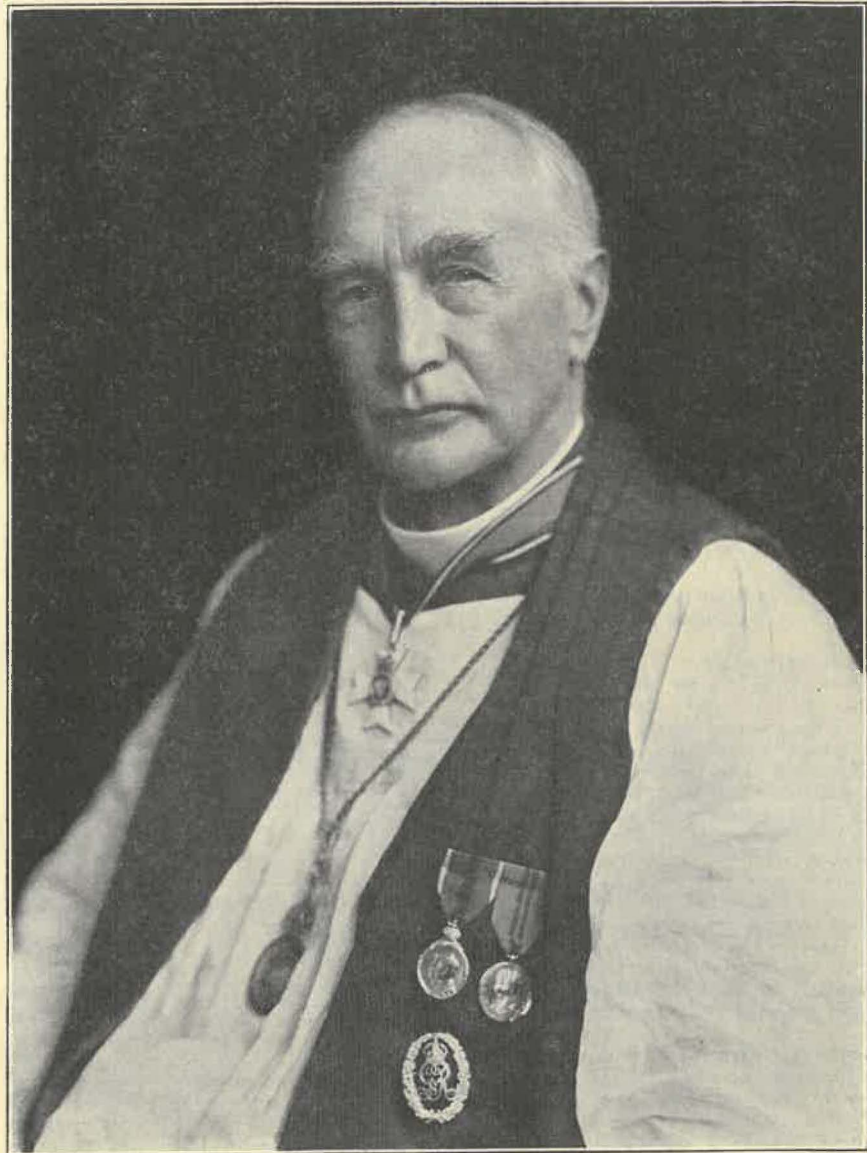
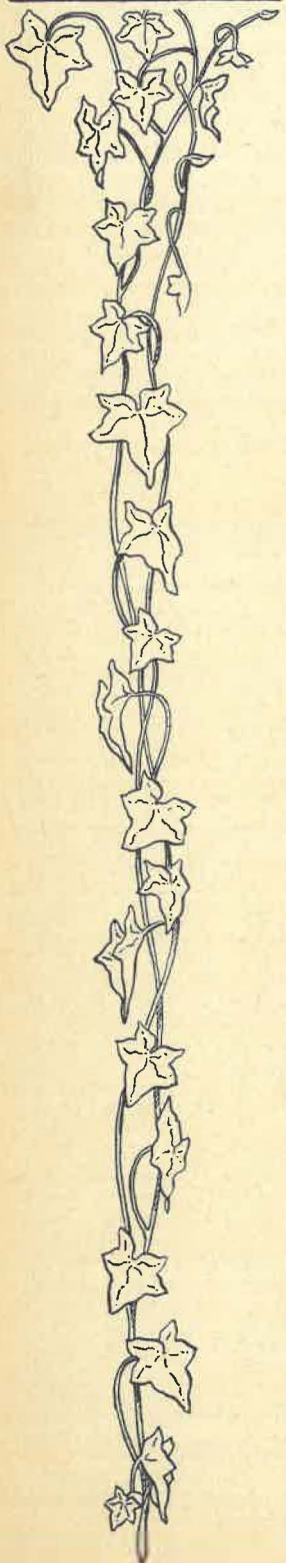




The Living Church



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THE BISHOP OF LONDON

Dr. Winnington-Ingram's impending resignation prompts the article about him in this issue by George Parsons.

(See page 368)

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. Letters must ordinarily not exceed five hundred words in length.

The Racial Episcopate

TO THE EDITOR: Having frequently expressed my opinion regarding the racial episcopate, I ask that you kindly publish a few words supplementing what I have already said. There has been much discussion on this subject in our Church papers, and the matter will undoubtedly come up before the General Convention in Cincinnati. I regret that no notice has been given on the program for this important question, although I think it can be introduced under the general heading of missionary work. A very intellectual member of the African race has written me these strong words containing a rebuke to our Church.

"For more than 40 years the Episcopal Church has been dickering, fooling, and playing with the question of the Negro and the episcopate which is pertinent to her extension among the ever-advancing American Negroes. The Church has never had and has not now at this late date an intelligent, constructive, dependable, and workable program for the evangelization and the Christianization of the Negro. Her methods and procedures have ever been and are now for untutored and inexperienced children, while among the Negro clergy of the Church and laity are men and women of the highest mental training."

These words have caused me serious thought. Bishop Bratton's book on the Negro clearly intimated that the Episcopal Church has trained Colored clergy fitted for the office of bishop.

My esteemed friend, Dr. J. H. Dillard, so prominent in his splendid work for the Negroes in connection with the Slater Fund and the Rockefeller Foundation and other like movements, has given a thought worthy of our consideration:

"Never in the history of the world has any race in the same length of time made such progress in physical, intellectual, and moral improvements as the Colored race has done in the past 60 years."

Dr. Dillard was in close touch with Dr. Booker T. Washington, whose book, *Up From Slavery*, deeply impressed me years ago. Underlying Dr. Washington's intellectual attainments was also a spirit of humility that struck Dr. Dillard most forcibly. At the Forward Movement conference for Negroes in Raleigh, N. C., the question was asked, "Do you think that White people sincerely believe that there are Negroes in the Church who are competent to hold the office of bishop?" It was assented to, according to Bishop Penick.

Among our loyal Negro clergy there is a diversity of opinion regarding the racial episcopate. The majority, so far as my reading and observation go, favor Negro bishops as an immediate answer to the difficult problem of helping the Negro. Personally, from the very beginning of my ministry and as delegate to the General Convention from 1886 when the question of work among the Negroes was first considered, I have favored Colored bishops for the Colored people. I objected to suffragans, but inasmuch as it was impossible to have any other system adopted, I realized that this might be the beginning of giving our Colored brethren the advantages of the Church, because a bishop canonically consecrated, be he suffragan, missionary, coadjutor, or diocesan,

has the highest office in the Church, just as every priest is the equal of every other priest officially.

After much consultation, especially with my dear brother, the Rt. Rev. George H. Kinsolving of Texas, and with his and others' cooperation in the province of the Southwest, we succeeded in consecrating the first Negro priest as bishop. Bishop Gailor largely assisted me in this matter. There were three names that I presented to my diocesan convention. These were Archdeacon Russell of Virginia, the Rev. E. T. Demby of Tennessee, and the Rev. George F. Bragg of Maryland. There was no question raised regarding their fitness for the office of bishop. Archdeacon Russell was duly elected, but felt that the importance of his work in Virginia prevented acceptance. A second diocesan convention was held, when the Rev. E. T. Demby was chosen and duly consecrated in St. Louis under the Presiding Bishop, the beloved Most Rev. Daniel S. Tuttle. Bishop Demby's work, in a most difficult field, has justified the action taken by the diocese of Arkansas and the province of the Southwest. His theological, scholastic, and ecclesiastical gifts have placed him in the high esteem of all who have studied his work. And he will go down in history, like Bishop Crowther of Africa representing the Anglican communion, and Bishop Ferguson of Liberia and Bishop Holly of Haiti, our own American Episcopal Church. In my spiritual vision I can see others of the African race in the Apostolic Succession helping to bring about a united Christianity, so much needed in this perilous day.

Now that the racial episcopate is a possibility throughout the Church, I should rejoice to see a number of our own eminent Colored priests in the office of bishop. Inasmuch as one-tenth of the population of the United States aggregating about 12 millions in number, are Africans or of African descent, a great responsibility rests upon our Church

to give the spiritual blessings to our brethren. It is an obligation upon the whole Church and the nation. Believing, as we do, that this is a true branch of the Catholic and Apostolic Church, we have no right to withhold the highest offices exclusively to the White race.

The two races are here to remain, constituting American citizenship. In this American citizenship, individuality occupies the foremost place. . . . It is such a characteristic, dominating the individual life, that will in due time make the African episcopate one and the same as the White. American citizens and American Churchmen will be working toward one great end. The racial episcopate is but another step in advance of the suffragan. Why not therefore take this step? I think Dr. Bragg has grasped the matter in a masterly way, forgiving the wrongs that have been done his race and showing a beautiful faith in the guidance of God for the future. . . .

I emphatically say, now is the opportunity to give of our best for the uplift of our Colored brethren not only here but in Africa, where the Order of the Holy Cross presents an example that the whole Episcopal Church might do well to follow.

(Rt. Rev.) JAMES R. WINCHESTER.

Chicago.

CLID at General Convention

TO THE EDITOR: The courteous and candid letter of Bishop Manning in regard to the proposed activities of CLID at Convention is receiving equally candid and courteous replies. May I too say a few words?

We grant at once, as Mr. Spofford hastened to say, that CLID is a partisan organization; farther to the Left than any other organization in our own, and possibly in any other, communion. The fact makes self-evident the justice of Bishop Manning's position, that such a society should have no official status at Convention. It is, however, a pity that the Bishop should try to characterize the league as a Communist body, and I read with amazement his statement that it stands as a whole for "abolition of private ownership," etc. As an officer of the league from its beginning, I am able to state conclusively that there is nothing in its basis more Communist than in the great Papal encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. In matter of fact I do not know a single Communist among our members, if that much-abused word is used in the sense of the political Communism now current in Russia.

Nor do I recognize Communists in the proposed list of speakers. I am inclined to regret the fact. Certainly no one even slightly conversant with Marxist economics could apply that term, for instance, to Homer Martin or to any other official of CIO. Lewis and his followers are deeply entrenched in recognition of the present economic order, and function wholly within the horizon of the class struggle, which they seek to regulate but not to escape. Some Church members, remembering the early Church and successive struggles of minority Christian groups down the ages, are nearer than any of our proposed speakers to Communist ideology.

Were the desire of the league to stage a controversy, the strictures of Bishop Man-

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ning on our proposed program would be justified. But, as I take it, such is not our purpose. Rather, as Mr. Spofford and others have pointed out, the desire is to present to the Christian folk gathered at Convention opportunity to hear prominent leaders of current thought and adventure, who represent points of view which we think it essential for Christians to study and appraise in the light of their holy faith. Such appraisal, needless to say, is always with league members conditioned by inquiry into the interferences in politics and economics to be rightly drawn from our Catholic theology and our Christian experience, from sacramental philosophy and Trinitarian conviction. We claim our right and we feel our duty, as a free group within the Mystical Body, to bear our witness on an occasion like the General Convention, praying that He who alone can, may "grant peace at home" and "enable with perpetual light the dulness of our blinded sight."

VIDA D. SCUDDER.

Wellesley, Mass.

TO THE EDITOR: The general principle underlying Bishop Manning's letter on the CLID is certainly an admirable one. He assumes, if I correctly understand him, that *every side of a question should be heard* in the unofficial groups represented at General Convention.

But while the principle is a wise one, it seems to me that the Bishop errs in his application of that principle. He objects to the CLID because it represents only one side of a controversy. This organization suggests that steps must be taken to change the social order if social justice is to be gained. Even the House of Bishops has admitted that the present economic system cannot give social justice. Then it is only right that the CLID, the outstanding organization within the Church which demands changes in the social order, should be heard by those who are interested in the social aspects of the Gospel. And to accuse so staunch a Christian as, e.g., Reinhold Niebuhr of "a tinge of Communism" is downright absurd.

But the Bishop is right, it seems to me, in his statement that both the CIO and AFL should be represented; for both groups have much to say about the workingman's point of view.

Finally, the reference to Communism is unfortunate. Every Christian who desires a change in the social order is not therefore an agent of Moscow. One cannot be a Christian and a thorough-going Marxist at the same time.

In San Francisco, the Hearst paper got hold of Bishop Manning's letter, and by emphasizing his references to Communism in connection with the CLID, succeeded in listing our Bishop Parsons as a Communist! To anyone who knows Bishop Parsons, this is amusing; but it may do irreparable harm to the Church among those who believe Hearst. On this same basis, Bill Spofford is classified as "an outspoken defender of Soviet Russia."

Hearst gives Bishop Manning the doubtful compliment of becoming "one of the outstanding prelates to recognize that Marxism—whether Socialist or Communist in its dress—is and has been using the Evangelical Churches of America as a vehicle to disseminate its propaganda."

Of course, Bishop Manning cannot be blamed for the unfortunate misrepresentations of the Hearst press. Bishop Manning is correct in assuming that all sides should be heard. But he forgets that *the status quo has been heard in our Church for 150 years, while the CLID has never been heard before*. The social liberals, such as the CLID, could be heard in full meetings at many Conventions to come before the balance would be restored.

The CLID is presenting a group of great American liberals. No one has to hear them (as they do the routine business of Convention), and the CLID gives the delegates a great chance to understand what is happening in the fight for industrial democracy. This helps to balance the conservative influence and gives exactly the type of education (not propaganda) that Bishop Manning says he wants. Only thus can all sides be heard.

(Rev.) RANDOLPH C. MILLER.

Berkeley, Calif.

TO THE EDITOR: Anent the CLID at General Convention, I have been told that the late Franklin S. Spalding, Bishop of Utah, once remarked in the House of Bishops that it was an impossibility for a laborer, whether skilled or unskilled, even to take his seat in General Convention as an elected lay deputy.

Since labor has no official representation, is it wrong for an organization friendly to labor, which has long enjoyed at least the countenance of the Church, to conduct a "side-show" at Cincinnati?

The CLID will enact no canons nor even pass resolutions which are in any way binding upon the Church. What it will do is to demonstrate that the Church, amply represented by capital in its legislative halls, is loving and sympathetic to the man who feels that Capitalism has not made out an altogether good case for itself.

Isn't it a thousand pities that we Churchmen seem to be content to allow those of the Left to drift farther and farther away from us, when so many of them could be brought to love the Church if we could only convince them that we serve the divine Head of the Church who loves them with an everlasting love?

To me it is a very sad thing that the Bishop of a great diocese, with its millions of toilers, feels called upon to denounce the presence at Cincinnati of some of the best friends that those toilers have. Isn't the prayer for all conditions of men ever used in the diocese of New York?

(Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

Clerical Unemployment

TO THE EDITOR: I have been reading with much interest the various letters appearing in *THE LIVING CHURCH*, pro and con, concerning unemployed clergy and clergy placement. Here may be found two suggestions and possible solutions. The letter of Hugh Coleman [L. C., August 7th] places the responsibility upon the bishops, suggesting that they give up a percentage of their salaries for unemployed clergy. The letter of Joseph Salter [L. C., August 23th] takes issue with Hugh Coleman and places the responsibility upon the laymen, suggesting that when they give an equal percentage, or even 10% of their salaries, the problem would be solved.

It is to be remembered and taken for granted that all of our bishops are consecrated men, or are supposed to be, while only a portion of the laity are so consecrated. Therefore, until the bishops and the leading city clergy lead the way and set the example, we cannot expect the laity to follow. No thoughtful layman will give as we expect him to give when he looks on and sees a large number of our own bishops and other leading men of the clergy living in pomp, ease, and comfort while the majority of our clergy are struggling for material necessities. . . . The responsibility lies primarily upon the bishops and the leading city rectors. The real problem, or the root of the problem, is not the lack of money, as the Rev. Mr. Salter suggests, but the lack of consecration

on the part of the bishops and leading city clergy as a whole. . . .

What leading bishop and clerical deputy possess the courage, and would dare to arise in their respective houses of General Convention and offer a Church canon requiring a flat salary of \$2,400 and rectory for all active clergy and a flat salary of \$4,000 or less, with house and traveling expenses for all bishops, irrespective of parish or diocese or missionary district? Revolutionary? Perhaps. So was Jesus of Nazareth. All moneys from parishes and missions for such salaries would be pooled into a general fund, amounts differing according to the ability of the parish and mission, and payment of clerical salaries being by check each month from headquarters. In cities of over 200,000 or 300,000 population where the cost of living may be found high, \$300 or \$500 additional might be allowed.

We believe the Church and our missionary work would grow by leaps and bounds. The material incentive for "ecclesiastical climbers" and social position would be practically done away with and men would enter the ministry and grow up in the same with only one motive—service to God and their fellow-men. . . . Then too, under this suggestion, the clergy would feel free to preach the Gospel—"the preaching that I bid thee"—and to do the work of the ministry without fear or loss of salary and hardship to their loved ones. The problem of isolated and missionary work would be solved for the mission field would offer the same salary as a city parish, large or small, and able and experienced men would accept work in the mission field which many feel unable to do, especially those with families. Of course there would still be those who would seek the larger parishes because of the greater position and influence involved, but the number and material motive would be lessened with the greater salary obliterated. More men would go into the larger parishes, in all likelihood, on the basis of ability. The urban centers would still not suffer for want of clergy and the rural areas would be better supplied and strengthened. A nearer equalization of salaries would bring about a better understanding between bishops and their clergy, economically and spiritually. We believe that the quality of the ministry, including bishops, priests, and deacons, would be raised and the Church and her mission strengthened. . . .

Would not the above suggestion of clerical salaries and their payment solve the problem of unemployment and placement of clergy? Would not the former bring about an adjustment of the latter and raise the standard and influence of the Church spiritually in the eyes of the world? All honor to some leading bishop or clerical deputy who would dare offer such an ecclesiastical reform! It must come sooner or later. It at least deserves discussion in General Convention so that the shock may be worn off in due time before the change comes. Of course there will be those who will object to such suggestions and will be "very sorrowful," but being of a higher standard spiritually than the average layman perhaps they will learn to understand unless some of their laity lead them otherwise.

(Rev.) SAMUEL H. SAYRE.

Williamsport, Pa.

TO THE EDITOR: I have followed with great interest the various articles in your excellent paper regarding Clerical Unemployment, written mostly by interested laymen, a few priests, and one bishop. I shall, at this time, not mention any special details but confine myself to a few lines, dealing with this unpleasant situation in general.

There have been some proposals in the

matter trying to solve this complicated problem: (1) No new men should be ordained in any diocese and no "outsiders" (clergy) should be received into any diocese until all the unemployed local clergy are taken care of first. (2) No clergy from other denominations should be admitted into the Episcopal Church as long as the unemployment situation is not solved. (3) Every parish with over 400 communicants should be obligated to appoint and pay a curate.

Although I heartily agree with the proposals in numbers (2) and (3), I do not quite understand the reasons in number (1).

Suppose a student entered the seminary four years ago with the intention to become a priest and had been made a deacon a year ago, and is now fully prepared for his priest-examination, requesting priest-ordination. Could the bishop lawfully deny that man examination and ordination according to the canons of the Episcopal Church? Furthermore, suppose a priest, living in the Midwest and unemployed, was called to a parish or a mission in the East: Should he reject such a call, when he had no charge at present, when the people in that congregation he was called to wanted him, when he was recommended by his authorities, and the Bishop in the East was willing to receive him?

Most of the letters to THE LIVING CHURCH blame the episcopate for clergy unemployment. If their brilliant writings on the matter published this year so far in THE LIVING CHURCH could be gathered together and printed as a pamphlet and mailed out to every bishop, priest, and layman attending this coming General Convention the situation would be better understood and, maybe, solved. I am quite sure that the Morehouse Publishing Company, Milwaukee, Wis., would be willing to print the pamphlet at a small cost if some of the laymen writers would stand for the cost and postage. Everybody interested in the clerical unemployment situation hopes that the General Convention will solve that problem now, too long "tabled."

Finally, may I be permitted to come forth with my proposal? Here it is:

Motions should be made in both houses and passed into law at this coming General Convention that "placement and dismissal of the clergy should finally be handled by the Bishop and the standing committee in the diocese."

There are usually at least from four to six persons in a standing committee, half of them priests and the other half laymen, and all of them are entitled to vote equally, of course. The arrangement that five or seven persons in authority were going to handle a priest's affairs should satisfy everybody concerned. (Rev.) WILLIAM TULLBERG.

Chicago.

TO THE EDITOR: It has been suggested in your columns of correspondence that more care in selecting candidates for holy orders will greatly help to solve the problem of clerical unemployment. To this timely suggestion I reply, "Yea, verily," but first of all we need a laity, educated in the things that matter in religion, with a type of Churchmanship that is loyal to this Church of ours, and to its own standard Book of Common Prayer, before we can ever hope to recruit from their ranks "A grade candidatureships" for the ministry of the Church.

Concerning the ministry itself, we need a sanely educated and effective ministry today. (1) A diaconate—good enough to be practically useful before ordination to the priesthood and one that will not regard holy matrimony as the sacramental climax of holy orders, in any of its stages. (2) A better priesthood—solely dedicated to the work of the ministry, able to make full proof of its ministry, and loyal to one another through

sympathetic understanding and cheerful cooperation. (3) An episcopate—of the very best available solid episcopal "timber," and sufficiently consecrated to set a good example in all things, in the spirit of sacrifice and service, in order that the brethren of the clergy and laity "may obediently follow the same."

With such ideals of the ministry in our minds it seems quite obvious that great care should be taken in the selection of future candidates for the ministry. But today, it is to be feared that in too many cases bishops, examining chaplains, and standing committees do not faithfully and wisely make choice of "fit persons" to serve in the ministry. Let us be honest with ourselves. Let those responsible exercise greater care in the choice of these "fit persons" and 25% (or perhaps more) of the men who ordinarily enter the ministry may be forced to seek employment elsewhere. Then will there be no longer such a thing as "clerical unemployment," nor will there be that which is of grave importance to the welfare of the Church itself—clergy who should be "unemployed."

(Rev.) SIDNEY L. VAIL.

New Orleans, La.

TO THE EDITOR: For the past several weeks there have appeared a number of letters, mostly from laity, containing attacks on the bishops, and blaming them for the condition of the unemployed clergy. Since Milton Cross [L. C., September 11th] chooses to use a letter of mine as his text, I feel that I must make it clear that nothing in my letter was intended to imply any such attitude.

I may be exceptionally fortunate; but I have worked under six bishops, and have never had the misfortune to meet the callous, worldly man our friends describe to us. It might be a good idea for our brethren of the laity to look to their own share of the situation. If we clergy receive unreasonably small salaries, it is because the laity do not supply sufficient money to pay us more. The depression appears to be over for everyone but the clergy. It is much easier to cut the rector's salary in violation of the terms of the call extended to him, than it is to restore the cut when everyone is enjoying a larger income.

If there is a dearth of clerical positions in the mission field, who is it that supplies the funds for that work? If the average layman would give as much to the Church as he spends at the golf club, there would be fewer attacks on the bishops in THE LIVING CHURCH.

Mr. Cross complains about favoritism, personalities, and commercialism. If my experience is any guide, he will find far more of that kind of thing in the vestries of parishes seeking rectors than he will among the bishops. Let a vacancy occur, and what happens? The Bishop, according to canon, nominates men for the call. In most cases that I have known, the Bishop's men are worthy and capable men; but almost never does the vestry pay attention. Instead, they call somebody recommended by someone of wealth and influence in the parish, somebody whose wife is popular and attractive, or, above all, a young man who will be flattered by the call and will come cheap. I know a parish which actually wrote to a number of priests, asking them for how little they would come. This parish of 600 communicants called a man at \$15 a week, and is now complaining bitterly because he is not doing his work to suit them. I have discovered two things about calls to a parish: that the unpardonable sin is to be over 40, and that the Bishop's nomination is more of a liability than an asset.

Since the bishops are powerless to get men called to parishes, and cannot put men in the mission field unless the laity furnish

the money, why blame the bishops? All of the bishops I know are working hard and conscientiously, trying to make up for the handicaps to which they are subjected by lack of support. They are human like the rest of us, and we could probably pick out their faults, just as our parishioners pick out ours; but what is the use? Let us, clergy and laity, work together to overcome the difficulties against which they are struggling, and there will be fewer letters exhorting the bishops to do something—without specifying what.

(Rev.) T. M. BAXTER.

Austin, Minn.

Marriage and Divorce

TO THE EDITOR: In all of the discussion on marriage and divorce published in THE LIVING CHURCH it seems to me that the Rev. Irwin St. John Tucker has hit home on the first step in the clarifying of this many-sided problem.

It must be remembered that the State deals with the validity of divorce and marriage. Mexican marriage under Mexican civil law is not recognized in the United States as valid marriage, and in the same manner divorce per the Reno divorce mill is not recognized by the state of New York as valid. So it seems that there is not only a great need in the matter of clarifying the civil law but a greater need in the Church for definitely stating its position as to what really constitutes Christian, sacramental, and indissoluble marriage, and what does not.

The matter of marriage and divorce is more far-reaching than just a mere regulation by the acts of General Convention or canon law. In every community, large and small, we see the most apparent evidence of the disintegration of the family, the unit that is the basis of the parish, the diocese, and in turn the American Church. The action of General Convention this October is more than "vital." We have passed the "cross-road" in our American civilization. We are on a road, but what road?

There is need of definite legislation based upon a scientific approach in the light of the definite commands of our Lord and Saviour, Jesus Christ. The question is too involved to expect General Convention to deal with it in its entirety in October. A special session of General Convention should be called to deal with this problem alone. I feel with the Rev. Frederick Gratiot that we should "uphold Christian ideals . . . and cure its ills by wise, Christian, and Catholic methods," but, to proceed too slowly is just another way of temporizing—what we have been doing for the past 20 years or more; and as a consequence of the same, the problem has returned each time a little more involved than before.

When are we really going to wake up? What are we waiting for? Perhaps we would like to have Stalin or Hitler write our laws on marriage and divorce for us!

(Rev.) GEORGE W. BARNES.

Denver, Colo.

TO THE EDITOR: In reading the correspondence, pro and con, regarding the proposed revision of the canon on marriage, I have been greatly impressed by the fact that so few have referred to our Lord's statement about the status of one remarried after divorce. All arguments appear to be from the standpoint of expediency. Are we, as members of the Church, unaware that our Head called one, remarried after divorce, an adulterer? Or, does it make much difference what He thought? One would imagine that after what He said, the question would no longer be debatable, at least among His followers. (Rev.) CLAUDE C. THOMSON.

Baltimore, Md.



EDITORIALS AND COMMENTS

Problems of General Convention—I

IN LESS THAN TWO WEEKS the 52d General Convention of the Church will assemble in Cincinnati. For a feverish fortnight the bishops and deputies will endeavor to cope with the many problems with which the Church is faced, and to formulate a policy and program for the next triennium. Dozens of matters of varying degrees of importance will occupy their time and attention, while distractions will be many. There will perforce be many things that they will be unable to do because of sheer lack of time. But there are certain matters of paramount importance that really must be faced if the Church is to carry on in orderly fashion during the next three years. We would group these problems of greatest importance under nine headings, as follows:

- (1) The Budget and Program.
- (2) Missionary strategy.
- (3) The Presiding Bishopric and National Council.
- (4) The Forward Movement.
- (5) The ministry.
- (6) Christian marriage.
- (7) Christian sociology.
- (8) Christians and war.
- (9) Christian unity.

The order in which we list these does not indicate the relative importance of these subjects, but perhaps it does indicate roughly the approximate order of immediacy so far as the Convention is concerned.

Most of these problems have been discussed at length in our editorial columns, as well as in special articles, news items, and correspondence. In this issue and the next, however, we shall briefly survey them, reviewing the present situation and suggesting some lines of approach. In so doing, we do not pretend to be able to suggest solutions for all of these things, nor do we lay claim to any measure of infallibility. We shall merely indicate our views, and try to give adequate reasons for them.

1. THE BUDGET AND PROGRAM

WE HAVE PUT the question of Budget and Program first, both because it is of vital importance to the Church and because it is one of the matters on which sincere Churchmen hold very different opinions. This subject will be formally

brought before the Convention in the report of the National Council, which is charged by canon with the responsibility of proposing a budget and program, together with ways and means of raising the funds for it. The recommendation is referred to a special Joint Committee on Budget and Program, of which Bishop Maxon is chairman. The Budget Committee is directed to hold hearings, and any interested member of the Church is given an opportunity to testify before the Committee. As soon as the Committee has completed its study, it reports to both houses of the Convention, and final action on the Budget and Program is taken on the basis of this report.

At its meeting last June, National Council voted to recommend the following Budget:

For 1938, \$2,400,000.
 For 1939, \$2,500,000.
 For 1940, \$2,600,000.

Of these amounts, the treasurer estimates that \$650,000 a year will come from trust fund incomes, the United Thank Offering, and miscellaneous sources; the rest must be raised through the regular envelope system. In order to distribute this burden equitably, the Council recommends a return to the quota system, which was virtually abandoned in 1934, but in a modified form that will, it is hoped, make it more workable.

On the whole, it seems to us that the Budget proposed is a reasonable one, neither so high as to be unattainable nor so low as to discourage the sacrificial giving that should characterize Churchmen. It must be remembered that this is only the Budget for the missionary and other activities that are carried on by the general Church, and that the work of the various dioceses must also be carried on. It is up to the dioceses themselves to make the division between their own needs and those of the general Church, and that requires a genuine feeling of partnership that unfortunately is still lacking in many dioceses.

In its consideration of the Budget, the Committee to which the matter is referred will have to take into consideration the ability of the dioceses to increase their giving, and this in turn is largely conditioned by the heavy indebtedness that many of them are still carrying over from pre-depression days. We understand that a special study of this subject is being made. It seems likely that the interest paid annually on the debts of

dioceses, parishes, and Church institutions is greatly in excess of the entire Budget of the general Church—a situation that is little short of appalling. Nevertheless, in most places these debts are being cut down, and the increasing resources of the individual Churchmen who make up the parishes and dioceses should be reflected in the ability to finance a more adequate missionary program, the need for which was never greater than it is today.

2. MISSIONARY STRATEGY

TWO IMPORTANT recommendations in regard to missionary strategy were voted at the June meeting of the National Council and will be referred to General Convention for action. They are so important and far-reaching that we quote the resolution containing them in full:

“Whereas, the Christian Church is confronted with a changing world order, with its new demands and opportunities at home and abroad,

“And Whereas, the very health and life of the Church depend upon intelligent support of her missionary enterprise addressed to the needs of our modern age,

“Therefore, be it Resolved: That the National Council appoint a Committee of five of its members to be known as the Committee on Strategy and Policy to recommend such adjustment of our organization and the time schedule of the meetings of the Council as to provide adequate opportunity for consideration of matters of policy and the delegation of matters of detail to the proper officers, departments, and committees,

“And be it further Resolved: That to obtain an objective view of our policies, strategies, and activities, we recommend to the General Convention the appointment and financing of a Committee composed of bishops, clergy, laymen, and laywomen, learned in the history and present work of the Church and in the trends of thought and life in our own and other communions and lands (such Committee to have in its membership one representative of the National Council to preserve adequate liaison), and to study the policies, strategies, and activities by which the Church’s Program at home and abroad should be, first, administered from headquarters; second, carried on in the field; third, promoted and supported.

“And be it further Resolved: That this latter Committee be requested to hold such joint meetings with the Committee on Strategy and Policy of the National Council and to make such recommendations to the Council during the coming triennium as may be deemed wise and necessary for thorough evaluation and study and for a more intelligent planning and prosecution of the Church’s missionary work in all fields.”

Some months ago a representative of an English missionary society was invited to speak on the work of his organization, in the chapel of the Church Missions House. Many of those who heard him were greatly impressed with the way in which he approached his subject. Instead of discussing immediate problems, financial and otherwise, he outlined the strategic program of his society for some ten years to come, based on such factors as world economic conditions, mass movements of population, and the like. Meetings of National Council seem always to be so concerned with an immediate financial crisis that there is no opportunity for such constructive planning. These two recommendations are intended to meet that situation, both by providing a means within the Council of taking a long view of the work and by setting up an independent commission to study and plan the missionary work of the Church in the light of world conditions.

It seems to us that these two recommendations are of the utmost importance. Our missionary work has perforce been carried on in recent years on a hand-to-mouth basis, hampered at every point by lack of adequate resources and by the struggle

for bare maintenance. The world cannot be won for Christ by any such methods. Surely the time has come when we must take a longer view of the divine commission entrusted to us. In these recommendations we see the hope of reaching a better perspective in regard to the Church’s mission, which is her very life’s blood.

3. THE PRESIDING BISHOPRIC AND THE NATIONAL COUNCIL

WE CONSIDERED this subject at length in a series of editorials last autumn [L. C., October 24, November 7, 21, 28, 1936]. Our principal recommendations, briefly, were:

—that the executive head of the Episcopal Church be an Archbishop, chosen for life with a retiring age.

—that the Archbishop relinquish his diocesan jurisdiction, but that he have a small primatial see, with an Altar and a cathedral instead of simply a business office.

—that the primatial see be, preferably, Washington, and that the Church’s headquarters be moved there.

—that the Archbishop (or Presiding Bishop, if that title be retained) be the president of National Council and the active missionary head of the Church.

The present system, whereby the Church has a Presiding Bishop who has no direct connection with the National Council except to preside at its meetings as “chairman of the board” (a term that should never have been imported into the Church from Wall street, where it belongs), and the National Council has a president who doesn’t preside, is about as cumbersome and unsatisfactory an arrangement as could be devised. The sooner we eliminate this division of leadership and responsibility, the better. The fact that both the Presiding Bishop and the president of the National Council have declared this situation to be unworkable is the best evidence of the need for relief. As Bishop Cook has put it in his pamphlet sent to bishops and deputies, *The President of the National Council Looks Forward to General Convention*, “The work at the Church Missions House requires the presence of a full-time executive. Part-time service and two-fold responsibility make for inefficiency.”

Two Commissions of General Convention and a Committee of National Council have been working on various aspects of this problem. They recently held a joint meeting and the reports of the Commissions are published in full in this issue. We comment on these reports in a separate editorial.

4. THE FORWARD MOVEMENT

SINCE our leading editorial last week was devoted to the future of the Forward Movement, it is unnecessary to go into the matter, here, other than to say that we believe this to be one of the most important matters to be considered by General Convention. We feel that the Forward Movement should be continued, and that a new Commission should be appointed containing both new blood and an element of continuity. We feel that the new Commission should continue the work of reinvigorating the life of the Church, with special emphasis on the sacraments and on leadership training, and that it should tackle boldly the task of rehabilitation of the work of parish, diocese, and general Church.

5. THE MINISTRY

THERE ARE several questions to be considered under the general heading of the ministry, and all of them are, we feel, of vital importance. At the outset we seem to be faced with a paradox: On the one hand there are unemployed priests, how many nobody knows, and many bishops are refus-

ing to accept candidates, feeling that the ministry is overcrowded. On the other hand there is a demand for missionary priests and there are vast areas of the country that are unreached as yet by the Episcopal Church. Moreover, because of the uncertainty as to the ministry and a feeling of insecurity in connection with it, many young men who feel a vocation to the priesthood hesitate to make the decision, or are discouraged from doing so by their rectors or bishops. The Ember seasons have fallen into neglect in many of our parishes, largely because of lack of conviction as to the need of candidates for the sacred ministry. If this condition continues, what kind of clergy will we have in the next generation?

THE PERENNIAL question of clergy placement seems as far from solution as ever. Under the present situation, bishops are virtually powerless to place their men or to fill parochial vacancies, yet they get the blame for clerical unemployment and for unhappy pastoral relations. Why we should fail to trust our bishops by withholding from them the power to appoint the rectors of parishes, subject to confirmation by the vestries, is more than we can understand. A parish that we know well has been without a rector for over a year, simply because the vestry is unwilling to take the advice of the bishop, and is constantly looking farther afield for a priest with the qualifications of a Phillips Brooks or a Charles Henry Brent who will "accept a call" at the salary of a grocery clerk. Unfortunately that is only too typical a situation in many a diocese.

Harsh words have been said about the bishops, in our correspondence columns and elsewhere, because they ordain men and accept letters dimissory from other dioceses while some of their own clergy remain unemployed. Possibly this criticism is sometimes justified, but if we don't give our bishops the power of appointment how can we criticize them for failing to exercise it?

Another problem of the ministry is the inequitable distribution of clerical salaries. Few dioceses have a canon governing minimum salaries, though it would be possible to put teeth in such a law by barring from diocesan representation parishes that did not pay their rectors adequately, or reducing them to the status of missions. For that matter, not a few dioceses expect their missionaries to serve on starvation stipends, and then wonder why their missionary projects do not flourish. Can the Church expect to attract the cream of its youth into the priesthood while such conditions as these continue?

THEN, too, there is the matter of theological education, which needs careful and prayerful study. There is a commission of General Convention assigned to the study of this subject, and we look to it for a constructive report. If adequate attention is not paid to this question, it will be a grievous disappointment to all who are interested in seeing candidates for holy orders given training that will fit them to cope with conditions in a rapidly changing world, and to present the historic faith in a setting that will commend it to men and women who are exposed on every side to the pagan influences of a worldly and decaying civilization.

The Church needs not fewer but more clergy—able, educated, virile men conscious of a vocation from God, whose hearts are on fire with missionary zeal and the love of souls, and who are trained to win men and women to Christian discipleship. And having found the men, the Church needs the wisdom to know where to place them and how to use their talents in the building of the Kingdom of God.

(To be concluded)

Two Important Reports

WE PUBLISH in this issue the full texts of the reports of the Joint Committee on Status and Work of the Presiding Bishop and the Joint Commission to Consider and Evaluate the Activities of the National Council. These reports are harmonized with one another, the two bodies having held a joint meeting in New York on September 9th. The reports, which are in each case unanimous, have just been released and will be presented to General Convention in this form.

We heartily and unqualifiedly endorse both reports. While they do not fully carry out the suggestions made by THE LIVING CHURCH in previous issues and summarized in our leading editorial this week, they do suggest a practical solution for the main weaknesses of the present situation and they form a basis on which a permanent satisfactory solution can be worked out.

The chief weakness of the present arrangement is the anomalous position of the Presiding Bishop in relation to the National Council. This is remedied in the proposals of the two Commissions by the restoration of the former canonical position whereby the Presiding Bishop and the National Council are jointly charged with "the unification, development, and prosecution of the missionary, educational, and social work of the Church," and it is clearly designated that of this work "the Presiding Bishop shall be the executive and administrative head." The separate office of president of the National Council is abolished and the Presiding Bishop once more becomes *ex-officio* president of the National Council. This eliminates the dual headship of the Church's missionary enterprise which was set up by General Convention in 1934 and which has proved so unworkable. A much needed element of permanence is introduced by the provision that the Presiding Bishop shall be elected for life, or "until the first day of January succeeding that General Convention which follows his attainment of the age of seventy years." In order to make this possible it is made mandatory upon the diocese of which he is Bishop to elect a coadjutor and to clothe him with "such responsibility as will relieve the Presiding Bishop of all duties in the diocese which will necessitate his presence therein." Possibly in order to assure that the diocese shall be relieved of an additional financial burden because of the election of its Bishop as Presiding Bishop it would be wise to add some such sentence as the following:

"Thereupon the Presiding Bishop shall be relieved of the diocesan responsibilities laid upon him by canon, including the requirement that a bishop live within the limits of his diocesan jurisdiction, and his salary and expenses shall become the responsibility of General Convention instead of the diocese."

As to the question of a permanent see for the Presiding Bishop, this matter is left open by the Commission, though the possibility of a concordat with the diocese of Washington is favorably reported and the initiative is left up to the diocese. Since any such concordat would necessarily involve legal and technical difficulties that would require some time to straighten out, the Commission is wise in recommending an immediate solution which would not preclude the possibility of a later permanent solution based upon a permanent see for the Presiding Bishop. We hope, therefore, that the proposal of the Commission will be adopted but that negotiations with the diocese of Washington will continue until they reach, if possible, a satisfactory solution.

The same thing is true of the title of Archbishop. THE LIVING CHURCH has maintained and the Commission reaffirms the fact that the Presiding Bishop by virtue of the

duties which he now performs is Primate and Metropolitan regardless of the title by which he may be known. He is therefore an Archbishop in fact and while it may be more appropriate to recognize that fact by the use of the title it is not a matter of primary importance and might well be deferred until such time as General Convention is ready to consider the question of an adequate provincial organization for the Church.

AS TO NATIONAL COUNCIL, in addition to the recommendation that the Presiding Bishop be reestablished as its president, the Commission recommends a change in the election of its membership. We heartily approve the suggestion that twice as many nominations be made for members of the National Council as there are vacancies and that the House of Bishops and House of Deputies shall each elect the members of their respective orders to the National Council. At present both houses elect members of both orders.

We would go further than this recommendation and suggest that the additional members of National Council now elected by the provinces be eliminated, or that if they be continued it be provided that each province elect one bishop, one presbyter, and one layman or laywoman to Council membership. At present the provinces can elect members of any one of the three orders and thus the balance of the National Council as between the orders is upset.*

We believe that the Commission is wise in recommending that the internal organization of the National Council be left to the discretion of that body and therefore omitting paragraphs 4 and 5 of Canon 60 which provides for such internal organization. The rest of Canon 60 is to be substantially unchanged.†

To sum up, we heartily approve of the recommendations of these two Commissions and hope that they will be adopted by General Convention.

Dr. Streeter

THE DEATH of Dr. Burnett H. Streeter removes from contemporary Church life a theologian of the Church of England who had a considerable following in this country as well as in his native land. Indeed it was in America that Dr. Streeter delivered the lectures that made him the modern champion *par excellence* of the opponents of the doctrine of Apostolic Succession. In 1928 Dr. Streeter, then Canon of Hereford, delivered a series of lectures at Harvard on the Hewett Foundation, and these were published the following year under the title *The Primitive Church*. Therein the author developed the thesis that the elements of the episcopal, congregational, and presbyterian forms of Church order were all to be found in the primitive Church and concluded that, "in the classic words of *Alice in Wonderland*, everyone has won and all shall have prizes." Although Canon Streeter's contention was controverted—successfully, we believe—by Bishop Gore, Dr. Lowther Clarke, and other equally able scholars, it has remained the basis of the argument of many both within and

*One minor point that should be mentioned here is that in recommending that Canon 60, paragraph 2, be left "as is," the Commission overlooked the sentence therein providing that "the chairman, the president, the vice-president, and the treasurer of the Council shall be *ex-officio* members thereof." For the words "the chairman, the president," should be substituted "the Presiding Bishop."

†Here again the Commission has overlooked the fact that paragraph 7 at present provides that the salary of president of the National Council, as well as of other officers, "shall be fixed by the Council and paid by the treasurer." If the Presiding Bishop is to be restored as president of the National Council reference to the president should be deleted from the section as the salary of the Presiding Bishop is already provided for elsewhere, being the responsibility of General Convention.

without the Anglican communion who feel that in it is to be found a possible solution of the vexed question of orders in a united Church. Scarcely less important than this study was the series of Bampton Lectures delivered more recently and published in 1932 as *The Buddha and the Christ*—a book that was hailed on publication as marking a new approach to the subject of comparative religion. In recent years Dr. Streeter has been an adherent of the Oxford Groups, one of the few theologians who has endorsed the tenets of the Oxford followers of Dr. Buchman. He and his wife, who died in the same airplane crash a fortnight ago, will be mourned by many on both sides of the Atlantic. May they rest in peace.

The Retreat Kalendar

IT IS a significant fact that the number of retreats and quiet days has increased considerably during the past few months. A few years ago, the retreat kalendar was limited to Advent and Lent, with two or three notable exceptions. Now, there are retreats in almost every month of the year, with a markedly large increase in summer and autumn retreats. Many of these are special opportunities for the members of certain associations, but even more are open to any who wish to attend. In most instances, the conductors of the retreats are well-known for their work in this field. However, in many cases, retreats are conducted by those who are "learning by doing"—and learning and doing well, too.

How are we to account for this seemingly sudden advance? One cause is the fine work done by the Retreat Association, particularly in spreading information as to the nature and value of retreats and quiet days at any season, for any person. Emphasis is given by striking illustrations of the movement in England. Another cause is the impetus of the Forward Movement; another the growing custom of making the Sunday of a week-end conference a quiet day. Still another is the still newer practice of holding a quiet day before a conference, in preparation for its work. Not only are more retreats offered, but also there is an increase in the demand for them.

Now, when Church people have just returned home after a summer in which many of them have either attended a retreat or heard about retreats to be given before General Convention, this vivid interest in retreats may be used to further the work of the Church. Rectors may offer retreats or quiet days. Parishioners may ask for them.

The parishes are now drawing up their kalendars of coming events. On many of them retreats and quiet days will find a place. We venture to hope that still more parishes will consider the matter and, if they have no such spiritual opportunities, will make provision for them; or if they have some, will increase them.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose.]

CHURCH WAR RELIEF IN CHINA

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BE A BOLD, brave, true, honest man. If you know a thing is right, do it. If you have a solemn conviction, dare to utter it in the fear of God, regardless of the wrath of man.

—John B. Gough.

Theological Training

From an Address at the General Theological Seminary

By the Rev. Oliver J. Hart, D.D.

Rector of St. John's Church, Washington, D. C.

THE TRAINING of candidates for holy orders is one of the most serious tasks facing the Church. The Church must have competent, wise, and consecrated leadership if she is to measure up to her God-given opportunity today. We would not underestimate the importance of the priesthood of the laity. *Every member* of the Church should be giving some of his best toward making the Church a fit instrument in God's hands. Nevertheless, the importance of the leadership of the Church's ordained officers cannot be exaggerated and the training for that leadership is the main purpose of our seminaries. Obviously if men leave our seminaries unprepared for their work as priests of the Church and learn it only through years of heartbreaking experience, too much valuable time is lost. A Church that really desires to be more vital will not run away from the seminary problem. As Dean Fosbroke states it, "The degree of interest that the Church takes in the education of its ministry measures the strength of its belief in its own mission."

At the beginning one fact should be clearly recognized. The seminaries are agents of the Church, existing for the purpose of assisting in the preparation of men for holy orders. This fact should encourage us to tackle the problem, difficult as it is. The situation is not the same with other schools. The head of a preparatory school said to me about six weeks ago, "I wish that there were some way of avoiding the pressure under which we work. I'm quite sure that it is all wrong, but I must get my students ready for college board examinations." Our seminaries are under no such compulsion. I do not suppose that anyone has such a low opinion of our seminaries as to suggest that their main task is to prepare their students for the canonical examinations. If the Church wants the seminaries to teach its students certain subjects, they should do just that. It is at least conceivable that the Church should say to the seminaries, "We do not care whether men pass this or that course. We are not in the least interested in B.D. degrees. Our concern is whether or not three years under your influence will tend to produce the kind of minister we want." And because the seminaries are agents of the Church, they should reply, "We can change our system completely if the Church thinks that it is wise for us to do so."

On the intellectual side, it is the task of the seminary to encourage scholarship. On the occasion of the jubilee commemoration of Mansfield College, Oxford, Dr. Sidney M. Berry said:

"We must never forget that the test of our work here is whether we give to the Churches men fully equipped for the work of the ministry today. That is our supreme function. I hope that we shall always supply scholars and teachers who will sustain the great tradition of sacred learning. There is danger that the Churches, beset with urgent practical problems, should forget the importance of this side of their work. No Church can for long retain its leadership in meeting the spiritual needs of men if it carelessly sacrifices its leadership in the realm of thought. There is a narrowly practical standard which is superficial and misleading. The scholars of the Church are the builders of the roads on which the whole enterprise of the Church moves forward. Churches live by truth,

not by ingenious methods. The inspiration and power of our witness has never lain in the fanatical enthusiasm which turns aside from knowledge but in the love of truth, in the passion to seek it and make it known. In surveying the needs which are evident today, our Churches will suffer an incalculable loss if our men turn deaf ears to the call to follow the path of scholarship."

In the main I agree with Dr. Berry but, at the same time, we must keep in mind that it is the duty of the seminary to make the best out of the average student. The encouragement it gives to scholarship should be for those who are to become active parish priests and not solely for those who are to be professors and specialists. A seminary is a school where men are trained for the ministry and where scholarship is a means to that end. For this reason, I should like to see our seminaries to a large degree abolish classroom work and examinations. A professor might give enough lectures to outline the course and start the men reading. As I look back on my seminary course, I am quite sure that I worked harder and derived greater benefit from a course in which the professor excused five of us from attending all classes and met with us once a week in a seminar. A professor can lecture to a large class, give an examination, correct, or have an understudy correct the papers. And that is, that! But the welfare of the Church requires that each leader should be started on the way that will lead to his own maximum development.

It is far more important for the student to develop in seminary days systematic study habits that will carry through his entire ministry than for him to pass certain courses. Many clergy reach their deadline soon after leaving the seminary because they have not developed the right attitudes and methods while in the seminary. The tutorial system, now in use in this seminary, is a vast improvement over the lecture-recitation method used in my day. The present catalogue states that the tutors adapt the work to the needs and ability of the individual student. Certainly this is the way in which the problem must be approached, from the personal rather than the class viewpoint. We must look far beyond the passing of canonical examinations and think of the kind of leadership that the graduates will give to the Church 10 or 20 years hence.

THERE ARE those who contend that far greater attention should be paid in the seminary to the administrative and practical duties of the rector of a parish. One clergyman writes:

"I pay a grateful tribute to my professors. I owe a debt to my seminary that I can never repay. But I must say this. While nothing was wanting on the technical side, a good deal was wanting on the practical side, *e.g.*, the professors never told me how to manage vestrymen. I had no training in conducting a vestry meeting. I was thrown into the water of parish life to sink or swim."

In the February *Atlantic Monthly* an anonymous minister said, "I am grateful for the thorough grounding my seminary gave me in the classic disciplines of the theological curriculum, but I would give all I remember of Hebrew and Greek to

know how to run a first-class every member canvass." It is an easy matter to fault our seminaries for their lack of practical training, but I doubt if they ever can do much of it effectively. It would be a comparatively simple thing for a seminary to have an active priest or layman explain the method of conducting a good every member canvass, but the students would not be interested. They are far more interested in arguing about the difference between "*posse non peccare*" and "*non posse peccare*"—trying to remember which one is orthodox, which one is heresy, and why. I am convinced that the best way of meeting this need of practical training is through such institutions as the College of Preachers, the Graduate School of Applied Religion, and summer conferences for the clergy. Bishops and other leaders should urge and make it possible—financially and otherwise—for the men recently ordained to take advantage of such opportunities.

An editorial in THE LIVING CHURCH says:

"Seminary graduates have little or no practical knowledge of how to minister to actual people. To some extent the old diaconate, spent in parishes, under training by older clergymen, supplied that need; but it has almost wholly disappeared. Young men now for the most part go at once from ordination into independent cures. They know next to nothing about how to teach, how to preach, how to minister to the sick or dying, how to comfort the sorrowful, how to organize, how to deal with vestries, even how to make parish calls that are more than occasions of genial good-fellowship. They are often ignorant of social conditions, inept in dealing with maladjusted persons. Finally, they have little or no knowledge of systematic devotion, how to practice it themselves, or how to teach it. Yet they are given independent cure of souls. Good men though most of them are, the amount of spiritual malpractice that results is unpleasant to remember."

I DO NOT know how a department could be better organized than is the department of pastoral theology in the General Theological Seminary. A survey of the courses offered shows that due attention is paid to various types of preaching, to a parish program of religious education, to social work, to rural sociology, to pastoral care with special study of the enormous contribution that psychology has made to the science of human approach. The catalogue for 1936-1937 states:

"Instruction in pastoral theology begins with the admission of the student to the seminary, since all practical outside work of the students is under the supervision of the Dean and the instructor in pastoral theology. Throughout the course each student meets the instructor in frequent and regular conference for the discussion of the problems that arise in connection with this work, and the student is thus assisted in acquiring the principles that underlie successful parish administration.

"There will also be conferences dealing with rural work, Bible teaching in the parish, the preparation of confirmation classes, pastoral calls and special ministrations, Church finances, parish organization, religious pageantry, the relations of the parish priest to other ministers and their congregations, and similar topics."

This seems to me to cover the field, but I contend that the average priest of one or two years' parish experience will get more out of a two weeks' conference on the pastoral ministry than the average seminarian will get out of a year's course in pastoral theology. The attitude of seminarians may have changed greatly since my day, but we were not deeply interested in the practical problems. We scorned as beneath our notice a course that dealt with the details involved in running a church school. Our attitude toward that course would have been entirely different two or three years later. Some have

suggested that seminarians should be required to do a year of practical work between their second and third years in the seminary. If such a plan were adopted, an effective course in pastoral theology could be given in the third year. This plan, however, would be extremely difficult to put into operation.

WITHOUT attempting to outline the curriculum, I should like to say something about four subjects in which the seminarian should have adequate courses: (1) Christian doctrine, (2) the Holy Scriptures, (3) the Prayer Book, and (4) Church history. First, in regard to Christian doctrine: Every rector knows that he cannot assume that his congregation is well grounded in the fundamentals of the faith. In a recent article the writer said:

"Examining chaplains know that many of the candidates who come up for examination are grossly ignorant of the fundamentals of the doctrine, discipline, and worship of the Church. Perhaps the seminary professors think that the students already know about the faith as a result of their life in church and church schools, but the average product of our parishes knows very little."

In most instances he is not likely to have this knowledge increased by his college courses. It seems to me, therefore, that the seminarian needs a living and personal knowledge of the faith of the Church so that he can speak with conviction of those truths. Obviously he cannot acquire this in three years but he can be given a course in the history of Christian thought which will start him on the right path. In this respect all that a seminary can possibly do for a man is to prepare him for the privilege of studying the rest of his life. Needless to say, such a course should be given by sympathetic professors. Those who assume that Christian thought started with the 16th century are apt to give a very erroneous impression of what took place before that time. Equally disastrous is the impression, sometimes given, that Christian thought stopped in the 16th century. A course, such as Professor McGiffert used to give at Union in the history of Christian thought, seems to me to be essential in order that the student may obtain a growing understanding of the faith, as this Church hath received the same, in relation to the development of Christian thought in general.

Priests cannot have a knowledge of the faith of the Church without a knowledge of the Holy Scriptures. Here again it seems to me all important that we keep in mind not what the seminarian knows of the Scripture when he graduates but how much will he know 10 years after graduation. The contents and real teaching of the Bible are far more important than any criticism, textual or otherwise. Many clergymen fail to keep up their study of the Bible because they find that their people are not interested in the questions which formed the basis of endless discussion in the seminary. The contents of the Bible hold good for all time and do not change from year to year as do the critics. I am not in any way trying to undervalue the work of the Biblical critics. If a seminarian has the aptitude and desires to do so, he could be encouraged to specialize in that field. But for nine-tenths of the seminarians a start on the way to a knowledge of the contents of the Bible will make their ministry far more useful than a superficial acquaintance with the latest criticism.

Seminarians should receive a thorough course in the Prayer Book. Here again I would emphasize a practical knowledge of the contents of the Prayer Book and how to use them, leaving an advanced study of liturgical science to those who qualify to specialize in that field. A graduate of the seminary should know the reason why the service of Morning Prayer is so

(Continued on page 376)

The Great Grey Cloud

By May Seely Chapman

ONE DAY IN JUNE, a White man came down the Yukon in his boat, bringing his ailing wife, an Indian, to our mission at Anvik. They had been living alone at their camp some 80 miles above. She had a bad sore throat.

We had no hospital ward, but we gave them quarters in the empty school room, it being summer vacation time. Cots were set up, and some furniture carried in, and we made them as comfortable as we could.

We looked into the swollen and inflamed throat, and thought that quinsy, or probably tonsillitis, might be the trouble. We had not heard of diphtheria's being in the country.

She was weak and suffering, and we did what we could for her relief. The man stayed to wait on her, coming in to our house to take his meals with our own family, our small girl of 4 and son of 9 years.

After a few days, the woman began to gain strength, and seemed to be recovering. Our Indian villagers were holding their summer ceremonial feasts in memory of their dead, and the village was filled with visitors from other camps, come to Anvik for the celebration. Our patient's friends among the native women came to visit her, and then one pleasant day when she was feeling stronger, she dressed and went over to the village to visit them. The next day, she died.

Sore throats began to develop among the visiting children, and their people, frightened, bundled them into their canoes and departed for their own camps. They went away silently in the night, believing that evil spirits were come to Anvik.

So the sore throats were taken to the outlying communities.

Presently the native children in our own village developed unmistakable diphtheria.

We had no idea of its source until steamboats from up river brought reports of diphtheria among the people above. It had crept down, brought by travelers. Even if health officers had been in the country at that time, they could hardly have prevented travel by the natives, in that wide valley of the Yukon river.

Two of the village boys had slept in the Kashime (council house and inn for travelers), one on each side of "Dirty Charlie," a waif from another camp, and regarded with consideration because he was a visitor. He was not sick, but the two boys came down with diphtheria. Others were taken sick.

Our mission boys were warned not to play with the village boys, but someone had found a piece of iron pipe, and it was great fun taking turns at sucking up the river water through it. Two of the mission boys were taken sick, and were isolated in an empty cabin, the missionary as their doctor and attendant. One day as he was treating the throat of one of the boys, the child coughed, and he received the blast of fetid breath full in the face.

My children and I were sleeping alone in our cabin at night, when early one morning at about 4 o'clock, I heard a great banging and dragging about of furniture in the small outside room which my husband used as his office.

Going to the door to open it, I found my husband at work there. He said he had the sore throat and was getting his room ready while he yet had the strength.

WE TAKE PLEASURE in reprinting from the "Alaskan Churchman" this vivid account of a diphtheria epidemic in the early days of Christ Church Mission, Anvik, Alaska. The author is the wife of the Rev. John W. Chapman, founder of the mission, which celebrated its 50th anniversary this summer.

I brought blankets and bed linen, and he laid himself down. With no other nurse, or doctor, I became his attendant. In the morning, I attended to the needs of my children, giving them breakfast, before going to wait upon him.

The native people came for the medicines, and the materials for the gargles which we had taught them to use. I had learned to weigh out the quantities upon the druggists' scales in the dispensary. The people were not afraid to come to the house, and would have helped us if they could.

All the White men but the trader had gone down river a few days before to join a search for a White man who had been lost out in the bushes while hunting. He had been gone for three days. Even our native interpreter and helper, Isaac Fisher, was away on his summer hunting trip.

I WAS ALONE, with my sick husband and two children. The two other ladies of the mission, the teacher and the house-mother, were in charge of the household of 19 children, and could not risk exposure in coming to us.

We seemed utterly alone, as on an island in a wide sea.

One day the trader came and stood outside the house, not even daring to come up the steps, but stood and called to me. He said that he did not dare stay in the village longer, but was going away down river to the other men. I begged him not to go until someone returned. He very reluctantly agreed, and went off with his head hanging down.

A great grey cloud seemed settling down about us, so thick that we could not see the way through.

I felt that I must reach out and touch God's hand, somehow.

I went out and stood under the blue sky, for the sun was shining in the beautiful day, and waited for God to look down upon us in our need. I could form no word, but felt that my prayer for help, though wordless, was heard.

The answer came, not in words either, but it entered my mind and my heart, and I felt His touch upon my head. The message was: "You are not alone. The people of the Church at home are remembering you, bearing you and yours up in the arms of their faith, and prayer."

A few moments more I waited there, and the burden seemed to lift. Through no fault of his own, my husband had been stricken. He was in the line of duty, where God had called him, and the Church had placed him. If there was still work for him to do, he would be restored; but if not, if he was to go, we still would be sustained and given grace to meet whatever might lie before us; for the Church at home was praying for us.

I went into the house, through the room where my husband now was sleeping quietly, and lay down upon my couch just outside his door. That was at about 4:00 in the afternoon. Presently he called, and I went to him. He looked up at me, and I saw that he recognized me. The delirium had gone, the fever fallen away. In his thick voice, he said, "I am better! The fever is gone! Someone has been praying!"

That evening the men came back. Mr. Stimely had come
(Continued on page 372)

The Bishop of London

By George Parsons

IT IS NO LIGHT TASK to deal briefly with so inspiring a record as that of Dr. Arthur Foley Winnington-Ingram, Bishop of London, whose recent announcement of his intention to resign his bishopric at the end of 1938 came as a complete surprise.

That Dr. Ingram would end his earthly course as Bishop of the great metropolis had come to be regarded as, humanly speaking, an ecclesiastical certainty, and though from time to time there have been speculations concerning his successor, these were invariably based upon the vaguest foundations. Indeed, a man who, in his 80th year, still plays his weekly game of tennis or hockey, whose physical and mental vigor remain apparently unimpaired, is an ecclesiastical phenomenon—one who seems good for another 20 years at least.

The Bishop's decision is touching evidence of his devotion to his beloved diocese, and where personal feeling and a sense of duty have been so poignantly opposed, the choice must indeed have been difficult. A Bishop who is so keen on his work, a Father in God who is held in such deep affection by his clergy and people alike, will be difficult to replace. Nevertheless, as Dr. Ingram has himself remarked, he is determined that there shall be no possibility of any suggestion that "It is quite time that the old man resigned."

From the very beginning of his episcopal days, 40 years ago, when, for a short time, he was Bishop Suffragan of Stepney (1897-1901), Dr. Ingram has been a notable and lovable figure in the ecclesiastical happenings of London. His appointment to his present see in 1901 owed nothing to political considerations or influence. It was said that the time that King Edward VII was strong in his conviction that the most fitting successor to the learned but somewhat austere Dr. Creighton was to be found in the zealous and romantic person of the young Bishop of Stepney. And so it came to pass, to the infinite gain of the Church in general and the diocese of London in particular.

It was 35 years ago that Dr. Cosmo Gordon Lang, now Archbishop of Canterbury, was called by Dr. Ingram to be his comrade at Oxford House, Bethnal Green, and his successor as Bishop of Stepney. The comradeship then formed has been a lasting one, and the closest ties of brotherly affection exist between the Primate of All England and the Bishop of London.

A prizeman of Keble Collège, Oxford, and ordained in 1884, Winnington-Ingram was curate of St. Mary's, Shrewsbury, till 1885, and was private chaplain to the Bishop of Lichfield from 1885 to 1888. He was in the latter year called to be head of Oxford House (an East London mission started by Oxford men), and it was not long before his vigorous personality made itself manifest. He quickly won the hearts of the people of Bethnal Green and its neighborhood, who flocked to hear his direct and homely message of the Gospel. Few are aware of the many acts of personal friendship with which he constantly brightened the lives of the poor people of that unlovely part of London. And the good Bishop has never lost his love for the East End. He was rector of Bethnal Green parish church from 1895 to 1897, and Canon of St. Paul's Cathedral from 1897 to 1901. Whenever it has been possible he has kept in touch with his old parishioners, and there is an old and bedridden woman who still looks forward to the weekly visit of the Bishop when he is in London. Often Dr.

Ingram has gone direct to some big public function from a poor tenement in the East End.

Though the Bishop makes no pretense of disguising his sympathy with the Anglo-Catholics, it is perfectly true to say that he has always been on terms of the warmest friendship with the Evangelicals of his diocese. He is as much at home at High Mass at one of the so-called "advanced" churches as he would be at the simplest Evangelical function. He delivers his Gospel message with the same direct and homely fervor wherever he may be functioning. Such clerical criticism as there has been of the Bishop's administration has come more often from the Anglo-Catholics than from any other section. The Kensitites have, of course, made attempts from time to time to discredit his rulings, but they have always been turned aside with that sound common sense and imperturbable good humor which characterize all the Bishop's utterances. Dr. Ingram is certainly not a "party man." He has inherited the Tractarian tradition, but he has been throughout his long ministry a true "man of God" first and foremost.

The Bishop has sometimes been criticized for undue tolerance of sectional movements which he was disinclined to condemn out of hand. There may or may not be justification for such criticism, but no one is likely to question the sincerity and honesty of the motives which have actuated the Bishop. On one occasion, Dr. Ingram suggested that the function of one such movement might be like that of a hot bath—"good to get into, good to get out of, but dangerous to stay in too long."

The Bishop's concern with social conditions is well known. It may be remembered that at the time of the Women's Suffrage movement, just before the Great War, he voted in the House of Lords in favor of votes for women. But for all that, the suffragettes placed a bomb under the Bishop's throne in St. Paul's Cathedral!

At any gathering, large or small, Church Army demonstration, Anglo-Catholic Congress, school speech-day, or whatever it may be, the Bishop's presence is always an inspiration. As a preacher, he has a wonderful appeal, and people flock to hear his direct and homely message. It has been remarked by one dignitary that the Bishop of London was the one preacher who could be counted on to fill Westminster Abbey at any time.

There is probably no other diocese in England in which the departure of its Bishop would be more deeply felt by men and women of every school, and by the clergy as so grievous a loss. Dr. Ingram's love for the diocese of London has been unbounded, and has pervaded every part of his work. His zealous labors in connection with the Twenty-Five Churches Fund are well known and he is most anxious to see this work brought to a successful conclusion before his retirement.

At the close of 1938, he will have completed 50 years of faithful work in the London diocese. That he may be abundantly blessed in his well-earned retirement is the earnest hope and prayer of all those who have learned to love and trust him as a true Father in God.

POLITENESS has been compared to an air-cushion, which, although there is apparently nothing in it, eases jolts wonderfully.
—George L. Carey.

There's Madness in Method

By the Rev. Frank Damrosch, Jr.

Rector of St. Paul's Church, Doylestown, Pa.

WITH EACH ENTRY there must be enclosed three wrappers or reasonably accurate facsimiles." How familiar has this phrase become to the American public! Manufacturers dangle before our eyes luxurious automobiles, or even a check for a hundred thousand dollars, to be obtained by the coining of a slogan or the solution of puzzle pictures. And they see to it that for at least the duration of the contest we use their products. These contests prove at least one thing, the belief of the manufacturers in the merits of what they sell; for what they virtually do is to bet hundreds of thousands of dollars on their faith that anybody who tries their soap, or toothpaste, or cigarets, will forever after use no other.

Out of idle curiosity I once questioned the merchants of our town who handle a commodity which was being advertised in this way. "Did you sell more than usual while the wrappers were being saved for the contest?" I was assured that they had hardly been able to stock up fast enough to meet the demand. "How about after the contest?" Well, not so good. Sales went back to normal.

The method had been all right. People tried the goods. But if they didn't like them, why that was that.

I see herein a parable for us of the Episcopal Church. For about a quarter of a century we have been working desperately hard at *methods*, apparently believing that if we could only discover bigger and better methods we should cure the ills which we had to admit existed.

I

RELIGIOUS EDUCATION: I think that Canon Bernard Riddings Bell was a pioneer in revealing the almost complete failure of the Sunday school as it was being run by us and the Protestant bodies. As chaplain of the Great Lakes Naval Training Station during the war he interviewed thousands of boys about their religion. In an article which he wrote at about that time he set forth certain facts which emerged from these interviews, and from memory I think I may fairly summarize them thus:

- (1) A very large percentage had attended some Sunday school.
- (2) Very, very few, except the Roman Catholics, had any very clear idea of what they believed or what their Church taught.
- (3) A hazy recollection of a few Bible stories seemed to be all that persisted after years of Sunday school.
- (4) A large percentage no longer maintained any connection with Church.
- (5) The men were receptive to definite doctrinal instruction.

Thus there was brought home to us an appalling situation. The Sunday school, which was supposed to be the feeder of the Church, was not feeding. As a matter of fact, most parishes knew this already, by seeing young people who had earned pins galore for never missing Sunday school disappear completely somewhere between the ages of 16 and 20. Something had to be done. Something *was* done. In bewilderment and perplexity, *method* was pounced upon as the solution: "Our Sunday schools are way behind the days schools in efficiency; we must bring them up." So we labored and brought forth systems of lessons, normal schools, summer conferences. Greatly improved Sunday schools doubtless resulted, but for some strange reason the communicant lists of our parishes did not grow as fast as had been hoped; there was still that "leak" between the Sunday school and the adult congregation, through

which oozed the thousands of Sunday school boys and girls who *should* have become zealous Episcopalians but didn't.

Now let me revert to my parable for a moment. If I were a manufacturer; had, by some clever method such as a big prize contest induced thousands to try my product; and had then found that these thousands didn't seem to *like* my product—if, I say, such were the case, great as my faith in my goods might be, I should nevertheless be constrained to examine them somewhat critically.

There is no sense in berating the young men and women who drop away from the Church after years of Sunday school. They are not wicked or debased; they are ordinary, decent boys and girls. If they drop away it must be because they say to us (though perhaps not consciously expressing themselves), "You have shown me your wares for about a dozen years and I don't much care for them."

The latest trend in method is to increase the emphasis on worship as against "lessons," and I believe that this trend is sound. But even this method is no panacea. It is certainly a step in the right direction to take children into church for a fine and dignified service rather than to keep them sitting around little tables for 50 minutes, with "opening" and "closing" devotions. But even then, unless you kindle in the boy or girl a *love* for what is done in church, what have you accomplished? Only such a love will hold them through and beyond adolescence.

Personally, I believe that the greatest success has been achieved by the children's Eucharist. But just because some priests have been remarkably successful with it, other priests have assumed that here, at last, was a sure and fool-proof method. Results belie any such assumption. In some parishes you will find numbers of young people who are there because of children's Eucharists and in others you will see the same falling away as from the old style Sunday school. Why? Because more than the mere *method* of a children's Eucharist is necessary. The thing which you have to give the children is not simply, as some priests seem to assume, the *habit* of attending a Sunday Eucharist, but the *love* of the Eucharist which will bring them to it after they become men and women. It takes a certain knack, a certain insight into the workings of the child mind, to enable a priest to instruct children in the meaning of the Real Presence and the Eucharistic Sacrifice.

But the point is, when a priest acquires this knack he has something to give. He may have a wonderful knack for making Morning Prayer attractive; but like some of the products advertised by contests, Morning Prayer just "isn't there," as the phrase of the day has it.

All of which, obviously, is just another way of saying that it is the Catholic religion, not some new method, which will hold children to the Church.

II

MISSIONS: There is certainly no need of wasting space to describe the problem of support for missions. We all hear plenty about it. And again, we seem to be deluded by the notion that the solution lies in *method*. "Educate the people in missions and they will give to missions," has been regarded as an axiom, no more to be questioned than that "things equal

to the same thing are equal to each other." So we use the prize contest technique and get up missionary pageants, mass meetings, parades, and campaigns of all kinds. What we stubbornly refuse to admit is that there are multitudes of Episcopalians who say, "All this is very interesting and I've enjoyed it immensely, but *still* I don't believe in missions."

What creates missionary spirit? One thing, and one thing only—the passionate longing to share a good thing with others. This desire is one of the redeeming characteristics of the human race. When we see a good movie, half of our enjoyment of it consists in going around among our friends afterward saying, "You simply must see *The Passionate Paramour*." But if we should happen to be caught unaware and endure a film which presents the touching love of the Australian gazelle for its offspring, we might feel how wonderfully educational it was but we probably would not even mention it the next evening at the bridge table.

So it is with religion. If people really feel they "have something," there is that afore-mentioned generous streak in the human soul which will even induce them to give hard cash to hand on to others what means so much to them.

I find that most, if not all, Episcopalians who do not believe in missions also do not feel any passionate conviction that as Episcopalians, or even as Christians, they "have something." They are more likely to regard themselves as "earnest seekers after truth," and they are not keen on giving real money to send a man to China with a message something like this: "Over in America there is a band of people who call themselves Episcopalians. They are seekers after truth. They think that they have caught glimpses of the truth, but they are not very sure, and they think that perhaps you Buddhists have caught just as many glimpses, or perhaps a few more. But wouldn't you like to become Episcopalians too, so that you can seek truth under that lovely name which I believe you find it rather difficult to translate into your language?"

On the other hand, the Catholic, who believes that the Incarnation is the great point of contact between God and man; that the Catholic Church extends that contact to individual souls; that Baptism really does make people members of the Body of Christ; that in the Blessed Sacrament Christ really does come into the human soul; the Catholic, I say, who believes all this from the bottom of his heart, has a message which he is willing to pay to send.

Unfortunately most Catholics seem to be poor. So we try to "re-think" missions and to get the other Episcopalians interested. But you can re-think and re-think again, and in the long run you come down to the fact that hospitals and schools and sanitary systems can be provided for backward peoples better and cheaper by other agencies than missions and that the only justification for missions is a real and heart-felt acceptance of St. Matthew 28: 19 and 20.

III

RELIGIOUS EDUCATION and missions do not, however, cover the whole ground. The Forward Movement was born of an honest facing of a fact; the fact that we were slipping all along the line. It was born of the conviction that we must get down to brass tacks and "increase in true religion." It was born of the belief that if we deepened our spiritual lives the problems, such as religious education and missions, would solve themselves. And these convictions and beliefs were dead right.

So far as *methods* are concerned, the Forward Movement has done splendid things. It has made solid achievements. But

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EVERYDAY RELIGION

Our Loved Ones Departed Ahead

THE OLD PAGAN darkness does not hang like a pall of fog over Christian graves, for the Christian knows that the universe is God's house and that this present world is not the only habitation for the living. The believer knows that in God's mansion there are many rooms, and that death is but a brushing aside of a curtain and passing from a room on this side into a brighter room beyond.

Where Jesus is, there are those who are vanished now from our sight, but neither now nor ever from our presence. "To depart, and to be with Christ, which is far better," is St. Paul's view of death.

We may rest assured that when our loved ones depart over the horizon of death into the life beyond, they are in the hands of a loving God and all is well with them. In Dean Inge's words, "The souls of the righteous are in the hand of God, and what is dear to Him will never be plucked out of the land of the living."

Remember that our loved ones departed ahead are surrounded by the love of God. Death does not cut us off from the love of God; if anything, it brings us more completely into the realm of it. St. Paul voices the conviction of every Christian heart when he exclaims:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And in that other world that lies beyond death, our departed loved ones rest in peace close to Christ and near to God, waiting until we join them there. And in that other world which the servants of God enter when they leave this world, there are greater wonders, fuller experiences, richer fellowships, wider knowledge, and finer ecstatic joys than our human minds can now conceive. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

In the life beyond death the servants of God will be even more wondrously receiving Christ's and God's blessed ministrations. In the life beyond death, "God will be concerned with repairing the broken places which this life has caused; healing the broken lives which this life has produced; lifting the burdens which this life has put on tired shoulders; giving to men and women deep pleasures which this life has denied them; placing in love flowers of beauty which in the ugliness of this life had no chance to grow; making well those who in life were sick; easing pain, cheering hearts, releasing lives. . . ."

Death, you see, is really "just the smallest thing—just an incident," according to the close-to-death testimony of the late Dr. W. Cosby Bell of the Virginia Theological Seminary. Death means nothing, really. There's no real break. God is on the other side of death just as God is here. Life, and all that really counts in life, goes on. Death is just a door that swings wide open to permit life to walk on through into a brighter, happier land closer to Christ. Death but marks the beginning of a life lived more intimately in the presence of Christ, in His encompassing love, and resplendent with the glory and the peace of a God-loving soul which has found its way home.

The Canadian General Synod

By C. I. Scott

Canadian Correspondent of THE LIVING CHURCH

THE GENERAL SYNOD of the Church of England in Canada was held in the city of Halifax, Nova Scotia, from August 29th to September 8th, and the entire session showed a splendid spirit of unity and unanimity. Every section of Canada was represented and it was generally agreed that it was one of the most successful meetings held by General Synod. Distinguished visitors present were the Lord Bishops of Bradford, Leicester, Ossory, Honan, Mid-Japan, Maine, and Chicago.

Synod proceedings began with a choral Eucharist in All Saints' Cathedral, with the Primate, the Most Rev. Derwyn T. Owen, as celebrant and the Archbishops of Fredericton and New Westminster assisting. Before the service began, a new Dean's stall was dedicated in memory of Dr. John P. D. Llwyd, formerly Dean of Nova Scotia and Prolocutor of General Synod. Two other dedications took place at this time: a tablet commemorating the 150th anniversary of the consecration of the Rt. Rev. Charles Inglis, first Bishop of Nova Scotia and of the Church of England in Canada and of the British Empire overseas (Bishop Inglis formerly was rector of Trinity Church, New York City); and a primatial Cross for the use of the Primate of All Canada. This last dedication was the fulfilment of a plan originating at the last General Synod deliberations, and is in keeping with a custom enjoyed by other primacies throughout the world.

The Synod sermon was preached by the Rt. Rev. Dr. John Godfrey Fitz-Maurice Day, Lord Bishop of Ossory, Ferns, and Leighlin, Kilkenny, Ireland. The evening service was a formal commemoration of the consecration of Bishop Inglis, with the sermon preached by the Rt. Rev. C. A. Seager, Lord Bishop of Huron.

The Synod sessions were held in the ballroom of the Lord Nelson hotel, Halifax. Among the many important conclusions reached was the approval of the new draft Hymnal. This new book of common praise embraces many of the best features of the English Hymnal and *Hymns Ancient and Modern*. The most noticeable inclusion is a whole section devoted to ancient Office hymns. Throughout the entire book may be found many hymns translated from the Latin and a strengthening toward a more sincere effort to do honor to our Blessed Lord in His Sacrament of the Altar. With this work completed, the revision committee has now been entrusted with the task of studying the Church's mind as to the desirability of revising the Prayer Book. A report will be made at the next meeting of General Synod in 1941.

Although actual details of the progress of the Pensions Scheme for the whole Canadian Church are not at this writing available, it is generally conceded that the scheme embodies factors which will do much to clear up this vexing problem.

Every report given showed great progress in its respective sphere. That given by the Missionary Society of the Church in Canada dealt with the many problems confronting such a society burdened with the vast territories of Canada. The

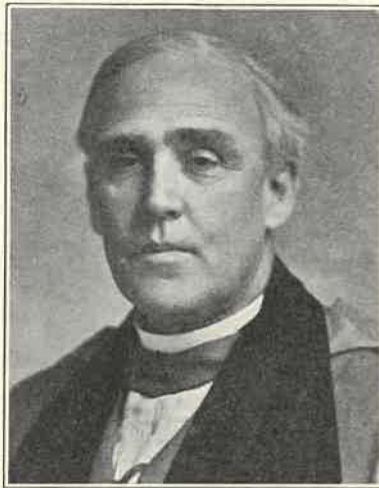
Church's work throughout the prairies and in the far north, coastal missions, work among the Jews in the larger cities of the dominion, and among the Orientals in the more westerly dioceses, as well as the overseas field such as Honan, China, and Mid-Japan, is given moral and financial support by this important society.

The General Board of Religious Education gave its report of progress along educational lines and in its editorial and supplies department. This board drew forth a resolution by the Synod that the Church should try to understand the aims and objects of the so-called Communist party and offset whatever was wrong with a more definite teaching of Christian faith and practice.

The Council for Social Service pleaded in its report for a more friendly attitude by Churchpeople toward the foreign-born in Canada. Without this spirit of helpfulness many good people are lost to the Church at a time when they need it most. It reviewed its work among the underprivileged and despairing.

No really major problem faced the General Synod this session but many minor matters were cleared up successfully. The next meeting of General Synod will not be held until after the Lambeth Conference in London, England. Whatever that great gathering of bishops from all parts of the Anglican communion will deliberate upon will surely find some echo in the General Synod meeting of 1941 in Canada. His Grace, the Primate of All Canada, has once

again, through his masterful persuasion, brought to a successful conclusion another meeting of the General Synod of the Church of England in Canada.



PRIMATE OF ALL CANADA
Most Rev. Derwyn Trevor Owen, D.D.

There's Madness in Method

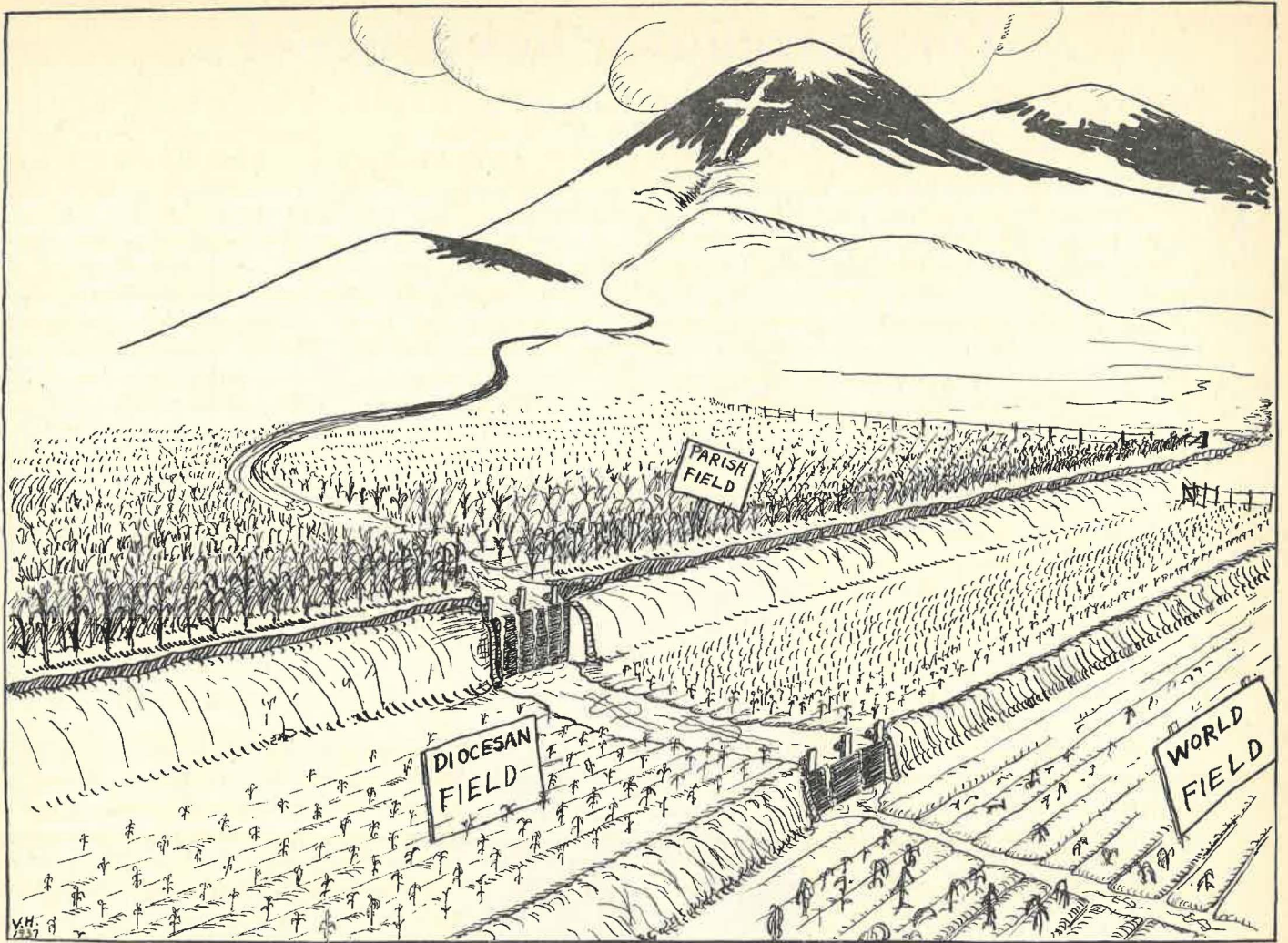
(Continued from page 370)

as it goes along there becomes increasingly apparent the truth of that which my opening parable is intended to set forth. The methods are good but they work only when that which they present satisfies.

I suppose that in Cincinnati there will be an evaluation of what has been accomplished by the Forward Movement and plans for its continuation will be formulated. I am not foolish enough to suppose that the bishops and deputies there assembled will all agree with me that the Forward Movement has succeeded best where it has presented the Catholic religion. But I do verily believe that it would pay these bishops and deputies to consider my parable of the prize contest. In planning for the next three years it seems to me that the great question ought to be, not what new methods we can devise, but how far can we get, in spite of our great comprehensiveness, in uniting on something which people will want to hold on to after we persuade them to try it.

THE WILL must aim at the seeming impossible.

—Bishop Brent.



The Great Drought

By the Very Rev. F. Victor Hoag

THE PEOPLE in the *parish field* are having a luxuriant crop. They have plenty of water. Why not use it?

"There is the river, flowing right into our field," they say. It has never stopped flowing. There is plenty more where this water came from. They are so used to it that they have grown used to thinking of it as *their river*.

But there is a law of *water rights*. The water belongs to the whole land. You are required to remember the people below.

Moreover, if all the water is used in the first field, the crop gets too much water; it becomes swamped with what the other fields sorely need. A little more intensive cultivating is really needed. The farmers of the parish field are not only selfish but foolish.

Down in the *diocesan field*, the crop is fair, but not what the soil can yield. The diocesan workers are neat and careful, but at times they seem to use more water than is necessary. They know that they must allow a lot of water to flow on into the great field below. They don't dare divert *all* of the supply.

The crop is getting thin out in the *world field*. The workers are very anxious. They know what's wrong, but they can't get any relief. Their plants are skinny, spindling, and drooping. Their fields will lie waste, and all their efforts will be wasted, unless they get more water pretty soon.

Yet all the time there is plenty of water for all. It is

just a question of neighborliness, good citizenship, and partnership. They are all really living in the same field. "*The field is the world*," said Someone. The harvest is all one; all benefit if there is a bumper crop everywhere.

And every now and then the parish workers and the diocesan workers pause in their labors, and look up at the source of their river. Then some of them suggest that they open the gates a little more. But nobody gets excited enough to do anything. Things go on every year just as they always have. Changes are dangerous, you know. Yet all the time the more honest workers know that the water isn't really theirs at all, and that—*somebody is keeping back more than his share*.

The Great Grey Cloud

(Continued from page 367)

into camp, after walking for 56 hours, finding his own way in.

The men were greatly concerned when they found that Mr. Chapman had had the diphtheria. Some were for putting their families into their boats and taking to the woods; but one, Mr. Kurtz of New York, son of the well-known photographer of that day, came to the house offering his help. He said that he had had the diphtheria when a baby, and was not afraid of it, taking proper precautions.

He stayed with us and helped to nurse my husband until he was on his feet.

The Presiding Bishopric

Report of the Joint Committee on the Status and Work of the Presiding Bishop

IN ITS REPORT to the General Convention of 1934, the Committee contented itself with a very simple setting forth of certain objectives which, it was felt, should be before Convention and the Church at large, in connection with any consideration of the status and work of the Presiding Bishop.

The only one of these objectives which was really discussed, and in regard to which any action was taken by that Convention, was the necessity of giving the Presiding Bishop relief from the details of administrative duty in connection with his presidency of the National Council.

The original recommendation of this Committee in regard to this matter was not adopted by the Convention, but a substitute, originating elsewhere, was passed. In addition, a Commission was set up on the Evaluation of the National Council. Further, the National Council appointed a committee from its own membership to consider the reorganization of its administration.

It is increasingly evident that the plan embodied in present Canon 60 is not working well. We are therefore recommending the substitution of the language of Canon 59, § I (i) of the Canons of 1931 for the language of the present Canon 60, § I (i) and that the whole of Canon 60 be revised accordingly. In this recommendation the Commission on Evaluation of the National Council agrees with us.

The next objective discussed was the permanency of the office of Presiding Bishop. This would mean his election for life, or, preferably, until a determined age of retirement, instead of his election as at present for a term of six years.

This was recommended, not alone for the sake of the dignity of the office, but to assure the Church of continuity of service. The Committee feels that the Church could be thus assured of a consistency in attitude and opinion over a period of years.

In order to obtain this objective, it would not be necessary to amend the Constitution, but only to amend Canon 17, § 11, substituting the words, "until the first day of January, succeeding that General Convention which follows his attainment of the age of seventy years" for the present wording. A resolution recommending such an amendment, for reference to the Committee on Canons, is attached to, and forms a part of this report.

The next objective was the relief of the Presiding Bishop from the details of diocesan administrative duty.

Although the wording of the Constitution would permit the election to this office of any Bishop of this Church, ordinarily and especially in view of the Presiding Bishop's relationships with other national Churches, the choice would fall upon the Bishop of a diocese or missionary district. Our experience thus far has compelled us to face the fact that we have no right to ask any man to carry this double burden.

Two ways are open to us. One method would be to require the diocese from which the Presiding Bishop is chosen, to elect at once a Bishop Coadjutor to whom the Presiding Bishop-elect should be required to delegate a jurisdiction which would relieve him of all but nominal duties in his diocese.

The other method would be the creation of a see for the Presiding Bishop. This could be accomplished either by entering into a concordat with some existing diocese, whereby the right of that diocese to choose its own bishop might be yielded to General Convention; or, by the ceding to General Con-

vention by some existing diocese of a small portion of its territory, which could be erected as a separate diocese over which the Presiding Bishop would have jurisdiction.

However, it does not seem necessary to discuss this question of a see for the Presiding Bishop except in outline in this report. Until some diocese has, through its Bishop and convention, plainly stated its willingness to enter into such a concordat, or make such a cession of territory, it is hardly competent for this Committee to discuss details of such a plan.

It might not be beyond the Committee's province, however, to say that of all the suggestions that have been made regarding such a see for the Presiding Bishop, that which proposes seeking a concordat with the diocese of Washington seems to be not only the best, but also that which, in the end will carry the most weight, both in this country and in other lands.

In view of the fact that it might, however, take quite a length of time to think through and to perfect the arrangements for such a see for the Presiding Bishop, this Committee stands ready, if the Convention desires it, to recommend such changes in Canon 17 as will give temporary relief for a Presiding Bishop-elect from the burden of diocesan administration.

IT WILL be noted that the Committee has not concerned itself about nor recommended any change in the title of the office. This position has been taken deliberately. There is no fear of Archbishops as such, nor is there any timidity about opposition to the whole plan, arising from possible dislike of such a title. The title Presiding Bishop has been consecrated for us by the men who have held it. It is part of our national Church life and experience. Moreover, the Presiding Bishop, by virtue of the duties which he now performs, is Primate and Metropolitan whatever title he holds. It might be worth our while to pass a resolution in General Convention that whenever the title is printed in official documents these words, "Primate and Metropolitan," should follow such title, but we make no recommendation.

The Committee is aware that there are those who wish clearer definition in the Constitution of the duties and office of the Presiding Bishop. The Committee doubts the advisability of defining too clearly such duties in a Constitution, which deals with principles rather than with details. At the last General Convention an attempt was made to do this, but the result was not satisfactory and did not commend itself to General Convention. Granted an office of this sort, the men chosen for it will themselves create its traditions.

In reply to those who question the advisability of making any changes at all, we would say that this Church needs, increasingly, a visible symbol of its national unity. Provinces may in the future be given additional powers by General Convention. We may seek to develop a more intelligent policy of Church extension by paying more heed to local needs as shown to us by those who really know them. But we shall need all the more a growing sense of our national responsibility for the work as a whole. No committee like the National Council, nor any large assemblage like the General Convention—representative in a way as they are—can ever be as truly symbolic as an individual leader. This accords with the facts of human nature and with the central truth of the Christian religion—the Incarnation of the Son of God.

This is the Committee's reason for recommending such

The membership of the Joint Committee on Status and Work of the Presiding Bishop, to Study All Questions Relating to That Subject and Report to the General Convention of 1937, is as follows: Bishop McElwain of Minnesota (chairman), Bishops Page of Michigan, Wilson of Eau Claire, and Mikell of Atlanta; the Rev. S. C. Hughes of Rhode Island, the Rev. H. H. Barber of Georgia, and the Rev. Dr. E. J. Randall of Chicago; Messrs. Philip S. Parker of Massachusetts, H. T. Nelson of Washington, J. M. Taylor of Virginia, and Samuel Thorne of New York.

changes as we have. In case the General Convention decides to adopt the plan of a see for the Presiding Bishop, we feel that another Commission should be appointed to consider and report, and that this Committee, which has served for six years, should be discharged.

THE COMMITTEE met in New York on September 9, 1937, with the Joint Commission to Evaluate the Activities of the National Council. All members of the Committee were present except the Rev. Mr. Barber and Mr. Taylor. The two Commissions were unanimous in the support of the decisions arrived at by the two Commissions. The following resolutions were adopted:

Resolved (House of Bishops, House of Deputies), concurring, that Canon 17, § II, be amended by substituting after the word "office," in the third line, and for what follows up to the period in the fifth line, the following: "until the first day of January succeeding the General Convention, which follows his attainment of the age of seventy years."

Resolved (House of Bishops, House of Deputies), concurring, that a new section be added to Canon 17, to be numbered III, and the succeeding sections to be renumbered accordingly:

"When a diocesan bishop is elected Presiding Bishop, it shall be the duty of the diocese of which he is Bishop to elect a Bishop Coadjutor forthwith. It shall be the duty of the Presiding Bishop to assign to the Bishop Coadjutor, when elected and consecrated, such jurisdiction as will relieve the Presiding Bishop of all duties in the diocese which will necessitate his presence therein."

Resolved (House of Bishops, House of Deputies), concurring, that a commission consisting of three Bishops, three Presbyters, and three Laymen, be appointed to discuss the matter of a see for the Presiding Bishop, with the authorities of the diocese of Washington; that this Commission be authorized to enter into necessary preliminary negotiations looking toward that end, and requested to report to the next General Convention.

That it be recommended that old Canon 59, § I (i), be substituted for present Canon 60, § I (i), to read as follows: "The Presiding Bishop and the National Council as here-

The membership of the Commission to Consider and Evaluate the Activities of the National Council is as follows: Bishop Johnson of Colorado (chairman), Bishops Washburn of Newark and Ward of Erie; the Rev. Dr. Howard Chandler Robbins of New York, the Rev. Dr. John Gass of New York, and the Rev. Stanley C. Hughes of Rhode Island; Messrs. H. C. Theopold of Minnesota, James H. Pershing of Colorado, and Thomas E. Robertson of Washington.

inafter constituted, shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive and administrative head."

Note: Canon 13, § II, provides that when a Bishop of a diocese "shall have been elected Presiding Bishop of this Church a Bishop Coadjutor may be elected by the aforesaid Diocese," etc.

(Rt. Rev.) FRANK A. MCELWAIN,
Chairman.

Proposals for the National Council

Report of the Joint Commission to Consider and Evaluate the Council's Activities

YOUR JOINT COMMISSION held a meeting with the Joint Committee on Status and Work of the Presiding Bishop in New York on September 9, 1937. All the members of the Commission were present except Mr. Theopold of Minnesota. The two Commissions were unanimous in the support of the decisions arrived at by the two Commissions.

The Commission believes that the National Council is a more competent body to determine its own internal arrangements than is such a large group as General Convention, which is not cognizant of details involved in the work of the National Council.

We believe that a personality and not a committee should have the leadership in the Church's life, and consequently that the Presiding Bishop should be the real executive of the work of the Church in its missionary, religious, educational, and social service departments.

In response to a request for greater democratization in the election of members of the National Council, the Commission makes a suggestion which in its judgment will give a freer choice in the selection of its members.

(1) The Commission believes that the National Council, as an agent of the executive as well as the legislative arm of the General Convention, should be directly under the supervision of the Presiding Bishop.

(2) We believe that the Presiding Bishop should be re-established as president of the National Council, and that he should be relieved of all responsibility in his diocese and be provided with facilities to carry on his office; and, further, that he should be elected for life with a specified age of retirement.

(3) The Commission feels that the internal organization of the National Council be left to the discretion of that body.

(4) The Commission suggests that the Committee of General Convention on Nominations for Members of the National Council shall submit twice the number of names designated for each order; that the House of Bishops shall elect by plurality the Bishops, and the House of Clerical and Lay Deputies shall elect by plurality the presbyters and the laymen, each to be subject to confirmation by the other House.

(5) This Commission feels that the Field Department is indispensable to the work of the Church and recommends it be strengthened by the selection of an adequate salary to provide for a head of that Department.

(6) The Commission feels that the crying need of our Church is that of educating our people in the matter of missionary knowledge, for we believe that the Church will respond when the need and urgency of our missionary work is imparted to our people.

The Commission offers the following amendment to Canon 60 in order to carry out its recommendations:

CANON 60

Of the Presiding Bishop and the National Council

§ I. The Presiding Bishop and the National Council as hereinafter constituted, shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive and administrative head.

§ II. (As is.)

§ III. The Presiding Bishop shall be *ex-officio* the President, and the Treasurer of the Domestic and Foreign Missionary Society shall be *ex-officio* the Treasurer of the Council. The additional officers, agents, and employes of the Presiding Bishop and the Council shall be such and shall perform such duties as the Presiding Bishop and the Council may, from time to time, designate.

(Omit IV and V entirely.)

§ IV. (Copy present VI (i), omitting from line 5 the words "the Chairman of the Council, or by.")

(ii) (As now.)

§ V. (Copy present VII.)

§ VI. (Copy present VIII.)

§ VII. (Copy present IX, except in (i), last line, insert after *the*—"Presiding Bishop and the.")

§ VIII. (Copy present X.)

§ IX. (Copy present XI.)

§ X. (Copy present XII.)

(Rt. Rev.) IRVING P. JOHNSON,
Chairman.

The Churchgoer Gets a Laugh

THE REASONS often given for staying away from church are rather ludicrous when applied to some other institution. For example substitute "the movies" or "the art institute" for "church":

(1) I'm out of the habit of going to the movies, I'd better not go tonight.

(2) I have not been to the movies for so long the walls would fall in if I should go.

(3) I know a man who has gone to the movies for years and he is no better than I am.

(4) There are as many good people outside of the movies as inside.

(5) Too many hypocrites attend the movies. They don't live up to the teachings of the movies and so I stay home.

(6) I stay away from the movies because of the kind of folks who support them. I wouldn't sit in the same room with Mr. So-and-So.

(7) The performers get more money than I do—why should I keep them in good cars and expensive clothes?

(8) I don't like the people in charge of the movies.

(9) I can get the same relaxation and inspiration that I get in the movies elsewhere.

(10) I stay away from the movies because I went when I was a child.

(11) I need new clothes before I can go to the movies.

(12) I have a friend visiting me and I don't know whether he likes the movies or not, and I never meddle with a man's private opinions.

(13) I don't go to the movies because they admit foreigners.

(14) I don't go to the movies because the directors never call on me.

(15) I don't go to the movies because when I went the last time not a soul spoke to me.

—Robert C. Carlson in the "Expositor and Homiletic Review."

Two Holy Dogs

The Origin of a Poignant Pilgrimage

By the Rev. Desmond Morse-Boycott

ONE OF the most poignant pilgrimages in the history of the Anglican Church took place this summer. It was to the forest of Mamore, where Fr. Mackonochie, famous vicar of St. Alban's, Brook street, Holborn, died in the snow, guarded by two dogs, Righ and Speireag, who refused to leave him until their master, the Bishop of Argyll and the Isles, came to the spot.

Fr. Mackonochie had been for many years the central figure in what was known as the "Battle of Brooke street." Those were the days of the prosecutions over ceremonial, and he had been prosecuted and persecuted. He left St. Alban's, in the end, at the request of the dying Archbishop Campbell Tait, who, withdrawn from all conflicts, and pondering with a sorrowful heart over the battle of ritualism, thought that Mackonochie's withdrawal might bring peace to the Church.

It nearly broke his heart to go, but a dying Primate's wish was too solemn to be disregarded. He became vicar of St. Peter's, London Docks, the vicar of St. Peter's going to St. Alban's. Mackonochie was soon thrust out of his new living by a judgment of Lord Penzance, retrospective to his St. Alban's days, and he retired, broken in body and spirit, to St. Alban's, where he did such work as he could.

Fifty years ago, while staying with the Bishop of Argyll, he set out for a long walk to the head of the loch at Ballachulish, accompanied by the Bishop's terrier and deer-hound, a mural picture of which is one of the decorations of St. Alban's, Holborn.

Then a violent storm of darkness, and wind, and snow came on. The night came and he never returned. Search parties, organized by the Bishop, sought for two days and nights unsuccessfully. At long last, just as the search was about to be abandoned, one of the men, glancing up the hillside, saw the silhouette of the deerhound sitting bolt upright against a snowy background. So fierce were the dogs that none could come near the body they were guarding until the Bishop came, when they sprang forward, covering him with caresses.

Fr. Mackonochie lay with his head pillowed on his hand, a pall of spotless snow veiling his features. His hat lay between his knees. He had taken it off to pray, and then lain down to die.

As the Bishop knelt down to lift the head from the



© Desmond Morse-Boycott.

RIGH AND SPEIREAG

The two dogs (their names may be translated "King" and "Little Hawk"), belonging to the Archbishop of Argyll and the Isles, who were found watching over the body of Fr. Mackonochie.

snow wreath, the dark clouds broke behind the mountains of Glencoe, and the whole west was flooded by radiant light.

The body was brought back to St. Alban's and buried at Woking, his comrade-in-arms Fr. Stanton conducting the service. The pilgrimage recently made was a preliminary to the celebration of the jubilee of his death, which will be held on December 15th next.

Theological Training

(Continued from page 366)

arranged or possibly why it should be rearranged; how he can explain to his people the service of the Holy Communion; what is the sequence of the teaching in the Collects, Epistles, and Gospels throughout the year; and similar practical questions. He should be competent to explain the words and phrases which are not readily understood or are capable of several interpretations. He should be so familiar with the Prayer Book that he would know where to find the proper prayers for various occasions and how to use the book in special services. I recognize that a man cannot do all this in three years but he should get a broad outline of the contents of the Prayer Book itself. Furthermore, the seminarian should know what worship is and what is the purpose of our corporate worship. Someone has described the Prayer Book as "an invitation to the exercise of creative skill in the art of worship." I do not want to suggest that a man graduating from the seminary should feel free to alter the services to suit himself. I do mean that he should be made to realize that he is called upon to exercise some creative skill in the use of the Prayer Book.

The seminarian's study of Church history should give him an insight into those things in the Christian tradition that are of unique importance. It should give him an insight into the mission of the Church today. What do we mean when we say, "We must recognize the responsibility of the Church for Christianizing the whole of life"? In the interaction between the Church and the world, how far has the Church set forward a definite message and standard of her own and how far has she merely given a spiritual interpretation of contemporary culture? Such a course will put a secondary emphasis on events and dates and a primary emphasis on biography. A knowledge of the motivating influences in the lives of the leaders of the Church will give us a clearer idea of its mission today.

THE MOST important—and the most difficult—part of a seminarian's training is that which affects his spiritual development. Real priests and pastors are what the Church needs above everything else. Various courses and techniques have been suggested. Some of them would undoubtedly be valuable, but ultimately the greatest help to the development of the spiritual life of the men in the seminary will be the men and women who reside there. Many a seminarian looks back with gratitude to the influence upon his life of the wives of his professors. Certainly I do. In some instances the influence of one woman has done most to create a healthy atmosphere in which a strong and vigorous spiritual life can grow. The selection of professors, not only for their learning, but for their personality is of paramount importance. They must be such as teach priestly virtues rather by example than by words.

Contentment

CONTENTMENT is not a gift, it is an achievement. It is not a legacy to be conferred, but a prize to be won!

—Alfred Grant Walton.

CHURCH MUSIC

Rev. John W. Norris, Editor

New Music

INTEREST in unison writing on the part of American composers is definitely increasing, if the number of new works in this medium which have come to our desk during the past few months may be taken as an indication. This is encouraging as it will be one solution to the problem faced by many small parishes which are desirous of improving the music of their services but which have limited talent with which to work.

Among the Communion services published for unison singing is one that made its appearance early this year, composed by the Rev. Alfred M. Smith of Jenkintown, Pa. It is complete with a nine-fold *Kyrie*, as well as responses to the Commandments, the *Credo*, the *Benedictus Qui Venit*, and the *Gloria in Excelsis*, as well as the *Sanctus* and *Agnus Dei*. It does not provide setting for the *Gloria* and *Laus Tibi*. Although written in the key of C minor it is not mournful. Its range is well suited to the small choir or for congregational use. It may be ordered directly from the composer at 502 West avenue, Jenkintown, Pa.

Another unison setting of the Communion service is one by Leo Sowerby of Chicago. Mr. Sowerby is one of the contemporary composers who have worked extensively in the field of modern music. His music for the services of the Church is of this same character. This service is very well written and the voice parts are not difficult. The accompaniment, however, is in chords to which our ears are, as yet, not completely accustomed. One hesitates to say that a work of this nature is not devotional. A new school of music seems always to be considered impossible at first and is only accepted after long years of adaptation. For a parish accustomed to this type of music, whose ears would not be shocked by the strangeness of the harmonies, this setting should be useful. I fear, however, that for the average church at first this service would be considered an impossible sort of work. If I seem to condemn it here, rather I am condemning our inability to accept that which is new, and therefore strange, to our ears.

There is a fine setting of the *Magnificat* and *Nunc Dimittis* in A minor by David McK. Williams, organist of St. Bartholomew's Church, New York. This is unisonal. He has given the setting a somewhat modern tinge and at the same time has applied it where it will bring out most forcibly the words of the canticles. A portion of the *Magnificat* is arranged for four-part harmony if that is desired. I doubt if this could be used as a congregational setting. A fine congregational setting (although not American) is that of C. Hylton Stewart in C.

A short unison anthem for boys' voices has been written by Leonard Blake, and published by Novello, entitled, "And now another day is gone." It is a short hymn anthem set to words by Isaac Watts. It is attractive and the words are particularly good since they are an evening hymn without any thoughts of death connected with them.

Another unison publication is an arrangement of that perennial favorite, "Bless the Lord, O my soul" (Ippolitof-Ivanof), by John Holler. It provides a second part if that is desired.

All of these works may be obtained through H. W. Gray & Co., New York.

NEWS OF THE CHURCH

Dr. Hart is Choice of Central New York

Washington Clergyman Elected as
Bishop Coadjutor on 5th Ballot in
Adjourned Session of Convention

SYRACUSE, N. Y.—The Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., was elected Bishop Coadjutor of Central New York in an adjourned session of the diocesan convention at Trinity Church here, September 14th.

Dr. Hart's decision on the election has not yet been made public. He declined election to the coadjutorship of Tennessee earlier this year.

Thirty-seven names were on the official ballot presented to the reconvened session of the 69th annual convention of Central New York. In addition to the 18 names remaining in nomination at the time of adjournment in deadlock last May, 18 names were submitted during the intervening months by members of the convention to the special committee on the qualifications of nominees, and by action of convention were accepted as in nomination; and the name of the Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, was offered from the floor.

SEVERAL WITHDRAWALS

Before convention proceeded to ballot, Dr. Wilson E. Tanner, the choice of the lay delegates at the May session, withdrew his name, his request for withdrawal at the earlier session having been overruled. Withdrawals were also made on behalf of Bishop Roberts of South Dakota and the Very Rev. Dr. Paul Roberts, Dean of St. John's Cathedral, Denver, Colo.; and

(Continued on page 381)

Italian Conquerors Now Control Coptic Church

ROME—Italian conquerors of Ethiopia announced on September 12th that the Coptic Christian Church of Ethiopia under the new administration is no longer under the control of the Coptic Patriarchate at Alexandria, Egypt.

Corrado Zoli, former governor of Eritrea, announced that bishops of key cities of Ethiopia, such as Addis Ababa and Aksum, will either be named by the Coptic Church of Ethiopia and confirmed by the Italian government, or be named directly by the government. The announcement further stated that it is possible that the right to crown the Emperor of Ethiopia will be given to the Roman Catholic Apostolic Delegate to Addis Ababa instead of the Coptic Bishops of Addis Ababa and Aksum.

Fuller Powers, Life Office for Presiding Bishop Sought in Joint Committee Report



Harris & Ewing Photo.

THE REV. OLIVER J. HART, D.D.

Unification Endorsed by West Virginia Methodists

RICHMOND, VA. (NCJC)—The Western Virginia conference, Methodist Episcopal Church South, in session September 9th at Huntington, W. Va., voted for unification of the three major branches of the Methodist Church by a majority of 131 to 34, according to Dr. J. M. Rowland, editor of the Richmond *Christian Advocate*, official organ of the Virginia Methodist conference.

Proponents of unification here are jubilant over the overwhelming majorities registered in the conferences which have voted to date, according to Dr. Rowland, as the three border conferences were the ones where the unification cause was thought to be weakest.

The result of the voting to date was announced by Dr. Rowland as follows: Florida, 248 for and 15 against; Illinois, 30 for and 15 against; Kentucky, 164 for and 20 against.

Bishop Hulse Visits America

HAVANA—The Missionary Bishop of Cuba, the Rt. Rev. H. R. Hulse, and Mrs. Hulse, sailed from Havana on August 24th on the S. S. *California* to spend a short holiday with their son, Dr. Frederick S. Hulse, anthropologist, of Seattle, Wash. Later they will visit their daughters in Asheville, N. C. Bishop Hulse will preach in St. Mark's Church, Minneapolis, on September 19th.

Commission on National Council
Also Supports Plan; Relief From
Diocesan Duties Advocated

NEW YORK—"The Presiding Bishop and the National Council . . . shall have charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive and administrative head."

This recommendation, aimed at restoring to the Presiding Bishop the authority provided in the canons of 1931, which gave to "a personality, not a committee . . . leadership in the Church's life," is made in the reports to General Convention of the Joint Committee on the Status and Work of the Presiding Bishop and the Joint Commission to Consider and Evaluate the Activities of the National Council.

The Committee and the Commission held a joint meeting in New York on September 7th and found themselves in unanimous agreement among their membership and with each other on this and other basic points regarding the organization of the Church.

SEEK ELECTION FOR LIFE

The Committee on the Presiding Bishopric also advocated that the Presiding Bishop be elected for life, or "preferably, until a determined age of retirement," instead of for a six-year term; that he be relieved of diocesan administrative duty, either by election of a coadjutor with full powers in the diocese or by the creation of a nominal jurisdiction; and

(Continued on page 382)

Provost Streeter and Wife Killed in Airplane Crash

LONDON—Shortly after Dr. Burnett Hillman Streeter, Provost of Queen's College, Oxford, and his wife left for Switzerland, they were killed when an airplane on the Berne-Basle route crashed in the Jura mountains in a fog on September 10th.

Provost Streeter was very much interested in the Oxford Group Movement. He was well known as the author of *The Primitive Church*, a book which aroused much controversy.

NEW YORK—A memorial service for Dr. and Mrs. Streeter was held in Calvary Church, New York City, on September 19th. The address was made by the Rev. Samuel M. Shoemaker, rector of the church.

Radio Seen as Aid in Spreading Religion

Motion Picture, Press, and Radio Represented at NCJC Institute at Williamstown, Mass.

WILLIAMSTOWN, MASS. (NCJC)—With the motion pictures unwilling to assume the rôle of educators and with the press urged to assume a pose of impartial fact presentation only, the members of the Institute of Human Relations found in the radio a medium of public expression only too eager to assume the mantle of the educator, to give its just due to religion, and otherwise to assume all its social obligations.

This was made known at the concluding day's sessions of the five-day institute sponsored by the National Conference of Jews and Christians in addresses by Franklin Dunham and Sterling Fisher, educational directors respectively of the National Broadcasting Company and the Columbia Broadcasting System.

Both speakers detailed the educational programs of their respective radio chains and gloried in the religious programs which they each presented. Theirs was an attitude not displayed by the representatives of either the motion picture industry or the press who addressed the conference.

Both speakers subscribed to a view expressed by Mr. Dunham when he said:

"Radio reflects the life of the nation. In the final analysis it can be no better than our best aspirations and no worse than our basest instincts. That it has stressed our best aspirations and suppressed our basest instincts is recognized by all who regularly listen to the radio. This is the glory of radio today. And the public response to its offerings, particularly in the enrichment of the spiritual and intellectual life of the nation, is a fair guarantee that this glory will not diminish."

The speakers stressed the fact that the radio chains in their sustaining programs have tended to elevate American taste and to give wider dissemination to knowledge in varying fields. Religious programs, they stated, have brought responses of several hundred thousand letters a year.

Fr. James M. Gillis, editor of the *Catholic World*, on the other hand, called radio a valuable but imperfect adjunct to religion. He stated that radio has cooperated with religion and that it has widened the scope of the preacher to undreamed of vistas, but he nevertheless complained that radio transmits always imperfectly and sometimes not at all the personality of the preacher. He said that it lessens the effect of the sermon by half and that preaching is losing power because of the microphone.

He also complained that radio's desire to be impartial, to hurt no one's feelings, and its shying away from controversial subjects have caused the radio sermon to lapse into the field of "innocuous banality." "I doubt," he said, "that a vital, authoritative, uncompromising presentation of the Gospel truth is possible on any one of the great radio chains under present conditions."

Three Leaders of Church to Address Mass Meeting

CINCINNATI—Speakers at the Forward Movement mass meeting at General Convention in Cincinnati will be Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, the Rev. Dr. Karl M. Block of St. Louis, and Francis C. M. Wei, president of Central China College. Bishop Perry of Rhode Island will preside at the meeting, in Taft auditorium at 8:30 P.M., October 14th.

President Endorses Plans for Observance of Loyalty Days on October 2d and 3d

NEW YORK—President Roosevelt has given his endorsement to the plans of the National Committee for Religion and Welfare Recovery for the nationwide observance of Loyalty Days, October 2d and 3d, when citizens of all faiths are being urged to attend their own houses of worship in a manifestation of religious tolerance, fraternity, and loyalty to established faiths.

"Our nation was founded by God-fearing men and women, and religious faith and devotion have characterized our people throughout all the years," reads the President's message. "Today, when we are facing so many national and international problems, we must not fail to look for guidance and wisdom to the All Highest who has directed our steps in the past. All our material advancement will be in vain unless it is accompanied by an understanding and appreciation of the things of the spirit. In this search to know the divine will our institutions of religion have led the way, and we shall not rely in vain upon their leadership in the days ahead."

"I therefore gladly once more recommend to the people of the United States the observance of Loyalty Days on October 2d and 3d, and I urge them to repair on those days to their houses of worship. Thus we shall rebuild the spiritual fires and strengthen the abiding foundations of our nation."

Governors of a score of states and mayors of many cities have already issued proclamations, and others are planning to issue official pronouncements in due time previous to the date. Local church federations from New York to San Francisco and from Dallas to Duluth are cooperating with the committee, and many civic and fraternal organizations are supporting the movement.

Dr. Roger Fowler to Assume Duties at Liberian Mission

WEST PARK, N. Y.—Dr. Roger Fowler, a graduate of Yale, will succeed the Sister-doctor, Sister Joan, at the Holy Cross Liberian Mission. Sister Joan, who has been ill with fever since entering the work, has resigned.

Dr. Fowler has been studying medicine in New York, and before taking up his duties at the mission is taking a special course in London at the school of tropical medicine. He has offered his services to the mission for five years.

Announce Plans for Drama of Missions

Demand Made for 50,000 Tickets; Two Performances to be Given at Convention Hall September 26th

PHILADELPHIA—Demand has been made for 50,000 tickets for the Drama of Missions to be given here on September 26th under the auspices of the missionary research committee of the diocese of Pennsylvania. The convention hall, where it will be held, will accommodate 12,500 for each performance. Two performances will be held, the first at 3 P.M. and the second at 8 P.M.

Rehearsals which began in June were resumed the first week in September and every night several parts of the great cast of 1,200 participants practise simultaneously in several parochial buildings. The great chorus of 500 mixed voices, to be augmented at the performances by a boys' choir of 100 voices, is under the direction of Harold W. Gilbert.

At the afternoon performance a large section of the main floor of the convention hall will be reserved for the Sunday school children of the diocese. The clergy in attendance will participate in a great vested procession which is a part of the pageantry of the drama. Dress rehearsals were held on September 17th and 22d, and gave the participants their only opportunity to see all of the parts of the drama.

Much credit is given to the parish of the Holy Apostles for their generous use of the parish houses of the mother church and the Chapel of the Mediator with their spacious equipment. Accuracy of detail in costuming and staging assistance was supervised by the mission fields being portrayed, in some instances missionaries directly from the field being on hand at rehearsals to assist the director of the drama, Percy Jewett Burrell. A miniature reproduction of the great stage of the convention hall as it will be adapted to the needs of the drama has been constructed and exhibited by C. Hassler Capron, the lighting and technical director.

Tickets of admission to the drama are being distributed without cost to the parishes of the diocese and no admission charge will be made at the doors of the hall. A collection will be taken during the intermission.

Priest to Lecture on Religion at University of Tennessee

KNOXVILLE, TENN. (NCJC)—The Rev. Louis C. Melcher, rector of St. John's Church, is one of the 12 clergymen and laymen appointed to supplement the faculty of the University of Tennessee with special lectures on religious problems and studies. Eight denominations represented on the campus of the university are cooperating in conducting the Tennessee school of religion at the state university.

Students taking courses receive credit toward their university degrees, and the school charges no tuition.



SALES ROOM, CHURCH PUBLISHING SOCIETY, TOKYO

The Nippon Seikokwai (Holy Catholic Church in Japan) supports a very active organization for the publication and distribution of Church literature. The Rev. Dr. Charles H. Evans, secretary of the Church Publishing Society, and members of his staff are shown in the picture. Hirotake Shimada, chief Japanese assistant, is at the extreme right, and Mrs. Shimada is at the cashier's desk on the left.

Bishop Reifsnider Gives Up Trip to United States

Will Look After Refugees to Japan From War Area; Warm Clothing Needed

TOKYO—Bishop Reifsnider of North Tokyo has decided not to come to General Convention, because of the need for a Bishop to remain in Japan to look after American refugees. He made the following statement:

"I feel some American Bishop should remain in Japan to look after our friends from China and hence as Bishop Nichols is already in America and as I feel it absolutely imperative that Bishop Binsted should report on his magnificent stewardship at St. Luke's to General Convention and to the National Council, and the American Laymen's Council for St. Luke's Hospital, on the building for the west wing, I believe that I should give up my trip to General Convention and stay on the job."

Missionaries who were summering in Japan when the war broke out left China with summer clothing only, and the same will probably be true of missionaries evacuated from Tsingtao, China. Gifts of money for the purchase of warm winter clothing will be appreciated, and will avoid the high customs duties which would be charged upon gifts of clothing, Bishop Reifsnider observed.

Clergy to Study Forward Movement

HARTFORD, CONN.—Forward Movement will have a large place in the fall conference of the Connecticut clergy. Members of the diocesan committee on the Forward Movement will present phases of the Movement in relation to the diocesan and parish programs.

Chicago Diocesan Attacks Gambling and Taverns in Interview With Reporters

CHICAGO—An attack upon organized gambling and the tavern—substitute for the old-time saloon—was made by Bishop Stewart in an interview with reporters upon his return to Chicago from abroad.

"The saloon was not to come back," said the Bishop. "It is back and worse than before, under a new name—tavern—a place where not only liquor is sold but drinkers are entertained and meals and lodging made available. The tavern is defiant of law and order. A survey recently of 3,028 taverns showed 2,722 openly violating laws.

"It is illegal to sell liquor to minors. This survey showed 939 doing so. Gambling is illegal. There were 1,069 taverns visited where gambling devices were in operation. Prostitutes may not assemble in taverns. One hundred and thirteen taverns were visited where women were heard to solicit men to engage in prostitution. The gist of all this is that nine out of ten taverns violate one law or another.

"What is the answer to this problem? The police? There are only 6,377 policemen to police 9,012 retail liquor establishments in Chicago. More legislation? Evidently we can't enforce what we have.

"The roots of the remedy are to be found where the roots of the problem develop, namely, the attitude of the community itself. Let the city restrict the number of licenses issued by raising license fees. Let the city strictly enforce the laws. Release indignant public opinion. Decrease the number of licensed taverns. Increase supervision of them."

Organist Accepts Utah Post

NEW YORK—R. Elliott Brock, son of the Rev. Raymond E. Brock of New York City, has accepted the post of organist and choirmaster of St. Mary's Church, Provo, Utah.

Two More Chinese Workers in Japan

Newly Appointed Teachers Arrive at Yokohama; Join Other Members of Mission Staff at Karuizawa

TOKYO—With the arrival of the S. S. *President Grant* of the Dollar line from Seattle on August 27th at Yokohama, two more members of the China mission staff debarked and joined the increasing group of Chinese missionaries finding refuge in Japan pending the cessation of hostilities in China.

Robert Ames, a newly appointed teacher of English for St. John's University, Shanghai, and Miss Elizabeth Stusser, newly appointed mathematics and science teacher, were met by Bishop Reifsnider of North Tokyo and Prof. John Ely. They will reside at Karuizawa pending further orders from either Church Missions House or Shanghai.

On August 21st the S. S. *Empress of Canada* arrived at Yokohama and was met by Prof. Karl Branstad of St. Paul's University. On this ship came Prof. and Mrs. John A. Ely of St. John's University, Beverley D. Causey, a newly appointed teacher of history for St. John's, Miss E. M. Ashcroft, returning to China after a vacation in America, and Miss Jean Hamilton, a newly appointed nurse for Kuling School. They also are stopping, pending further orders, at Karuizawa.

Other members of the China mission staff and families now in Japan are the Rev. and Mrs. Edward Dyers, now at Niji hotel, Karatsu; Dr. and Mrs. M. H. Throop and child; Mr. and Mrs. P. B. Sullivan, Mr. Sullivan's mother, and three children; Prof. J. M. Wilson and three children; Mrs. F. O'Hara and three children, all living for the present at Lake Nojiri.

Bishop Finlay Baptizes Colored Workers at Kanuga Season Close

HENDERSONVILLE, N. C.—At the close of the third annual retreat for priests at Kanuga, held from September 7th to 10th as the final event of the Kanuga season, three Colored men were baptized and seven confirmed by Bishop Finlay of Upper South Carolina. These men had worked in the kitchen and on the grounds at the Kanuga conferences.

The Rev. Francis G. Parker, OHC, in charge of St. Andrew's school, St. Andrew's, Tenn., conducted the retreat. Bishop Gribbon of Western North Carolina also took part.

UTO Worker Begins Oregon Duties

PORTLAND, ORE.—Miss Mary Louise Hohn, United Thank Offering worker assigned to the diocese of Oregon, has begun her work as diocesan secretary for college student work. For the first few months she will confine her activities to the students at the University of Oregon at Eugene.

North India Groups Discuss Union Plans

Round Table Conference Arrives
at Agreed Basis for Discussion of
Steps Toward Unity

LUCKNOW, INDIA (NCJC)—A group of resolutions designed to form an agreed basis of negotiations for closer Church unity was drawn up at the Third Round Table Conference on Christian Reunion in North India, held here recently, with (Methodist) Bishop J. W. Robinson in the chair. With certain exceptions made by the Society of Friends, the resolutions were accepted in full by the conferring bodies, which were the Anglican Church of India, Burma, and Ceylon, the principal Methodist Churches, and the United Church of Northern India.

The resolutions on doctrine include statements that the uniting Churches in North India "hold the faith which the Church has ever held in Jesus Christ, Redeemer of the world, in whom men are saved by grace through faith, and worship one God, Father, Son, and Holy Spirit, in accordance with Christ's revelation; they accept the Old and New Testament as containing all things necessary to salvation, and as the ultimate standard of faith." It is stated also that the uniting Churches acknowledge the witness of the Apostles' and Nicene Creed, and believe that the sacraments of Baptism and Holy Communion are means of grace, and the means of reception into the family of God.

It was agreed that while forms of service now in use might be continued in the United Church, new forms of service adapted to the needs and experience of the country may be developed by the United Church, although it was held desirable that some measure of agreement be secured on the important elements to be included in the service of Holy Communion, as suggested in the South India Scheme.

THE MINISTRY

Turning to consideration of the ministry, the uniting Churches declare that the "Church is a royal priesthood, and all its members have direct access to God; the ministry is a representative ministry descended from Christ and His Apostles, and under the direction of the Holy Spirit continues to derive its authority from Christ through the Church."

"The Churches desiring to unite," the declaration adds, "mutually acknowledge each other's ministries as ministries of the Word and Sacraments within their several communions, and that they have been in God's providence manifestly used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints; and they further agree that the union shall ultimately result in one Church with one ministry, which shall be an episcopally ordained ministry."

"The uniting Churches," it is stated, "accept a constitutional episcopate together with the presbyteral and congregational elements in Church order, as necessary parts of the basis of union, though this acceptance is

Living Church Editor Will Broadcast on October 14th

MILWAUKEE—On Thursday, October 14th, at 1:15 P.M., Eastern Standard time, a General Convention broadcast in the Hymns of All Churches program will go on the air over 47 stations of the Columbia network. A feature of the program will be an address by Clifford P. Morehouse, editor of THE LIVING CHURCH.

This address, which will be made direct from Cincinnati, is to be wired in to the Chicago studios from station WKRC. General Mills, Inc., is sponsoring the program, which will consist of solo singing by Joe Emerson, and a choir of eight voices, with organ and violin.

not to be taken as committing them to the acceptance of any particular interpretation of episcopacy."

CONDITIONS OUTLINED

The basis of negotiations provides that the uniting Churches declare their intention of maintaining full communion and fellowship with each of the various communions to which they belong, and provision is made for an *ad interim* period of adjustment, during which the Churches may, if they wish, continue their separate jurisdictions, with these conditions:

"(1) All the uniting Churches shall be represented in the synod which shall provide the general legislation for the united Church as a whole; (2) all new bishops shall be ordained or consecrated according to the rule of the united Church."

In matters of the polity of the United Church the conference recommended that pastorate meetings should be held once a year. At these meetings the pastor would preside, and all the congregation would be invited to deliberate on pastoral problems. Representatives to the pastorate committee would be named at these meetings, to consider with the pastor general spiritual and financial problems for the welfare of the Church.

Pastorate committees would elect representatives to the next higher court, the councils for groups of pastorates, which would consider the general welfare of churches in their area. There would be representatives from these councils elected to the next court, the diocesan council, presided over by the bishop, and comprising ministerial and lay delegates.

"INVITATION TO UNION"

An invitation to union was extended in the conference's final resolution, to the various Churches in North India and they were asked to appoint six representatives from each Church to attend a joint conference at a date to be afterward determined.

The conference proposed that a continuation committee be formed by nomination of the Churches represented, to further the cause of union by prayer, retreats, spreading information, and otherwise preparing the way for successful negotiations.

Priests' Institute is Held at Kent, Conn.

School of Liturgical Prayer is
Attended by 28; Sessions Meet
From September 6th to 10th

KENT, CONN.—The priests' institute of Kent school was again held this year in the form of a school of liturgical prayer for priests. The session was from September 6th until the 10th, with 28 men present.

The method found useful last year in making the institute a school of real prayer was followed this year with equal, if not greater, success. Lectures were given merely as an introduction to the prayer life of the school. The center of the institute was not in the classroom but in the common or corporate worship in the chapel.

Each day began with Morning Prayer and a solemn Eucharist at which all the clergy received Holy Communion. Mornings were given to lecture courses, afternoons were free for conference or recreation, and a discussion group and meditation followed.

The first lecture was given by the Rev. W. P. McCune of St. Ignatius' Church, New York City, on the Canon of the Mass. He compared the various Anglican consecration prayers with the pre-Reformation Mass canons of the West and the Anaphora of Orthodox Liturgies. The second course, entitled Preaching the Liturgy, was given by the Rev. William D. F. Hughes, of the Cathedral of St. John the Divine. He sketched the proper character of the Mass sermon as the third lesson at the Eucharist. He also suggested methods and materials for preaching the Church year as the Church's chosen way of instructing her children in Christian belief and living.

The Rev. Edwin S. Ford of Sparta, N. J., lectured on Social Implications of the Liturgy, and traced the gradual decline of active participation on the part of the people in Eucharistic worship from the early centuries onward, and the parallel decay in Christian social activities. He suggested ways for building Christian activity as a fruit of present-day Eucharistic worship, especially in helping the Church to do her duty in economic and social problems.

The method of this school gives the clergy an opportunity to gather as a band of worshipping priests. The worship is directed by competent instructors who assist the school to explore the Christian tradition of prayer and worship as the source of all Christian action and thinking.

Begins Duties as Organist

NEW YORK—Ernest White, well-known in organ circles, has recently begun his duties as organist at the Church of St. Mary the Virgin. He will be associated with Raymond Nold, who has for many years been musical director of St. Mary's.

Mr. White is to give a series of organ recitals at the church on the four Monday evenings in October.

12 at Theological Student Conference

Candidates From Six Seminaries Attend First Summer Conference Sponsored by OHC

WEST PARK, N. Y.—The first conference for theological students, held in the early part of September and sponsored by the Order of the Holy Cross, brought together 12 candidates from as many dioceses of the Church. These men represent six seminaries. The program provided a fellowship of study, lecture, and prayer under the direction of Fr. Tiedemann, OHC.

Fr. Chalmers presented a concrete study of the office of a priest based upon union with Christ and man in terms of friendship. This led to a discussion of the art of prayer. A priest's life in the mission field was described by Fr. Baldwin. Lectures by the director described methods of conducting missions, with special emphasis upon work with children. Instruction as to the purpose and method of making a retreat was given by Canon Bernard Iddings Bell, and the conference joined the annual retreat for priests under his direction.

During the 17-day stay at Holy Cross the seminarians were responsible for their own corporate worship which consisted of daily Eucharist, Morning and Evening Prayer, and Compline. This was augmented by instruction and assistance in making meditations and in planning private prayer. Such a definitely spiritual preparation for candidates is believed to correlate well with theological study provided in the seminaries and the practical clinical experience which is now available through special summer schools of applied religion.

The quality of leadership and sense of fellowship experienced at this first conference guarantee its worth to the Church, it is believed. Training in spiritual exercise, making prayer the expression of a unified and God-directed life, provides a momentum which is bound to go out from the conference into the Church at large.

Advocate Parent Study Groups in Chicago Church School Work

EVANSTON, ILL.—The lack of parent study groups was termed one of the chief shortcomings of church school work in the diocese of Chicago by the Rev. F. E. Bernard, rector of All Saints' Church, Chicago, reporting on results of a diocese-wide survey to the 10th annual church school workers' conference at St. Mark's Church, Evanston. More than 200 clergy and laity, representing 51 church schools of the diocese, attended the two-day session.

The survey was based on returns of a questionnaire sent out by the National Department of Religious Education. Bishop Stewart of Chicago, the Rev. Dr. Harold L. Bowen, rector of St. Mark's Church, and Dr. Blanche Carrier of Northwestern University addressed the group.

Dr. Hart is Choice of Central New York

Continued from page 377

written request was received from Bishop Cross of Spokane that his name be withdrawn from consideration.

The first ballot, with 45 clerical and 31 lay votes necessary for choice, gave the Rev. Harold E. Sawyer, rector of Grace Church, Utica, a clerical majority (as at the May session) of 45 clerical and 19 lay votes, the Rev. Dr. Oliver J. Hart, rector of St. John's Church, Washington, D. C., 19 clerical and 28 lay votes, the remaining votes being scattered among 11 other nominees.

On the subsequent ballots the possible choice between the Rev. Mr. Sawyer and Dr. Hart was evident, as follows:

BALLOT	CLERICAL	LAY
(2) Rev. Mr. Sawyer	48	20 1/3
Dr. Hart	30	39 1/3
(3) Rev. Mr. Sawyer	47	20 2/3
Dr. Hart	35	42 1/3
(4) Rev. Mr. Sawyer	44	15 2/3
Dr. Hart	38	47 1/3

The fifth ballot, giving a concurrent majority in favor of Dr. Hart, with 47 clerical and 49 lay votes, as against 32 clerical and 14 lay votes for the Rev. Mr. Sawyer, was made unanimous on motion of the Rev. Mr. Sawyer and Dr. Hart was declared elected.

As a committee on notification of the Bishop-elect the convention approved appointment of the Rev. Dr. Wilson E. Tanner, the Rev. Harold E. Sawyer, the Rev. Norton T. Houser, Frederick M. Boyer, chancellor of the diocese, and Prof. Henry N. Ogden.

Dr. Hart was one of five clergymen from outside the diocese whose names were selected for special consideration by a committee of the convention appointed "to consider and report on qualifications of nominees for Bishop Coadjutor."

The action of the committee in selecting the five names for special consideration was criticized by several members of the diocese, as exceeding its charter. The committee stressed that the five names chosen from outside the diocese had no reference to the qualifications of Central New York nominees, of whom the report stated, "Members of the convention can undoubt-

edly give them just as accurate and careful appraisal as can the members of this committee."

SUMMARY OF QUALIFICATIONS

The committee's summary of Dr. Hart's qualifications read as follows:

"The Rev. Oliver J. Hart, D.D., aged 45 and married, is a graduate of Hobart College and General and Union Theological Seminaries. After distinguished service in the U. S. Army in the World War, he became rector of St. Paul's Church, Chattanooga, Tenn. He was a deputy to the General Convention in 1925, 1928, and 1931. Since 1934 he has been rector of St. John's Church, Washington, D. C. He is a man of exceptional ability and experience. Last May he was elected Bishop Coadjutor of Tennessee but declined the election."

Dr. Hart, elected a deputy also to the 1937 General Convention, is a member of the standing committee and president of the clericus of Washington. He is a member of the Forward Movement Commission.

A Reminder

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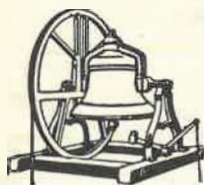
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Fuller Powers Sought for Presiding Bishop

Continued from page 377

that the title, Primate and Metropolitan, be added to his name in official documents.

The Committee pointed out that it would be impossible at this General Convention to provide a permanent see for the Presiding Bishop, but suggested that consideration be given to the proposal, with special reference to the suitability of the diocese of Washington, in the following words:

"Until some diocese has, through its Bishop and convention, plainly stated its willingness to enter into such a concordat, or make such a cession of territory [as to provide a permanent small jurisdiction whose head is elected by General Convention], it is hardly competent for this Committee to discuss details of such a plan.

"It might not be beyond the Committee's province, however, to say that of all the suggestions that have been made regarding such a see for the Presiding Bishop, that which proposes seeking a concordat with the diocese of Washington seems to be not only the best, but also that which, in the end, will carry most weight, not only in this country, but in other lands."

WASHINGTON SUPPORTS PLAN

It will be remembered, though not mentioned in the Committee's report, that the diocese of Washington at its convention last May authorized the Bishop to appoint a committee containing at least two trustees of the Cathedral Foundation (which is not legally related to the diocese, except through the Bishop) "to confer with any Committee or Commission that may be appointed by the General Convention in respect to the relationship between the diocese of Washington and the General Convention" [L. C., May 22d]. The convention indicated its sympathy with the proposal looking to the residence of the Presiding Bishop in Washington.

The report of the Joint Committee on the Presiding Bishopric urged that, if General Convention decides to adopt the plan for a permanent see, the Committee be discharged and a new Commission appointed to consider and report.

PROPOSALS ON NATIONAL COUNCIL

Concurring in the Joint Committee's recommendations, the Commission on the National Council advocated that the Council be directly under the supervision of the Presiding Bishop, and that he should be its president. The Commission also proposed that the internal organization of the Council be left to the discretion of that body, stating:

"The Commission believes that the National Council is a more competent body to determine its own internal arrangements than is such a large group as General Convention, which is not cognizant of details involved in the work of the National Council."

In an attempt to bring about greater "democratization" in the election of Council members, the Commission suggested that the Committee on Nominations for Members of the National Council submit twice the number of names to be elected

More Denials of Requests for Marriage This Year, Says North Texas Pastoral

AMARILLO, TEX.—In a pastoral letter to the clergy of North Texas, on Marriage, Divorce, and Annulment, Bishop Seaman declared that during the past summer more requests than usual for the marriage ceremony had to be denied—possibly because the Church and secular press have been discussing a proposed liberalization of Church marriage regulations.

The substance of Canon 41 was given in the letter, together with the legal requirements that must be met for the lawful solemnization of matrimony. The Bishop said that in his entire episcopate he had not experienced a single case in which all the requirements for remarriage after divorce had been met. He continued:

"Dealing with men and women who have at any time failed to meet those requirements and have had their marriage legalized by other ministers or by lay agents of the State, is quite another matter; and herein some of our best members have found in conference with their local pastors or their Bishop, as their chief pastor, the wisdom and love and mercy and tenderness of Christ and of His Church."

in each order, and that the balloting proceed by Houses, with the House of Bishops electing by plurality the bishops, and the House of Deputies electing by plurality the priests and laymen, each subject to the confirmation of the other House.

The Commission's only definite recommendation concerning the internal structure of the Council was that the Field Department be strengthened by the provision of an adequate salary for the head of that Department. The report urged that education in missionary knowledge be pressed, saying, "We believe that the Church will respond when the need and urgency of our missionary work is imparted to our people."

Missionary District of Utah Holds Three-Day Conference

SALT LAKE CITY, UTAH—Fifty young people attended the annual conference of the missionary district of Utah at Mueller Park, nine miles north of Salt Lake City, September 4th, 5th, and 6th. Others took part in the day sessions, bringing the total registration up to 79. Churches participating included St. Mark's Cathedral, St. Paul's Church, and St. Peter's Mission, Salt Lake City, and the Church of the Good Shepherd, Ogden.

Speakers during the three-day sessions were Bishop Moulton of Utah, Miss Kathryn Halsey, executive secretary of the local YWCA; the Rev. Charles B. Ackley, rector of St. Mary's, Manhattanville, New York City; the Rev. B. A. Williams of Ogden; the Very Rev. Franklin L. Gibson, Dean of St. Mark's Cathedral; the Rev. Alwyn E. Butcher, rector of St. Paul's; Ven. William F. Bulkley, Archdeacon of Utah; and the Rev. B. A. Williams of Ogden. The Rev. A. Leonard Wood was in charge of the conference as resident chaplain.

Bishop Requests Use of Holy Land Prayer

Bishop in Jerusalem Recommends Prayer for Guidance and Vision to Entire Christian Church

NEW YORK—Proposals made by the Royal Commission for settling the Palestine controversy have formed the foundation for a prayer, which the Rt. Rev. George Francis Graham-Brown, Bishop in Jerusalem, recommends to the entire Christian Church.

The prayer emphasizes the importance of Jerusalem as the religious metropolis of the world, and asks the guidance of God for the League of Nations, the Arab and Jewish leaders, and the British government, who are concerned with making decisions. The text of the prayer is as follows:

"Let us thank God:

"That the solution for every problem has been provided by Him, and that He will reveal His will to those who earnestly seek Him.

"That we know it is His will that all men should be saved. That it is His will that justice, peace, and brotherly love should prevail in all places throughout the earth.

"For His purpose of love for, and choice of the Holy Land in the redemption brought by Jesus Christ.

"For the power of the Holy Spirit daily to increase in His obedient servants His manifold gifts of grace.

"For honest, beneficial, and idealistic work offered and carried through on behalf of the peoples of Palestine by the British Administration and those associated with it.

"Let us confess our sin to God:

"In failing to use fully and rightly our opportunity to witness to the power of the Gospel in the Holy Land.

"In not providing the men and women and means needed to carry out this ministry of reconciliation.

"In not proclaiming more effectively that the only true approach to the establishment of fellowship and friendship in the Holy Land can be found through the Christian way of living. And let us ask that God may be merciful to those who have been baptized into the name of Jesus Christ and form with Him the Mystical Body of the Church of which He is the Head and we are the members; and that He will make us willing to be forgiven for our shortcomings and failures, and in His forgiveness overrule for good these our sins.

"Let us pray to God:

"That His will may be made plain and His purpose fulfilled—the one thing that matters.

"For all concerned with making decisions (the League of Nations, the Arab and the Jewish leaders, the British government), that they may be given the desire to find the will of God, a right judgment, and courage and patience to put spiritual ideals above political and national considerations; so that nothing will be done that entails acts of inhumanity and injustice, which will create a permanent sore and be a perpetual source of discord.

"For all who by the fact of their residence in the Holy Land are stewards for the religious ideals and inspiration which are its permanent contribution to the world, that they may turn again unto God and seek in

American Public Spending More on Luxuries, Giving Less to Churches, Report

NEW YORK (NCJC)—In spite of an increase of more than 61% in our national income for 1936, over that of 1932, the American public actually gave 30% less to churches, and increased its expenditures on personal items from 25% to 31%, according to a chart prepared by the National Committee for Religion and Welfare Recovery.

The chart shows that the American public gave 30% less to churches, 29% less to general benevolences, 24% less to community chests, and 18% less to colleges in 1936 than was given from the smaller incomes of 1932. On the other hand, expenditures for jewelry, theaters, cigarettes, automobiles, army and navy, whiskey, radio, and beer increased from 25% to 31%.

His strength to fulfil in peace His purposes as made known to them.

"For the various branches of Christ's Church in the Holy Land (which have kept the faith through long centuries) that they may not be overwhelmed by any difficulties, but that the Church may grow toward unity and shine with a brighter light, and in the fellowship of the Gospel bear a true witness to the redeeming love and life of Jesus Christ.

"Let us pray for a vision of God's purpose for Jerusalem:

"Let us remember that God is working His purpose out, and fresh opportunities will be opening up for witness to the love of Jesus Christ.

"Jerusalem—the city sacred to Jew, Christian, and Moslem, where they can create an atmosphere of friendship, fellowship, and peace, and find in it the realization of their highest spiritual aspirations.

"Jerusalem—a city set apart, its security guaranteed by all nations, a place where every creed and race may worship God.

"Jerusalem—the metropolis of mankind; an international religious sanctuary, where no narrow boundaries shut off man from man.

"Jerusalem—the place where it was said 'My house shall be called a house of prayer for all peoples.'

"Let us pray for the fulfilment of this great spiritual ideal."

Bishop Heard, Negro Methodist, Dies in Philadelphia Hospital

PHILADELPHIA—Bishop William H. Heard of the African Methodist Episcopal Church died September 12th in the Hahnemann hospital at the age of 87 years. He had returned to this country on August 23d after attending the World Faith and Order Conference in Edinburgh, Scotland.

While attending the Edinburgh Conference, Bishop Heard experienced difficulty in obtaining hotel accommodations. Dr. Temple, Archbishop of York, offered him the hospitality of his home.

Born in Elbernon, Ga., Bishop Heard was ordained a minister 67 years ago. At the time of his death he was Bishop of the first episcopal district of the African Methodist Episcopal Church, a district which includes New York, New England, New Jersey, Pennsylvania, and Delaware.

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ALFRED W. S. GARDEN, PRIEST

PITTSBURGH—The Rev. Dr. Alfred W. S. Garden, for the past 15 years rector of Emmanuel Church, and a member of the standing committee, died suddenly September 14th in Digby hospital, Digby, Nova Scotia. Funeral services were held on the 17th in Holy Trinity Church, Digby, with interment in the family plot in the churchyard. Dr. Garden had planned on returning from his vacation earlier, but illness prevented and he was rushed to the hospital, where he died.

Dr. Garden was born in Fredericton, New Brunswick, Canada, the son of James R. and Eliza Savary Garden. He was educated at the University of New Brunswick and Wycliff College, Toronto. Ordained deacon in 1893, he was advanced to the priesthood in 1894 by the Bishop of Niagara. His marriage to Maude E. Woodhouse took place in 1904.

SERVED IN ONTARIO

The early part of Dr. Garden's ministry was spent at churches in Nanticoke, Ont., from 1893 to 1896; Goliad, Tex., 1896 to 1898; and Cuero, Tex., from 1898 to 1903. He served on the endowment committee for the diocese of West Texas in 1903 and 1904, as rector of the West Texas military academy during the years 1905 to 1908; as principal of the Garden military academy from 1908 to 1914; at Seguin, Tex., from 1910 to 1916; as Archdeacon of West Texas from 1904 until 1918. He also served as provincial secretary of the Southwest province from 1918 to 1921; as executive secretary of the diocese of Erie in 1921 and 1922, and as chairman of the general missions committee of the diocese of Pittsburgh in 1924. During his rectorship at Emmanuel Church he was active in social service work.

Dr. Garden is survived by his widow and two children, William Garden and Mrs. Demass Barnes, of Pittsburgh.

KENSEY J. HAMMOND, PRIEST

RICHMOND, VA.—The Rev. Dr. Kensey Johns Hammond, 79, a retired priest of the diocese of Virginia, died suddenly at his home in Baltimore on August 2d.

Dr. Hammond was born in Baltimore on June 26, 1858, the son of Charles H. and Julia Johns Hammond. He was graduated from Hampden Sydney College, receiving the degree of Bachelor of Arts in 1878, and the degree of Master of Arts in 1888, and attended Johns Hopkins University from 1878 to 1879. He was awarded the degree of Bachelor of Divinity by the Virginia Theological Seminary in 1882, and the degree of Doctor of Divinity in 1917. Ordained deacon in 1882, he was advanced to the priesthood in 1883 by Bishop Pinckney. His marriage to Carrie

Machen, Fairfax county, Va., took place in 1896.

Dr. Hammond served as assistant at the Church of the Ascension, Baltimore, from 1882 to 1883; as missionary in Western Virginia from 1883 to 1885; as rector of Trinity Church, Moundsville, as priest in charge of St. Anne's Church, New Martinsville, all in West Virginia, during the years 1885 to 1888; and as rector of Immanuel Church, Wilmington, Del., from 1888 to 1913. From that date until his retirement from active work in 1936 he was rector of St. Mark's Church, Culpeper.

He served as an examining chaplain of the dioceses of West Virginia, Delaware, and Virginia from 1885 to 1929; as president of the standing committee of the diocese of Delaware from 1903 to 1913; as a deputy to General Convention in 1892, 1895, 1898, 1901, 1907, and 1910. A member of the American Church Sunday School Commission for many years, he was a frequent contributor to the *American Church Sunday School Magazine*.

Surviving Dr. Hammond are his widow and one son, Dr. Lewis Machen Hammond of the University of Virginia.

Funeral services were conducted at Memorial Church, Baltimore, by the Rev. Dr. B. B. Lovett, rector of the church, the Rev. Edward Bethea, rector of St. Mark's Church, Culpeper, and the Rev. Thomas W. Hooper, pastor of the Presbyterian church in Culpeper.

LEWIS NICHOLS, PRIEST

NEW YORK—The Rev. Lewis Nichols, curate of Trinity Church in Trinity parish, died of a heart ailment on September 17th at Trinity clergy house, Brooklyn, in his 69th year. Funeral services were held in Trinity Church on September 20th, the rector of the parish, the Rev. Dr. Frederic S. Fleming, officiating, assisted by the Rev. Dr. Howard Chandler Robbins. Interment was in Trinity cemetery.

Lewis Nichols was born in Mitchell, Ont., in 1869, the son of Robert Nichols and Mary Hancock Nichols. He was graduated from the University of Toronto in 1891; and from the Episcopal Theological School, Cambridge, Mass., in 1895. He was ordained deacon in 1895 by Bishop Lawrence of Massachusetts, and in 1896 was advanced to the priesthood by Bishop Rulison. From 1895 to 1934, Fr. Nichols was rector of St. Paul's Church, Lock Haven, Pa., diocese of Harrisburg. He was Archdeacon of Williamsport from 1911 to 1916. Fr. Nichols was deputy to the General Convention four times: in 1907, 1913, 1928, and 1931. He held a number of important offices in the diocese of Harrisburg during his long connection with that diocese. In 1934 he came to Trinity Church as curate, and in the short time spent there before his sudden death became well known and much loved throughout the parish.

Fr. Nichols married Miss Fannie Lowther of Toronto, Ont., in 1896. Mrs. Nichols died several years ago. Surviving are one son, Lewis Lowther Nichols, drama editor of the *New York Times*; a grandson, Lewis Nichols 2d; and a brother, Robert Cleveland Nichols of Mitchell, Ont.

MRS. MARTHA MANROSS

UTICA, N. Y.—After more than 60 years of continuous activity in Church work, mostly among the Indians, Mrs. Martha Manross, who recently resigned as Church social service worker at the Onondaga reservation near Syracuse, died on September 18th.

Born in 1862, the daughter of the Rev. Dr. William DeLancy Wilson, professor at Hobart College, Martha Wilson began her Church work as organist and Sunday school worker at the age of 12 years.

From 1895 to 1897 she was on the staff at St. Augustine's Negro school, Raleigh, N. C., returning to New York to marry the Rev. William D. Manross, formerly an instructor at St. John's school, Manlius, and their honeymoon trip was to their new work on the Onondaga reservation.

In 1902 the Rev. Mr. Manross became superintendent of St. Mary's Indian school at Rosebud, S. D., among the Sioux Indians, but ill health forced his return to New York where, following a brief period in parish work, he resumed work on the reservation and died in 1912, leaving Mrs. Manross with two small sons.

In 1920, at the request of Bishop Fiske, Mrs. Manross became social worker at the reservation, where she was instrumental in bringing scores of Indians into the Church.

At the state fair in Syracuse on Sep-

tember 10th Mrs. Manross was guest of honor at the Indian village when Indians of the Catteraugus and Onondaga reservations, under direction of the president of the Onondaga nation, performed a ceremonial dance before her. This honor is conferred annually by the Indians of the seven New York reservations upon the individual judged to have been of special service to their people.

JOSHUA W. PICKARD

DETROIT—Joshua W. Pickard, warden of St. George's mission, died on August 26th. Mr. Pickard was 61 years old, and had been connected with St. George's Church from boyhood. At one time he was superintendent of the church school. He was a delegate to many diocesan conventions.

He is survived by three sisters, Martha Jameson, Beatrice and Edith Pickard, and a brother, Orlando.

Funeral services were conducted by the Rev. C. L. Attridge, in charge of St. George's.

WILLIAM M. RAMSEY

PORTLAND, ORE.—The Hon. William M. Ramsey died at McMinnville, Ore., on September 15th.

Judge Ramsey was a distinguished

member of the Oregon bar, a former judge of the Oregon supreme court, and organizer and first president of the Willamette University law school.

His interests and activity as a Churchman were notable. At one time he served as chancellor of the missionary district of Eastern Oregon, and he was for many years a member of the convention of the diocese of Oregon.

In spite of the fact that he was over 90 years of age Judge Ramsey was a regular attendant at the service of St. Barnabas' Church, McMinnville, and was present at the homecoming dinner of that mission only a week before his death.

Funeral services were held at St. Barnabas' on September 18th. Judge Ramsey was the father of the Very Rev. H. M. Ramsey, Dean of St. Stephen's Cathedral, Portland.

Consecrates N. C. Church

ROXBORO, N. C.—On September 5th, St. Mark's Church was consecrated by Bishop Penick of North Carolina. The church was built 12 years ago with the help of the American Church Building Fund, and the entire indebtedness was paid off this summer.

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Historical Society Plans Convention Dinner on 7th

NEW BRUNSWICK, N. Y.—The Church Historical society announces that its General Convention dinner for members and their friends will be held at the Hotel Gibson, Cincinnati, on October 7th, at 6:30 P.M.

Bishop Taitt of Pennsylvania, honorary vice-president of the society, will preside as toastmaster. The Rev. G. MacLaren Brydon, historiographer of the diocese of Virginia, will speak on *The Greatest of the Virginia Bishops*; and the Rev. Walter Herbert Stowe, president of the society, will speak on the subject, *Is a Knowledge of American Church History Practical?* Clifford P. Morehouse, editor of *THE LIVING CHURCH*, has chosen as the subject of his speech, *The Church Press in Our History*. There will be an open discussion on promoting parochial and diocesan historical study.

Presbyterians Report Gains

PHILADELPHIA (NCJC)—A gain in both memberships and contributions during the past year is reported by Presbyterian churches, according to annual statistics made public by the general assembly of the Presbyterian Church in the USA on September 4th. The communicant membership this year is 1,974,846, an increase of 14,277 during the year, while contributions increased by \$2,000,000, bringing the total to \$39,027,805.

In accordance with the strict rules on Church membership, the statistics relating to membership are based solely on the number of communicants in good standing.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 26-27. Convocation of Idaho.
- 28-29. Conference of Negro Church Workers.
- 29. Consecration of the Rev. Goodrich R. Fenner to be Coadjutor of Kansas.

CHURCH CALENDAR

SEPTEMBER

- 26. Eighteenth Sunday after Trinity.
- 29. St. Michael and All Angels. (Wednesday.)
- 30. (Thursday.)

CHURCH CALENDAR

OCTOBER

- 1. (Friday.)
- 3. Nineteenth Sunday after Trinity.
- 10. Twentieth Sunday after Trinity.
- 17. First Sunday after Trinity.
- 18. St. Luke. (Monday.)
- 24. Twenty-second Sunday after Trinity.
- 28. SS. Simon and Jude. (Thursday.)
- 31. Twenty-third Sunday after Trinity.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

- 4. All Saints', Peterborough, N. H.
- 5. Christ Church, Hudson, N. Y.
- 6. St. George's, Utica, N. Y.
- 7. Holy Innocents', Hoboken, N. J.
- 8. St. Paul's, Peoria, Ill.
- 9. All Saints', Orange, N. J.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BERENGUER, Rev. SALVADOR, formerly assistant at La Gloria; is rector of Santa Maris de Gracia, Céspedes, and in charge of the mission at Florida, Cuba. Address, Céspedes, Cuba.

BOWMAN, Rev. F. H. O., has gone on the staff of St. Luke's, Evanston, Ill. (C.), and will attend Northwestern University this winter. Address, 600 Haven St., Evanston, Ill.

BURKE, Rev. HARRY T., formerly assistant at All Saints' Mission, Bontoc, Philippines; is in charge of Trinity Mission, Zamboanga; chaplain to Moro Settlement School and Brent Hospital, with address at Box 234, Zamboanga, Philippine Islands.

CROWLEY, Rev. ARCHIE H., formerly assistant at Grace Church, Lawrence, Mass.; is rector of that church since August 1st. Address, 198 Garden St.

DALLINGER, Rev. JOHN R., formerly rector of Trinity Church, Canton, Mass.; is associate professor of Old Testament History at the University of the South, Sewanee, Tenn.

DIPLOCK, Rev. LLEWELLYN O., formerly in charge of St. Alban's Mission, South Portland, Maine; is resident canon of St. Luke's Cathedral, Portland. Address, 9 Broadway, Woodfords, Portland, Maine.

HARRIS, Rev. ODELL G., formerly at All Saints' Church, Warrenton, N. C.; has taken up his work as warden of the Bishop Payne Divinity School, Petersburg, Va.

HAWTREY, Rev. WILLIAM C. T., formerly in charge of the Church of St. John the Divine, Burlington, Wis. (Mil.); is in charge of St. Peter's Church, Fort Atkinson, Wis. (Mil.). Address, 339 Merchants Ave.

HILL, Rev. HERBERT H., formerly in charge of St. John's Chapel, Dunton, L. I.; is in charge of St. Peter's Church, Rosedale, L. I., N. Y. Address, 137-28 244th St.

HURST, Rev. EDWIN W., formerly in charge of St. Stephen's Church, Erwin, N. C.; is rector of the Church of the Messiah, Rockingham, and of All Saints' Church, Hamlet, N. C. Address, 417 Jefferson Ave., Hamlet, N. C.

JOHNSTON, Rev. HENRY, JR., formerly at St. Andrew's Church, Charlotte, and at St. Mark's, Mecklenburg County, N. C.; has gone to Tuscaloosa, Ala., for student work at the University there. Address, 5 Thomas Circle, Tuscaloosa, Ala.

KELLETT, Rev. ERNEST W., formerly vicar of St. Bartholomew's Church, Ely, Nev.; to be missionary at St. Luke's Church, Hot Springs, S. Dak., effective October 1st.

KENDRICK, Rev. RAYMOND H., formerly rector of St. Paul's Church, North Andover, Mass.; to be on staff of Christ Church Cathedral, Springfield, Mass. (W. Ma.), effective October 1st.

LUYA, Rev. SEGUNDO, formerly minister at Santa Maria, Céspedes; is minister at Los Arabos and Colon, Matanzas Province, Cuba. Address, Los Arabos, Cuba.

MONTGOMERY, Rev. HUGH E., formerly at Santa Barbara, Calif.; is rector of the Church of the Good Shepherd, Germantown, Philadelphia, Pa. Address, Alden Apts., Wissahickon Ave.

READ, Rev. RALPH D., formerly assistant at St. John's Church, Bridgeport, Conn.; has been appointed as chaplain of the Rectory School, Pomfret, Conn.

RIBBLE, Rev. ARTHUR LEBARON, formerly rector of Madison Parish, Loudoun Co., P. O. Hamilton, Va.; to be rector of St. Matthew's Parish, Hyattsville, Maryland (W.), effective October 1st. Address, 42 Wine Ave.

SNYDER, Rev. ROBERT S., formerly director of religious education at St. Paul's Church, Oakland, Calif.; to be rector of the Church of the Saviour, Hanford, Calif. (San J.). Address, 110 E. 10th St.

NEW ADDRESSES

CHAPMAN, Rev. EUGENE M., formerly 5 Bank St.; Box 433, Randolph, N. Y.

HART, Rev. Dr. OLIVER J., formerly 2203 Wyoming Ave.; 2219 California St., Apt. 23, Washington, D. C.

KIRKBY, Rev. DAVID N., formerly 128 Broad St.; 10 Park Ave., Bloomfield, N. J.

NEFF, Rev. EDGAR R., formerly 132 Sayre St.; 1305 S. Court St., Montgomery, Ala.

PINKHAM, Rev. V. E., formerly Faribault, Minn.; 715 East 3d St., Northfield, Minn.

SMITH, Rev. CLAUDIUS F., retired, formerly Middlesboro, Ky.; 2217 Grove Ave., Richmond, Va.

WATSON, Ven. WILLIAM, formerly 1259 Bolivar Pte.; Calle 5 de Mayo 424 Pte., Monterrey, N. L., Mexico.

DEPOSITION

JACKSON, WILLIAM DIXON, Presbyter, by the Bishop of Kansas, September 7, 1937. Deposed. Renunciation of the Ministry.

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ORDINATION

PRIEST

OREGON—The Rev. JUSTIN SARGENT EDWARDS was advanced to the priesthood by Bishop Dagwell of Oregon in the Church of the Good Shepherd, Portland, September 6th. The ordination was presented by the Rev. S. P. Robertson, and is in charge of Good Shepherd Church, with address at 111 N. Graham St., Portland, Ore. The Rev. R. A.C. Simmonds preached the sermon.

MARRIAGE

DRIVER—The Rev. William Aaron Driver, vicar at Trinity Church, Independence, Mo., and Miss Jeanne Studer of Nevada, Mo., were married on September 8th in All Saints' Church, Nevada. The ceremony was performed by Bishop Spencer of West Missouri, assisted by the rector.

NEW YORK—Continued

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