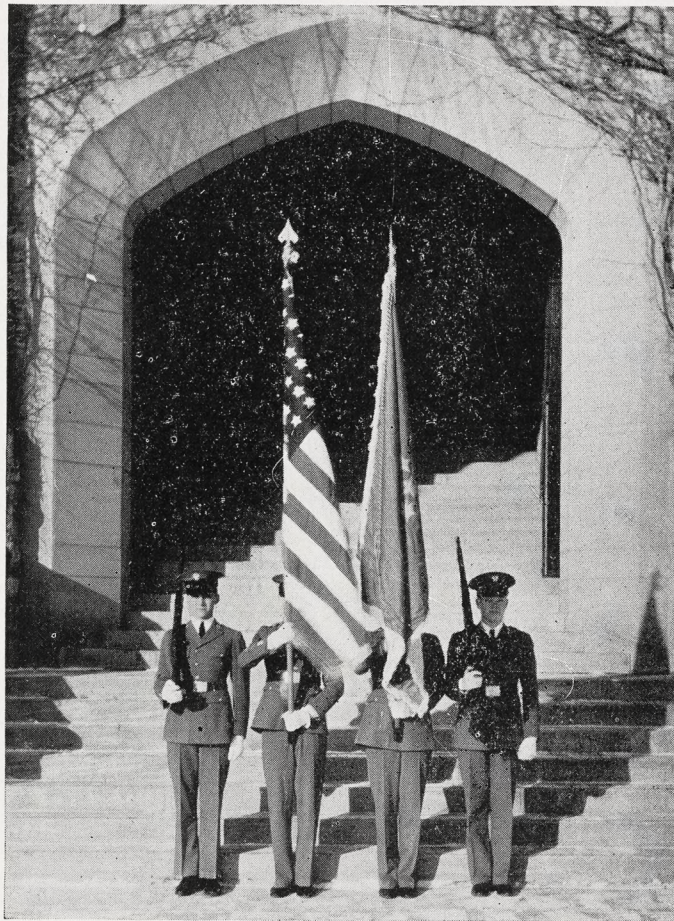


The **WITNESS**

CHICAGO, ILL., JULY 5, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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GENERAL CONVENTION ISSUES

Reported by
WILLIAM B. SPOFFORD

THE opinion has been expressed in recent months that the General Convention, to be held this coming October at Atlantic City, might as well be called off since there are no matters to come before the brethren of any importance to the advancement of the Kingdom. Being an enterprising young man with time heavy on my hands during these summer months, I dispatched letters to a flock of important people who are to represent us in one capacity or another at the Convention, asking them one question, "What matters of importance do you think should come before the Convention?" I am now able to report that the answers have been so varied and detailed that I am compelled to deal with the subject in two or three installments, instead of in one snappy article of a thousand words or so as I had originally planned. It can be further stated that if all the matters that bishops, clergy, lay men and lay women consider vital are presented to the Convention, and adequately discussed, the boys and girls will celebrate Christmas in Atlantic City—well anyhow, Thanksgiving.

It will be well for me to say, first-off, that I fell down on this assignment in one particular. In asking these folks my question I failed to inquire if I might quote them. It may be that there is nothing in the newspaper code of the NRA to prevent me from doing so, permission or not, but cherishing friendships perhaps it will be just as well if I don't. But you may know that all of the opinions expressed here come either from bishops; gentlemen, both clerical and lay, who will represent you in the House of Deputies, or from women who will have their votes and voices in the assembly of Churchwomen.

What we are to do about the Budget of the National Council and the missionary Program seems to be the most important matter. Here are some of the opinions—and if you are looking for a harmless summer game you might try to guess the name of a bishop or deputy for each quotation.

"The Convention should discuss our possible withdrawal from Brazil, Mexico and Cuba, thus helping to solve some of the costly financial problems without

wrecking the super-important work," is the opinion of one.

"One of the most important matters to come up," writes another, "will be to determine the Church's wishes and attitude toward the Missionary Program; and whether we like it or not, the finances and even quotas and possible pledges will have an important place in considering that question. In so-called prosperous times organized drives, partially at least adopted from war time campaigns, enabled the Church to provide reasonably well for its program. But times and conditions have changed. To state it simply I believe that the only sound foundation on which to build our missionary work is that the Church—and by that I mean the individual communicant—must say how much missionary work he wants done. This means bringing the full information down through the diocese, parish and to the individual. The measure of support must be assured with a reasonable certainty for a reasonable time, possibly triennial. I believe that before voting on the budget in Convention the deputies should be informed exactly as to what their vote means in reference to support from their various dioceses. This would mean that each diocese would take stock and determine how much of a missionary program it wishes done and how much it can contribute for that purpose. These assurances of course should be a minimum and leave full opportunity for additional support as the opportunity and need becomes known to the communicants, and their interest and ability increases. This leads practically to the despised quota, but I do not feel that the work can be carried forward on the temporary or occasional display of interest. The Church does business at long distances. It must have reasonable assurance of what it has to spend during the year. The loyal and devoted people in the field are not in the work for the money, but so far as the necessities of life are concerned they look to the Church as their employer. The least the Church can do is to set an example as a good employer, showing considerate and human relationship towards those who have a right to look to her for support."

Another gentleman writes: "It would be well for the Convention to face up to the findings of the Laymen's Inquiry as contained in *Rethinking Missions*. Something must be done to counteract what is, I am afraid, the unfavorable influence of the report of the self-constituted committee. From what I have learned I am sure that it has depressed the interest of some people, if not many, in the whole subject of missions."

Still another: "Finances is the important matter, and if THE WITNESS can present, simply and intelligently, information with regard to the Church's deficit and her present financial crisis, it will be of extreme value."

Again: "First and foremost, the budget and the deficit. I think half a million over expected receipts is too large a budget."

SEVERAL express the opinion in dealing with this matter that there should be drastic cuts in the departmental work at the Church Missions House, with a number of them advocating the total elimination of the departments of religious education and social service, in the interest of economy. Several also included the publicity department which they seem to feel is a useless institution. But to get back to quotes again: "I very much fear that the matter of finances must be the outstanding subject at General Convention. It is almost unthinkable that the Church should go along as it has been for the last year or two. My own thought is that we should be giving larger consideration to the matter of securing additional contributions, rather than to seeing where we can cut down expenses."

Here's another: "The General Church must face the fact that the budget must be very materially reduced. The Church has no longer the resources of many very rich people on whom it may call, and until giving is more widely spread throughout our membership we must be content with a smaller budget. I would go so far as to eradicate for the time being two or three departments at the Church Missions House. I should begin with the department of publicity and drastically reduce that as well as the field department and that of the department of religious education."

Just three or four more quotations on this subject, out of many: "Should the *modus operandi* of the National Council be revised—that in my judgment is the important matter to come before Convention."

Another: "This camouflage about 'depression' must stop. If we really believe in the work and wish to support it we can do it; if we do not believe in it let us stand up and say so and drop it. I am weary of hearing rectors make beautiful and touching talks about 'gifts of sacrifice' which represent merely a small part of our superfluous cash. 'Gifts of sacrifice' in the Church are rarer than orchids."

Still another; "The National Council has been ordered to limit its expenditures to the income provided for the work. The bishops and clergy have never been bound to keep their part of the contract. The result is that the National Council is going to the General Convention with a deficit. If THE WITNESS could persuade the bishops and clergy to be as faith-

ful to their side of the contract as the National Council is expected to be the effect would be felt throughout the Church."

Finally: "The National Council is due for a very thorough criticism and overhauling. That goes without question."

So much for the topic which my informers consider to be the most vital to come before the Convention. Their opinions, as you see, are varied.

NOW for just two or three other matters out of a couple dozen that these folks consider important, then we will have to knock off for this week, continuing the presentation in later issues. But before doing so I would like to invite you to have your little say. What do you think ought to be done about the Budget? Should it be drastically reduced? Should departments at the Church Missions House be discontinued? Should mission fields be closed? Should the quota system be changed? Or should we hold the line, going to our people in real earnest for cash to maintain it? Let's hear from the rank and file. Be brief please, and in writing to THE WITNESS, 931 Tribune Building, New York City, please indicate whether or not you are willing to be quoted. We won't quote you if you say "no" but it does add to the value of an opinion to know who presents it.

The Placement of the Clergy, I should say without counting noses, looks like the second most important subject. Here are a few quotations:

"The time has come for some definite policy regarding placement of our clergy personnel, from bishops down. The hit and miss system which effectually breaks down any corporate endeavor of the Church as a solid army moving toward an objective, is the question at issue."

Another; "In view of the fact that only about 20% of the clergymen past 70 years of age are holding back the work of the Church; and in view of the known fact that many a younger clergyman is misplaced, but cannot take steps to change without damaging his reputation, I would suggest that one subject to be discussed at General Convention should be the formulation of a simple and workable plan for rotating clergymen, and for the employment of clergymen, through both diocesan and national offices."

Again; "The Convention will receive a report with recommendations on the Placement of the Clergy. This seems to me to be about the most important matter to come before us."

Another: "The Placement of the Clergy is an important subject. The General Theological scheme in placing young un-married clergy in groups is fine in theory. But in actual practice, if carried out extensively, it would be a detriment to the Church, since it would be used by certain cheap-skate vestries, such as we have all experienced, as a means of getting by."

Again; "The Placement of the clergy is important. The rearrangement of the period of postulancy and candidacy should be dealt with fully. We should have a rule for the voluntary or compulsory retirement of the clergy. These matters, together with the future

policy of the Church as it is related to missions, the function of the National Council and the question of the translation of bishops seem to be the major issues."

Still another; "We are turning out of our dozen or more seminaries a great number of graduates each year, many of whom find great difficulty in securing any sort of ministerial work. We ought to adopt some sort of 'self denying ordinance' and limit severely the number of men whom we accept as candidates. The canons leave this to the discretion of the individual bishop, but it is, I believe a very important matter and has a vital bearing on the matter of the placement of the clergy. I am heartily in favor of Dean Foscroke's suggestion that the canons should be amended and that men should go to the seminaries not as candidates but as postulants. This will give them a year in which to find out whether or not they really have a vocation and are fitted for the work of the ministry. It is a much simpler matter to drop an unsuitable postulant than it is to drop an unsuitable candidate."

Just one more quotation on this subject: "One of the most important subjects at the present time is that of clergy placement. I have on my desk at the present time eight letters from men in what would appear to be large and good parishes who want to go somewhere else. Why? I have my answer but do not know that it is worth much. It is that there are so many bishops who in one way or another, both publicly and privately, have been teaching that the bishop and the rich layman are the only permanent factors in the diocese, so that many laymen have a rather low estimate of the priest's office in the parish. The whole subject of care in the choice of postulants, candidates and clergy placement needs discussion and action. And the point of view ought to be some other than "281" or the Church Pension office."

WELL I guess that is all for this week; space is limited and besides there is a ball game in a few minutes and I am very busy yelling my Yankees into a pennant this summer. But before closing just let me list some of the topics that have been suggested as vital for this coming Convention; all of which will be discussed later; Marriage and Divorce; A real program of religious education; Tenure of office of the Presiding Bishop; Revision of boundaries of dioceses and missionary districts; Whether women should have places on the National Council; Evangelism; Rural Work; Retirement of Bishops and clergy; Translation of Bishops; How to reach Youth; War, peace and the munitions racket; Clean movies; Revision of the Hymnal; Revision, or experimentation, with the Prayer Book; Intinction; Administering of the chalice by laymen; Unity with Congregationalists and other church bodies; the Racial Episcopate; Negro Church work; Army Chaplains; the Order of Deaconesses; Our attitude toward the New Deal; Our attitude toward Fascism and the Totalitarian state; What should the Church say about poverty in the midst of plenty; social and industrial problems.

There you have it. We will carry on in subsequent issues. Meanwhile let's hear from you. If we can have some real discussion of these matters between

now and October that General Convention at Atlantic City will be a lot less dead than many people seem to think it is going to be. THE WITNESS, 931 Tribune Building, New York City, is the place to write.

Casual Comment

By

BERNARD IDDINGS BELL

I HAVE been staying in Oxford for a few days. It occurs to me that possibly our readers may be interested to know just what the so-called "Oxford Groups" are doing at this place from which they have taken their name. I have inquired of the clergy, of dons in colleges, of undergraduates. The answer is that they amount to nothing much. They themselves claimed only a hundred and fifty adherents at their highest peak of development two years ago, out of about 3,000 undergraduates, and a half-dozen of the clergy and dons out of several hundred in the city; and everyone else says that there are nowhere near that many now. They tried a public meeting in the Town Hall this term which fell completely flat.

The moving religious forces actually at work and effective and respected are three.

First, there are the Anglo-Catholics, with about 350 undergraduates and fifty clergy and dons definitely committed, as well as a large number of outsiders. These center around Pusey House and the seven Anglo-Catholics parishes in Oxford and Cowley. There are three daily masses for students at Pusey House alone, at 6:30, 7:30 and 9, all well attended. A number of the ex-groupers have reacted into this sort of religion, but it goes on steadily from year to year, its strength depending on hard thinking.

Second, there is an Evangelical movement, centering at little St. Aldgate's Church. The leaders are strong in sound emphasis on the Incarnation and the Atonement, believe our Lord really present in the Holy Communion, and stress conversion by the Holy Spirit. They have stripped conversion of the fantastic elements of Buchmanism and love Catholic doctrine rather than ceremonial. They and the Anglo-Catholics work together, realizing, as some day Evangelicals and Catholics will realize in America, that they have much in common and little to separate them, and that the enemies of both are Secularism and Modernistic compromise. This movement is much regarded in Oxford.

Third, the League of The Kingdom of God works well here, with a strong emphasis upon the social and international application of the Incarnation. It suffers a little, however, from having some violent and extreme proponents, more intent on damning capitalism than on offering positive suggestions of betterment.

The Student Christian Movement seems very much in the doldrums at the moment. It is much intent on being all things to all men, and that is no program wherewith to attract university men.

That seems to be Oxford religiously at the moment.



MAIN GROUP OF BUILDINGS AT SHATTUCK

SHATTUCK SCHOOL

By

H. R. DRUMMOND

Assistant Headmaster

PHOTOGRAPHY has been and is of the greatest value in recording the physical externals of human life, but it has not been able, and never will be able, to fix on supersensitive film the intangibles which constitute the realities of human existence, for that "which is born of the spirit is spirit"—not physical. The illustrations of Shattuck School on the cover and over this article are interesting, therefore, only insofar as they arrest attention and give birth to the question, "I wonder what goes on there,"

And what does go on at Shattuck? Briefly, "Life, and education for life." So much has been said about the development of the mental, moral and physical sides of a boy's nature that one is likely to forget that the first and last demand made on an individual is that he be able to assume, with minimum friction, his share of the responsibilities of any organization of which he is a part, be that organization a family, a business, a government or only a school.

Education is more than preparing for entrance to college, though that is the objective most easily perceived by boys of high school age. Education should

be thought of as a continuing self-development—and this begins long before a boy comes to Shattuck, but is accelerated the moment he becomes a member of the Shattuck family. This "speeding up" process arises from the fact that, from the moment of his entrance, he must stand on his own feet, among those of his own age, in all phases of a boy's life, to a much greater degree than ever before. Every act, every decision has some bearing on others, and there is no evading of consequences and no division of his life into separate water-tight compartments. For twenty-four hours a day and seven days a week he has to live with his errors and successes. He must learn to accept the latter with modesty and the former as trials from which good may be derived.

In all these experiences he need not stand alone, for there is available to him the un-preached intangibles which were present at the foundation of service; the spirit of loyalty; the spirit of reverence; the spirit of co-operation; the spirit of sportsmanship; the spirit of thoroughness; the spirit of responsibility. His physical environment is uplifting and his associates,

as he himself, have been admitted to Shattuck only after recommendation as to their mental, moral and physical desirability. His teachers have been selected carefully, not only for their fitness to impart intellectual instruction, but also with due regard to their probable influence for good over boys in all phases of a boy's life.

If it be true that "it is the spirit that quickeneth" then Shattuck's chief concern must continue to be in the "spirit" in every individual member of the School. That being right, all else will follow in its proper place and at the proper time.

Love

An Editorial by
BISHOP JOHNSON

GOD is love but we can scarcely say that humanity is love. It is a level of existence just beyond man's achievements, but not beyond his powers. So long as people indulge in the passion of hating one another just so long there will be wars and rumors of wars. If it be true that the fruits of the spirit are love, joy and peace, it is also true that these fruits will not be reaped unless and until man is love.

Now love is peculiar in that it demands a complete surrender of self. It cannot be mixed with ulterior motives. Very likely the reader has experienced this sensation of love to God at some early service when the soul makes a complete oblation of itself to God. It is this fact which underlies the word of the canon, "and here we offer ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto thee." It is because of divided interests that our love is cold.

With some the love of Christ is sacrificed to the loaves and fishes which He offers. It is not so much that we love Him as that we seek that which He has to give.

With some the desire for a future life is the magnet which draws them to the Master. They become His disciples because He has offered them something which they sincerely desire. Like Jacob, they bargain with God. If thou wilt raise me from the dead, I will worship and serve thee.

Then there are many nice Christians who follow Christ in casual fashion because of business, social relations and respectability. In these cases they are apt to use Christ rather than to love Him. It was this which caused Christ to intimate that the multitudes followed Him because of the loaves and fishes in order to see the miracles that He did.

THIS last covers another large group who seek the unusual in the spirit world and put their faith in healers or in mediums or in various kinds of practitioners. If He will heal me of my ills, gratify my curiosity or assure me of material prosperity I will be glad to be His disciple. Again love is not the prevailing motive in discipleship.

There is still another class whose interest is in so-

cial service or practical philanthropy. It is quite disturbing to find so many social service workers who have no particular love for Christ. But they expect that those who are animated by such love will contribute to their efforts, with the result that a great deal of work among the poor gives them everything but love. Social service can degenerate into a soulless enterprise in which officials are engaged in trying to tidy up an epileptic world.

It was because of this condition that someone wrote those lines in which human charity was "iced in the name of a cautious statistical Christ." So immersed are these workers in the efficiency of their work that they ignore the springs of altruism which have had their inspiration from Christian sources.

I am not disposed to fault them for their efficiency but I am concerned over the attitude of purely secular institutions toward the poor and unfortunate. "Man does not live by bread alone" and so often that is the sole consideration in such work. Love is not an easy sentiment to acquire, nor is it maintained without a struggle. I think that the Psalmist told the truth when he said, "Great are the troubles of the righteous!" and the only remedy for sensitive souls is that which he prescribes—"O taste and see how gracious the Lord is!" The trouble is that our love is so often coupled with fear of tomorrow. We try to love God but we are quite fearful that He will desert us in our need and so fear hath torment. Love does tend to make us very sensitive and when we feel love to be withdrawn the lover has pains which are unknown to those who have never really loved.

THE test of the Christian religion is to be found in our Lord's words to Peter, "Lovest thou me?" In spite of my crucifixion and of your disappointments; in spite of the fact that most men have deserted me and only a handful is left, "Lovest thou me?" In spite of your own failure in the time of trial and your own uncertainty about yourself, "Lovest thou me?" After all that is the Gospel of Christ. Take it or leave it but do not pervert it. Do not imagine that you are loving Christ when your chief concern is whether you are going to be saved or whether the Church is fulfilling its mission in the world, or whether you are called upon to suffer trials.

I do wish that our people more fully realized the value of the early service as a time and a place when and where we may perform a definite act of love without any other motive than to be where He is. When He said, "Do this," He was giving us an opportunity to perform an act of pure affection, regardless of all other considerations. He strove to build up a Kingdom in which love is supreme. The world is as contemptuous of love as it was of Him and is trying to find peace without love. It is not a cheap commodity. It is as rare as precious stones. Its value is appreciated only by those who practice it, and like precious stones, the absence of flaws is the measure of its purity. These flaws are the mixed motives which enter into our personal service of Jesus Christ.

COLLEGE LEADERS SELECT THE BEST BOOKS FOR STUDENTS

By GARDINER M. DAY

A couple of years ago Mr. E. A. Yarrow of the Hazen Foundation sent a letter to 135 people engaged in religious work in college communities asking them to suggest "eight books which if progressively read would in your judgment give the average interested student some definite idea of the basis for our Christian philosophy and belief." 400 titles were suggested. A second letter requested that eight be chosen from the combined list under three headings, social, scientific, and philosophic. This reduced the list to 278 titles. Mr. Yarrow's idea in compiling the list is that he believes the cause of Christianity will be furthered if a student who shows any interest could "be challenged to agree to read a minimum of eight serious books during his undergraduate years, reading carefully two each year." The result of Mr. Yarrow's work may be of interest to some of our readers who are interested in young people. The 8 books which received the highest number of votes irrespective of the three above groupings were: *Living Creatively* by Kirby Page (Farrar & Rinehart 1932), *The Plain Man Seeks for God* by H. P. VanDusen (Scribners 1933), *The Modern Use of the Bible* by Harry E. Fosdick (Macmillan 1924), *Our Economic Morality* by Harry Ward (Macmillan 1929), *Moral Man and Immoral Society* by Reinhold Niebuhr (Scribners 1932), *Methods of Private Religious Living* by H. N. Wieman (Macmillan) and *Reality* by Canon B. H. Streeter (Macmillan 1926).

It is a good list, but it is surprising that the oldest book on the list, Dr. Fosdick's *Modern Use of the Bible*, was published just ten years ago. In the list of the next highest nine recommended volumes there is no book published prior to that date. It would appear that the persons contributing to the list may have commended the last book each had read and liked. The Bible of course was precluded by Mr. Yarrow. It makes one wonder whether we have become so contemporaneously minded that books like William James *Varieties of Religious Experience* and T. R. Glover's *Jesus of History* no longer cut any ice with the student mind. Personally I don't believe it. I think the difficulty is that those of us who suggest such lists have been doing so much thinking along religious lines that we forget the simple type of book which influenced us as students. For example, Dr. Niebuhr's book in the above list is a pretty stiff dose for anyone who has not already thought

a good deal about religion and ethics. In passing may we not point with pride to the fact that the three most recent books in the list were commended in this column when they appeared and Streeter's *Reality* would rank very high on my own list.

A Small Part is the title of a little volume of recollections by Bishop John N. McCormick of Western Michigan (Morehouse \$1.75). About half the book gives the Bishop's story of his part in the Great War as the representative in Europe of the Church's War Commission and the remainder consists of notes about "Bishops and Other Clergy." While the Bishop regrets the evil of war and all its dreadful propaganda, nevertheless he states that "if war should come again, I am persuaded that the ministers of religion, having done all they could to avert the horror, should stand by their men and be to them as the sons of consolation. Very probably Bishop McCormick would agree with Bishop Manning who is reported in the press as telling the officers and men of the fleet in St. John's Cathedral, Sunday, June 3, that the considerable number of ministers who have announced that under no conditions would they participate in any war, even as Chaplains, were under the influence of "a wave of emotionalism and pacifism". Even if one admits this to be true, and I certainly do not, is it not even more certain that those ministers who follow the flag in war are equally the victims of a wave of emotionalism and patriotism that is rampant prior to, at the outbreaks of, and during a war. Generals in almost endless procession, including the Commander-in-chief of the A. E. F. in the last war, have testified to the indispensable value of the clergy in the prosecution of war. These testimonies seldom stress the value of the clergy in comforting the wounded or communicating the dying, but almost always their value in *keeping up the morale*. What does this latter mean, if it does not mean feeding the men propaganda in personal converse and in sermons that will make them feel the war is worth fighting and that it is their patriotic duty, and a duty thoroughly sanctioned by religion, to go out and kill their brothers in order "to make the world safe for democracy" or to effect some similar temporary ideal.

The physician patches up the soldier's broken body and the chaplain patches up his broken spirit, but both work for the same purpose so far as the Military is concerned, namely, that the man can and will return to fight again. If there was any likelihood of a clergyman's being able to go as a Chaplain doing solely the work of consolation, and being

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

This story about the similarity of our Church government with the federal government is of course familiar to many of you, and it is really very old stuff, being repeated every three years just before General Convention. Even so, it is perhaps safe to say that not one layman in four has these important facts fixed in his mind. This sheet, being for the instruction and stimulation of lay people primarily, may therefore be excused for presenting the yarn again. You parsons will do well to skip it, though I do think it might be well to call this bit to the attention of your people.

The Episcopal Church, like the other branches of the Anglican Communion, is governed according to some of the most ancient principles of government known to the earliest generations of Anglo-Saxon people. Out of their primitive folk-ways came English parliament, and out of parliament came, simultaneously, the government of the United States and the government of the Episcopal Church.

It was only natural, indeed it was inevitable, that the English colonists should have adapted for use in their new world the government to which they were accustomed. And since most of the signers of the federal constitution were English Churchmen, it was equally natural that the Church's government should have many similar features.

General Convention is the name of the governing body. Making due allowance for numerous differences in function and procedure, the present similarity between Church and federal Government is striking.

For example: Each has an executive division; in the Church, corresponding to President, Vice-president, and Cabinet, there are a Presiding Bishop, an Assistant to the Presiding Bishop, and a National Council. The Presiding Bishop is elected by General Convention for a six-year term. The office of Assistant is extra-constitutional and is filled by General Convention. The National Council, organized in 1919, has sixteen members elected by General Convention and one member elected by each of the eight provinces.

The legislative division of the Church, instead of Congress with Senate and House of Representatives, has General Convention, meeting triennially, with a House of Bishops and a House of Deputies. The House of Deputies is composed of four clergy and four laymen elected by

each diocese and one clergyman and one layman from each missionary district.

Of the differences between the government of Church and State, perhaps the most striking is that in the Church the legislative division, General Convention, is supreme over the executive division.

The Constitution of the Church as adopted in 1789 and amended by subsequent sessions of General Convention is a brief document. There are also sixty-three Canons, laws of the Church, adopted at various times by General Convention.

The first General Convention, in September, 1785, was only preliminary. As outlined in Bishop Wilson's book, *The Divine Commission*, its accomplishments were to draft a tentative constitution, to send a communication to the Bishops of the Church of England regarding necessary legislation for the consecration of American Bishops, and to provide a revision of the English Church Prayer Book as a basis for discussion.

The second General Convention, meeting in two sessions, in June and October of 1786, was also largely preliminary.

The third General Convention met first in July, 1789, with three Bishops, seventeen clergy and sixteen laymen, in a joint session for there was as yet no separate House of Bishops; at a second session, in September, the permanent policy of operating through two Houses went into effect and the Constitution was formally adopted.

The fifty-first General Convention opens in Atlantic City, New Jersey, on October 10, 1934. The Right Rev. James DeWolf Perry, as Presiding Bishop, presides over the House of Bishops and also over the joint sessions of both Houses. The House of Deputies elects its presiding officer.

Since those early sessions in the eighteenth century the number of Bishops has increased from three to 150. Deputies now come from more than a hundred jurisdictions, from Maine to Mexico, from Alaska to Florida, and from the Orient, west Africa, southern Brazil, and the West Indies.

* * *

Pageant at New Brunswick Parish

One of the interesting historical features arranged by the diocese of New Jersey for those who attend the General Convention is a pilgrimage to Christ Church, New Brunswick. A short pageant will be presented there to reveal the significance of New Jersey in the establishment of a united Church in America, and the part played by New Brunswick in bringing that about. The memor-

able meeting of May 11, 1784 at Christ Church will be reenacted. That session, attended by a small group of clergy and laymen, at which first steps were taken leading to an Episcopal Church in America, was entirely due to the initiative of the Rev. Dr. Abraham Beach, rector of Christ Church, according to so eminent a church authority as Bishop William Stevens Perry. Called really to consider the plight of the Corporation for the Relief of Widows and Children of Clergymen, it was presided over by Dr. William White, rector of Christ Church, Philadelphia, afterward the first Bishop of Pennsylvania. He was one of the few clergymen of this section, according to Canon Hamilton Schuyler, "who thought it compatible with his ecclesiastical obligations to embrace the cause of the patriots." Upon the adoption of the Declaration of Independence he proceeded in public services of the Church to substitute, in the liturgical prayers for King and Parliament, the Continental Congress. He was chaplain to that body in 1777 and to the Federal Congress as long as Philadelphia remained the seat of the government.

Those few clergymen and their lay colleagues meeting in New Brunswick shortly after the end of the American Revolution were perhaps more concerned just then with the future of the Church in this country than with the widows and orphans. They agreed that they should correspond with "other persons for the purpose of forming a Continental representation of the Episcopal Church and for the better management of the concerns of said church." They proposed a meeting with churchmen of other states, in New York, October 6 and 7, 1784. The delegates at that session adopted recommendations that, after the clergy and laity of each state had organized themselves, "they unite in a general ecclesiastical Constitution" which should provide for the organization of a General Convention of the Church in the United States, the sending of clerical and lay deputies by each state to that Convention, and adherence to the doctrines of the Gospel as held by the Church of England. The first meeting was scheduled for "the Tuesday before the Feast of St. Michael's next" in Philadelphia.

Doubtless many delegates to the 1934 General Convention will make this pilgrimage, to see in pageant the Conference of New Brunswick, which was truly the "cradle of the General Convention."

* * *

Is Religious Education Needed?

Here is a little story that may help you answer the question as to

whether religious education is needed today.

Recently Miriam Allen DeFord, a California newspaper woman, asked eight boys this question:

"If you were an aviator, about to take part in an air race, the winning of which would bring you a large prize and much glory; and if by accident you discovered unguarded the plane belonging to your closest rival, the person most likely to beat you in the race, would you damage that person's plane so it could not compete with yours? If not, why not?"

Here are the eight answers just as they were given to her:

1. (Boy, ten.) No, I wouldn't because you always get caught doing anything like that.

2. (Boy, eleven.) If I was sure I wasn't found out. I would give the money to my mother. (Evidently something gnawing at the conscience here.)

3. (Girl, ten.) I would think it was a good thing if I could keep the other plane from starting, because if it did I might not win the race.

4. (Boy, seven.) I don't know how to fly.

5. (Girl, thirteen.) I don't think it could happen because they always have watchmen at hangars.

6. (Boy, nine.) No, I wouldn't do it because he might find out and damage my plane.

7. (Girl, eight.) He would deserve it if I did it, because he ought to watch his plane before a race.

8. (Boy, twelve.) The important thing is to win a race when you are in it, and if I could do anything to help me win, I would think it all right to do.

You can do your own editorializing but you may be interested in what a daily newspaper has to say:

"These matter-of-fact answers are in a way amazing. The one redeeming feature is the remarkable candor of the replies. Quite evidently these young people need moral training. What is true of this particular group no doubt applies to thousand of others.

"The serious side of these answers and comments is that they indicate not only lack of ethics but a blissful ignorance of ethical considerations that would be humorous if it were not so serious.

"This emphasizes both the need and the importance of the work being undertaken by the churches, Sunday schools, Boy Scouts, Y. M. C. A., and other agencies for the education and training of youth."

* * *

Bishop Seabury's Consecration to Be Celebrated

An observance of the 150th anniversary of Bishop Seabury's consecration is to be one of the most in-

interesting events of General Convention in October. The present Bishop of Aberdeen, the Right Rev. Frederic Llewellyn Deane, is coming over for it. On or near the day itself, November 14, it is hoped that every parish will have its own service of thanksgiving and remembrance.

* * *

Mayor Addresses Graduates at Breck School

The mayor of the city of St. Paul gave the address at the graduating exercises of Breck School, held on June 15th at St. Paul, Minnesota. Bishop Keeler presided and awarded diplomas to a class of fourteen.

* * *

Ordinations in Indianapolis

The Rev. A. S. Byers was ordained priest and Imri M. Blackburn was ordained deacon by Bishop Francis at St. Paul's, Evansville, Indiana, on June 17th. Both men are members of the Evansville Associate Mission which, under the direction of the rector of St. Paul's, is responsible for the missionary work in seven counties in the south-western part of the diocese. Mr. Byers is the principal of one of the Evansville public schools and Dr. Blackburn is a professor in Evansville College.

* * *

Increase in Lenten Offering

The children's Lenten Offering in the diocese of Bethlehem was \$6,066 in 1933 and \$6,431 in 1934. Small, but then any increase is worth a line or two these days.

* * *

Missionary Receives Masters Degree

Eleanor Moss, on furlough from the Philippines, received a master's degree this year from Western Reserve University, her thesis being on folk-lore of the Bontoc Igorots in Alab, being the remote outstation where she has been working.

* * *

A Vision of the Poor

This beautiful paragraph from a letter of the Rev. Verrier Elwin was sent to me by one of the Holy Cross Fathers:

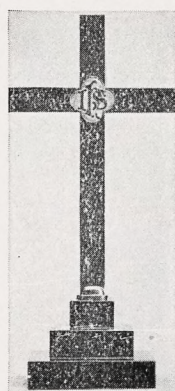
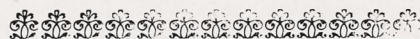
"One evening I was walking towards the sunset, and in front of me was a coolie staggering under the load of possessions. He was carrying them, a pole laid over his shoulder, from the end of which hung baskets in which baggage was placed, his arms outstretched, left and right along the pole. Suddenly he mounted a little rise and I saw his figure silhouetted against the light of the setting sun. It was a figure of crucifixion, the arms outstretched, the body bowed beneath the weight it had to bear. The light revealed to me a

vision of the poor, crucified on the burden of the comforts of those who have more than enough."

* * *

Big Doings at Sewanee

They are getting ready for big doings this summer at the Sewanee Conferences as a part of their Home Coming Reunion, which celebrates the 25th anniversary of the Summer Training School. There are all sorts of special events. There are three conferences, one for the clergy, one for adults and a third for the young people. As for the faculties, they



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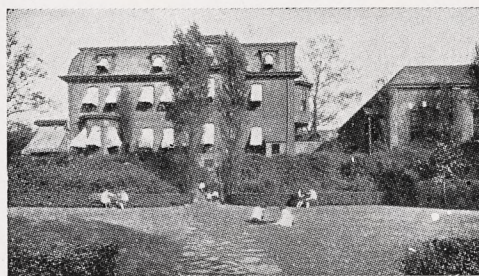
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have so many notables that it is quite impossible to list them but there are bishops galore, professors, deans, executives of the National Council and any number of rectors with imposing D.D.'s, LL.D.'s and Ph.D.'s after their names.

* * *

Oxford Group in Canada

The North American house party of the Oxford Group, held at Banff Springs Hotel, Banff, on June 5th and 12th, was attended by 1200 people. One hundred went from the State of California. 311 arrived from Vancouver on a special train, four people motored 3600 miles. Those attending included a longshoreman, seven men recently out of prison, the warden and wardress of a jail, judges, lawyers, doctors, nurses, welfare workers, and seventy-five clergymen of all denominations, among whom was Bishop Logan H. Roots. Dr. Frank N. D. Buckman and the international team of the Oxford Group sailed from Quebec on June 21st on the Empress of Australia. This steamer was chartered by members of the Canadian Oxford Group for the House Party, at Oxford, England. It is estimated that about seven thousand people will attend the Oxford House Parties, which will take place between July 1st and 14th.

* * *

Conference for Girls in Michigan

A conference for younger girls of the diocese of Michigan is being held at Pine Lake from June 30th to July 7th. There are forty girls on hand, the limit allowed, and they are all from 12 to 15 years of age.

* * *

Having Fun in Tennessee

The news was in a rather obscure paragraph in the morning paper, and I suppose it is none of my business, but just the same in a very restrained manner I would like to ask some of our outstanding Southern Churchmen if they won't stand up and make a speech on the subject.

This is the story: In Manchester, Tennessee, a group of Negroes were holding a dance. Now from what I have seen and heard in Tennessee it is all right for Negroes to hold a dance. It is all right for white people to hold a dance too. The only thing that is wrong is for Negroes and whites to dance in the same hall. As I have been made to understand the code, Negroes are supposed to stay away from the parties of white folks, and white folks are supposed to let the Negroes have a good time without bothering them as long as they behave themselves.

But a group of white men attended this Negro dance. What they did after they got there I don't know. I rather imagine they were a pack of

hoodlums, full of corn likker, who stood about poking fun at the blacks and insulting their women. Anyhow there was a fight and a Negro slugged a white man in the jaw. It may be of course that the white men were perfectly innocent; all nice fellows who attended the party upon invitation; all of them behaving like gentlemen. Maybe the Negro who did the slugging was the one full of the corn likker. Whatever the facts, the white gentlemen, thoroughly outraged, for the honor of the white race, went to the Negro's home and, according to the sheriff, "tore up everything he had; tore it literally all to pieces." They then returned to the dance and kidnapped the black man. Later he was found stripped

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of clothing, "shot three times with a shotgun and once with a heavy revolver and his body had been beaten with an ax." Included in the band of attackers was a fourteen year old boy, the son of one of the gentlemen in the mob, who apparently wanted to give his son a lesson on how to deal with a Negro who takes a poke at a white man.

Being a Yankee I have been told on occasions that I cannot possibly understand the Negro problem and had therefore better keep my mouth shut about it. I agree that I know little of the problem. I am ready further to agree to keep my mouth shut about it. But may I, please, arise and suggest very quietly that the thousands of decent Christian people of the South go to their housetops and, in the name of Christ and human brotherhood, shout their lungs out about such outrages which are occurring every week in their beloved Southland.

* * *

Ordinations in Michigan

Bishop Page ordained the following men at St. John's, Detroit, on June 23rd: Priest; Rev. E. H. Platts, assistant at Pontiac. Deacons; John T. Knight of Berkeley Divinity School; Raymond D. Custer of Berkeley Divinity School; Van Francis Garrett, director of religious education at St. Paul's, Flint; Edward R. A. Green of Seabury-Western; Robert W. Woodroffe Jr. of Cambridge.

* * *

Cincinnati Summer School Opens

The 12th annual session of the Cincinnati Summer School for seminarians, run by Dr. William S. Keller, physician of that city, opens on July 6th with a quiet day conducted by Bishop Hobson. There are a selected and limited number of men attending, all placed with various social agencies in the city and county. Conferences are to be held every other day during July and August at which the students will meet to listen to a lecture by some outstanding leader, followed by discussion. Among the leaders this summer are Miss Anna Ware, head of Associated Charities in Cincinnati; the Rev. Frank Nelson; Dr. Maurice Levine of the college of medicine of the University of Cincinnati; Dr. I. M. Rubinow of B'nai B'rith; C. A. Dykstra, city manager of the city; Rabbi A. N. Franzblau of Hebrew Union College;

Dr. Elizabeth Campbell of the Maternal Health Committee; the secretary of the Church League for Industrial Democracy; the Rev. D. A. McGregor; Ella W. Reed of the county welfare department; Rev. C. H. Lewis, former head of Christ Hospital; Sarah Krusling of the Legal Aid Society; Rev. K. Brent Woodruff of Cincinnati; Dr. Louis Lurie, eminent psychiatrist; E. L. Oliver, labor leader; Rabbi S. S. Cohen of Hebrew Union College, with Dr. Bill Keller himself filling in on numerous occasions at the conferences as well as managing the whole show. How the man does it I do not know. He turns his great house in Glendale into a college dormitory during the summer, feeds this gang of huskies, runs these conferences, all of which he arranges, and meanwhile carries on a busy life as a physician. Well it all goes to prove what can happen when a man really gets ahold of this Christianity business. He is one of the great men of the Church who will be honored some one of these days as he deserves to be.

* * *

Inter-Racial Conference at Virginia

An interesting inter-racial conference is being held from July 2 to the 14 at the University of Virginia, with leading Jews, Roman Catholics and Protestants sharing the program. Church and inter-faith problems and also economic and social problems are being discussed.

* * *

Training Institute at General Convention

The third National Council Training Institute in connection with General Convention will be held at Atlan-



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The Head of the Church

This of course is Jesus Christ our Lord. "He is the head of the body, the Church" (1 Cor. 1:18). A splendid picture made by photographic processes from Hofman's famous picture. A companion picture to the others of the Gallery, in size and style. The biography with it is the second article of the Nicene Creed.

First Bishop of Jerusalem

This picture is St. James the Less reputed first Bishop of Jerusalem (A. D. 35), the beginning of the line from which, with that of St. John of Ephesus (A. D. 96), the Anglican Church connect their Apostolic Succession. This picture is copied from the only known one of James the Less outside the group of the Last Supper. A biographical sketch goes with it.

First Archbishop of Canterbury

This is Augustine of Canterbury, first Archbishop, A. D. 601-604. A splendid picture, in his vestments and mitre, with pastoral staff. Of interest to everybody. Biography with it.

First American Bishop

This picture is Samuel Seabury of Connecticut. Elected Bishop March 25, 1783, in Connecticut, consecrated November 14, 1783 at Aberdeen Scotland, by Bishops Kilgour, Petrie, and Skinner. He was a Presiding Bishop, and presided at the first General Convention of the Churches of all the states at Philadelphia September 29, 1789. This picture carries a facsimile autograph and a biographical sketch.

First Missionary Bishop

This is Jackson Kemper, native of New York State, consecrated first Missionary Bishop at Philadelphia September 25, 1835 for Indiana and Missouri. First Bishop of Wisconsin, Founder of Nashotah House, etc. A most interesting biography with this picture.

First Bishops of the Dioceses

The gallery is one of original sources. It therefore includes the first Bishops of many of the American Dioceses. Same size and style of pictures, with facsimile autographs. Such as, Bishop White of Pennsylvania (1784-1796), Provost of New York (1787-1815), Madison of Virginia (1790-1812), Claggett of Maryland (1792-1816), Griswold, first and only Bishop of the "Eastern Diocese," composed of Maine, New Hampshire, Massachusetts, and Rhode Island (1811-1841), Ravenscroft of North Carolina (1823-1830), Otey of Tennessee, Wilmer of Alabama, Rutledge of Florida, Smith of Kentucky, Polk of Arkansas, and Louisiana, Green of Mississippi, Tuttle of Montana, Whipple of Minnesota, Kipp of California, and others.

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tic City, October 15-18. The large enrollment at the institute in Denver, and the one held at Washington in 1928, was evidence that this opportunity for preparation for Church work under trained leadership has been appreciated by deputies and visitors. The dean of the faculty this year is the Rev. Arthur M. Sherman, secretary of missionary education of the National Council, with the lectures given by the many secretaries at the Church Missions House.

* * *

Parishioners Send Rector Abroad

The Rev. Henry D. Phillips, rector of Trinity, Columbia, S. C., sailed on June 23 for a trip to Palestine, with his parishioners presenting him with a generous bit of cash before he boarded ship.

* * *

Death of Bishop Overs

Bishop Walter H. Overs, retired bishop of Liberia, died at his home in Jamestown, N. Y. on June 17th, in his 64th year. He was the bishop of Liberia from 1919 to 1925, resigning because of illness. He was later a secretary of the Field department of the National Council, going to Hastings, N. Y. as rector in 1930.

* * *

To Break Records at Hall of Religion

Attendance at the World's Fair Hall of Religion, Chicago, is expected to reach five million this year, exceeding by two million the number of visitors viewing the exhibits last year.

* * *

Wins Kemper Hall Scholarship

Bojan Constance Hamlin, of Lake Villa, Illinois, a communicant of St. Ignatius, Antioch, Illinois, was the winner of the Kemper Hall scholarship, announced for competition some time ago in these pages. Partial scholarships were won by six girls from the diocese of Chicago, five from the diocese of Milwaukee, one from the diocese of Eau Claire, one from Fond du Lac, one from Kansas and one from Indianapolis. All of them are Church girls.

* * *

Laymen Hold a Conference

A word-a-day religion for the practical business man was considered at a conference of prominent Chicago laymen held on June 29th at Camp Houghteling, Twin Lakes, Michigan. The conference, sponsored by a group of prominent business and professional men of Chicago and suburbs, attempted to develop practical means of interesting more men in the church and religion generally. "What faith offers for practical use in every day

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Correspondence Solicited

activities—business, home and social" was the theme of the conference discussions, led by the Rev. Austin Pardue, rector of the Church of the Gethsemane, Minneapolis. Why do so many men of the present age shun religion? What is there in religion which should attract men, and how can men who are church-goers convince the man outside the Church of his need for religion? What methods are to be followed by laymen in their work as evangelists? These are some of the questions which the group faced. Organized under the name of the Camp Houghteling Forum, the group will follow the conference with meetings at various churches in the diocese during the year.

To Honor Sunday School Teachers

I don't know who counted them, but it is reported that there are two million men and women teaching Sunday School classes in this country, and that they are reaching twenty million children each week. This same informer states that there are 361,145 Sunday Schools in the world, with thirty-five million members. These facts are sent in by someone or other who is trying to work up interest in a National Recognition Day for Sunday School Teachers on October 6th.

Georgia Rector Resigns

After 52 years in the priesthood the Rev. Thomas Duck of Decatur, Ga., retired on July first. He is continuing to make his home in Decatur.

Mission in Wisconsin Parish

A four day mission was held from June 28th through July 1st at St.

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On the Ocean Front, Cape May, N. J.

Paul's, Columbus, Wisconsin, under the auspices of the National Rural Conference meeting at the University of Wisconsin. It was all arranged by the Rev. Francis Bloodgood of Madison for the vicar at Columbus, the Rev. Ernest W. Scully. The clergymen taking part were the Rev. A. C. Bennett of St. Mary, Penna., the Rev. R. D. Malany of Alpena, Mich., the Rev. H. T. Bakewell of Lockport, Ill., Archdeacon Ziegler of Chicago; Archdeacon Bayle of Pittsburgh, the Rev. G. B. MacNamara of Oakes, N. D., the Rev. K. R. Waldron of North Girard, Penna., and Bishop Ward of Erie.

Working Under Difficulties

The physician in an English mission hospital in Africa has been so

hard up for instruments that once for a mastoid operation he borrowed a chisel and hammer from a carpenter. Nevertheless—or perhaps one should say, therefore—the hospital reports that patients keep the little wards full and the native witch-doctors are "losing their prestige."

* * *

Bishop Johnson Calls Attention to Book

Bishop Johnson, editor, wishes to call attention to a book "Crucifying Christ in Our Colleges" by Dan Gilbert, published by Alex Duffer Publishing Co., of San Francisco. Bishop Johnson writes: "The book is a scathing statement by a recent graduate of a state university of the atheistic and communistic teaching which is prevalent in our state col-

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4.
Weekdays: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays 8, and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.

9:30 A.M., Junior Congregation.

11 A.M., Morning Service and Sermon.

Holy Communion, Thurs. & Saints' Days, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, and 8.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California

Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a. m.

Holy Communion.

Grace and St. Peter's Church,

Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a.m.; 8 p. m.

Week Days: Wednesdays 10 a. m.

Thursdays and Fridays 7 a. m., Holy

Days 7 and 10 a. m.

Church of St. John the

Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11

a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m., also.

Confessions: Saturdays, 3-5 and 7-9

p. m.

leges to the destruction of moral standards in the students. It is the collaboration of five young men who write up the specific instances of those who, having lost their faith through the anti-Christian teaching of professors, found the result in the wreckage of their morals. It is well written and deals with facts as

COLLEGE LEADERS SELECT BEST BOOKS FOR STUDENTS

(Continued from page 8)

allowed at the same time to say and preach that he believed the war sinful, foolish and futile then some of us who do not feel we could conscientiously go as chaplains at present might reverse our decisions, but I can see little hope of such a possibility. Some of us, including myself, who were in the army in the last war and then almost before we knew it and not as chaplains, have thought for some fifteen years about this question. We may be wrong in our conclusion; but we have not come to it during any "wave of emotionalism," but rather in moments when we have thought and prayed before the Altar of God. Consequently, I for one would like to protest against all those who, like Bishop Manning, because they come to other and probably opposite conclusions, feel called upon to cast aspersions upon our convictions by trying to make people think that they are not rational convictions but are the result of "a wave of emotionalism and pacifism".

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refinement wishing to be near the boardwalk
and its activities.

H. S. HAMILTON

HOTEL BRIGHTON ATLANTIC CITY, N. J.

On The Beach Front

Special Rates to Visiting Churchmen

observed by the collaborators. It sounds a timely warning to taxpayers as to the effect of atheistic and communistic teaching in state institutions."

* * *

Church Literature In Braille

Production of Church literature in Braille is one of the most thankfully received activities of the 8th province. The committee centers its efforts wholly on religious books and papers. Among those produced so far for the blind are "The Personal Christ", a WITNESS Book by Bishop Johnson, "The Altar Guild Manual" by Mrs. James DeWolf Perry, "Wings of Healing" by Dean Gresham of San Francisco, a pamphlet containing Bible passages and "Signs and Symbols" by Mrs. Sherman Hoyt. "For Sinner Only," a book that deals with the Buchmanites is nearly finished. *The*

Spirit of Missions continues to be transcribed each month by Alfonso Verdusco, a young Spanish lad who is sightless. Miss Mary Melvin, herself blind, a college graduate, is the custodian of the books.

* * *

Bishop and Triplets Arrive at Same Time

Bishop Gwynne of Egypt and the Sudan now does a considerable amount of travelling by airplane, particularly to out of the way places. He recently went to El Obeid where airplane visits are scarce. He was greeted there with great enthusiasm by a Christian merchant who informed the Bishop that just as the bishop's plane was descending from heavenly places, the merchant's wife had given birth to triplets, the first time triplets had been born in the town. Bishop Gwynne was asked to bless the house and pray for the mother and babies.



A Message to TEACHERS OF BEGINNERS

. . . . by Louise M. Oglevee

Send for FREE PROSPECTUS

of the Beginners Course by Miss Athearn. You need Standard teaching materials, for yours is a most important task—a responsibility to the little ones who are just beginning to become acquainted with God's Word. Write today! Similar samples are also available for other departments of your Sunday school.

"I WISH I might say something which would make teachers of Beginners know the opportunity which such a course as prepared by Miss Athearn brings to them. The enriching and deepening of the teacher's own spiritual life, the clear, simple manner of presenting the materials, the sweetness and childlikeness of it . . . make it a course which teachers and superintendents will welcome. It does this also: it combines newest and best methods of teaching with deep spirituality, and brings to teachers and children the heavenly Father's truths as I believe He would have them brought."

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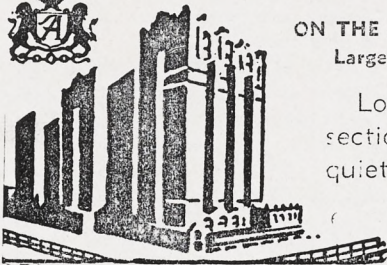
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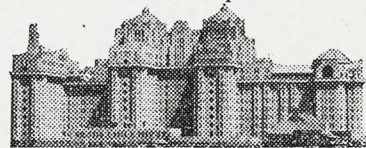
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