movement is working in the Roman Catholic Church under the name Catholic Action; in the Congregational Church under the name social Action; and in the Greek Orthodox Church as Zoé. In all of these the aims and purposes of the movements are much the same, and they are such as we have outlined for the movement which we call Church Action. In England the movement is the outgrowth of a number of lay organizations of similar purpose. These organizations have not merged nor been submerged. Church Action has grown up amongst them and strengthens them all.

One fact is very striking. In all countries, from Greece to England, the movement originated as a youth movement and gradually spread from the young to their elders. It is among our youth organizations that we may expect the present enterprise to receive its first trial. This is what might be expected. Older people have been so many times disappointed that their growing edge has been blunted. Youth is keen to try again. It is by the young in spirit that this movement must be tried. To them we propose and commend this program.

THE MIDWEST PROVINCIAL COMMISSION ON CHURCH ACTION: Charles L. Dibble, chairman; The Right Rev. Beverly D. Tucker; The Rev. Walter K. Morley; The Rev. Francis J. Bloodgood; Mrs. Walter C. Chaffee; Mrs. Robert G. Happ; Miss Elizabeth Matthews; Mrs. Clarence E. Swick; E. F. Graham; Peter M. Day; E. William Muehl.

Misuse of Terms

SOME think that Communism is the same as public ownership of public utilities, or that the national labor relations act and the wages and hours bill are out and out Communism. Such persons use the term "Communism" very freely, having regard neither to the seriousness of misusing language, nor to the injury which they might do to human reputations or the cause of social reform. Others have a fair idea of the nature of Communism, but are willing to use it and its cognate adjectives to discredit any reform which they do not like. In other words, they are intellectually dishonest.

—*Mgr. John A. Ryan.*

CHURCH MUSIC

Rev. John W. Norris, Editor

Humming

A NUMBER of new anthems have been received from music publishers in which humming by the singers is freely indicated by the composers. In some instances this method of tone production is employed as an accompaniment to a solo or verse portion of the anthem, while in others all four parts are provided with portions which are to be hummed.

There can be no question that the tones produced by humming can be very beautiful. The soft tones, blending together in a manner which is often difficult when words are employed, create an effect obtainable in no other manner. Nevertheless it is not a form of choral music desirable for a church service, which is designed for public worship.

The basic reason why humming should not be employed is that it becomes music for music's sake—merely a demonstration of artistry. Throughout the whole history of music in its relation to religion, whether Christian or otherwise, we find that it is used as a means of fortifying and strengthening the texts to which it has been set. Such instrumental music as was employed in antiquity either was for the purpose of setting the pitch, or, in the case of the sacred dances, for establishing the rhythm for the dancers. Music also was employed with the basic intention of developing an idea, but that idea was always related to the objects being worshiped. The inclusion of humming in an anthem usually has the effect of eliminating words entirely so that the whole reaction of the congregation is to beautiful music.

Now, however beautiful this form of musical production may be, we should remember that beauty for beauty's sake, should have no place in a service of worship. We do not go to church for "beauty." If by the beauty of the arts it is possible to deepen our sense of approach to God or to suggest the perfection of God; if it have teaching or directive value and purpose—then it is correctly and properly employed. It is quite natural that we should wish to employ beauty to intensify the conception of what we are doing, or to make our oblation the finest of which we are capable. It is only when we have beauty because we like beauty that it is poorly employed. The use of humming, because it is beautiful, is nothing more than employing beautiful sounds to please our own ears.

Again humming is frequently employed in imitation of orchestral instruments. This makes its use objectionable. In a church where truth should prevail, or at least as much of truth as human nature can and does provide, imitations are to be seriously and consistently avoided. Those who are familiar with John Ruskin's *Seven Lamps of Architecture* are well aware of the clarity with which he develops this thesis with regard to architecture and church decorations. For example he points out that the painting of wood to look like marble is nothing more nor less than deceit and should not be tolerated in a structure devoted to truth. To employ human voices, which should be singing God's praises, in a manner to imitate violins, is just as much an error as painting the walls of one's church a stone-gray and then lining them out to represent blocks of stone. It may be very effective, but not honest.

Humming can be made very effective on the concert stage and in secular music. But it certainly does not have a place in Church music.

NEWS OF THE CHURCH

War Conditions in Jerusalem Reported

Germans Now Interned, but During Last War it Was British, Says Bishop Brown

NEW YORK—A reversal of war conditions of 25 years ago is noted by Bishop Brown of Jerusalem, according to word received by the National Council.

England and Germany were then at war and the British in Palestine were interned. Now the Germans are interned, including a number of missionaries. The Bishop and his staff are supervising the German mission work, hospital, schools, and other centers.

In 1914 the Bishop's predecessor, Dr. Rennie MacInnes, had just been consecrated, but he could not enter Palestine for more than three years. A German pastor then in Jerusalem showed great kindness to the English Church staff and now his son, head of an orphanage, is among those interned while the English Bishop looks after the orphanage.

"Refugees provide overwhelming problems at this time," says Bishop Brown. "Churchmen in other lands may not realize the pressure of these problems and their variety." The Bishop has close contact with pitiful groups of Jews, Abyssinians, Russians, Armenians, Assyrians, set adrift from their mooring by the tides of war.

SCHOOLS MUST CONTINUE

In carrying on all the work which is his special responsibility, the Bishop is determined that whatever else of the Church's work may suffer, the schools shall go on. Twenty nationalities are represented in them, and their influence in the coming generation he believes will be tremendous.

Ascension Parish, Staten Island, Pays Off Its Mortgage of \$55,000

STATEN ISLAND, N. Y.—Ascension parish here, it was announced recently, has paid its entire mortgage of \$55,000, in addition to paying \$1,200 for remodeling the parish house.

The budget for Ascension day school was set at \$8,200. Eight years ago the school was started with \$50 in cash. The Rev. Theodore Patton is headmaster.

Bishop Rhinelander Honored

PHILADELPHIA—A memorial service for Bishop Rhinelander was held in Holy Trinity church here on October 30th. Bishop Tait officiated. The student body of the Philadelphia divinity school occupied the choir.



REV. ARNOLD S. NASH

Says Church of England is Doing Remarkable Job

NEW HAVEN, CONN.—The Church of England is doing remarkable service today in the field of sex, marriage, and the family. This was the statement last week of the Rev. Arnold S. Nash, Secretary of the Church of England Moral Welfare Council, in a lecture to 30 married couples at St. Paul's church, Norwalk, Conn.

"The family," Fr. Nash said, "must become a center of sex education during the whole cycle of infancy, childhood, adolescence, adult life, and parenthood."

In England, he continued, the Moral Welfare Council, realizing the impossibility of reaching all who are already parents, is solving the problem by inducing parish priests to instruct and counsel engaged couples in matters of parenthood when they come to the church seeking marriage.

Fr. Nash is the editor of *Education for Christian Marriage*, a recently published standard textbook now being used extensively in the Anglican Communion. At present he is teaching a course on the philosophy of religion at the Berkeley divinity school.

Gipsy Smith Will Preach at Cathedral in New York

NEW YORK—Gipsy Smith, the well-known evangelist, who has been holding a series of meetings in New York, will conclude his preaching mission on Sunday evening, November 19th, with a meeting in the Cathedral of St. John the Divine, by invitation of Bishop Manning. Ministers of all communions have been invited to take seats in the choir.

Greater Emphasis on Conferences Sought

Dr. D. R. Covell Made Full-Time Forward Movement Staff Member to Develop Program

CINCINNATI—More emphasis must be placed on conferences, it was decided by the Forward Movement Commission at its meeting here October 30th and 31st. There must be stronger endeavor for reinvigorating the life and rehabilitating the work of the Church. And following this determination, the Commission made the Rev. Dr. David R. Covell a full-time member of the staff. He has been given immediate oversight of the development of this phase of Forward Movement activity.

Dr. Covell, through his long experience both with the National Council Field Department and in several dioceses, has exceptional qualifications for this conference program.

The Most Rev. Henry St. George Tucker, Presiding Bishop, and chairman of the Forward Movement Commission, presided at the Cincinnati meeting.

Reports of two Forward Movement conferences, one recommending better missionary education, and the other promotion of conferences on diocesan programs (to be held on the invitation of the bishops concerned) were approved. Plans are under way for accomplishing these recommendations.

REPORT ON CONFERENCE

The recent missionary motive conference in Washington, the committee reported, was fruitful in suggestions, and showed new methods of approach in the development of missionary motivation. It brought a better understanding of the wide scope of missions and the obstacles which must be overcome if the Church is to grow in its concern for the spread of the Christian faith at home and abroad, stated the Rev. Dr. Arthur M. Sherman, of the Forward Movement staff.

In cooperation with the provinces of Sewanee and the Southwest, a series of conferences with the Colored clergy and laity is to be arranged on the subject of Evangelism. The Commission plans to strengthen its membership by the addition of several Colored associates.

Activity of the Department of Promotion, National Council, in producing recordings for use in the Every Member Canvass, and in its plan for radio broadcasting, was commended by the Commission, and plans for continued cooperation between the Forward Movement Commission and the National Council in this field were approved. The Presiding Bishop called attention to the fact that appropriations made by the Forward Movement



CHURCH MISSION OF HELP LEADERS AT NEW YORK MEETING

Seated: left to right—Miss Genrose Gehri, executive secretary, Chicago diocesan CMH; Mrs. John M. Glenn, for many years president of CMH; Mrs. Theodore W. Case, president; Miss Gwyned Owen, executive secretary, Southern Ohio diocesan CMH.

Standing: left to right—Norman F. Lovett, member board of directors, national CMH; Mrs. Kendall Emerson, member board of directors; Rev. Don Frank Fenn, vice-president; Fr. Shirley C. Hughson, OHC, chaplain New York diocesan CMH; Mrs. Fred. K. Ramsey, member board of directors, Tennessee diocesan CMH; Herbert E. Wilcox, M.D., member board of directors.

Commission had made their experiment possible.

The Commission adopted a resolution of appreciation of the general progress being made by the National Council Department of Promotion under the leadership of the Rev. Dr. Charles W. Sheerin and Joseph E. Boyle.

FINANCES OF COMMISSION

The financial condition of the Forward Movement Commission is good, John J. Rowe, treasurer, reported, making possible a number of grants to provide for emergency needs of some of the departments of the National Council. A report on the management of the office, and shipment of literature, showing greater service rendered, at less expense, was presented by the Rev. Harold J. Weaver, who is in charge of the office.

The continued publication of necessary literature was recommended by the Commission. The daily manual of Bible readings and meditations, *Forward—day by day*, shows an increase in circulation over the same period last year. The Guides have gone through a number of editions. Other Guides are in preparation.

The editor of Forward Movement publications reported a growing demand for Forward Movement literature not only in the United States, but in foreign lands.

On request of Bishop Roberts of Shanghai, chairman of the committee on literature of the Chinese Church, a grant was made to increase the production of Forward Movement literature in Chinese. The Japanese Church already has *Forward—day by day* printed in Japanese through the financial aid of the Commission.

A Forward Movement Primer in French is being prepared by Bishops Carson and Burton for our missions in Haiti. The

most widely circulated Forward Movement folder, *The Episcopal Church*, is being translated for the Spanish-speaking fields. Hundreds of copies of the Holy Communion service with Collects, Epistles, and Gospels are in the hands of Braille-reading blind. The offer to send this large volume free is still good.

Continuance of study and emphasis on the ecumenical movement was recommended by the special committee on program and approved. The Commission has distributed at reduced prices nearly 2000 copies of the Madras report, and has purchased a large number of sets of the complete findings and addresses made at Madras. These seven volumes, called the *Madras Series*, can be obtained at a little more than half the published price.

A closer cooperation with the National Retreat Association was determined upon as part of the program of the Commission in deepening the spiritual life of clergy and laity. The Rev. Theodore N. Barth, secretary of the retreat association, was made chairman of the Commission's sub-committee on retreats.

NEXT MEETING IN JUNE

The next meeting of the Forward Movement Commission is set for June 11th and 12th on Lookout mountain, Chattanooga, Tenn., with Mr. Z. C. Patten of Chattanooga and St. Paul's church as host.

The Rev. C. Leslie Glenn of Christ church, Cambridge, Mass., was appointed by the chairman of the House of Deputies to succeed Bishop McKinstry, who was elected an associate.

Other associates of the Forward Movement Commission, elected at this meeting, were the Rev. S. Thorne Sparkman of St. Paul's church, Chattanooga; the Rev. Theodore N. Barth of St. Bartholomew's

Survey is Discussed by Mission of Help

Creation of Interim Committee,
Revision of Constitution Are
Recommended

NEW YORK—An explanatory survey of the work of the Church Mission of Help was the principal discussion at the biennial conference and the National Council Church Mission of Help meeting in New York October 23d to 25th. The meetings were held in the H. Percy Silver house, Church of The Incarnation. Mrs. T. W. Case, president, presided.

The survey was made by Francis H. McLean, long associated with the Family Welfare association of America, under the supervision of a special committee headed by Mr. Norman F. Lovett.

The most important actions were:

(1) Revision of constitution: To eliminate what the survey speaks of as "a growing sense of distance from the National Council, the national office being something apart and away," the conference strongly recommended that "a committee be appointed to study this question with the recommendation that it was the sense of this biennial conference that there be classes of membership, rotation of office, and that there be a definite proportion of professional workers, clergy, and lay people; professional workers to include some social workers outside Church Mission of Help, and that at least 50% of the board be members of local parishes."

(2) Creation of interim committee: There was unanimity of feeling that the work of the diocesan agencies and of the National Council of Church Mission of Help must be carried on in spite of the absence of an executive secretary. This could best be facilitated by the creation of a committee of five, representing both professional workers and board.

church, Baltimore; the Rev. Dr. William J. Loaring-Clark of St. Luke's church, Jackson, Tenn.; and Eugene E. Thompson of Washington.

Forward Movement Commission members and associates present at the meeting included the Presiding Bishop, Bishops Sterrett of Bethlehem, Maxon of Tennessee, Hobson of Southern Ohio; the Rev. Messrs. Oliver J. Hart of Washington, C. Leslie Glenn of Cambridge, Alexander C. Zabriskie of Virginia theological seminary, Frederic B. Atkinson of Sharon, Pa., Anson Phelps Stokes Jr. of Columbus, Ohio, Theodore N. Barth of Baltimore, and Gilbert P. Symons, Arthur M. Sherman, David R. Covell, Harold J. Weaver, and Smythe H. Lindsay of Cincinnati.

Messrs. John I. Hartman of Lancaster, Pa., Z. C. Patten of Chattanooga, Coleman Jennings of Washington, John J. Rowe of Cincinnati, Reynold E. Blight of Los Angeles, Clifford P. Morehouse, editor of *THE LIVING CHURCH*, of Milwaukee, Warren Kearny of New Orleans, William C. Turpin Jr. of Macon, and Georgia and Dr. Elizabeth Matthews of Glendale, Ohio.

Rev. B. E. Brown Honored

TARBORO, N. C.—The late Rev. Bert-ram Ervin Brown, for 28 years rector of Calvary church here, was honored October 25th when a stained glass window in the church was dedicated to his memory.

Armenian Jerusalem Patriarch Enthroned

European War Causes Difficulties in British Mandate, Has Caused Shortage of Teachers

By C. T. BRIDGEMAN

JERUSALEM—[Canon Bridgeman, the author of this article, has been in Palestine all summer. He resumed his teaching work with the Armenians and the Greeks in October. Mrs. Bridgeman and a daughter, Mary Catherine, went to New York in May. They have been unable to return to Jerusalem, because of the outbreak of war.]

The recently elected Armenian Patriarch of Jerusalem, His Beatitude Archbishop Mesrob Neshanian, received on September 27th the confirmation of his election from His Majesty King George VI and was the same day solemnly enthroned in the Cathedral Church of the Saints James, Jerusalem. On the Saturday following, His Beatitude sang his first Liturgy as Patriarch, and for the first time his name was read in the service in place of that of the late Patriarch, His Beatitude Archbishop Thorgom Koushagian.

Following the death of the late Patriarch in February, Archbishop Mesrob Neshanian, then holding the life office of Grand Sacristan, was shortly elected *locum tenens* and ultimately Patriarch. According to the old Turkish custom, which required that Patriarchs receive from the Sultan a berat or instrument of Confirmation, the name of the newly elected Patriarch was then sent to His Britannic Majesty, as heir of the Sultan's prerogatives, for the usual legal document. Although the berat was signed on August 17th, it was not actually delivered until September 27th, when His Excellency the High Commissioner formally gave it at the King's command.

The same day the religious ceremony took place in the church, which commemorates not only the burial place of St. James the Great, but also is said by tradition to have the body of James, the Lord's brother, and his throne. The cathedral church was packed with civil, military, religious, and consular dignitaries as well as a large congregation. After the berat had been read, His Beatitude knelt before the high altar, covering the tomb of St. James, the Lord's brother, and recited the oath of fidelity, and was then conducted to the throne of St. James where he stood to receive the homage of the clergy.

WAR DIFFICULTIES

The outbreak of war, in which Palestine as a British mandate is necessarily involved, is certain to make many difficulties for the Anglican Bishopric. Nearly 40 members of the diocesan staff, chiefly school teachers, were away on leave when war was declared, and although it is hoped that practically all will return in time, school had to open in October with reduced staffs supplemented by temporary teachers. It is expected that there will be

Bishop Page to Officiate in N. Michigan Till 1940

DETROIT—The standing committee of the diocese of Northern Michigan, headed by the Rev. Carl G. Ziegler, president, has invited Bishop Page of Michigan to "visit and perform episcopal offices in the diocese from November 15, 1939 until the adjournment of the annual convention of 1940." Bishop Page has accepted the invitation.

The standing committee asked in particular that Bishop Page perform the episcopal office of presiding at the reconvening of the 44th annual convention of the diocese of Northern Michigan, adjourned last April subject to the call of the president *pro tem*, Mr. Ziegler. The date set for the reconvening is November 15th, in Negaunee.

considerable difficulty in a protracted struggle in securing young men to fill important teaching posts in the boys' schools.

The clerical staff will probably lose some of the younger men because they will be wanted as chaplains with the forces. Meanwhile those who remain have to carry on as well as they can.

But the gravest difficulty will probably be financial. With the crushing taxation made necessary in Britain and the dominions overseas for the conduct of the war, it is inevitable that missionary giving will be curtailed, and even trust funds will yield less. Bishop Brown is bending every effort to keep all the work going, but it will be a serious task. The very generous Good Friday Offerings from America will assume an even greater importance than in the past, as they form the single source of revenue from which it may be hoped that normal receipts may come.

Palestine, since war broke out, has enjoyed greater internal peace than in the past three years, and so far has been spared direct contact with the struggle. But while she is not very important in the international picture at this time, the end of the war is certain to mean a resumption of the local rivalry between Arabs and Jews. Such being the case, it is highly important that the healing influence of Christian schools should not be weakened during the present world struggle, and that the Christian Church should be ready to play its part in an appropriate manner when the time comes to reconcile the rival races and faiths of the thrice-holy land.

Expectations Are 84.7% of Amount Due, Report Shows

NEW YORK—Payment on expectations up to November 1st has been \$922,642.23, with expectations \$1,089,167; thus 84.7% of the amount due has been received, and this is in contrast to 82.5% last year at this time—according to a statement made November 3d by Dr. Lewis B. Franklin, treasurer of the National council.

Total expectations for 1939, he pointed out, are \$1,452,223; and already 32 dioceses and districts are in the 100% column, as compared with 29 last year.

Race Discrimination Considered by Synod

Moves to Prevent Possibility of it at 1943 General Convention; Gives Sympathy to Nazi Victims

ALBANY, N. Y.—General Convention will be petitioned by the synod of the province of New York and New Jersey to instruct the Committee on Arrangements for the convention of 1943 to see to it that there is no discrimination in the accommodations of delegates because of race and that the convention select as a meeting place for 1943 a city in which such arrangements may be made.

The resolution to this effect was passed at the provincial synod held October 17th and 18th at the Cathedral of All Saints' here.

The synod also passed a resolution on the report of the committee on Church Debt of the Third province. The report was received with gratitude, and the first, second, third, and fourth of the findings of the report approved for the province.

[The full report was published in the September 20th issue of THE LIVING CHURCH under the title, *A Barrier Against Bankruptcy.*]

It was affirmed that a serious debt situation exists in the Church today, one that imperils the missionary work of the Church, and it was recommended that the dioceses of the province consider this situation and act on it.

Last year the synod recognized the irreconcilable conflict of totalitarian ideas and practices with the fundamental principles of Christianity and democracy. This year the synod passed a resolution, extending to the people of Czechoslovakia, Austria, and Poland its deep sympathy in the injustice and suffering which they have suffered, and pledging itself to work and pray for the establishment of a world order in which the United States of America should participate to prevent aggression by the strong upon the weak.

Sympathy was also expressed to the people and to the Churches in China for their suffering during the crisis of the Japanese invasion.

Archbishop Still Planning Visit

ALBANY, N. Y.—The Archbishop of Brisbane has denied rumors that the European war will prevent his coming to America to fill engagements in January, February, and March, 1940. According to a cable received here by the Very Rev. Edward R. Welles, dean of the Cathedral of All Saints', the Archbishop will arrive on schedule.

Correction

THE Rev. Harry S. Longley Jr. and not Bishop Longley of Iowa, as stated in THE LIVING CHURCH of November 1st, was formerly rector of St. Paul's church, Des Moines, Ia. St. Paul's recently celebrated its 85th anniversary.

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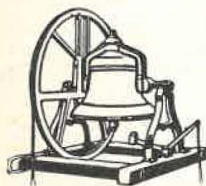
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Committee is Lauded by Presiding Bishop

Recent Meeting of Refugee Workers
Presided Over by Bishop Jones;
Group's Work Reviewed

NEW YORK—"It is apparent that you are making a significant contribution toward a solution of the refugee problem," said the Presiding Bishop in a communication addressed to the Episcopal Committee for German Refugees. He at the same time expressed his regret at being unable to attend the October meeting.

"There is need for continuing effort in this field," Bishop Tucker's statement said. "The declaration of war in Europe has made necessary certain changes in the refugee problem, but it is clear that the war has created other problems with relation to refugees, and these must be given attention."

Bishop Jones, resigned, presiding at the committee's meeting, emphasized the same point, that whereas war conditions brought changed situations, the problem as a whole is increasing, and Churchpeople need to remember that there are in England, Switzerland, Belgium, and elsewhere, thousands of refugees on temporary visas, who need help in the way of affidavits, employment, and social contacts when they ultimately arrive in the United States.

FUNCTIONS OF COMMITTEE

The committee has considered its functions as including education and promotion, coöperation with other agencies, information and referrals, and the receiving and forwarding of contributions. The chief purpose has been to acquaint Churchpeople with what needed to be done, and the ways in which Churchmen could make their assistance effective.

The pamphlet, *German Refugees Need Your Help*, has been distributed widely. The Southern Ohio poster, *In the Name of These Refugees*, was sent to all clergy of the Church with other literature, and the American Committee for Christian Refugees has arranged for the distribution of 2,000 of the posters. The poster has been reproduced in the *Spirit of Missions*, used as a cover design for an issue of the *Bulletin* of the Federal Council of Churches of Christ in America, and the *Girls' Friendly Record*, as well as on a pamphlet issued by the American committee.

Now in process is a study unit, *The Emigres Among Us—A Christian Call to Christian Action*, which is intended for all age groups in the parish, and will also give information about other agencies, and be accompanied by a leaflet of prayers for refugees.

HELP FROM CHURCH PRESS

Considerable attention has been given to the work of the committee by the Church press, as well as by the secular press. Members of the committee addressed summer conferences, parish and diocesan groups, Woman's Auxiliary gatherings, Girls'

Canada to Take no Action Against Pacifists' Group

TORONTO, CAN. (RNS)—The attorney-general of Ontario has announced that no action will be taken against the group of pacifist ministers who recently issued a peace manifesto expressing keen disapproval of the European war and which subsequently drew a rebuke from the sub-executive of the United Church of Canada.

The decision of the attorney-general followed the announcement of an opinion of the deputy minister of justice at Ottawa who "doubted very much if the effect of the statement is, in the slightest degree, likely to prejudice recruiting of His Majesty's forces." According to observers here the attorney-general's decision met with widespread satisfaction.

At a recent meeting of the peace manifesto signatories and the war service committee of the United Church of Canada, the pacifist group urged that the scope of the efforts of that committee be broadened to include a greater concern for the social, moral, and spiritual interests of the soldiers and their families, especially the children.

Friendly Society groups, and other parish meetings. The subject has been brought before parishes, diocesan, and provincial gatherings, with a uniformly sympathetic response.

The New York meeting was presided over by Bishop Jones. Among those attending were Mrs. Guy Emery Shieler, Wyman Fuller, Miss Evelyn Hersey, Miss Mary Van Kleeck, the Rev. Almon R. Pepper, Miss Harriett Dunn, the Rev. Joseph Titus, the Rev. John Gass, Thomas Greene, Miss Frances Arnold, Miss Alice Palmer, Joseph E. Boyle, the Rev. Vernon McMaster, and Spencer Miller Jr.

Minnesota Is Already At Work on Some General Convention Plans

MINNEAPOLIS, MINN.—With a forward look to General Convention in 1940, the diocese of Minnesota is already working on plans for a General Convention echo dinner for representatives from every parish and mission in the diocese.

Clergy and lay deputies, and delegates to the triennial of the Woman's Auxiliary will be guests of honor, and will give their impressions of the convention.

For the first time in the history of the diocese the expenses of the clergy and lay deputies to General Convention will be paid in 1940.

Appointed in W. Va.

ELKINS, W. Va.—Sister Elsie Isaacs, a Church Army worker, was recently appointed by Bishop Strider of the diocese of West Virginia to have charge of the work in Grace church, Ravenswood, and St. John's, Ripley, as well as the work in Jackson county, beginning November 1st. The Rev. Dr. J. M. Waterman, rector of Trinity church, Parkersburg, is priest in charge of these diocesan missions.

**Kuling School Still Used
as Chinese Relief Center,
Says Report of Trustees**

NEW YORK—Kuling school, in China, according to the latest report from its trustees, while not operated as a school since December, 1937, is still in use as a center for Chinese relief activities. The plant provides a hostel for foreigners remaining on Kuling mountain, and houses both the community hospital and the orphanage established to care for the waifs abandoned by the roadside as the tide of refugees swept through Kuling.

All the relief work was directed by Mr. Allgood, headmaster, who "with his wife rendered self-forgetting and constructive service that is beyond praise. They, with their five children, are now in the United States, Mrs. Allgood, much broken in health," say the trustees.

The Rev. L. R. Craighill, secretary of the board of managers in China, wrote recently:

"Mr. Allgood has done well for Kuling. Bishop Lloyd would have been proud to hear his report, and I believe he would be glad that the school property is being put to so good use at present, even though it is not just what any of us could have visualized 10 years ago. . . . We are fortunate to have the property protected. It is impossible at present to look unto the future, but we will try to keep each single step in the right direction."

**Men's Clubs League Holds
Meeting in South Florida**

TAMPA, FLA.—The Holy Cross club in Miami was awarded the Bishop's Shield for club achievements when the league of men's clubs in the diocese of South Florida was held October 27th and 28th at Trout Lake camp, Avon Park, the diocesan camp center. Bishop Wing made the award.

The convention adopted as its project for the 1939-1940 term the sponsoring of the raising of funds with which to build an infirmary for the diocesan camp.

In his report Mr. Morton O. Nace, executive secretary of the league of men's clubs, stated that there are now 14 chartered clubs and five others about to apply for a diocesan chapter.

The convention voted to hold all sessions at Trout Lake and to continue sponsoring the annual lay dinner held in connection with the diocesan convention.

"Church's Care of Students"

MIAMI, FLA.—The Church's Care of Students and the Missionary Program of the Church were two of the subjects discussed November 7th to 9th at St. Agnes' church here when the 14th conference of Church Workers Among Colored People in the province of Sewanee met.

Marks 90th Birthday

BROOKLINE, MASS.—St. Paul's church, Brookline, Mass., marked its 90th anniversary on October 29th and 30th, with an address by Bishop Lawrence, retired.



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This article by Dr. Bernard Iddings Bell first appeared in our issue of October 25th. Only 100 copies remain in stock.

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The Very Rev. William Palmer Ladd wrote this article for our special Prayer Book issue of October 11th. He suggests what may come in the next century and a half.

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This editorial, one of the most popular ever published in THE LIVING CHURCH, appeared in the issue of July 19th. Thousands of copies were sold at 5 cents each. Now the 8-page pamphlet, with a chart of the dioceses in the Communion, is being offered at a reduction of 50%. Less than 700 copies remain in stock.

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"When I was Willie" by Bishop Lawrence

Retired Diocesan Tells of His
Boyhood and Gives Advice to
Modern Parents

BOSTON—Bishop Lawrence, retired, told of the days when he was "Willie" and his boyhood was "a bit exacting but by no means dull" when he addressed the congregation of St. Paul's church, Brookline, on the morning of October 29th, an occasion marking the 90th anniversary of the parish.

In a vein of reminiscence, rich with the accumulated wisdom of years, Bishop Lawrence said:

"Father and Mother did not tell us to go to church; they went and we followed. That, I think, is the quality of leadership. It is the parent's lack of the real sense of responsibility that is at fault in some of the child conditions of today." And he urged, "See if you can revive an interest in a common family life, so that, as the children grow up, they will have the tradition of a family background."

Referring to the family circle where, trooping home from a four o'clock service in old St. Paul's, the family gathered for hymn singing around the piano, Bishop Lawrence pointed out that there is perpetual progress and movement in life; and he advised the parents who were listening not to attempt to imitate the type of life he described but rather to take pains to participate in their own family life of current times, in the play, the religion, and the studies of their children.

CHANGES IN LIFE AND RELIGION

"In religion, as in life in general, there have been many changes," he said, as he commented upon the change in his own lifetime in the conception of Christianity. This, he added, would undoubtedly continue to change, always keeping in harmony, however, with what is known to be the truth.

Editorially referring to Bishop Lawrence's address, the Boston *Traveler* said:

"Men and women of much younger age than the Bishop must agree that, since the turn of the century, the world in general has become more materialistic and currently most brutal. Individuals and nations are more intent on what they acquire than on what they give. Yet what they acquire usually brings them worry or worse. What they give brings them great joy" . . . and ended with the words: "The spiritual breakdown of family life makes life meaningless—life that had a meaning when little Billy Lawrence followed his parents' good example."

Rev. C. A. Rantz Marks 20th Year

CLAYMONT, DEL.—The Rev. Charles A. Rantz celebrated the 20th anniversary of his rectorship at the Church of the Ascension, Claymont, on October 15th. Mr. and Mrs. Rantz were presented with handsome gifts. Bishop McKinstry of Delaware preached at the anniversary service.

Lambeth Meeting Put Off Because of European War

LONDON—Owing to the outbreak of war the Archbishop of Canterbury has been compelled to postpone the Lambeth Conference, to which the bishops of the Anglican Churches throughout the world had been summoned and which was to have assembled at Lambeth Palace in the summer of next year.

Priest Inaugurates First Religious Student Work at Colored College in W. Va.

ELKINS, W. VA.—The Rev. A. K. Fen-ton, rector of St. Mark's church, Bangor parish, St. Alban's, W. Va., has begun the first religious student work of any church at West Virginia state college (Colored). The work was begun especially for the 75 Episcopalians registered at the college.

There will be two celebrations of the Holy Communion and two services of Evening Prayer monthly. A consultation hour is scheduled every Thursday from 2:30 to 4:30. The officials of the college have granted the use of an auditorium and a reception room for the chaplain.

Andrelinos Issuing New 8-Page Monthly for Portuguese Members

ANDRELINOS (Brazilian for members of the Brotherhood of St. Andrew) are issuing a new eight-page monthly paper, *The Cross of St. Andrew*. It is in Portuguese, the language of the country, and is one result of an official action taken at the last Brazilian convocation which voted that one part of the Church's program should be:

"The more adequate instruction of the people through the written and spoken word, putting into their hands the Bible, the Book of Common Prayer, the Hymnal, the diocesan paper, and such literature as is published from time to time by the Brotherhood of St. Andrew or the Forward Movement."

Sunday School Convention Postponed

NEW YORK (RNS)—The 1940 convention of the World's Sunday School association, scheduled to be held at Durban, South Africa, has been postponed, according to an announcement by the North American administrative committee of the association.

New plans, said the announcement, will be discussed at the official meeting of the association's World Council to be held "some time during the summer of 1940."

Bishop Daniels Dedicates Window

HELENA, MONT.—A beautiful memorial window designed by C. J. Connick of Boston, and given in memory of the late Mr. and Mrs. A. M. Holter by their children, was dedicated on All Saints' day in St. Peter's cathedral, Helena, by Bishop Daniels of Montana. The window is a symbol of the pioneer spirit, ancient and contemporary, the dominating figure being Abraham who holds in his hands a stone for the erection of an altar.

Symposium Speakers Sponsored by NCCJ

Preservation of Differences and
Promotion of Goodwill Asked by
Interfaith Leaders

NEW YORK (RNS)—Pleas to Americans to preserve differences, promote goodwill and cooperation among all faiths and groups, develop religious principles and extend democracy in community and national life, were voiced here by leading representatives of business, labor, religions, science, education, communications, and youth at a dinner-symposium held under the auspices of the National Conference of Christians and Jews.

Among the speakers who discussed the theme, The American Community, were Dr. Arthur H. Compton, Nobel Prize winner, University of Chicago; Rev. Michael J. Ahern, SJ, Weston college, Weston, Mass.; Rabbi Samuel H. Goldenson, Temple Emanuel, New York; Dr. Robert W. Searle, executive secretary, greater New York City federation of churches; Dorothy Canfield Fisher, author; Gilbert Seldes, author; and Dr. Everett R. Clinchy, director, the National Conference of Christians and Jews.

WARNS AGAINST DISCORD

Discussing the problem of the American community from the viewpoint of science, Dr. Compton asserted that community strength lies in cooperation, while "our greatest fear must be of those factors which introduce dissensions and the formation within the community of antagonistic groups." This, he said, is "clearly the most vulnerable aspect of a free community, where we may expect attack by foes from within and from without. Those who sow the seeds of hate and discord are thus our greatest enemies."

IMPORTANCE OF RELIGION

Representative clergymen of the three faiths—Dr. Searle, Fr. Ahern and Rabbi Goldenson—emphasized the importance of religion in the community.

Dr. Searle defined religion's basic task in the community today as the "achievement of its own unity, that it may bring undivided strength to the aid of the individual and of society in the quest for high destiny."

Father Ahern stressed the close relationship between religion and freedom.

"It is enormously important," he said, "that the American community recognize the close bond between religion and freedom. The dictators recognize it, for wherever totalitarianism has reached or approached full fruition it has begun by enslaving religion or restricting the activities of ministers of religion."

Rabbi Goldenson pointed out that in the "humane sentiments" of religion, "all that is just and fair in democracy is rooted." He made a plea for "the religion in which the elementary virtues are uppermost in the hearts and minds of men."

Liberian Hospital Is Called Success

Dr. Werner Junge Says Record is Better Than Fondest Hope; Urges Increased Appropriation

NEW YORK—Greater success than even the fondest hopes is the record of the first six months in the new quarters of St. Timothy's hospital, Cape Mount, Liberia, according to the director, Dr. Werner Junge.

Since Dr. Junge went to Cape Mount in 1933, the work and the expense of the hospital have more than tripled, but the appropriation from the National Council has remained the same. In the dry season, when business and trade are more active in Liberia, the hospital can earn the difference between appropriation and expense, though sometimes by but a narrow margin, but in the rainy season, expenses continue while income falls off.

Dr. Junge writes:

"Before the new hospital was started I submitted an estimate of the running expenses and pointed out the necessity for an increased appropriation. This estimate has so far proved correct and I can only repeat my warning, that it will be impossible to carry on the work on the present scale if the appropriation is not increased."

HOSPITAL RECORDS

With 253 in-patients, 860 out-patients (about 40% from Cape Mount, the remainder from elsewhere, sometimes traveling great distances) and over 3,000 treatments and dressings done at the hospital, the staff has been fully occupied. Three health stations back in the country add 400 patients and 1,500 treatments to the six months' record.

Only 14 deaths have occurred, which seems extraordinary, considering the desperate state sick people all over the world sometimes get into before they let a mission hospital have a chance.

One other doctor, a volunteer, is assisting Dr. Junge. One foreign nurse is directing seven native girls in training.

"Men of the Outposts" is One of Courses at School of Religion

LAKESWOOD, OHIO—A school of religion was opened at the Church of the Ascension here October 30th, and was to continue one night a week until November 27th. The project, which has been a feature of religious education in Lakewood for several years, and which is commended by the diocesan department of Christian education, includes courses such as Men of the Outposts, The Epistles of St. Paul, and An Unknown Treasury.

The school is operated under the superintendence of the Rev. William G. Studwell, rector of the Church of the Ascension. Mr. Studwell recently marked his 10th anniversary as rector at the church. He was guest of honor at a dinner given by the vestry and their wives.

Christmas Ship With Cargo of Baseballs, Dolls, etc., Sets Sail for West Africa

NEW YORK—The Christmas ship has sailed, so far as children of the Liberian mission are concerned. If they knew about it, there would be plenty of bright eyes and flashing teeth in dark faces, for Christmas gifts do a lot in making Christmas joyful, especially if you are a small boy or girl in West Africa, to whom Christmas may be a rather new but highly approved

Gathered from parishes and church schools—25 of them—in Maine, Massachusetts, Rhode Island, and New Hampshire, packages of Christmas gifts converged at the Church missions house in New York, where they were assembled, packed carefully for the long journey, and finally placed aboard ship. The S.S. *West Hebar* doesn't sound very inspiring, but the hundreds of gifts she carries will leave nothing to be desired by the seven mission stations in Liberia for which this particular shipment is destined.

The gifts go to St. James', Cape Palmas; St. John's, Lower Buchanan; the House of Bethany, St. John's industrial school, and St. Timothy's hospital, Cape Mount; Julia C. Emery Hall, Monrovia; and the leper mission, connected with St. Timothy's hospital is not forgotten.

Most of the gifts are "happy" ones. A few "useful" ones too, but the basic idea seems to have been to help African children have a joyous Christmas. In the invoice are such treasures as "toys, dolls, jewelry, handkerchiefs, balls, marbles, sewing kits, knives, harmonicas, sachet and perfume, whistles, baseball and ping pong supplies, puzzles, books, pencils, writing paper and fountain pens, hair bands, powder sets, crayons, manicure sets, coloring sets, stockings, comb sets," and so on in endless variety.

Christmas will be hot in Liberia, but it will be happy.

"... saith the preacher."



AFTER the altar, we would say the pulpit is the next most important place in the Church, wouldn't you? It may not be so, for various reasons—but it should be. We are happy to show you this picture of another lovely pulpit which we have recently completed here in our own workrooms—by our own designer and craftsmen. Ornateness of design in our work is limited only by the amount of money available for the purpose. We can do pulpits for \$2000 just as easily as for \$200—so don't worry about our ability.

A suggestion, now, to those who use pulpits. Don't worry so much about sermon "construction" and all the "thirdlies." Just tell us simply, earnestly, and zealously, more about Our Blessed Lord, His gorgeous Church, His love for us, and what it cost Him—and how shamefully most of us treat Him, and the means the Church provides for those who are sorry, to come back home. You'll be amazed at the results.

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**FRANCIS L. COYLE, PRIEST**

NEW YORK—The Rev. Francis Langing Coyle died here October 12th, in his 68th year, after a long illness. The funeral service was held at the Church of the Incarnation by the rector, the Rev. Dr. John Gass, and the Rev. Thomas J. Crosby. Mr. Coyle was buried in Metairie cemetery in New Orleans by Bishop Morris, retired, of Louisiana. The officiating clergy were life long friends.

Mr. Coyle was born in New Orleans, the son of William George Coyle, warden of St. Paul's church, and the former Miss Anna Hartshorne Caswell. He attended the University of the South at Sewanee and was graduated in 1893 with the degree of Master of Arts. He won many honors there, among which was the Kentucky medal for Greek. He studied at the Sewanee theological school, the Columbia law school, and then at Episcopal theological school, Cambridge, Mass.

He was ordained to the diaconate in 1896 and to the priesthood one year later by the late Bishop Davis Sessums of Louisiana. He served in the South and in California and for the last few years had done supply work in New York.

In 1900 he married Miss Sallie Soria of

New Orleans. His children are Anna Hartshorne, Francis Langing, and Frank Soria Coyle.

ROBERT B. DRANE, PRIEST

EDENTON, N. C.—The Rev. Dr. Robert Brent Drane, retired priest of the diocese of East Carolina, who for 56 years was rector of St. Paul's church here, died November 1st in Durham at Watts hospital. He was 88 years old.

Born in Wilmington, the son of the Rev. Robert Brent Drane and Caroline Parker Drane, he was educated at Tarboro in the homes of his uncles, the Rev. Dr. Joseph Blount Cheshire and ex-Governor Henry T. Clark. He attended St. Stephen's college, Annandale, N. Y., and General theological seminary.

After one year at St. James' church, Wilmington, Dr. Drane became rector of St. Paul's church here. He served from 1876 until 1932, when ill health compelled him to resign.

In 1898 he married Maria L. W. Skinner of this place. They had seven children. Surviving are his sons, Brent S., Dr. Robert, and the Rev. Frederick B. Drane; and his daughters, Mrs. J. Cheshire Webb, Mrs. Bennett H. Perry, and Mrs. Frank P. Graham. Also surviving are eight grandchildren and three great grandchildren.

It was through the efforts of Dr. Drane that the tombs of the North Carolina colonial governors were moved from sites threatened by the waters of the Chowan river and Albemarle sound to their present place in the churchyard of St. Paul's.

Dr. Drane served East Carolina for

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many years as examining chaplain, as president of the standing committee, as president of the diocesan convention, and as deputy to General Convention. He was a trustee of St. Mary's school and junior college, Raleigh, and of the University of the South, Sewanee, Tenn.

The funeral service was conducted November 2d in St. Paul's church here.

JAMES G. GLASS, PRIEST

SEWANEE, TENN.—The Rev. Dr. James Gamewell Glass, honorary canon of St. Luke's cathedral, Orlando, Fla., and secretary of the board of trustees, University of the South, died in Sewanee on October 27th. He was buried from the university chapel, Sewanee, on October 29th, the Rev. John Russell Dallinger, acting chaplain of the University of the South, officiating.

Born in Columbia, S. C. on September 12, 1860, he was ordained deacon in 1887 and priest in 1888 by Bishop Howe of South Carolina. He received the degree of Bachelor of Arts from the University of the South, and he was graduated in Divinity there in 1887, later receiving the degree of Doctor of Divinity from this university.

He was rector of St. John's, Winnsboro; St. Stephen's, Ridgeway; and St. Mark's, Chester, South Carolina, from 1887 till in 1890; St. Paul's, Summerville, S. C., 1890-1892; Grace church, Anniston, Ala., 1902-1912; Grace church, Ocala, Fla., 1912-1917; dean of St. Luke's cathedral, Orlando, Fla., 1917-1922; archdeacon, diocese of South Florida, 1922-1929; priest in charge of St. James' church, Ormond Beach, Fla., 1929-1938.

He served efficiently as diocesan secretary in each of the three dioceses where he did parochial work. He was secretary of the diocese of South Carolina, 1887-1902; of the diocese of Alabama, 1902-1912; of the diocese of South Florida, 1922-1933. Also, he served five years as actuary in South Florida. He was secretary of the board of trustees, University of the South from 1900 to his death; deputy to General Convention in 1901, 1904, 1907, 1922, and 1928, and assistant secretary of General Convention, 1904-1934.

Serious heart trouble necessitated Dr. Glass' withdrawal from his long ministry, but his example of courage, fortitude, and deep devotion to Christ and His Church continues a helpful influence wherever he was known.

His widow and two daughters survive—Mrs. Thomas E. Dudley, registrar, University of the South; and Mrs. Frank Appleby.

H. H. GILLIES, PRIEST

MANSFIELD, PA.—The Ven. Harry Henderson Gillies, rector of St. James' church, Mansfield, and archdeacon of Wellsboro, died suddenly October 28th. In addition to the Mansfield church, Archdeacon Gillies was also in charge of the churches at Blossburg, Mount Pleasant, Antrim, and Arnot.

Born at Springfield, N. B., Canada, on March 9, 1876, he was graduated from King's college in 1897. He studied at Columbia university, and was graduated from the General theological seminary in 1900. The same year he was ordained deacon, and the following year priest. The first 11

years of his ministry were spent in Canada.

From 1911 to 1912 he was rector of St. Luke's, Caribou, Me. During the next two years he was vicar of St. Nicholas, Vancouver, B. C. He was rector of St. Luke's, Los Gatos, California, 1916-1918. After three years more in Canada, he became vicar of Trinity church, Kingman, Ariz., in 1922, where he stayed for five years. From 1927 to 1929, he was vicar of St. Andrew's church, Tioga, Pa., and in 1929 he assumed charge of St. James' church, Mansfield, Pa.

He was a member of the executive council of the diocese, and of the department of missions and field operations.

GEORGE W. LAMB, PRIEST

PHILADELPHIA—The Rev. Dr. George W. Lamb, rector of the Church of the Covenant here since 1923, died in Episcopal hospital on October 30th. He had been ill for a year.

Dr. Lamb was the son of the late Rev. Dr. James Hart Lamb and Rachel Crozer Greene Lamb, and the brother of the late Rev. Addison Atkins Lamb. He attended the University of Pennsylvania and the University of the South, Sewanee, Tenn., where he took his degree in medicine. In 1902, after studying privately for the ministry, he was ordained.

Dr. Lamb served churches at Branch-

town, Buckingham, Radnor, Vineland, and Huntingdon before accepting a call to the Church of the Covenant here. In 1902 he was married to Miss Jennie M. Pharo, who died the same year. In 1904 he was married to Miss Harriett McCready Smith. She died in 1930.



A member of the St. Andrew's society and the Union league, Dr. Lamb was very well known here. He is survived by three sisters, the Misses Helen and Rachel Lamb and Mrs. Edward P. Moxey Jr., and by his brother, the Rev. James Lamb Jr.

Services were held November 1st in the Church of the Covenant, with Bishop Taitt of Pennsylvania officiating.

150 Presbyterians and Anglicans

KANSAS CITY, MO.—One hundred fifty Episcopal and Presbyterian young persons of Kansas City joined in a quiet evening on October 27th at St. Mary's church, oldest Episcopal church in Kansas City. The Rev. Robert Mize, missionary priest at Hays, Kan., was in charge of the service.

The Presbyterian guests were taken on tours of the church by their Episcopalian hosts. St. Mary's is an edifice of unusual interest. Its All Souls' chapel contains the first pipe organ brought west of the Mississippi river. It was brought to Kansas City by Missouri river steamboat.

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Old Gethsemane, Minneapolis, Planning Complete Renovation

MINNEAPOLIS, MINN.—Old Gethsemane here recently began plans for the complete renovation of the 56 year old church in downtown Minneapolis. The present structure, built in 1883, is the third Gethsemane, the first tiny church having been erected before Minneapolis was incorporated as a city and before Minnesota became a state. It was the first house for public worship to be erected in Minneapolis.

The annual Every Member Canvass takes the rehabilitation program as its central theme, and asks that the parishioners increase their pledges 25% this year, to make possible the completion of the first unit, a new roof, proper insulation, and pointing of the exterior stonework.

CHURCH CALENDAR

NOVEMBER

19. Twenty-fourth Sunday after Trinity.
23. Thanksgiving Day.
26. Sunday next before Advent.
30. S. Andrew. (Thursday.)

DECEMBER

1. (Friday.)
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day. (Wednesday.)
21. St. Thomas. (Thursday.)
- 22, 23. Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. First Sunday after Christmas.

COMING EVENTS

NOVEMBER

15. Adjourned convention of Northern Michigan.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALLISON, Rev. W. FRANCIS, formerly in charge of mission work in the diocese of Virginia; is in charge of the associated missions of Warren County, Diocese of Newark, with address at The Rectory, Belvidere, N. J.

BROOKE, Rev. W. CARROLL, formerly rector of St. Paul's Church, Weston, W. Va.; to be rector of Trinity Church, Staunton, Va. (Sw.V.), effective December 1st.

BUMSTEAD, Rev. WILLIAM F., formerly rector of Christ Church, Delaware City, Del.; is rector of St. John's Church, Westfield, Pa. (Har.). Address at the rectory.

DIETRICH, Rev. WILLIAM J., Jr., formerly vicar of Holy Trinity Church, New York City; to be rector of Calvary Church, Germantown, Philadelphia, Pa., effective December 10th.

EARP, Rev. Dr., JOSEPH H., rector of Immanuel Church, New Castle, Del., to become canon residentiary of St. John's Cathedral, Wilmington, Del., effective December 1st.

HENSHAW, Rev. EDGAR W., formerly rector of Grace Church, Tucson, Ariz.; is in charge of Clarendon mission field (N.T.), with address at Clarendon, Tex.

HOFFMAN, Rev. WILLIAM M. V., S.S.J.E., formerly on the staff of St. Mary the Virgin, New York City; is transferred to the Japanese house of the Society of St. John the Evangelist. Address, Oyama Shendoin, Oyama, Tochigi Ken, Japan.

HOTCHKISS, Rev. WALTER M., formerly curate at associate mission of the Transfiguration, Evergreen, Colo.; is curate at the Cathedral of St. Luke, Portland, Maine.

NORTHRUP, Rev. DOUGLAS B., formerly on the staff of the New York City Mission Society, is rector of St. Matthew's Church, Jersey City, N. J. (N'k).

PLUMB, Rev. ROBERT J., formerly rector of Trinity Church, Branford, Conn.; to be rector of St. Mark's Church, 3d and A Sts., N. E., Washington, D. C., effective January 1, 1940.

POST, Rev. HARRY G., formerly rector of Holy Trinity Church, Wallace, Idaho; is rector of St. James' Church, Lewistown, Mont.

SCHWARTZ, Rev. PAUL L. C., formerly curate at St. John's Church, Sharon, Pa. (Er.); is in charge of St. Clement's, Greenville, and of St. Edmund's, Mercer, Pa. (Er.). Address, 103 Clinton St., Greenville, Pa.

STOCKETT, Rev. NORMAN JR., formerly in charge of St. Andrew's Church, Lambertville, N. J.; is on the staff of Hays mission, in the district of Salina, with address at 407 W. 13th St., Hays, Kans.

UPSON, Rev. CHARLES B., formerly in charge of Holy Trinity mission, Chicago, Ill.; is on the staff of the City Missions, with address at 1614 W. Adams St., Chicago, Ill.

NEW ADDRESSES

LUDLOW, Rt. Rev. THEODORE R., D.D., residence address, formerly 380 Hillside Pl., South Orange, N. J.; 165 Cooper Ave., Upper Montclair, N. J.

VIALI, Rev. KENNETH A., S.S.J.E., should be addressed at Oyama Shendoin, Oyama, Tochigi Ken, Japan.

WELLER, Ven. CHARLES K., should be addressed at Box 423, Pensacola, Fla.

WOOD, Rev. HORACE W., formerly 5153½ S. Vermont Ave.; 518 West 41st Dr., Los Angeles, Calif.

RESIGNATIONS

WATSON, Rev. ARTHUR J., as rector of St. Luke's Church, Pawtucket, R. I.; to retire, effective December 31st.

MARRIAGE

FENTON, The Rev. ARTHUR KIRBY, rector of St. Mark's church, St. Alban's, Elkins, W. Va., was married recently to Miss Mary Washburn of Philadelphia.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que Street, N. W.

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

Sunday Mass, 7, 9:30, and 11 A.M.; Benediction, 8 P.M.

Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M. Intercessions, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

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

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

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

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

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.

Weekday Services

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

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

Wednesdays and Holy Days: Holy Communion, 10 A.M.

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

St. James' Church, New York

Madison avenue at 71st street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon

Holy Communion

8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.

Evensong: with Address and Benediction, 8 P.M. Weekday Masses: 7 and 8 A.M.

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

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

Daily: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).

Thursdays: 11 A.M., Holy Communion.

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and Sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8

Evensong: 5:30 daily.

CLASSIFIED

ANNOUNCEMENTS

Caution

GRIFFITH—Caution is urged in dealing with a young man using the name of Griffith, and said to be representing himself falsely as a postulant and lay reader from the diocese of Maine. For further information write the RT. REV. BENJAMIN BREWSTER, Bishop of Maine, 143 State street, Portland, Me.

Died

COYLE, THE REV. FRANCIS LANGING, died on October 12th at 66 East 94th street, New York, in his 68th year, after a long illness. Burial was at Metairie cemetery, New Orleans.

HOLLEY, FRANCES M. CLARK, widow of the late John B. Holley, died on November 2d at Bethlehem, N. H., in the 94th year of her age. She is survived by her son, the Rev. A. J. Holley of St. Mary's school, Bethlehem, and by two grandsons, Frederick and John.

TYLER, SOPHIE LANGDON, wife of the Rev. Barrett P. Tyler, daughter of Mrs. Woodbury G. Langdon and the late Woodbury G. Langdon; died suddenly at Rhinebeck, N. Y., on Monday, October 30th.

Funeral services were held on All Saints' day at the Church of the Messiah, Rhinebeck, and conducted by her son, Barrett Langdon Tyler. Interment was at Morrystown, N. J.

Resolution

NELSON, REV. FRANK HOWARD—*Resolved*, that the trustees of The Church Pension Fund record with deep sorrow the death on October 31st of their fellow trustee, the Rev. Frank Howard Nelson, D.D., S.T.D., of the diocese of Southern Ohio, who was first elected a trustee of the Fund on April 26, 1921, and subsequently reelected by General Convention and who, from the beginning of his trusteeship, was actuated by a high sense of his responsibility. With a deep sense of loss but also with grateful appreciation of the services he rendered to The Church Pension Fund, it is directed that this minute be inscribed upon its records, that a copy be sent to Mrs. Nelson and to the Bishop of Southern Ohio, and that it be printed in the Church papers.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

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BEAUTIFUL HOME, exclusive, facing Gulf of Mexico, for persons needing quiet or special diet for convalescence. Physician on call. Health certificate and references required. For information write Miss LUCY MONROE HALL, R.N., Hostess, Sarasota, Fla.

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

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EPISCOPAL DEACONESS HOUSE offers attractive facilities to paying guests, women only, at reasonable rates. Address DEACONESS LAURA, 542 South Bayle avenue, Los Angeles, Calif.

ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

CHRISTMAS CARDS

CHRISTMAS CARDS, devotional. Variety packet, 9 cards, 35 cts.; Grace Dieu packet, 12 cards, 50 cts.; Medici packet, 10 cards, 50 cts.; Assorted packet, 10 cards, 50 cts.; Little Portion Kalendar for 1940, 5 cts. each. Special agency offer to either guilds or individuals. Address THE GRACE DIEU PRESS, Mount Sinai, L. I., N. Y.

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CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Altar Vases, Crosses, Candlesticks, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

CHRISTMAS CRIBS in 3 different sizes. Crucifixes, statues, and Church furnishings. Robert Robbins Studio, 859 Lexington Ave., New York, N. Y.

CHURCH SUPPLY HOUSES

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a. Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linen and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Quiet Days, Radio Broadcasts, Resolutions, Special Services, and all other *solid* copy classifications, excepting only Positions Wanted and Retreats:

6 cts. a word for one insertion; 5 cts. a word for 3 to 12 consecutive insertions; and 4 cts. a word for 13 or more consecutive insertions.

b. Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion.

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e. Church Services, 25 cts. a count line (10 lines to the inch).

f. Minimum price for any insertion is \$1.00.

g. Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 10 days before publication date of issue it is designed for.

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YOUNG PRIEST, Catholic, unmarried, wants rectorship or curacy. Minimum stipend \$1,500 and room. Able preacher. Fine references. B-1408, THE LIVING CHURCH, Milwaukee, Wis.

WOMAN WORKER, experienced, educated, desires institutional post as head or assistant. Successful with boys and girls. Recommended by Presiding Bishop. Box E-399, THE LIVING CHURCH, Milwaukee, Wis.

LADY, requiring no salary, will give services in light household duties. Long experience in similar work. Available December 1st. Country, West only. Box M-1407, THE LIVING CHURCH, Milwaukee, Wis.

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RETREATS

FREE—RETREAT NOTICES

THE LIVING CHURCH, in an effort to promote the practice of going into Retreat among laymen and clergymen, calls attention to its new service. In the future, THE LIVING CHURCH will print *free of charge* in its classified section one notice of any retreat held for Episcopal clergymen, laymen, or laywomen. Further notices will be charged for at our usual low rate of 25 cents a line.

Send notices early to the advertising department of THE LIVING CHURCH, Milwaukee, Wisconsin.

SALESPeOPLE WANTED

CHURCHWOMEN, YOUNG PEOPLE, make money in your spare time selling subscriptions to THE LIVING CHURCH to your Church friends. This is a splendid way to earn more spending money for Christmas. You may earn as much as \$5.00 an evening, for we pay a liberal commission and bonus. Write at once for details to BUSINESS MANAGER, THE LIVING CHURCH, Milwaukee, Wis.

Just Published—A Book for the Clergy

THIS HOLY FELLOWSHIP:

The Ancient Faith in the Modern Parish

EDITED BY

EDWARD ROCHIE HARDY, JR.

and

W. NORMAN PITTENGER

PREFACE BY

HUGHELL EDGAR WOODALL FOSBROKE

In this volume of essays, discussing various aspects of the Catholic Christian faith, worship, and life in the light of the contemporary situation, the writers have sought to state "a point of view" and to indicate some ways in which Catholicism, so understood, may find "points of contact" with the world of today.

All of the essayists are now, or until recently have been, associated with the General Theological Seminary. The book is dedicated as a memorial to the late Frank Gavin who for 15 years was Professor of Ecclesiastical History at the seminary.

As Dr. Fosbroke says in his Preface: "Firmly grounded in the great central affirmations of the Catholic faith, the writers exhibit that diversity of approach to its interpretation and that variety of emphasis in its enfolding on the worth of which their friend and teacher (Dr. Gavin) loved to dwell. . . .

"But above all, the essayists have made their own Frank Gavin's conviction that honest intellectual effort derives its ultimate value from the way in which its results may be used to bring men to the deeper knowledge of Him Who is Lord of truth and life."

Summary of Contents

PREFACE:

Hughell Edgar Woodall Fosbroke, S.T.D., LL.D.

INTRODUCTION:

The Editors

THE WORLD AROUND US:

John Atherton Bell, M.A., S.T.B.

PRESENT-DAY PREACHING:

Theodore Parker Ferris, S.T.B.

THE CHRISTIAN ASSERTIONS:

W. Norman Pittenger, S.T.B.

THE USE OF THE BIBLE TODAY:

The Editors

THE SACRED LITURGY:

Edward Rochie Hardy, Jr., S.T.M., PH.D.

THE MUSIC OF THE PARISH CHURCH:
Ray Francis Brown, B.A., MUS. BAC.

PASTORAL CARE:

Stephen F. Bayne, S.T.M.

RELIGIOUS EDUCATION IN THE MODERN PARISH:

Robert Noel Rodenmayer, S.T.B.

THE PARISH IN SOCIAL REFORMATION:

Thomas James Bigham, Jr., S.T.B.

THE SOCIAL WORKER AND THE PARISH PRIEST:

Mary Swan Brisley

PSYCHOLOGICAL INSIGHT IN PASTORAL CARE:

Otis R. Rice, B.D.

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