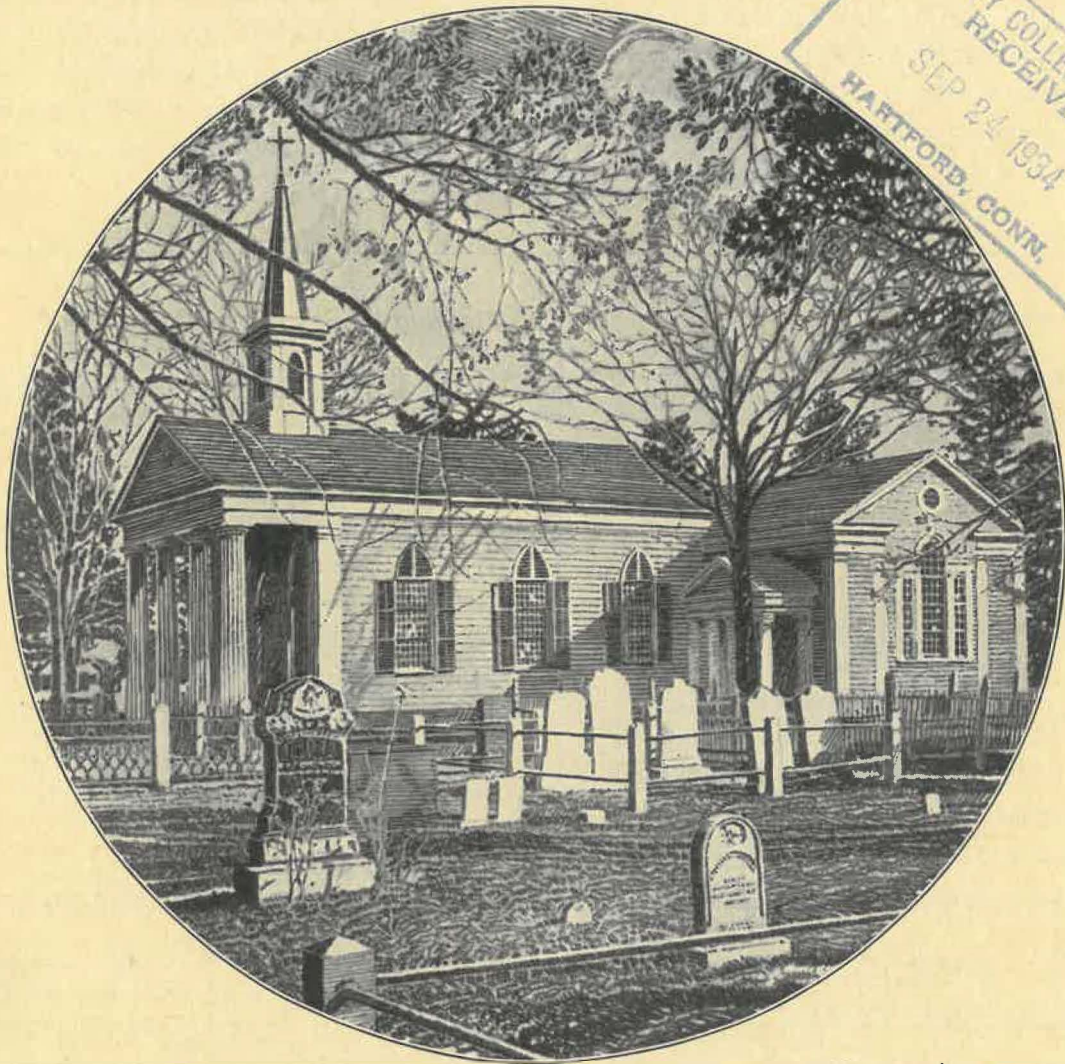


The Living Church



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(See page 328)

SOUND TEXT BOOKS PRODUCE SOUND RESULTS

Pre-School Department

A Lantern to Our Children

By MARGARET K. BIGLER

¶ This program provides a graded series of helps to parents of pre-school children. The Leader's Manual contains the instructions for the rector or the parochial director of pre-school work in the task of parent education. The four sets of leaflets, which cover the first four years of the child's life, are to be taken or sent to the parents each month from the date of birth until the child is four years old and ready for the kindergarten of the Church school. The leaflets give clear, compact, sensible suggestions on the physical as well as the spiritual upbringing of the child.

Primary Department

The Christian Living Series

By LALA C. and LEON C. PALMER

¶ *The Christian Living Series*, comprising two one-year courses, provides a new type of text for the youngest students of the Church school. The children delight in the colored pictures and in the stories. This series combines home study with class study, and the parent can follow closely the religious instruction of the child. The popularity of the first series, introduced in 1933, prompted the authors to write an alternative course, providing two one-year courses. Each course begins with the month of October.

Junior Department

The Pastoral Series

By ROBERT S. CHALMERS

¶ *The Pastoral Series* introduces the latest developments in religious education combining the sound Sulpician system with the American class method. Material is provided for general instructions and catechizing by the rector as well as for the teacher in class work. There are two courses now available in this series. *Lessons on the Life of Our Lord Jesus Christ*, and *The Christian Life of Faith, Love, and Duty*. No special material is provided for the pupil other than a Prayer Book, Bible, and note book.

Graded Series for Entire School

The Christian Nurture Series

¶ *The Christian Nurture Series*, a graded series of Church school lessons, leads the field in religious education. Published on behalf of the National Department of Religious Education and introduced more than fifteen years ago, the series has been revised several times and new courses added. Kept modern and up-to-date, this material provides the very best for a graded series of lessons. Write for our order blank or for further details regarding this series of Church school lessons.

VISIT OUR GENERAL CONVENTION BOOKSTORE

● We extend a cordial invitation to all persons attending General Convention to visit our Bookstore to be located on the Boardwalk in the National Bank Arcade, opposite Steel Pier. A complete line of text books, religious publications, and supplies will be on display.

We carry a full stock of other publishers' text books and supplies for the Church school. Our service is complete. Convenience in ordering from one house, adequate credit facilities, a staff schooled in Church and Church school problems are at your command.

Morehouse Publishing Co.

1801 W. Fond du Lac Ave. -- Milwaukee, Wis.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
 REV. FRANK GAVIN, Th.D.
 CLINTON ROGERS WOODRUFF } Associate Editors
 ELIZABETH McCracken }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 REV. GEORGE L. RICHARDSON, D.D., Devotional Editor
 ADA LOARING-CLARKWoman's Editor



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Church Calendar



SEPTEMBER

16. Sixteenth Sunday after Trinity.
- 19, 21, 22. Ember Days.
21. St. Matthew (Friday.)
23. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. (Saturday.)
30. Eighteenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

SEPTEMBER

16. Western Colorado Conference.
- 16-18. Ohio Clergy Conference, Gambier.
- 17-20. Clergy Retreat, sponsored by the Brotherhood of the Way of the Cross, Adelynswood, South Byfield, Mass.
- 18-19. Western Nebraska convocation, Scottsbluff, Nebr.
26. Conference of clergy, wardens, and vestrymen of Milwaukee diocese at Beloit, Wis.
 Clergy and laity conference, diocese of Lexington, at Lexington.
30. North Dakota convocation, Grand Forks, N. D.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

24. St. Mark's, Mendham, N. J.
25. Trinity, Bridgeport, Conn.
26. Good Shepherd, Buffalo, N. Y.
27. St. Augustine's Chapel, New York City.
28. Trinity, Brooklyn, N. Y.
29. St. Agnes', Washington, D. C.

Clerical Changes

APPOINTMENTS ACCEPTED

BROWN, Rev. LAWRENCE L., formerly priest in charge of Holy Cross Church, Harrisburg, Houston, Texas; to be rector of Trinity Church, Longview, Texas.

ECHOLS, Rev. ROBERT BONNER, formerly vicar in charge of the missions in Lincoln County, Nevada, with residence in Pioche; to be vicar of St. Luke's Church, Weiser, and St. Mark's Church, Payette, Idaho. Address, Weiser, Idaho.

EDWARDS, Rev. WILLIAM I., formerly curate at St. Clement's Church, 20th and Cherry Sts., Philadelphia; to be rector of St. George's Church, 61st and Hazel Ave., Philadelphia, Pa.

HEWLETT, Rev. GEORGE R., formerly rector of the Church of St. John the Divine, Hasbrouck Heights, N. J. (N'k); to be rector of Christ Church, Newton, N. J. (N'k).

MEREDITH, Rev. REUBEN, formerly rector of St. Stephen's Church, Oxford, N. C.; to be priest in charge of St. Matthew's, Rowan County, and Christ Church, Cleveland, N. C. Address, Salisbury, N. C., effective October 1st.

MOFFATT, Rev. ARTHUR, formerly vicar at the Church of the Transfiguration, Woodcliff, N. J. (N'k); to be rector of Holy Trinity Memorial, Westport, Conn.

SANT, Rev. JOHN FRANCIS, formerly rector of St. Luke's Church, Ypsilanti, Mich.; to be vicar at Christ Church Parish, Detroit, Mich. Address, 2131 Seminole Ave.

TORRENCE, Rev. WILLIAM CLAYTON, formerly rector of Somerset Parish, Princess Anne, Maryland (E.); to be rector of St. John's Church, Mt. Washington, Baltimore, Maryland. Address, 1702 South Ave.

WINBORNE, Rev. ERNEST M., formerly priest in charge of St. Stephen's Church, Erwin, N. C.; to be priest in charge of Holy Trinity, Mount Airy, Christ Church, Walnut Cove, Galloway Memorial, Elkin, St. Phillip's, Germantown, and Emmanuel, Stoneville, N. C. Address, Mount Airy, N. C.

NEW ADDRESSES

MORRIS, Rt. Rev. JAMES CRAIK, D.D., residence formerly 1221 Exposition Blvd.; 1544 Webster St., New Orleans, La.

CRAWFORD, Rev. OLIVER FESTUS, formerly 414 W. Kansas Ave.; 308 W. Euclid Ave., Pittsburg, Kans.

DIAMOND, Rev. EDWARD, formerly 1820 Broadway; 1903 Fairview Ave., Schenectady, N. Y.

MAYNARD, Rev. J. A. F., D.D., formerly 114 E. 76th St.; 233 E. 61st St., New York City.

SHELMANDINE, Rev. DEVERE LAV., formerly Emmetsburg, Iowa; 240 E. 5th St., Spencer, Iowa.

WRAGG, Rev. S. ALSTON, D.D., dean of St. Luke's Cathedral, Ancon Canal Zone, is on furlough in the States. Address, Pleasant Pond, Maine. During his absence, the Rev. J. FRANKLIN CARTER, D.D., of Williamstown, Mass., will be in charge.

RESIGNATIONS

BROOKMAN, Rev. DONALD M., D.D., as rector of St. Peter's Church, Morristown, N. J. (N'k), to go abroad.

GARTH, Rev. W. H., as rector of St. Mark's Church, Islip, L. I., N. Y., on August 1st.

ORDINATIONS

DEACONS

LOS ANGELES—REGINALD HEBER GOODEN was ordained deacon by his father, Bishop Gooden, Suffragan of Los Angeles, in St. Luke's Church, Long Beach, Calif., July 25th. The candidate was presented by the Rev. Perry G. M. Austin, and the Very Rev. Harry Beal preached the sermon. The Rev. Mr. Gooden is to spend a year in graduate study at the University of Madrid, and will then take duty in Cuba under Bishop Hulse. This is the first ordination in Long Beach, and the first in the newly constructed St. Luke's, destroyed in the earthquake.

STURGIS M. RIDDLE was ordained to the diaconate by Bishop Stevens of Los Angeles in St. Luke's Church, Long Beach Calif., July 29th. The Rev. Perry G. M. Austin presented the candidate and also preached the sermon. The Rev. Mr. Riddle will be assistant at St. Mark's Church, Berkeley, and also in charge of student work at the University of California. Address, 2314 Bancroft Way, Berkeley, Calif.

LOUISIANA—JULIUS AUGUSTUS PRATT, Jr., was ordained deacon in St. Andrew's Church, New Orleans, by Bishop Morris of Louisiana, September 2d. The Rev. Matthew Brewster, D.D., presented the candidate and the Bishop preached.

SOUTH DAKOTA—WALTER B. WILLIAMS was ordained to the diaconate by Bishop Roberts of South Dakota in the Convocation Booth, Greenwood, August 26th. The candidate, presented by the Rev. Levi Rouillard, will be in charge of Emmanuel Chapel, Whitehorse, S. Dak. The Rev. Paul Barbour preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

AMERICAN BIBLE SOCIETY, New York City:

One Hundred and Eighteenth Annual Report. 1934.

ASSOCIATION PRESS, New York City:

We Are the Builders of a New World. Harry H. Moore, Editor. \$1.50.

COLUMBIA UNIVERSITY PRESS, New York City:

Leisure. A Suburban Study. By George A. Lundberg. \$3.00.

The Practice of Public Prayer. By J. Hillis Miller. \$2.50.

HARPER AND BROTHERS, New York City:

The Gods of Men. By Oswald W. S. McCall. \$1.00.

MOUNT PLEASANT PRESS, J. HORACE MCFARLAND CO., Harrisburg, Pa.:

American Civic Annual. Vol. V—1934. Edited by Harlean James. \$3.00.

THE MACMILLAN CO., New York City:

Followers in the Way. By H. F. B. Mackay. \$1.75.

Political and Social Growth of the United States. 1852-1933.

PAPER COVERED BOOKS

AMERICAN PRESS, Philadelphia:

The Key to the Door of Divine Reality. By W. H. Jefferys.

CHURCH HISTORICAL SOCIETY, Philadelphia:

The Reverend Thomas Bray. Publication No. VII. By the Rev. Edgar Legare Pennington.

CITIZENS' COMMITTEE FOR SANE LIQUOR LAWS, New York City:

Taxation of Liquor. Report prepared by Paul Studenski.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

Money Makers and Moral Man. Tract No. 9 in the New Tracts for New Times. By Joseph F. Fletcher. 10 cts.

Reunion. By the Rt. Rev. Frank E. Wilson, D.D. Reprinted from THE LIVING CHURCH. 10 cts.

NEW YORK UNIVERSITY, Washington Square:

Charter Revision for the City of New York. A plan prepared by the Division of Research in public administration, department of government, Washington Square College, New York University.

OXFORD UNIVERSITY PRESS, New York City:

Two Letters. Dr. L. P. Jacks in reply to Dr. C. E. Raven and Dr. F. W. Dwelley. Concerning the Action of Lord Hugh Cecil against Liverpool Cathedral. 40 cts.

Unitarianism or Historic Christianity? The substance of a speech in the Convocation of York, June 7, 1934. With a preface by Herbert Hensley Henson, D.D., Lord Bishop of Durham. 35 cts.

OXFORD UNIVERSITY PRESS, London:

Who Are Christians? By the Bishop of Liverpool. 40 cts.

PENNSYLVANIA CONFERENCE ON SOCIAL WELFARE:

Pennsylvania Social Work. Vol. I. No. 1.

RUSSELL SAGE FOUNDATION, New York City:

Work Relief in Germany. By Hertha Kraus. 50 cts.

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 San Joaquin Concordat

TO THE EDITOR: Permit me to thank you for your outspoken editorial utterance about the San Joaquin concordat with the Methodists (L. C., September 8th). You are quite right to stress the fact that the Bishop has, if innocently then with a strange lack of judgment, precipitated what may easily become an international issue in the Anglican communion.

In fact, it is hard to see how it can fail to become one, since here we seem to have an American bishop disregarding not only the established canon law of the American Church but also the expressed judgment of the Lambeth Conference, whose utterances, while in no sense legally binding, have an immense weight of moral authority behind them. If an American bishop thus defies the expressed statement of his own international communion, and if the American Episcopate as a whole should do nothing about it, it will be extremely awkward, to say the least, for American bishops to be welcomed as brethren when next the Lambeth Conference convenes.

It is hard to see how any real claim can be made, in such a case, by the American Church to be in the Anglican communion at all. That would seem to mean a new schism, and a disastrous one. I do not suppose Bishop Sanford thought of that. But should he not have been expected to think of such things?

May I add that it seems to be desirable that the injury to the National Council inflicted by the Bishop of San Joaquin should also be remembered? The National Council annually asks the Church for very large sums of money, to be expended under the Council's sole direction. A missionary bishop is given some of this money. This makes him a servant of the National Council. For what he does, the Church will hold the National Council responsible.

As a matter of fact, so I am explicitly informed by the National Council, this "merger" of Bishop Sanford's was never referred to the Council at all. The Bishop did it all on his own.

See the unenviable position in which the Council is placed. Either it appears to its supporting public to be consenting to this dubious business, or else it seems to that public to be unable to restrain from irresponsible doings those whom with the Church's missionary money the Council supports. In either case, the Council stands discredited before the potential missionary contributors, or at least before that very large section of them which abides by the laws of our communion.

There are hundreds, and indeed thousands, of our priests who cannot conscientiously urge their people to give toward general missions when a part of every dollar given goes to be expended by uncontrollable missionary bishops, any one of whom at any time may defy the whole communion, its canons, and Liturgy. Bishop Sanford seems not to have thought of that either.

Of course no individual bishop, even of a diocese, has a right to do as he pleases. He takes a solemn oath before God, at his consecration, to be obedient to the whole communion, its doctrine, discipline, and worship. A bishop has no authority whatever

apart from the Church. Every Catholic knows that. It is apparently only Modernist Protestants who would have each bishop a little pope and each jurisdiction a petty papacy. But in the case of a missionary bishop, such action seems more than usual to be regretted, since of necessity others must pay the cost of his mistakes.

(Rev.) BERNARD IDDINGS BELL.
Providence, R. I.

The Work in Trinity, New York City

TO THE EDITOR: In THE LIVING CHURCH of September 1st appears an amazing letter, which you have entitled "Appropriate Endowments?" The proposal that endowments given for the support of particular parishes be taken from them and used for other parishes is so contrary to Christian morals that one wonders at your admitting it to your columns. It is no less than robbery, stealing from Peter to pay Paul. The illustration particularly used is based on gross misstatements and ignorance.

The statement that the endowments of Trinity Church, New York City, were given "not for the benefit of one parish, but of the whole Church in this country" is simply untrue. The lands which form the foundation of Trinity's endowment were given for the benefit of the people of the city of New York, and that was so specified in the deed of gift. . . . Yet Trinity has never limited its ministrations and beneficences to the original city. . . .

The proposal to tear down Trinity Church and rebuild it where it would be of some use is grotesque in its misrepresentation of actual fact. Few churches anywhere minister to as many souls as does old Trinity. Open all day, seven days in every week, with four or more services every day, summer and winter, there is scarcely an hour but what men and women are seen upon their knees, thankful to have a house of God accessible. And often, late comers to the midday services have to stand, all seats being occupied. Daily, from 11:30 to 1:30, a priest is found at a desk near the door, ready to give counsel to all who desire it—and many do. He is not there to hear confessions, though confessions are heard at other times and in some other part of the church. He is there to give counsel to those who want counsel and not penance.

The writer also proposes to destroy Trinity churchyard, erecting a business building thereon to bring in more money, and he scornfully says it is now serving as a lunchroom for stenographers. Is it? Even so, what of it? It would be most short-sighted to rob those same stenographers of their one quiet and restful breathing space just as the city is tearing down blocks of buildings to make new breathing spaces for its poor. Why destroy this much needed haven when its counterparts are being so avidly sought in this same congested city?

What is said of the activities of the parish church can be repeated of its neighboring chapel, St. Paul's. With unvarying regularity, summer and winter, the round of public worship is kept up. From morning until night, people are on their knees before its altar.

"An old folks' club!" Well, if trembling old men, roughly dressed, from the tenements of the lower city, or beshawled women of obviously foreign origin, and little children

whose names almost defy pronunciation, so alien do they look—if these constitute an old folks' club, thank God that there is such a place for them!

In old New York, south of City Hall, are two hospitals doing active service. Their ambulances bring in accident cases from the city streets, clerks taken ill in their offices and requiring emergency operations, children of the tenements for care they cannot get in their homes. To these two hospitals the clergy of Trinity and St. Paul's minister as chaplains, going through the wards regularly, and on call night and day. . . . Shall such a work for God and His people be abandoned and its endowments dissipated because of the ignorance and envy of others of lesser vision? God forbid!

New York City. (Rev.) W. A. GRIER.

Dr. Seabury's Wait in England

TO THE EDITOR: In the article The Canons of the Church by Origen S. Seymour, in your issue of September 1st, I have noted an error which might well bear correction. It is stated that Dr. Seabury was kept "waiting six months in England for the Archbishops to make up their minds what they would do, and eventually forced him to seek and obtain consecration by Bishops Kilgour, Skinner, and Petrie in Scotland."

As a matter of fact Dr. Seabury arrived in London July 7, 1783, and called upon the Archbishop of Canterbury shortly after (W. J. Seabury—*Memoir of Bishop Seabury*, pp. 201-3; E. E. Beardsley—*Life and Correspondence of Bishop Seabury*, pp. 105-6). It was not until August 31, 1784, almost fourteen months later, that he gave up all hope of receiving the English consecration and turned to the North. In a letter to Dr. Cooper of Edinburgh, written on that date from London (W. J. Seabury, p. 226), he acknowledges his failure in London and asks that Dr. Cooper consult the Scottish bishops and set in motion that which should bring to the Church in America the free, valid, and purely ecclesiastical episcopacy.

Perhaps the error may seem a small one, and yet the much longer wait shows the marvelous patience and fortitude of the man we particularly remember this year. He had known for some time that he would be welcomed in Scotland, but his instructions from Connecticut said England first, and England it should be till all possible hope was exhausted. Fortunately for us, as Mr. Seymour brings out, Bishop Seabury failed in England, to our own great blessing and for which we may give many thanks.

DONALD H. V. HALLOCK.

Nashotah, Wis.

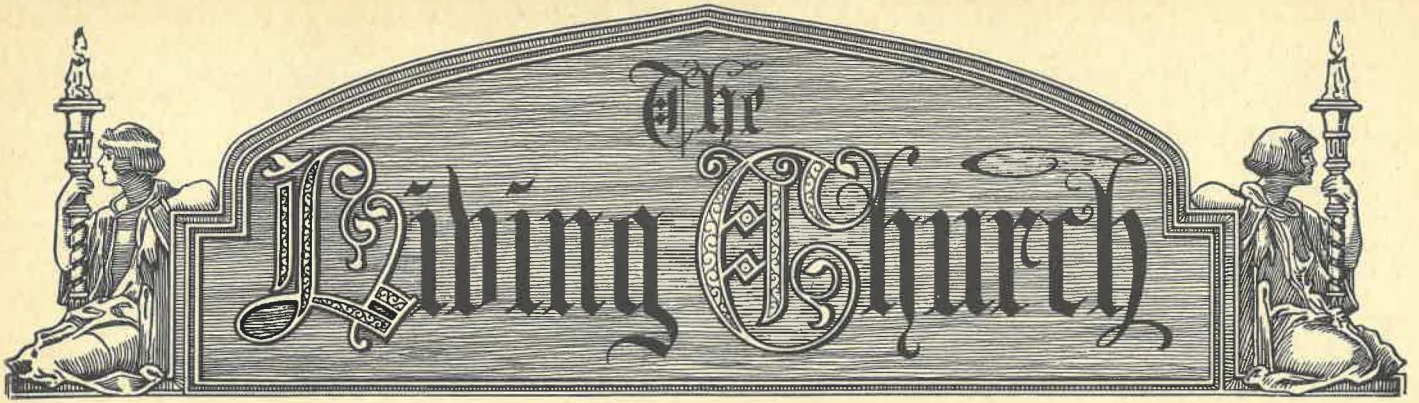
Changing the Church's Name

TO THE EDITOR: Those of us who hold deep in our hearts great love and thanksgiving for the Church and her heritage must surely be in entire accordance with the changing of the Church's name. Every thinking Churchman or woman must feel the intense longing to break away from the words "Protestant Episcopal," and give to the Church her rightful name, "The Holy Catholic Church," as taught us in the Creed.

The following prayer has been used daily for some years and I trust more of our Church members will add this prayer to their daily petitions:

"Almighty God, Father of all, grant that for Christian unity, and for the sake of Thy people seeking for the Truth, the title of the Church shall be called as the Creed teaches us, The Holy Catholic Church. Grant this for the sake of Thy dear Son, Jesus Christ our Lord. Amen." . . .

Villanova, Pa. DOROTHY H. M. BAIRD.



EDITORIALS & COMMENTS

Problems of General Convention

(Continued)

4. The Provincial System

THE GENERAL CONVENTION of 1931 continued its joint committee on provinces and instructed it to consider the number and boundaries of the provinces with a view to possible redistribution of them. This committee met in June, 1932, with appointed representatives of several of the provinces and drew up two alternative plans for the reduction of the number of provinces from eight to five or four respectively. These recommendations were referred to the various synods which were asked to discuss them, refer them to their constituent dioceses, and, after hearing from the dioceses, give a final judgment thereon.

Although the question was discussed in various synods and diocesan conventions, neither of the two recommendations found very wide favor. Four of the provinces voted to retain the present boundaries, three took no final action in the matter, and the other limited its action to a request that no change be made in its own boundaries. Only one diocese, we believe, definitely favored any change, the diocese of Kansas voting in favor of the reduction to five provinces.

As we pointed out editorially some time ago (L. C., December 10th and 17th, 1932) the real question is not a reduction in the number of provinces but possibly some realignment of them with a view to making them more homogeneous in the hope that at some future date some real power may be given to them. At present the provincial synods are little more than debating societies and it makes very little difference who participates in the debates or what subjects they discuss. The only real exceptions are the province of Sewanee, which has developed a real provincial life, and that of New England, which has taken some worthwhile steps in the field of religious education.

If the committee on provinces is prepared to make specific recommendations for transferring some of the powers and responsibilities of General Convention to the provincial synods, then we earnestly hope that such recommendations

will receive the careful and sympathetic consideration of the Convention. If no such recommendations are forthcoming, it is our hope that General Convention will take no drastic action at the present time in changing the numbers or existing boundaries of the provinces but will inaugurate a new study of the whole provincial system in the hope that by 1937 a way may be found to transfer some of the responsibilities of General Convention to the provincial synod and make the province a real governing unit of the Church.

5. Dioceses and Missionary Districts

WHEN we turn to the consideration of the boundaries of individual dioceses and missionary districts we find ourselves immediately up against local pride and prejudices. That such factors should be governing ones in questions affecting the welfare of the entire Church is unfortunate but true. The time has come, however, when local interests must be subordinated to the general welfare, and we earnestly hope that any recommendations for combining dioceses and missionary districts or rearranging the boundaries of them that may be made by the commission now studying that question will be seriously and sympathetically considered by the Convention.

When the matter of combining dioceses and missionary districts is seriously considered, several important factors must be borne in mind. One of these is that in the polity of the Church the diocese is an autonomous sovereign unit, and General Convention has no control over its boundaries or the administration of its internal affairs. A missionary district, on the other hand, is a jurisdiction set up by General Convention and can be altered or abolished by the same authority. While, therefore, missionary districts can be combined by external authority (though to do so without the consent and cooperation of the Church people of whom they are composed would be a singularly short-sighted policy), combinations involving dioceses can be effected only through diocesan cooperative action.

The Rev. Walter H. Stowe has made some constructive suggestions along these lines, in the *Witness* of July 19th. Among the combinations he suggests are California and San Joaquin, Dallas and North Texas, Kansas and Salina, Nebraska and Western Nebraska, Olympia and Spokane, Oregon and Eastern Oregon, Quincy and Springfield. Some of these, such as the last named, involve two dioceses, and so are beyond the purview of the Convention; others would, perhaps, involve more difficulties than a casual survey of the problem would indicate. But a few, notably Kansas and Salina, Oregon and Eastern Oregon, and Nebraska and Western Nebraska, seem to hold out real promise of unification and economy. Mergers of this sort have proved effective in Colorado and Oklahoma, and there is every likelihood that they would work quite as well elsewhere.

In the case of foreign jurisdictions, it is even more difficult for one not familiar with local conditions to appraise the situation. But it does seem to us that, particularly in China and Japan, the work of the Church could be strengthened by working a little more closely with other branches of the Anglican communion. Why, for example, should there be three jurisdictions centering in Tokyo—one American, one English, and one Japanese? Why could not the American and English congregations in Tokyo, both small, be combined, and both be under the native Bishop of Tokyo instead of the American Bishop of North Tokyo and the English Bishop of South Tokyo respectively?

It is worthy of note that many of the factors leading to the formation of small jurisdictions in the past are no longer as weighty as they were. For one thing population is growing at a slower rate than it was half a century ago; for another, improved methods of transportation make it possible for a bishop to visit in a few days parishes and missions scattered over an area that would have required weeks to cover before the development of the automobile, good roads, and airplanes.

It is significant that the largest religious body in this country, the Roman Catholic Church, gets along very well with one bishop to 160,000 communicants, whereas we have one bishop for every 18,000. Truly we are a hyper-episcopal Church!

We do not feel competent to suggest the details of possible rearrangements of dioceses and missionary districts, but we know that the commission to which this subject has been entrusted has been making a real study of the subject and we look forward to its report with great interest. We hope that any recommendations the commission may make will not be dismissed as visionary or impractical, but will be weighed with the greatest of care. And we hope that no vacancies in the missionary episcopate, at home or abroad, will be filled without first exploring thoroughly the possibility of strengthening the Church through combination of weak districts to form stronger ones.

6. Translation of Bishops

THE question of permitting the translation of bishops from one diocese to another has been before General Convention for some time and action was finally taken in 1931 by the adoption of amendment to Article II, Sections 3 and 6, of the Constitution, legalizing such translation. We believe that this subject has now been sufficiently studied by the Church and we feel that this action taken in 1931 should secure the necessary ratification by the 1934 Convention. One or two minor canonical changes will be necessary to carry out the intent of these constitutional provisions if ratified.

REVELATIONS are coming quick and fast in the senate investigation of the Armaments racket. First comes the linking of that mysterious figure, Sir Basil Zaharoff, with an American ship building concern in a combination with Vickers to divide the world into zones and supply it as rapidly and effectively as possible with submarines. Senator Nye is pushing the investigation assiduously and this promises to be but the first of a series of disclosures that ought to open the eyes of Americans to the iniquity of this traffic in death. Those who have questioned the accuracy of the stories of the way this deadly trade works, published in *THE LIVING CHURCH* a year ago, and subsequently taken up by hundreds of periodicals, ranging from the *Nation* and the *New Republic* on the one hand to *Fortune* on the other, will now have the facts only too plainly before their eyes.

Armaments Revelations

One only hopes that the senate investigation will not prove to be simply a nine days' wonder but that something effective will be done to control the munitions industry. It is true that even if the private manufacture of implements of war were abolished entirely, war itself would not cease. It is, however, equally true that one of the most potent breeding grounds for the germ of war would be eliminated and permanent world peace would be brought a long step nearer. The root of war is greed, and as long as individuals and corporations are able to make tremendous profits by fomenting or preparing for war, mankind will continue to suffer from this scourge. When selfish interests find that they cannot make money from setting men to killing their brothers, they will think twice before adopting policies that are bound to lead sooner or later to that result.

Through the Editor's Window

HERE is an exquisite touch from a *New York Times* account of a fashionable Newport wedding: "The sexton was clothed in a black surplice." As the reader who spotted this one observes, it reminds one of the Colored verger in a Washington church who took great pride in what he called his "virgin's gown."

THE LITTLE ST. CHRISTOPHER'S CHURCH, described in *THE LIVING CHURCH* of July 14th, will be on exhibit at the General Convention, according to Miss Cora W. Jennings. It was first on exhibit in St. James' Church, Long Branch, N. J., and is now at Old Christ Church, Shrewsbury, N. J.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

HOLD THE LINE FUND

J. K.	\$ 2.00
W. H. B.	1.00
	\$ 3.00

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Anonymous	\$ 5.00
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THE CONFUSION and heresy in the Catholic Church before the division of Christendom were greater than exist in the Church of England today. The Church survived, and she will survive, not by narrowing, over-definition, and absolutism, but by being true to her own nature, which is Catholic.

—Rev. Archibald Campbell.

Children's Worship—A New Art

By the Rev. Elwood L. Haines

Rector of Christ Church, Glendale, Ohio

SIGNIFICANT DEVELOPMENTS are apparent in Church school worship today. Experiments are being attempted which are in encouraging contrast with the dismal devotional methods that prevailed twenty-five years ago, and are still in practice in places as yet untouched by new educational procedures.

The impressions which were created by the "opening exercises" of the Sunday school of my own childhood will always remain. The hymn which begins "Oft in danger, oft in woe" invariably brings to mind the gloomy room that smelled of rubbers and raincoats on wet days, where an ineffective but well-intentioned superintendent led the devotions. His shining, bald head and unruly pince-nez possessed a hypnotic fascination, redeeming many a deadly moment. I can still hear the scraping of chairs, the rustling of leaflets, the steady, competing repercussions of class conversations which succeeded his welcome announcement, "Now we will go to our lessons."

The attempt to consider the ideal of worship in the Church school should begin with a careful study of the faults inherent in the old methods. Obviously, I believe, the setting was undesirable, not to say impossible. The secular setting of the classroom or parish auditorium, with their visible mechanics of school operation, provided ready elements for distraction and ensuing disturbance. The sense of the Presence of God was supplanted by the overconsciousness of chairs, of cloaks and overshoes, of library books and class records, of atrocious wall-mottos and lithographs, and of too-adjacent personalities. The Church building was a place apart—an unfamiliar holy of holies to be entered with a guarded caution and an unnatural wonder on festival occasions. One thought of it as a small Mohammedan contemplated Mecca, or in connection with the agony of sitting still and uncomprehendingly attentive with father and mother in the family pew. Or, where circumstances made it necessary for the Sunday school to meet in the body of the Church, poor devotional procedures and overemphasis upon the organizational and instructional duties of the moment dissipated quite effectually the worship atmosphere. Equally inept were the *materials and methods* of worship. Poor musical and liturgical arrangement and leadership were the order of the day. Hymns were hastily chosen because they were seasonal or familiar, and used *ad nauseum*. The prayers were usually adult in emphasis and expression. The layman who was entrusted with the sacred task of leading children into the Presence of God labored manfully and self-consciously against odds which Aquinas or St. Francis could scarcely have overcome, and only succeeded in drawing attention to himself.

Today we are reaping the fruits of this travesty of worship in the perfunctory attitude toward religion. With such a background, how can we expect adults to feel other than ill-at-ease in Churchly surroundings? No wonder many of them approach a service of worship with mixed motives, from plain curiosity to the desire of acquiring merit, but seldom with even a faint hope of vital communion with God. Their contented ignorance of the purposes and the proper procedures of public worship is a source of constant dismay to every minister. But what is there in their early training in worship to make them otherwise? Much that was good in their learning lost its force because it was left unrelated to the expressed love of God. We are facing now in religious education the problem of enlivening and pointing the corporate worship of children in such ways as may permanently lead them to seek from God and His Church the strength and wisdom which normally happy living demands.

Basically, then, our object in providing proper worship experi-

ences for growing children is to establish and to assist in the development of an active, supporting sense of the Presence of God and friendship with Christ. The aim of all religious education, it has been aptly said, is "to introduce control into experience in terms of the ideas and ideals of Jesus Christ." The gaining of religious knowledge, it is true, will provide an impetus to Christian activity; but both knowledge and activity are, and must remain, subordinate to and contributory toward acquaintanceship with God in Christ. The training-up of a more loyal and intelligent Church membership which properly values the Church's customs and history, and constantly makes use of her facilities for social fellowship and personal strengthening, will only come about as individuals, in company with others similar to and different from themselves, learn to "be still" ("let go") and know that He is God.

IN SEEKING THIS END in religious education, we must bear in mind the threefold life of the child. Because he is a *person*, we will want the worship of the Church school to carry over into the realm of his private devotion. We will want his religious knowledge to be made real by enabling him to see the definite connection between the things he learns and the living Person of God. The beauty of a picture, the reverent tone of a prayer, the content and quality of a hymn he understands, the timely simplicity and appeal of the Scripture reading or sermon-story—such are the factors we must furnish to his fertile imagination to help him to become conscious of God. We shall probably never know just what touches his heart and arouses to life and expression his innate religious impulses. Our function as religious leaders is not to serve up in a final and formal pattern the religious experiences of others, or even of ourselves: it is to supply the nourishment on which his own soul may draw, in terms of its peculiar needs.

Nor must we forget that the child is a *social being*, with obligations and opportunities which arise in his life at home, at school, and on the playground. The trouble with much of our effort to socialize the consciences of children is that we deal so often with distant and unreal situations, or are afraid of undignifying worship by the mention of such mundane issues as a school election, an epidemic, a class feud, or an incident in the high school football game. It is difficult to see how worship can be made socially authentic unless its leaders are aware of the social world of the child, and are daring and adaptable enough to relate actual problems to the worship in which he participates.

Finally, we must recognize that the child is a *member of Christ*, and therefore a functioning part of His Body, the Church. How can we feel that this is true if even the visible evidence of this fact, the Church building, is carefully reserved for the adult congregation, and if the services are invariably gauged to grown-up minds? How can he know it to be a fact if his small contributions are spent, without his knowledge and consent, as adults may determine, and if the missionary activities of his Church school are not integrated into the program of worship on Sunday? There is a prayer sometimes used in Church schools which contains the phrase, "Grant that we who have received Him into our hearts may joyfully go forth with Him on many errands." It would be well to let the children specify the errands in which they desire to join with Christ. It would be wise in this, as in many other matters, to adapt our worship programs to the slowly-unfolding Church consciousness of the child.

Such a program sets a goal which but few of us have begun to reach. We have witnessed of late many interesting experimenta-

tions, but most of them have been embellishments aimed to color up worn-out techniques or to catch the eye and ear of the un-mindful. Adult protests have been loud, ranging from the cry that the worship service of the Church school has become a substitute for attendance at the regular Church service, to the sacrosanct objection that children misuse the "holy of holies" with their noise and muddy feet, their tendency to scratch the pews and mutilate the hymnals. Such protests show how far we are off the mark. Children's worship is not a substitute for anything—it is the thing itself. The house of God surely belongs to the children as well as to the adults, for did not Jesus rebuke those who would have kept them from Him? Their misuse of property is one with the question of the restless, exploring, extravagant nature of developing youth; there could be no better place than the church for them to acquire a sense of values, and an attitude of consideration for others. The normal worship of the Church school calls for a regard for the essential importance of childhood and the peculiar character of its changing needs. It requires the employment of the best that is available in art, in music, in devotional literature, and in liturgical leadership. It demands that we put first things first by recognizing all religious education, in the final analysis, to be the patient, earnest, and uncompromising effort to introduce children to the reality of God.

THE OUTCOMES which we would achieve will not be immediately apparent. We must remember, however, that, in all nature, the blossom precedes the fruit. Let us not grow impatient if these spiritual wards of ours do not at once become enraptured saints, worshipping God in the beauty of true holiness. Such a result would occasion grave suspicion. But suppose we do accustom them to the types of services and surroundings in which it is possible for them to become eager participants, instead of restless spectators. Suppose we provide them with such experiences as tend to reveal the Church to them as the natural agency of the Light of Life and Love of God which is extended to His children of all ages and conditions. Suppose we encourage the natural flowering of a sense of Christian responsibility which springs from a realization of God, and is pointed to forms of expression which are within the understanding and ability of these children. In the years to come, the righteous wrongs which were perpetrated in the name of religion on the adults of today will be no longer remembered. And the "Kingdom of Right Relations," which was our Lord's dream, will be nearer fulfilment.

Bishop Seabury's Part

DURING the eleven and a half years of his administration Bishop Seabury played a large part in that formative period of our history which culminated in 1789 in the adoption of the Constitution and the issue of the first American Book of Common Prayer. There were some in high places who cast doubt on the validity of the Scottish consecration, but he carried himself with dignity. Whigs like Provoost of New York never forgave his steadfast loyalty to the British Crown in the Revolution. Doctrinally he was a High Churchman and he was instrumental in restoring to our Book of Common Prayer the Prayer of Consecration as it appeared in the first Prayer Book of Edward VI. He reluctantly agreed to the omission of the Athanasian Creed and was doubtful about the wisdom of admitting laymen to equal rights with the clergy in ecclesiastical legislative bodies. But he was a Christian statesman and knew when to subordinate his own views to the common good. For a time unhappy divisions threatened the unity of the Church, but wiser counsels prevailed. White had been consecrated Bishop of Pennsylvania, Provoost of New York, and Madison of Virginia, all in England, and in 1792 the four bishops united in the consecration of Thomas John Claggett as Bishop of Maryland, thus happily uniting in one golden cord the English and Scottish succession.

—Rev. E. C. Chorley, D.D.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Anointing of the Spirit

READ St. Luke 4: 16-30.

THE FIRST HALF of this passage is found in the Prayer Book as the Gospel for the Ember Days.

"The eyes of all were fastened on Him." No wonder! There was much to amaze them. The young Man who came home to Nazareth was strangely different from the Boy who had grown up among them. We trace in this story four phases in the attitude of His neighbors toward Him. First, their startled attention. What He said made them wonder. Upon this follows a moment of favorable reception. These were gracious words that they heard. Gracious might almost be translated fascinating. Everyone listened. He had to listen. Then appears the revulsion to criticism. "Joseph's son." How human that is! It explains Him not on the highest, but on the lowest terms of their knowledge. We are all prone to do that, and out of it come many of the most fallacious misunderstandings of spiritual things. The fourth stage is rejection. They were filled with wrath and would have cast Him down headlong from the craggy hill outside their city.

The story illustrates vividly the need of prayer for the ministry, not only at the Ember seasons, but at other times as well, for the servant is not above his Master, and he who is faithful to Christ in expounding this message which our Lord gave to His neighbors in the Nazareth synagogue need not be surprised if he finds a similar reaction. Many a priest passes through these same experiences in his ministry. At first there is a flattering, perhaps too flattering, attention. People are attracted and interested. Then begins the process of detraction, wilful misunderstanding, and hostility. "This fellow, oh, yes, we know all about him."

Not seldom do the forces of the world concentrate upon the messenger of God to thrust him out and cast him down headlong. Our Lord escaped this fate but we are sometimes less successful. If not literally, at least in a figure, we find ourselves cast down. Witness the list of depositions which every Bishop has upon his desk. Men who have lost faith in God and in themselves, have lost the sense of vocation, and for whom the bright promise of their early ministry has been dashed into fragments.

Yet the work must go on. The program of Christianity, as it has been called, must be carried out to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. We may offer thanksgiving that it is still carried on by so many and so faithful messengers who succeed against all obstacles, not because of their own learning, cleverness, or strength, but because they are aware of that inward sustaining power that comes from the anointing of the Holy Spirit. There is grace given for the work of the ministry not simply at the beginning, but all through its courses. Those of us who are charged with its responsibility must never forget that. To that end, let us pray:

O God, who hast set Thy Church in the world for knowledge, healing, and deliverance, pour out Thy Spirit upon the ministers of Thy Word and Sacraments and bind all Thy people in the fellowship of prayer for each other, for the coming of Thy Kingdom, and for victory through the Spirit, after the example and through the power of Jesus Christ our Lord. Amen.

Correction

THROUGH AN ERROR, the wrong caption was placed on the illustration on the cover of THE LIVING CHURCH of September 8th. The church pictured was Christ Church, Shrewsbury, N. J.

Partnership

By Lewis B. Franklin, D.C.L.

Treasurer of the National Council

THE OLD METHOD

PRIOR to 1919 most of the parishes received two apportionments or quotas, one for diocesan missions and one for general missions. In some dioceses the parish share in diocesan missions was included in the diocesan assessment which also provided for the salary of the Bishop and the convention expenses. Remittances for general missions were made direct to Church Missions House which kept a separate account of the quota payments from each parish for general missions and corresponded directly with the parish relative thereto.

THE UNIFIED QUOTA

With the inauguration of the Nation-Wide Campaign and the establishment of the National Council in 1919, this system was changed. Dioceses as well as missionary districts were encouraged to survey their territory with a view to discovering its missionary needs and opportunities and were also encouraged to adopt a missionary program based upon the facts disclosed by the survey. In most dioceses the program thus adopted called for a far larger amount of money for diocesan work than had been raised previously. At the same time renewed emphasis was placed upon the Every Member Canvass as the best method of raising the money needed to carry on the work of parish, diocese, and general Church.

Almost of necessity the use of the Every Member Canvass calls for the adoption of a unified budget at least as to diocesan and general missions, and practically every diocese assigned to its parishes a single quota covering both diocesan and general missionary work. Indeed some parishes carried the idea of unification still further and included in one budget the expenses of the parish and the amount needed for diocesan and general Church programs. Such unification made possible a single yearly appeal to the people of the Church for all purposes except those of a special or emergency character.

DEVELOPING DIFFICULTIES

This plan for a unified budget and a unified appeal was sound in principle and worked well so long as the entire amount needed was raised. In such cases the payments called for by the parish budget were met and the quota for diocesan and general programs was paid in full. But difficulties arose when receipts were less than the total needed. The canons of the Church recognize and approve the plan for a unified missionary program. Canon 59, Section VIII, Articles iii and iv read:

"Upon the adoption by the General Convention of a program and plan of apportionment for the ensuing triennium, the Council shall formally advise each Diocese and Missionary District with respect to its proportionate part of the estimated expenditure involved in the execution of the Program in accordance with the plan of apportionment adopted by the General Convention. Such quotas shall be determined by the Council upon an equitable basis. Each Diocese and District shall thereupon notify each Parish and Mission thereof of the amount of the quota allotted to such Diocese or District, and the amount of such quota to be raised by each Parish or Mission. If the Diocese so determines, the quota allotted by the Diocese or District to each Parish or Mission shall be the combined quota for General and Diocesan work. Each Diocese and District and the Parishes and Missions thereof shall then take necessary steps to raise their respective quotas."

THIS STATEMENT is presented by Dr. Franklin in the hope that it may help in the solution of a problem which has been under discussion throughout the Church for fifteen years and about which there is still misunderstanding. Copies of the article may be obtained from the Church Missions House.

The canons, however, make no provision as to the administration and division of the funds raised to meet this unified program. The General Convention of 1919 appointed a Joint Commission on the Nation-wide Campaign and empowered it

"to apportion the budget . . . and to determine a fair basis for the division of funds collected in each Diocese and Missionary District between the Diocesan and General funds."

The Joint Commission adopted a resolution providing that "Of the total amount raised in any Diocese as a result of the Every Member Canvass, there should be retained by the Diocese such a proportion of the whole sum raised as the Diocesan Budget bears to the total quota of the Diocese."

For example: Diocese X

Diocesan Budget\$ 60,000 = 60%
General Church Quota 40,000 = 40%

Total objective \$100,000

In such case the diocese is entitled to retain 60 per cent of the receipts, but no more.

Early in 1920 the Joint Commission on the Nation-Wide Campaign turned over its responsibilities to the Presiding Bishop and Council (now National Council) and the Council on May 12, 1920, reaffirmed the action of the Joint Commission as quoted above.

While, therefore, there is no canonical rule as to the method for a division of such missionary funds, in which both the dioceses and the general Church have an interest, there is a rule enacted under authority delegated by General Convention. In recent years this rule has been widely disregarded.

In many dioceses the ratio of division is fixed after the Canvass has been held and the results determined. Then the diocesan convention or the executive council votes what proportion of the receipts is to be retained by the diocese and what proportion is to go to the National Council. In few cases is the decision made on the basis of the established rule quoted above. Rather is it generally made on the basis of arbitrarily assigning to the diocese such a proportion of the total expected receipts as will meet the diocesan budget and assigning to the National Council what is left. The diocese then notifies National Council how much money to expect during the ensuing year on this basis of division and assumes no further responsibility for the balance of the quota. The excuse offered at times for such action is that the needs of the diocese are the first responsibility of its bishop and convention, and that the work of the general Church is a secondary responsibility, to be cared for only after the first has been met.

RESULTS OF CHANGES

With the decline in missionary giving during the past few years the results of such a course of action have been tragic. In some dioceses the sum remitted to the National Council has been less than ten per cent of the amount raised. In some instances it has not been much in excess of the Church school Lenten offering. This offering has always been designated specifically for general missions and on the boxes in which it is collected is a statement that the offering is for the work under the supervision of the National Council. In some dioceses the pupils of

the Church schools have given to the missionary work of the Church more than has been received by the National Council from the adults.

EFFECT ON GIVER

By deciding on the percentages for the division of funds after the Canvass rather than prior thereto, the individual giver to the missionary cause has no advance assurance as to how his money will be used. He may have seen, during the Every Member Canvass, a statement showing that the quota of the parish is \$10,000 and that \$6,000 of this is for the work of the diocese and \$4,000 of it is for general missions. Naturally he believes that 40 cents out of each dollar he contributes will go to general missions. Imagine his surprise and perhaps indignation when he learns that but seven or eight cents out of each dollar of his missionary gift has reached beyond the diocese.

SUPERVISION

One other factor in this difficult problem is of importance. Every diocese by its representatives in General Convention has a voice and vote in the making of the budget of the National Council upon which the quotas to the dioceses are based, but neither General Convention nor the National Council has any voice or vote in the making of diocesan budgets. The size of these diocesan budgets affects the amount which will go to the National Council out of funds raised in a common effort. The soundness of the diocesan program, as well as the soundness of the general Church budget, affects the response made by the members of the Church to the combined appeal. General Convention, representing all the dioceses, passes upon the general Church budget with the right to remove projects which are extravagant, unwise, or obsolete, yet neither General Convention nor the National Council has any voice as to the program of an individual diocese. Any weakness either in diocesan or general Church budgets weakens the whole missionary appeal.

SHALL THE PARTNERSHIP BE DISSOLVED?

While there is much merit in a unified appeal for all missionary work, this unity cannot be maintained if all the privileges of the partnership are lodged with one of the partners, while both continue to bear responsibilities. A return to the old system of competition for missionary support between the several dioceses and the Church would be most unfortunate. The sense of corporate unity would suffer, expenses of promotion and collection would be increased, and confusion and misunderstanding would follow. On the other hand the Domestic and Foreign Missionary Society, comprising in its membership every baptized member of the Church and of which the National Council is the board of directors, must be assured that a real opportunity is given to its members to support its work.

HOW THE PARTNERSHIP CAN BE MAINTAINED

The essentials for a continuance of the partnership seem to be:

1. The establishment and maintenance of high standards of care and efficiency in the adoption of parochial, diocesan, and general budgets.
2. A plan for proportionate division of funds which is definite, fair, and authoritative.
3. The acceptance of this plan by the dioceses prior to the Every Member Canvass.
4. Observance of this plan.

It is hoped that a careful study of this problem may lead to the solution of many of the difficulties.

THE ANNUAL Every Member Canvass this autumn is an opportunity to demonstrate that the Church has not lost its capability for corporate action. The Canvass plan has been subjected to the severest tests and has scored the most convincing achievements during the present period of hard times. The moment has arrived for seeking its reinstatement in every parish and mission backed up by diocesan initiative and coöperation.

—Rev. B. H. Reinheimer, D.D.



Churchwomen Today

Ada Loaring-Clark, Editor

THE THIRD TRAINING INSTITUTE of the National Council will be held in Convention Hall, Atlantic City, October 15th to 18th. Two sessions will be held each morning. The Rev. Arthur M. Sherman, S.T.D., secretary for Missionary Education, is the dean of the Institute, and the educational secretary of the Woman's Auxiliary, Miss Margaret I. Marston, the secretary. Registrations will be received by the Dean at 281 Fourth avenue, New York City, up to October 5th, but advance registrations are not compulsory; we can register in Atlantic City from noon, Monday the 8th, to noon, Saturday the 13th. It will be well for delegates and visitors to be prepared to decide which course or courses they intend to take.

Training Institute

SEVERAL COURSES IN MISSIONS are open for us. Miss Margaret I. Marston will lead groups in the consideration of Orientals in the United States, one of the courses selected for this year's study and Dr. Sherman will lead the other selected course: Japan. Dr. John Wood, in co-operation with Mrs. F. A. Haversham, whose moving pictures of missionary work in the Orient were so helpful in Denver, will portray by speech and camera The Church's Mission in Moving Pictures. Miss Edna Beardsley will be most helpful to those who want more enlightenment on Program Building. Two other missionary courses are Methods in Missionary Education for Adults given by William E. Leidt, and The Holy Land: The People and the Gospel, by Canon C. T. Bridgeman, our chaplain in Jerusalem.

Missions

FOR THOSE WHO TEACH in Church schools and are particularly interested in religious education Dr. Daniel McGregor will hold a course on The Meaning of Religious Education, and Mrs. William E. Leidt will conduct sessions on Parent Education in the Church, which is a course for leaders. The clergy will be specially interested in The Rector and the Church School with the Rev. Vernon C. McMaster, secretary for Church schools, leading. Deaconess Frances Edwards will consider religious education from a diocesan viewpoint. Mrs. George B. Barbour will take the important subject of Christian Education in the Home and Miss Mabel Lee Cooper The Art of Christian Teaching which she has demonstrated so long and so well. Student problems will be discussed in two courses by the Rev. Dr. Theodore O. Wedel, secretary for College Work.

Religious Education

THE REV. C. RANKIN BARNES will hold a course on The Potentialities and Dangers of the New Leisure and Spencer Miller, Jr., will lead in considering the Church's Share in Social Reconstruction. Rural Trends and New Emphases in Rural Work will be discussed by the Rev. Goodrich R. Fenner. Miss Dorothy May Fischer will conduct a panel discussion, with various national leaders of youth groups, on The Leadership of Young People. Miss Mary S. Brisley, executive secretary, C.M.H., will lead in discussing Problems of the Modern Family.

Christian Social Service

Other courses: Publicity for the Church, the Rev. John W. Irwin, leader; The Standards and Technique of Religious Drama, surveyed by the Rev. Phillips E. Osgood, D.D., chairman of the commission on Religious Drama. Mrs. Stuart Symington, of the diocesan Altar Guild of Maryland, will give four addresses that will embrace the symbolism and technique necessary for all privileged to serve on altar guilds.

The New Deal

By Clinton Rogers Woodruff

The Coming American Revolution. By George Soule. Macmillan. \$2.50.

People at Work. By Frances Perkins. John Day Book Co. \$2.50.

Business Under the Recovery Act. By Lawrence Valenstein and E. B. Weiss. McGraw-Hill. \$2.50.

Labor and the New Deal. By E. Stein, C. Raushenbush, and L. MacDonald. F. S. Crofts Co. 75 cts.

The Menace of Recovery. By William MacDonald. Macmillan. \$2.50.

The Economics of Recovery. By Leonard P. Ayres. New York: Macmillan. \$1.75.

THERE CAN BE NO DOUBT that there is an acute difference of opinion as to the "New Deal" as it is popularly called. This is manifested in conversation, political speeches, in the columns of the press, and in the ever lengthening list of books issuing from publishing houses. While I have my own definite views, it is not my intention in this brief article to exploit them, but rather to call attention to some of the more interesting volumes that have come out recently.

George Soule, one of the editors of the *New Republic*, has given us a thoughtful discussion of revolutions in general, and in America, and particularly of the present movement, which popularly passes under the designation "New Deal." What the special significance of this title is, I am unable to determine because a new deal in a game of cards does not necessarily mean a square deal or a better deal of any kind. For many years I have disliked the term "game" in connection with life problems. It dates back to a luncheon with that remarkable man, Dr. Henry M. Leipziger, who did so much for popular adult education in New York and to whose biography attention has already been called in these columns. Happening to speak of "the game of life" he sharply remarked, "Woodruff, life is not a game. It is a mighty serious matter. It is a career, an opportunity for usefulness." So as the term "new deal" suggests a game, it is at variance with this conception of life.

What Soule seeks to show is that the New Deal is merely a pre-revolutionary step and there is no need to lose sleep over it at the present time. Real revolutions are not to be found in riots and street fights, but happen so slowly and as a rule so quietly, that the average person does not realize that one is occurring and that he is helping it along. He believes that America is headed toward greater collectivism, more central planning. The New Deal, he suggests, in the light of history, will be seen not as really successful social planning, but as a step in the social education of the country. "It is educating us for our new 'revolution.'" The depression is set in its social and historical background. The policies of the Hoover and Roosevelt administrations are analyzed, not merely as technical devices to bring about "recovery," but as parts of a great historical process of change. An estimate is made concerning the developments that are likely to come, and he discusses the chances of Fascism, of Socialism, of Communism, and he also considers whether we should follow a course which adherents of these doctrines do not foresee.

Frances Perkins, the Secretary of Labor, discusses the question from an entirely different angle, primarily that of unemployment which is giving the country so much concern. In her view, the National Industrial Recovery Act, generally known as NRA is an "attempt at coöperation. Instead of government acting by fiat, there is to be self-government under a partnership which it shares with industry and labor; and in this partnership the government provides supervision and sanctions for the reasonable rules of self-regulated industry." All of which calls for a "new and a heavier sense of public responsibility" on the part of management, owners, and workers. She cites numerous instances to show values accruing from the recovery program that receive little attention, as, for example, the gleeful announcement by a 17 year old cotton mill operative that she was getting \$13 a week instead of \$8, \$9, or \$10, and working shorter

hours. She points out that one reason why there is so much complaint about the Recovery Codes is that in its preoccupation with union wage levels the public has been totally unaware that vast numbers of workers were receiving \$6 and \$8 a week. According to Miss Perkins, NRA is responsible for putting more than 3,000,000 people at work. She traces the long struggle of labor for shorter hours, higher wages, and insurance against unemployment and cites with approval the efforts some employers have made to keep their work on an even keel. She insists, however, that this is really relatively little and that the American people must see to it that the remaining 10,000,000 or more have jobs through "fair" wages, "fair" profits, "fair" prices. Shorter hours, she is sure, will be one way of spreading work.

WHAT ABOUT BUSINESS under the New Deal and especially the NRA? This is the problem that Messrs. Valenstein and Weiss discuss. It is to be expected, alas, that any effort toward control of unfair practices by NRA or any other code regulation will have important effects upon marketing methods. Our authors, one of whom is president of a well known advertising agency, and the other of whom was a member of the editorial staff of *Printers' Ink*, point out that "codes of ethics that have been submitted to Washington concern themselves largely with those matters in which the administration is particularly interested—labor and production. But as time goes on and these parts of industrial codes become more or less standardized, then the government, both of its own volition and because industry will demand it, will look more closely into the establishment of codes of fair and unfair practices. Within four days of the signing of the bill the ten leading industries were asked to submit codes that were to include at least a start toward the wiping out of unfair practices." The authors devote their attention chiefly to merchandising, selling, and advertising to "aid business to prepare for eventualities that must arise as industry purges itself of its marketing evils." Although "merchandising has always been a hand-tailored affair" they believe that in the days ahead greater standardization can be expected in terms, discounts, guarantees, and allowances.

Although intended primarily for business men, this book has a distinct interest for and value to the layman, because of the insight it gives into business methods, which leads me to remark what I have long maintained that they were more reprehensible, although less advertised and criticized than political methods.

IN THE BROCHURE, *Labor and the New Deal*, we have what is essentially a research contribution, with first hand references to labor's status, collective bargaining, and the functions of the judiciary and its supremacy. In the concluding chapter which is headed The Alternatives, the opinion is expressed that "a survey of some of the important court decisions involving past laws presents a negative picture. The courts have upheld the rights of property fairly consistently; they have declared unconstitutional many laws whose principles are incorporated in the NIRA; the result has been that the judicial branch of the government has exerted a very powerful influence and, on most of the important issues, has assumed supremacy over the legislative branch.

"The NIRA set up government control over business enterprises; it calmly assumed the power of the federal government to invade the province of the states. All this flies in the face of time-honored and customary ways of governing. Is this one fact which will decide what will be the future of the NIRA?"

The alternatives to NRA suggested are that it be allowed to expire by limitation; that it may be declared unconstitutional

and the third, to use their own words, "the NIRA, or some similar measure, may become a permanent part of business and governmental machinery, existing not as a temporary measure to revive prosperity, but as a permanent plan on the part of government to regulate competitive business. The possibility raises a number of pertinent questions. Will the permanent organization tend to be a bona fide 'planned economy,' a move toward collectivism in which the interests of property will be subservient to the interests of society; or will it tend to become a form of government supervision in which the rights of property continue to be paramount, but in which certain more or less conscious efforts are made to compromise with other interests?"

IF ONE WANTS a careful, thoughtful discussion of what the New Deal means as a menace to recovery, let him read William MacDonald's *The Menace of Recovery*. His book is a challenge to the whole Roosevelt recovery program. He first reviews the early indications of the program in Mr. Roosevelt's campaign speeches in 1932, and then examines the personnel and ideas of the "brain trust" and other advisers of the administration, summarizes the provisions of the acts of what he calls the "rubber stamp" Congress in which the program was embodied, and traces the history of the bank crisis of March, 1933, the chase of the gold-hoarders, the struggle over the industrial and commercial codes, the epidemic of strikes, and the controversy with Henry Ford, the agricultural, public works, and relief programs, the abandonment of the gold standard, and the financial policies of the administration. The results of the "New Deal" are summarized to the end of 1933. The critical attitude of the author is shown in his examination of the economic defects and dangers of the recovery measures, his criticisms of price-fixing, process taxes, crop subsidies, and the surrender to organized labor, and his indictment of executive dictatorship over industry, trade, finance, and public welfare. His concluding paragraph reads:

"President Roosevelt has staked his political future and that of his party upon the success of a recovery program which was to bring order out of chaos and place the economic activities of the nation on new and solid foundations. The aim, now that the program has been unfolded, is seen to be the reorganization of American society on collectivist lines, with the federal government as the central source of authority and federal power the directing and compelling force. The fruits of the program have been some artificial stimulation of business and industry, some artificial relief for the farmers, and some artificial mitigation of unemployment and personal suffering, but in their pursuit the administration has become a dictatorship, the public debt has been swollen to unprecedented peace-time proportions, the gold standard has been abandoned, and the dollar has been left to find its level in the shifting sands of commodity prices. There is no dictionary that defines 'recovery' in such terms."

SOME OF THE MOST helpful discussions of the sundry problems involved are to be found in pamphlets, especially those of the Pollak Foundation for Economic Research, Newton, Mass. William Trufant Foster, formerly president of Reed University in Oregon and now connected with one of the recovery agencies in Washington, is its principal. Speaking of which I ought to add that the MacDonald volume contains a list of what he calls "the initials of recovery as well as substantial extracts from the recovery acts."

In all of the books the discussion centers around the power of law to change civilization. There is no doubt we need laws but paraphrasing a former, and now lamented, Governor of Massachusetts (William E. Russell) and a distinguished member of our Federal Supreme Court (Louis D. Brandeis): No philosopher's stone of a constitution will take the place of the instinct for social justice, and no amendment is as important as the amendment of men's economic and social ideas.

THE MARK OF A SAINT is not *perfection*, but *consecration*.
—Bishop Westcott.

Books of the Day

Rev. William H. Dunphy
Editor



VOX DILECTI. By Clement Humilis. Morehouse. Pp. 412. \$3.00.

AN EXTENSIVE group of prose and poetic meditations in the Salesian manner, although the method of posing the human question to be answered by the voice of Christ is reminiscent of St. Thomas à Kempis. The meditations are timely yet have a firm hold on eternity. The book is arranged in three sections, progressing from counsels on personal holiness, through the adaptation of the Christian to modern life and coming to rest in counsels on Christian doctrine. The problems are stated with terseness and clarity; well illustrated by quotations from Holy Scripture and other writings ranging from Whitehead to the Angelic Doctor. The questions are answered by the *Vox Dilecti* in a manner which is conducive to individual thinking, consideration, and resolution.

AN OUTLINE OF RELIGION. By E. R. Appleton. H. C. Kinsey & Co. 1934. Pp. 697. \$5.00.

AFASCINATING and most persuasive story is given to the reader in this *Outline of Religion*. It is a book likely to make the best arranged schedule evaporate. It is hard not to ruin one's eyes trying to read it at one sitting despite its 697 pages. And the excellent woodcuts with which the pages are liberally peppered cannot be given all the credit, for the story is really told, and each chapter heading lures one on to try just one more. Who could resist headings like: Children in the Dark; The Bread of Sweet Thought; The King of the City of Gold; Kings, Queens, and Saints; and so on *ad lib.*?

The best thing about this outline is that the man who wrote it is evidently religious and can therefore be trusted to write something about religion and religions which is convincing. He believes in God and that God can do something and that God has done something, that God is doing something. He believes that Jesus is the Saviour and not a mythical saviour like unto the heroes of the Oriental mysteries. He even believes in angels, although I am not sure that he grants that prayer is more than autosuggestion, which is the way God works His will with us.

His application of Christianity to modern life and problems is practical and moving. The chapter on the religious significance of Communism, Hitlerism, and Fascism is alive with suggestion and illustration. The writer is certainly Catholic in his sympathies, tastes, and convictions (though some will think that he overemphasizes the mission of the English-speaking peoples) but it is hard to find the bones which will enable the Universal Church of the future, which he visions, to stand up and move.

THE ECONOMIC MECHANISM OF SCRIPTURE. By J. Taylor Peddie. Williams & Norgate. London. 1934. 10 shillings.

MR. PEDDIE was a member of the World Economic Conference and is a distinguished economist. He says, however, that his serious study of the Scriptures began only two years ago; it is only too plain that his reading of them is not scientific. The Bible is treated as a uniform code of law, and proof-texts to support his economic arguments are carefully adduced. The fall of Israel is laid to a faulty monetary standard. The book, however, is valuable for its presentation of a bold and plausible economic theory. Gold and silver, he says, are no adequate monetary standard; much less is financial credit. He advocates a scientific system of barter by use of commercial bills discounted by a central bank. Pyramiding of financial credit should be strictly forbidden, and the central bank would control credit expansion. Mr. Peddie's thesis would be greatly strengthened if he used his Old Testament more scientifically, and one feels that if he joined forces with the Anglo-Catholic sociologists of England, a really significant development might take place.

S. E. J.

The Sewanee Movement

By the Rev. Gardiner L. Tucker, D.D.

Executive Secretary, Department of Religious Education, Province of Sewanee

THE SEWANEE Summer Training School closed its 25th session on September 1st, having been in operation since August 7th. This year's school was noteworthy for two outstanding features, the Home-coming Reunion and the naming of the Sewanee Movement.

This session of 1934 concludes 25 years of service, since the first formal session was held in 1910, under the leadership of the late Rev. Mercer P. Logan, D.D. Special commemoration was made of Dr. Logan and his work as founder, and many of those participating in the work of the school in former years assembled for the Reunion. The name Sewanee Movement was offered this year, and accepted by general consent, as a proper title for a group of related activities, associated with Sewanee, carried on by the Church in the South for the last 100 years.

The Sewanee Summer Training School included this year six different gatherings: the Sewanee Conference on Religious Education, August 6th and 7th; the Adult Division, August 7th to 21st; the Clergy School, August 7th to 17th; the Woman's Auxiliary Rally Day, August 17th; the Young People's Division, August 21st to September 1st; and the annual Convention of the Young People's Service League of the Province of Sewanee, August 24th and 25th. Another important provincial project associated with the school was the Sewanee Exhibition, open during the time of the school, with special pilgrimages August 11th and 25th. This was directed by Miss Annie Morton Stout of the provincial educational staff.

The Home-coming Reunion gave opportunity for very impressive demonstrations of the far-reaching influence of the Sewanee Summer Training School. In one of the evening programs, "Mother Mountain's Offspring," there were presented typical scenes and outstanding features of the summer conferences and gatherings held this year in the province, all being the direct or indirect result of the Sewanee School. The title "Mother Mountain's Offspring" brought out this fact, as "Sewanee" is an Indian name meaning "Mother Mountain." The reports made at this program showed that 50 gatherings have been held in the summer of 1934, in seventeen different conference centers in the province, many of them recently acquired as the property of the several dioceses; that every diocese in the province held one or more of such gatherings; and that the total number of persons in attendance amounted to over 3,000.

At the Sunday evening program of August 19th, commemoration was made of Sewanee's missionaries, and there were displayed the flags of all nations in whose territory missionaries from the Episcopal Church are now serving. A list of names of missionaries from this province was read by Dr. John W. Wood, national executive secretary for Foreign Missions, and his statement showed that missionaries from the province of Sewanee are now serving in every extra-continental mission field of our Church, both those under foreign flags and those under the American flag, and that the missionaries from this province numbered eight per cent of the total sent from the home Church to these fields. Mrs. Angela Oglesby of Georgia, serving in Japan, Miss Clara U. Keith of Kentucky, serving in Liberia, Brinkley Snowden of Tennessee, preparing for service in India, and the Rt. Rev. C. B. Colmore, D.D., of Tennessee, Bishop of Puerto Rico, took part personally in this commemoration. Many others sent messages of greeting.

COMMEMORATION OF DR. LOGAN

A central feature of the Summer School was the commemoration of the Rev. Mercer P. Logan, D.D., founder, and director of the school till his death. At the morning service on Sunday, August 12th, Bishop Gailor of Tennessee paid an eloquent

tribute to Dr. Logan's character and services. At the evening service of this day, some of those who had been his associates in this work spoke with affectionate appreciation of the good doctor's dauntless faith, his unfailing gentleness and sweetness of disposition, and his wonderful tact. One of the speakers was the Rev. H. W. Starr, Ph.D., of Charleston, S. C., who had served with Dr. Logan on the faculty of the first session in 1910. During the service a memorial hymn was sung, written for this commemoration by the Rev. Gardiner L. Tucker, who was associated with Dr. Logan for a number of years in the management of the school.

SEWANEE CONFERENCE ON RELIGIOUS EDUCATION

This conference met for its fifteenth annual session on August 6th and 7th, immediately preceding the Summer School. It was attended by 50 representatives of the educational activities and organizations of the province and its constituent dioceses. The conference was conducted by the Rev. D. A. McGregor, Ph.D., executive secretary of the Department of Religious Education of the National Council. Dr. McGregor set forth in his addresses some of the principles of his educational policy. By the experience of 1,900 years, he said, the Christian Church has developed certain tested and approved agencies of religious education as follows: public worship, sermons, sharing in the Church's fellowship, participation in the Church's work, pastoral ministrations, and, finally, study in classes. He believed, he said, that the Church's educational program should continue to include all of these agencies.

OBJECTIVE

THE OBJECTIVE of the Summer School as a whole was indicated in the watchword, "For the New Generation," which has been the watchword of the province of Sewanee's educational program for the year, and has been the dominant note in the Sewanee Movement for a century. Practically every course offered, except those in the Clergy School, led to credit in the N. A. L. A. Leadership Training Series, and directly or indirectly was aimed toward preparing and training mature leadership for the new generation and the new time. The faculty included four members of the staff of the National Council, Bishop Mikell of Atlanta, president of the province of Sewanee, with other provincial officers including the three members of the provincial educational staff, six members of the faculty of the University of the South, and other outstanding leaders of the Church. Six bishops participated in the school's activities. The Sewanee Summer Training School is a joint enterprise of the province of Sewanee and of the University of the South, and endeavors to provide specially in its curriculum, and in every part of its program, for the training of present and future leadership of the Church.

The Adult Division offered twenty-four courses and included in its faculty Dr. John W. Wood, and Miss Mabel Lee Cooper of the National Council. The Young People's Division offered sixteen courses, and included in its faculty the Rev. Theodore O. Wedel, Ph.D., and Miss Dorothy Fischer of the National Council. The Clergy School offered four courses, together with a schedule of conferences.

Music, drama, poetry, and art were prominent in this year's program. Classes in Church Music, music for the daily and Sunday services, including several choral evensongs, and a special musical evening program were under the direction of Prof. Paul S. McConnell, instructor in Music at the University of the South. The Nativity Cycle of the York Mysteries, a medieval religious drama, was presented on two Sunday afternoons in the University chapel by the Sewanee Players, under the direction of Mrs.

George B. Myers, instructor in Religious Drama at the University of the South. The class on Religious Drama in the Young People's Division constructed and presented a play, *Queen of the South*, a dramatization of some features of the Sewanee Movement.

In the Sewanee Exhibition many of the exhibits showed real artistic excellence. This was particularly true of the posters entered in the Sewanee Poster Contest. The poster winning the provincial award was that drawn by Miss Lucy Fletcher of Asheville, N. C. As in previous years, the stimulus of the Sewanee gatherings produced an outburst of verse, some humorous, in the repartee of the dining room singing, and some of a more serious quality. The "Sewanee Anthology" is not small, and is growing year by year.

Y. P. S. L. PROVINCIAL CONVENTION

THE YOUNG PEOPLE'S SERVICE LEAGUE of the province of Sewanee held its eleventh annual provincial convention on August 24th and 25th. The business included the hearing of reports from provincial and diocesan officers, the consideration of matters affecting the youth of today in religious, industrial, political, and social life and the election of officers for the coming year. These officers were duly installed, with an impressive ceremonial at the midday service in the University Chapel on Sunday, August 26th, the installing officer being Bishop Juhan of Florida, chairman of the board of councillors of the provincial Y. P. S. L. At the evening service of the same day the Service Flag of the provincial Y. P. S. L. was presented and rededicated by the laying of it upon the altar. The Roll of Service, then read, contained the names of approximately 70 young people, former members of the League who have entered upon life-service in the Church, and an equal number of others who have volunteered for this service, and have entered upon their training.

The report of the provincial Department of Religious Education given during the Adult Division showed that this province still leads all the provinces of the Church in the number of diplomas in Leadership Training, having more than one-third of the total number of diplomas awarded to date in the whole Church.

The Woman's Auxiliary Day Rally, held on August 17th, brought large numbers of Auxiliary women from the surrounding territory. At this meeting, Mrs. J. R. Cain, provincial president, presented her successor, Mrs. Henry J. McMillan of Wilmington, N. C. The fact that the Woman's Auxiliary is closely related in fact to the province and to the diocese as well as to the National Council was emphasized in the meeting.

A very distressing event of the Summer School was Dean Nes' fall from the edge of the cliff, on Saturday, August 18th. He stepped on a loose rock which gave way under him, and he fell through a cleft in the rocks, being stopped by a ledge about forty feet below. He suffered painful bruises, but no broken bones or other serious injuries. He was cared for in the Emerald Hodgson Memorial Hospital at Sewanee, where he remained for two weeks. He expects to return to New Orleans and resume work in a short time.

The Summer School Book Store was conducted by the Morehouse Publishing Co., of Milwaukee, under the personal direction of L. H. Morehouse, president. The Book Store was freely used as a reading room and lounging room, and the genial personality of Mr. Morehouse helped to make it one of the most popular social centers of the gathering.

THE SEWANEE MOVEMENT

THE NEW TITLE of the century-old reality, The Sewanee Movement, was discussed frequently during the Summer School, with resultant clarification of its ideals, objectives, principles, and activities. The Sewanee Summer Training School gave additional demonstration, at this twenty-fifth session, of its place of importance in this Movement, as its central agency for the mobilizing of leadership and the framing of practical programs.

The faculty and staff included official leaders of the Church, national, provincial, and diocesan: Bishop Mikell of Atlanta, president of the province of Sewanee, served as president of the board of managers and director of the Clergy School. Bishop Green of Mississippi, chairman of the provincial Commission on Social Service, served as director of the Adult Division. The Rev. Alfred Loaring-Clark of Memphis, chairman of the department of religious education of the diocese of Tennessee, served as director of the Young People's Division.

One of the facts brought out quite emphatically at this session was the tremendous growth of the summer conference movement in the province of Sewanee, and the influence it is exerting. The Sewanee Summer Training School is not the largest of these summer gatherings but it holds a position of unique importance because it is the mother of all those held in the South and one of the oldest in the country, and also because it continues to be regarded as the headquarters. Sewanee, "Mother Mountain," is to the "tribes of the Southland" as Mount Zion was to the tribes of Israel.

Tricks of Speech

EVERY PUBLIC SPEAKER—and if there are any left who are not public speakers it is true of them also—has his tricks of speech. The youthful members of a congregation have been known to count the "ums" or the "er-ers" of their preacher, and it is currently reported that sweepstakes now and then have been arranged in schools upon the number of times in which the head or other teacher would use the phrase "very well, then." Nicknames have been given before now to speakers who have some striking trick. One was "plain English," another "all the rest of it." All these facts seem to point a moral.

It is the business of a man's wife, if he is married, to point out at the right moment the danger to which he is exposed. "Are you not using, my dear, the phrase, 'What I mean to say is,' rather too often?" Or it might be "I always say that."

Now there is nothing more useless than this phrase. The fact that I always say something is an argument for my continuity or obstinacy, but not for the truth of my contention.

"What I tell you three times is true," said one of Lewis Carroll's characters, but it is not really an impressive fact to be told a thing three times by the same man on the same range of evidence.

Speaking in general terms, a speaker may miss the mark either through puzzling his hearers by his originality or phrase or by using the same phrases and tags again and again. Be fresh but not too fresh. And beware of the phrase which may become like a refrain or a sign of identity. Don't become the man with a nickname due to his clichés (I had to bring in this word, sir; in plain English, as I always say—um, er-er, it is—that is to say, eh! What I mean to say is, that a word like this is expected, it is scholarship and respectable and all that); and above all try to discover what those hearers are thinking. Those quiet boys looking so eagerly at you are not thinking of your subject perhaps but counting how often the trick appears. They may be thrilled because you are going to beat your record.

—QUINTUS QUIZ, in the *Christian Century*.

Vacant Churches

WALKING ABOUT our American cities during the summer, one is surprised to find so many signs reading that all Church activities have been suspended for the summer. One is almost tempted to laugh at this apparent travesty on Christianity and its ideals. It seems to indicate that the church is only a place to go in winter when constant sitting at home because of the cold or the heavy snow is boring and one must go somewhere to save his nerves. In the summer one has many places to visit, the seashore, the mountains, the lakes, the rivers. There is no room in one's thoughts for the church in summer.

When the Mexican Congress meets on September 1st a bill will be offered making illegal the teaching of religious dogma to the young. It would seem that people in this country are striving to accomplish the same purpose without the aid of a statute.

—*Russian Orthodox Journal*.

NEWS OF THE CHURCH

Rev. H. Beevor Berkeley Lecturer

Librarian of Pusey House, Oxford,
to be in New Haven from Decem-
ber Until End of Lent

NEW HAVEN, CONN.—The Rev. Humphrey Beevor, librarian of Pusey House, Oxford, will be Special Lecturer at the Berkeley Divinity School in the coming academic year.

The Rev. Mr. Beevor graduated at Oriel College, Oxford, in 1926. After ordination by the Bishop of Bristol he worked for several years at St. Mark's, Swindon, a parish largely composed of industrial workers. At Pusey House, where he has been since 1930, his work has been largely among Oxford undergraduates. He has recently published *The Anglican Armoury*, a book on the Roman question.

He will arrive at Berkeley in December, remaining until the end of Lent. While there he will be available for a limited number of outside preaching and lecture engagements. Those who desire to secure Mr. Beevor's services should notify the Rev. Dr. W. P. Ladd, dean, at an early date.

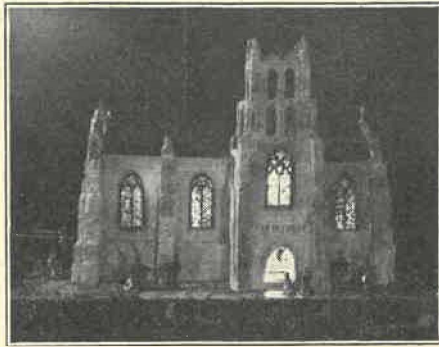
Prayer for General Convention at Bernardsville, N. J., House

BERNARDSVILLE, N. J.—Days of prayer, meditation, and intercession on behalf of the General Convention will be held on every Friday until the end of the Convention at the Retreat House here. Individuals or parish groups are welcome during the hours of 10 A.M. to 4 P.M.

During the week-end of October 5th to 7th, Bishop Booth of Vermont will hold a retreat for both men and women, primarily for delegates coming to the Convention, but to which others will be welcome. Reservations may be made through the Rev. T. A. Conover, secretary, Bernardsville.

Congregation Attends Service in Buried Church

LONDON—A service was held recently at Candover, Hants, in the buried church of Chilton Candover. Each of the congregation was given a lighted taper. A member of the congregation, 86 years old, was the means of the re-discovery of the church. He told the rector of the combined parishes of Brown Candover and Chilton Candover in 1928 that as a boy he found the building and that he used to go in and kick skulls about. The church is of great antiquity.



CHURCH MADE OF LAUNDRY SOAP

The little church pictured here was a project of the fifth, sixth, and seventh grades at Kemper Hall, Kenosha, Wis. Laundry soap provided a plastic and inexpensive material for its construction. Equally adapted to cutting, carving, and modeling, the soap dried firm and hard, the color of beautiful, buff stone. The building is cruciform, measuring 33 inches in length, with a tower in which hangs a real bell. The windows are of thin paper, painted in the brilliant colors of ancient glass. The altar, reredos, font, and pulpit of carved white soap stand out against the darker walls, while rood screen, Bishop's throne, and beams are of dark wood. Tiny figures in medieval dress enter the church and kneel inside. The handsome stone pavement is made of chewing gum.

Maine Chapel Cross Dedicated to Memory of War Victims

MACMAHAN ISLAND, ME.—At the annual commemoration of the founders and benefactors of St. Cuthbert's Chapel, September 2d, a bronze cross six feet high was dedicated to the memory of four men from this summer colony who died in the World War.

The cross stands a few hundred feet west of the chapel, and was blessed with impressive services in which three resident clergymen participated, the Rev. Messrs. George S. Pine, F. B. Reazor, and Arthur N. Taft.

First "Church of Air" Talk September 16th

Dr. ZeBarney T. Phillips to Make
First Broadcast of Season; Con-
vention is Subject

NEW YORK—The Rev. Dr. ZeBarney Thorne Phillips, rector of the Church of the Epiphany, Washington, D. C., makes the address in the first broadcast of the season on the Episcopal "Church of the Air" series, over Station WJSV from Washington at 9 A.M. Eastern Standard Time, September 16th.

Dr. Phillips will speak on some aspects of General Convention. A quartette from Epiphany Church choir will sing.

This address opens the fourth yearly series of broadcasts conducted by the Department of Publicity of the National Council. Other speakers will be announced later. There will also be a considerable volume of broadcasting from General Convention.

Holy Cross Retreat Opens September 17th

WEST PARK, N. Y.—The annual retreat for priests and seminarists will be held at Holy Cross, here, beginning the evening of September 17th and closing September 21st after Mass. The Rev. M. Boyer Stewart is the conductor. There is no charge. Those desiring to attend are asked to send their names immediately to the Rev. S. C. Hughson, O.H.C., Superior.

Bishop's Son Studies Mormonism

CHICAGO—A few days ago when Bishop Nichols of Kyoto, Japan, was in Chicago, he visited the World's Fair, taking with him his nine-year-old son, James. James got separated from his father and for a brief period was listed among the lost. The boy was busily engaged in listening to a lecture on Mormonism at the Mormon exhibit in the Hall of Religion when found. Variety is the spice of life, the Bishop concluded.

Primate Uninjured, Wife Hurt in Car Collision

WORCESTER, MASS.—The Most Rev. Dr. James De Wolf Perry, Presiding Bishop, was shaken up September 4th but escaped without serious injuries in a collision between his automobile and a motor bus.

Mrs. Perry was painfully injured, including a gash in the forehead, scalp wound, and nervous shock. They were on their way from their summer home in Princeton, Mass., to Providence and continued there. Two others in the automobile escaped injury.

Canadian Sisterhood Attains 50th Year

Order of Sisters of St. John the
Divine Experiences Steady Growth
Since Founding in 1884

TORONTO—Friends of the Sisterhood of St. John the Divine, Toronto, throughout the world are rejoicing with the community in the attainment of its golden jubilee. The order began with the profession of its Mother Foundress at St. Mary's Convent, Peekskill, on the feast of the Nativity B. V. M. in 1884, where she had been trained for the purpose of establishing the Religious Life in Canada. During the 50 years which have followed that auspicious day, the community has grown steadily.

Among the events which marked the week of jubilee was a corporate Communion September 9th, in which Associates and friends throughout the world joined with the sisters in the Divine Thank-offering. There also were special services that day in St. Thomas' Church, Toronto. At the solemn Eucharist the sermon was by the Archbishop of Ottawa, warden of the Community, and at solemn Evensong the preacher was the Rev. Spence Burton, S.S.J.E., who conducted a retreat for the community during the previous week.

The Rev. S. C. HUGHSON, O.H.C., preached at a solemn Evensong September 12th, and conducted a Quiet Day for Associates and other women September 13th.

Hobart College Reports Increase in Enrolment

GENEVA, N. Y.—Hobart College opened its doors September 5th for the 113th consecutive year with an enrolment somewhat above that of last year, according to last-minute statements of college officials.

The growth in enrolment, despite the graduation last June of one of the largest classes in the college's history, is directly due to the increase in freshman registration, approximately 20 per cent greater than that of last year.

Early opening of the college, because of the adoption of the "Hobart Plan" to promote the efficiency of teaching, makes it impossible for college officials to estimate accurately the probable enrolment at the completion of registration, but present indications suggest a probable total increase of about five per cent over that of last year, and a freshman increase of 20 per cent.

Brotherhood to Receive Greetings from Members in 10 Foreign Countries

PHILADELPHIA—The world outreach of the Brotherhood of St. Andrew will be strikingly illustrated at the national convention at Atlantic City, October 5th to 9th, by a mass meeting the afternoon of October 7th, at which there will be messages of greeting from each of the 10 foreign countries in which the Brotherhood is at work: Canada, Great Britain, Holland, Mexico, the West Indies, Australia, New Zealand, Japan, China, and Liberia. There will also be a message from the Brotherhood's well-organized work among the American Indians.

At this service there will be a display of flags representing each nation in which there is a branch of the Brotherhood; and the two addresses will emphasize the world-wide responsibility and opportunity of the Brotherhood.

Hobart's opening is approximately two weeks earlier than that of other colleges this year. Under the new "Hobart Plan" the first semester at Hobart will be concluded December 22d, before the Christmas recess, so that the holidays will cause no break within the first semester. The Christmas recess will continue until January 17th, the start of the second semester, which term will be concluded by Commencement, May 27th. The purpose of the new plan is the elimination of wasteful breaks in the teaching unit such as now occur in the traditional school year and permit a Christmas recess of from 10 days to two weeks to occur immediately before the period of final examinations.

North Texas Priest Has Breakdown

AMARILLO, TEX.—The Rev. Paul Reese, temporarily in charge of Emmanuel Church, San Angelo, has suffered a serious nervous breakdown, from which he is rallying slowly. He asked to be relieved of all duties, and services are being carried on by the Bishop, the local staff of lay readers, and occasional visits from nearby clergymen.

Elected Bishop of Asaph

LONDON—Canon W. T. Havard, vicar of Swansea, has been elected by the Electoral College of the Church in Wales as Bishop of St. Asaph, in succession to Archbishop Edwards, who last month retired from the Primacy of the Church in Wales.

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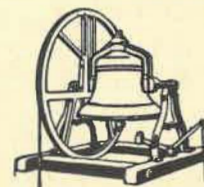
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Many at Vermont Diocesan Rally

Ralph Adams Cram Urges Return to Medieval System of Living as Economic Ills Remedy

BURLINGTON, VT.—Large numbers gathered from all parts of the diocese of Vermont to attend the recent fifth Diocesan Rally at diocesan headquarters at Rock Point.

After a brief informal service, Bishop Booth of Vermont introduced Dr. Ralph Adams Cram who analyzed with great clarity the causes of the economic breakdown and predicted that the only satisfactory remedy would be a return to the medieval system of small self-sufficing units of the nature of "subsistence homesteads."

Dr. Cram said that the world's history revolved in 500-year cycles and that there was every indication that the downward trend that we were experiencing would go even further, and therefore it was imperative that the Church should adjust itself to the change of conditions and the clergy grouped together in communities.

The Rev. James O. S. Huntington, founder of the Order of the Holy Cross, spoke of the breakdown of the parochial system, owing to the inability of the smaller parishes and missions to support a resident priest. Fr. Huntington said that the solution was a return to the diocese as the center of religious life, with a staff of clergy working under the Bishop.

Bishop of Ripon Dies

LONDON—The Bishop of Ripon (Dr. E. A. Burroughs), who had been seriously ill for some time, died August 23d.

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Bargainers and Beggars.....\$.50
By Fr. Huntington
Common Sense About Religion.
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Bishop and Mrs. Hulse

Saved from Burning Ship

NEW YORK—Bishop and Mrs. Hulse of Cuba were rescued from the burning steamship *Morro Castle* in the recent great ocean tragedy and were taken to St. Luke's Hospital here. They were suffering from shock but were expected to be fully recovered after a few days' of rest. They were brought to New York on the rescue ship *Monarch of Bermuda*.

Southeastern Illinois Field

Gain Reported; New Churches

WEST FRANKFORT, ILL.—St. John's Church, Buckner, Franklin county, is a newly organized mission in the southern end of the diocese of Springfield. Some 20 families have petitioned the Bishop for recognition and the future looks bright. Already four baptisms have been recorded. Many visits upon the people have been made and the service held on August 30th brought together 29 people of the Church. The Rev. Franklin H. Spencer is in charge of this area.

St. Luke's Church at Olney, Richland county, has been re-opened after being abandoned for three or more years. Some 17 families are interested.

St. John's Church, Herrin, Williamson county, is again active with some 20 families

who have responded to the leadership of the clergyman in charge. St. John's had a fine record of usefulness up to about four years ago. Conditions have changed considerably and the time is now ripe for a new start.

The Rev. Mr. Spencer's field now embraces 10 missions, six of them in the coal field. People abound—there are more than 400 families of record, with as many children.

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Labor Leader Speaks in N. Y. Cathedral

Matthew Woll Warns that Practical Result of New Deal May be Communism

NEW YORK—Matthew Woll, third vice president of the American Federation of Labor, speaking in the Cathedral of St. John the Divine the afternoon of September 2d, declared that the practical result of the New Deal may be Communism. This is not because of Communistic propaganda, he said, but simply because the New Deal has been full of disappointments to labor from the beginning until the present moment, with no prospect of anything different. Communism promises what the workers had been led to expect the New Deal would furnish.

Mr. Woll, who spoke in the Cathedral at the express invitation of Bishop Manning of New York, said that the only hope of protection from a Communistic régime was social justice. He called upon the Church to bring this about, affirming that social justice is the basis of true religion. Mr. Woll said in part:

"It is little wonder that greater and greater interest is being aroused in Communism, which is only an inverted Fascism. When every difference of opinion between capital and labor is aggravated by agitators, the whole country is bound to suffer; industrial recovery is retarded and the evils of the depression prolonged. Labor is looking for a program of industrial justice. If relief does not come in some other way, Communism will result.

"Labor is disillusioned by the unfulfilled promises of the New Deal. We have had the largest number of strikes in our entire history under the New Deal. The increase of corporate control is seen as a danger signal by labor, and such control is leading to trouble.

"The Churches, Protestant and Catholic, must unite to bring about social justice. This is the business of religion. It is also the only protection against Communism."

Rev. J. D. Hamlin Resigns as Boston Parish Rector

BOSTON—The Rev. Julian D. Hamlin, rector of the Church of the Advent for the past five years, announced to his congregation September 2d that he had handed in his resignation to take effect on October 15th, or when his successor had been chosen.

He gave as his reasons for resigning the fact that he had never been able to get quite adjusted to the Boston climate and to the demands of so large a parish, and also that he had for some time felt a distinct call to a ministry of a different character from the parochial ministry. He expects to live in Europe for the coming year, pursuing special studies in sociology both in England and in Russia and also doing some long postponed writing.

Fr. Hamlin is national chaplain and vice president of the Church Mission of Help, which is one of the largest social agencies in the Church. He has always taken a great interest in industrial and social problems and for the past year has been president of the New England branch of the Church League for Industrial Democracy.

Baltimore Cathedral Grounds

Being Planted in Shrubbery

BALTIMORE, MD.—Under the auspices of the executive committee of the Cathedral League of Maryland, the grounds immediately in front of the Cathedral of the Incarnation have been planted in shrubbery and work will be begun at once in grading and planting the ground on the west side of the building.

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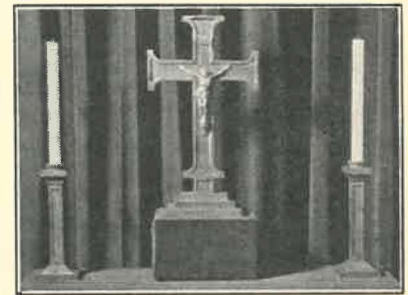


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Bishop in Jerusalem Points to Dangers

Issues Pastoral Letter Outlining Difficulties and Asking for Public and Private Prayers

JERUSALEM—The Anglican Bishop in Jerusalem called attention in a Pastoral Letter, which was read August 5th, that 20 years ago Europe plunged into a war which involved the greater part of the world, cost millions of lives, and shook the very foundations of civilization itself.

"And now," he writes, "20 years later, Christian standards seem to be held of less account in the world than before the Great War. New experiments, social, political, and economic, are being tried in the government of nations and in their relations to one another; new ideals of liberty, progress, and nationhood are capturing the imaginations of men and states; new means of communications are opening which physically draw together the farthest corners of the world. And yet—Disarmament Conferences fail, racial hatreds grow more acute, and day by day we read of fresh outbreaks of violence and bloodshed in the civilized cities of Christendom. We keep on advancing, but we do not necessarily advance toward the fulfilment of the will of God.

POINTS TO DANGERS

"It may be no part of my duty to pronounce judgment upon the political or even the religious movements of other countries. But as a 'watchman upon the walls' I feel that it is my duty both to point out the dangers which threaten us in the Holy Land from the very same causes that are at work elsewhere in the world, and also to call upon all Christians to whom I have authority to speak to exert to the uttermost the influence of prayer which is the Christian's strongest weapon.

"The dangers I would point out are:

"The danger of letting any consideration, whether fear or suspicion, of jealousy or ambition, dislodge us from an attitude to the problems of life that is primarily religious and spiritual.

"The danger of letting a true patriotism, which is a Christian characteristic, degenerate into a selfish nationalism, which is not. The selfishness of a group, in opposition to other groups, is as contrary to the spirit of Christ as the selfishness of an individual in opposition to other individuals.

"The danger of 'making God in our own image'—of modifying our conception of the character of God, as made known to us in the Incarnation, in order to make it conform to our personal, social, or political ideas.

"The danger of under-estimating the power of spiritual forces, whether good or evil."

ASKS FOR PRAYERS

The Bishop asked in conclusion that prayers be offered both privately and in public worship:

"That the people of Palestine, whether Moslem, Jew, or Christian, may not fall below the highest spiritual teaching of their religion.

"That the nations and their leaders may set before themselves the ambition to serve rather than to be served.

"That the world may come to see God as He is in Jesus Christ, and seeing Him may repent.

"That the Christian Church may remember that God's power is waiting to be released through her, and that God's power is the strongest in the world for bringing about the rule of righteousness."

The Trend Is Still Upward

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Movie Depicts Growth of American Church

Thousands Attending General Convention Will Have Opportunity to View Interesting Film

ATLANTIC CITY, N. J.—From that long ago, June 24, 1579, when the Rev. Francis Fletcher, chaplain with Sir Francis Drake, the English explorer, held the first Church of England services on the continent of North America to the present day, the history of the Episcopal Church has been filled with drama. This moving story of human aspirations and failures, of accomplishments and disappointments, is to be told through the medium of the cinema for the thousands that in October will attend the General Convention of the Church in this city.

The premiere showing will be at the Historical Commemoration service, at 8 P.M., October 12th, Columbus Day, in the Assembly Room of the Convention Hall, before an audience composed of members of the House of Bishops, House of Deputies, and delegates of the Woman's Auxiliary.

"The New World" is a unique film of

interest not only to members of the Church, but to all who love the dramatic history of their country. It is broadly divided into three parts, "Sowers of the Seed," dealing with the first Church services in this country, the first missionaries and the era of the American Revolution which was one of persecution for the clergy and most of the Church's communicants; "The Conquest of the Continent," which tells the story of the expansion of the missionary impulse and presents such picturesque churchmen as the Rt. Rev. Jackson Kemper, the first missionary bishop, Bishop Hare who ministered to the Indians, Bishop Otey who went among the mountaineers, and Bishop Kip in California; the "Promise of the Future" which deals with the Church's spiritual ministrations here and in here far-flung missionary provinces and with her extensive social work.

Opening with shadow pictures of Columbus and his Santa Maria expedition the film quickly passes to scenes at Bristol, England, whence John and Sebastian Cabot set sail for the New World. Then follow glimpses of the bleak coast of Labrador, Newfoundland, Cape Breton, and New England and the more hospitable shores of the lower Atlantic seaboard. Then is shown the trail of the pioneer settlers across the Alleghanies, the Mississippi, the prairies, and on to the Pacific Coast.

One of the most moving scenes of "The New World" shows the first General Convention after the Civil War when, with infinite tact, the way was opened to the clergy of the Confederate States to return to the Convention. This portion of the film was made last May in Philadelphia in the Church of St. Luke and the Epiphany, the very church in which the 1865 General Convention was held.

In the concluding part, "The Promise of the Future" is a contrast of primitive conditions with the highly developed cities of today.

MAKE A VACATION OF THE CONVENTION

On October 10th, the Episcopalian hosts of the nation will gather at Atlantic City for the great triennial convention of the Church. For their home and headquarters, the House of Bishops has selected hospitable Chalfonte-Haddon Hall.

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Commission Reports on Deaconesses' Work

Recommends Restoration of Canon
to Status Before 1931 Amendment;
Order Praised

NEW YORK—The Commission on the Work of Deaconesses has released its report which will be made to General Convention this fall.

The commission recommends that since the canon dealing with deaconesses was amended in 1931 without the knowledge of the National Conference of Deaconesses, and since a considerable feeling has been manifested among them against the change, the canon, Canon 24, be amended to read as it did before the change.

The report in part follows:

RETIRING FUND NEEDED

"It must be a matter of concern to the Church that this wide and useful service receives such scanty recognition, at least in a material sense. Not only are the deaconesses the lowest salaried of the Church's workers, a distinction which they accept with unselfish cheerfulness, but what is more urgently to be considered, they are still without any adequate pension system. A deaconess who has given her life entirely to the Church's work may come to old age or ill health and find herself with no resources, dependent on the charity of family and friends. This is not a situation which the Church ought to permit with equanimity. It is somewhat encouraging to report that the efforts of the deaconesses themselves in raising the 'Deaconesses Retiring Fund' to the amount of \$50,000 have been successful and the income of the fund is now available. It is obvious, however, that this can only relieve the necessity of a few of the most urgent cases. If the Church is unwilling to undertake the task of providing adequate pensions for its deaconesses officially, then surely its members are bound to lend a hearty support to the only agency now in existence that in any way supplies this need, and your commission bespeaks from the whole Church an interest in the fund, and appeals for gifts by which it may be built up to a figure more commensurate with its obligations.

"At the General Convention of 1931 the Canon of Deaconesses—Canon 24—was amended by the omission of the words 'unmarried or widowed' from Section 1. This change was proposed without the knowledge of the National Conference of Deaconesses, and since that time a considerable feeling has been manifested among them against the change. Last year they were requested by the executive committee of the conference to express their views on the matter and out of 148 who did so, 129 were in favor of restoring the words to the canon, with only 17 voting against this and two who were in doubt. The reasons again indicate that the deaconesses have no thought of requiring celibacy, even by implication, as a condition of membership in the order but rather because their experience shows that the work of a deaconess is so exacting that it cannot be reconciled with the responsibilities and claims of marriage. In other words, it is not and cannot be a part-time job but involves the dedication of one who undertakes it to that single vocation, laying aside all other concerns and occupations.

Your commission feels that this conviction on the part of those who are actually engaged in the work—a conviction expressed by 61 per cent of all the deaconesses in the Church—should have weight with General Convention. We therefore propose an amendment to the canon restoring the words 'unmarried or widowed' to their original position. It may be added that they were originally placed there by the Rev. Dr. William R. Huntington at the General Convention of 1889 when the canon was first passed.

DUTIES OF DEACONESSSES

"Your commission reports also a proposed amendment to substitute for Section 2 a section on the duty of a deaconess, which brings the statement more into conformity with that adopted by the Church of England in its convocations. It seems to your commission desirable that so far as possible the usage in this matter should agree in the different churches of the Anglican communion.

"Your commission further proposes an amendment to Section 11, Canon 24, referring to changing the words 'canonically resident,' which technically can apply only to the three orders of bishops, priests, and deacons, to read instead, 'to which she is attached under this canon.'"

The report is submitted by the Rt. Rev. Dr. Philip M. Rhinelander, chairman, and the Rev. George L. Richardson, secretary.

RESOLUTIONS

1. Resolved: The House of Deputies concurring,

That Section 1, Canon 24, be amended by inserting the words "unmarried or widowed" after the word "fitness" so that the section will read, "A woman of devout character and approved fitness, unmarried or widowed, may be admitted a Deaconess," etc.

2. Resolved: The House of Deputies concurring,

That Section 2, Canon 24, be amended by substituting therefor the following:

- (a) The duty of a Deaconess is to assist in the work of the parish, mission, or institution to which she may be appointed, under the direction of the rector or priest in charge; or to perform such functions as may be directly entrusted to her by the Bishop.
- (b) The following are the chief func-

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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

NEW YORK—Continued

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Confessions: Saturdays, 8-9 P.M.

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

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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

tions which may be entrusted to a Deaconess:

1. To care for the sick, the afflicted, and the poor;
 2. To give instruction in the Christian Faith;
 3. Under the rector or the priest in charge, to prepare candidates for Baptism and for Confirmation;
 4. To assist at the administration of Holy Baptism and in the absence of the priest or deacon to baptize infants by virtue of her office.
 5. Under the rector or priest in charge to organize, superintend, and carry out the Church's work among women and children;
 6. With the approval of the Bishop and the incumbent, to read Morning and Evening Prayer and the Litany in Church or Chapel in the absence of the Minister (excepting such portions as are reserved for the Priest); and when licensed by the Bishop to give instruction or make addresses at such services;
 7. To organize and carry on social work; and in colleges and schools, to have a responsible part in the education of women and children, and to promote the welfare of women students.
3. Resolved: The House of Deputies concurring,

That Section 11, Canon 24, be amended by substituting for the words "canonically resident" in lines 9 and 21, the words "to which she is attached under this canon."

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ANNOUNCEMENTS

Died

SISTER AMELIA CHRISTINE—SISTER AMELIA CHRISTINE, of the Sisterhood of the Holy Nativity, entered into rest, at the Convent, Fond du Lac, Wis., on September 4, 1934. She was formerly Miss Amelia Battles, of Boston, daughter of the late Benjamin Porter Battles. Burial from the Convent Chapel on September 6th.

Memorials

ALICE LORA BUCK
Pray for the soul of ALICE LORA BUCK, whose light so shone before men that they saw her good works, and glorified our Father which is in heaven. Died September 16, 1929.

ANNOUNCEMENTS—Continued

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In ever thankful memory of JAMES PROVOOST THOMAS, JR., December 23, 1907 - September 13, 1924.
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NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, Central Pier, Atlantic City, N. J.

POSITIONS OFFERED

Miscellaneous

RETIRED CLERGYMEN, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

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RETREAT

WEST PARK, N. Y.—There will be a retreat for priests and seminarians at Holy Cross, West Park, N. Y., beginning the evening of Monday, September 17th, and closing Friday after mass. Conductor, the Rev. M. B. Stewart. No charge. Address the GUESTMASTER, FATHER SUPERIOR.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

† **necrology** †

"May they rest in peace, and may light perpetual shine upon them."

C. S. SAWHILL, PRIEST

BIRMINGHAM, ALA.—The Rev. Collins S. Sawhill, retired priest, died here August 30th. He was visiting relatives when he became ill.

For 25 years he was in charge of St. Agnes' Mission, Cleveland, Ohio.

Surviving are his widow and a daughter. The funeral service was held at St. John's Church for the Deaf here August 31st.

CHARLES M. CLEMENT

SUNBURY, PA.—Major General Charles Maxwell Clement, chancellor of the diocese of Harrisburg and veteran member of General Convention, died September 8th at his home here from a stroke of paralysis suffered September 6th.

He was a member of the Joint Commission for Conference with Methodist, Presbyterian, and Lutheran Churches. He had been a member of the House of Deputies from 1898 to 1913, and 1919 to 1934. He was a warden of his parish, St. Matthew's, Sunbury. Four sons survive him.

Enlisting as a private in the Pennsylvania National Guard in 1877, he rose from the ranks and served as lieutenant colonel in the 12th Infantry during the Spanish-American War, as major general of the 7th Pennsylvania Division on the Mexican Border 1916 and 1917, commanding the 28th Division at Camp Hancock, Ga., August, 1917, and receiving his honorable discharge December 11, 1917.

He began the practice of law in Sunbury

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in 1878 and was a member of the American, Pennsylvania state, and Northumberland county bar associations.

The funeral service was held in St. Matthew's Church, September 11th.

MRS. DALLAS SHAW

SIoux FALLS, S. D.—Mrs. Emily Shaw, wife of the Rev. Dallas Shaw, superintending presbyter of the Crow Creek district of the Pine Ridge Reservation, died August 28th. Mrs. Shaw belonged to the older generation of the Indian clerical families of the days of Bishop Hare. She was a woman of fine qualities and capabilities, a help in all the work of her husband, who is one of the prominent Indian priests.

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Families in Old Parish Churches

NEW YORK—The Rev. Claude R. Parkerson, of the City Mission and chaplain of Tombs Prison and the New York County Penitentiary, the New York State Prison for Women, and the New York State Reformatory for Women, sailed August 31st for England. While abroad he will confer with the various S. P. C. K. port chaplains and other Church agencies in connection with the large number of deportees now returning to the British Isles. It is hoped to re-establish these families once more in their parish churches immediately upon their return. Fr. Parkerson will return early in October.

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