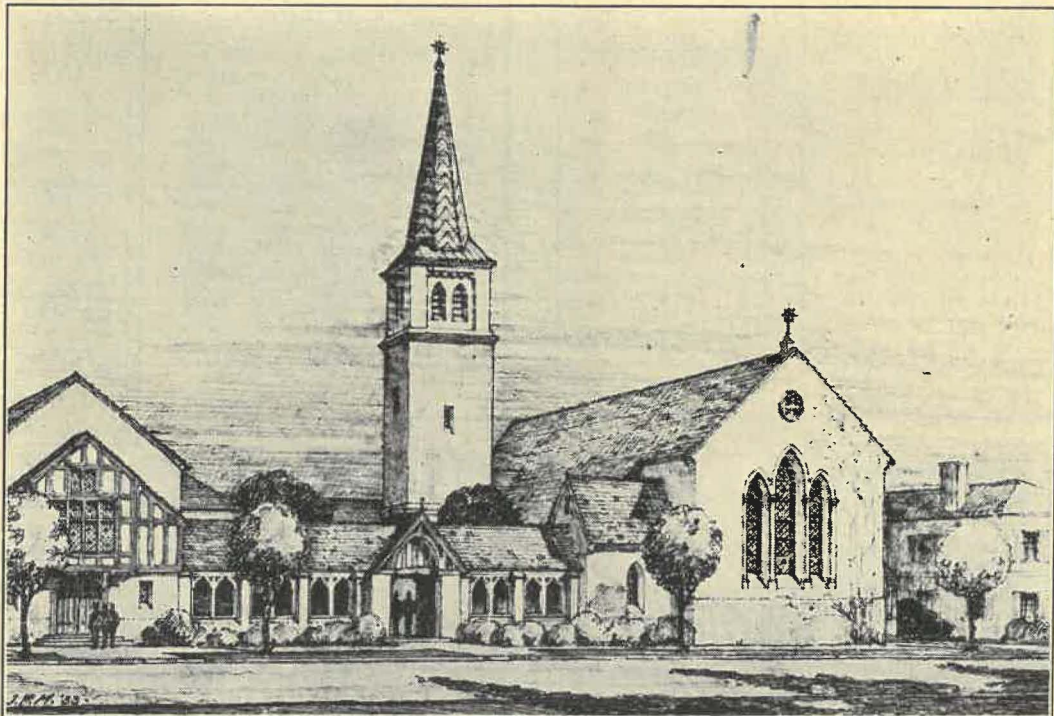


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(See pages 169 and 175)

The Living Church

Established 1878

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

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Church Kalendar



JULY

- 29. Ninth Sunday after Trinity.
- 31. (Tuesday.)

AUGUST

- 1. (Wednesday.)
- 5. Tenth Sunday after Trinity.
- 6. Transfiguration. (Monday.)
- 12. Eleventh Sunday after Trinity.
- 19. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Friday.)
- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)

CALENDAR OF COMING EVENTS

JULY

- 14-28. Kanuga Lake Clergy and Laity Conferences.
- 22 to August 1. Camp Huston for Boys at Goldbar, Wash.
- 30-August 10. Evergreen Church Workers' Conference.

AUGUST

- 7-September 1. Sewanee Summer Training School.
- 11-12. Laymen's Conference, Evergreen, Colo.
- 13-24. School of Prophets, Evergreen.
- 17-21. Social Justice Conference, Adelynrood, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 6. St. Barnabas', Burlington, N. J.
- 7. Calvary, Flemington, N. J.
- 8. Christ, Hudson, N. Y.
- 9. St. George's, Utica, N. Y.
- 10. Christ Church, New Haven, Conn.
- 11. Christ Church, New Haven, Conn.

Clerical Changes

APPOINTMENTS ACCEPTED

CARSON, Rev. THOMAS H., formerly priest in charge of St. John's Church, Donora, Pa. (P.); to be rector of St. Stephen's Church, McKeesport, Pa. (P.). Address, after August 1st, 225 8th St.

FENTON, Rev. ARNOLD ALEXANDER, formerly priest in charge of Bishop Seabury Memorial Church, Groton, and St. John's Church, Niantic, Conn.; to be rector of Christ Church, Ansonia, Conn., effective September 7th.

GAST, Rev. STUART F., formerly rector of St. John's Church, Bellefonte, Pa. (Har.); to be rector of St. Paul's Church, Bloomsburg, Pa. (Har.). Effective, September 1st.

NEW ADDRESSES

COLSTON, Rev. A. VAUGHAN, formerly R.F.D. 1, Dumbarton, Va.; 1404 Laburnum Ave., Richmond, Va.

SMIELAU, Rev. FRANKLIN C., formerly St. Petersburg, Fla.; 108 West Shore Blvd., Tampa, Fla.

SUMMER ACTIVITIES

ALDRICH, Rev. Dr. DONALD B., rector of the Church of the Ascension, New York, is returning to New York every Sunday throughout the summer, to take the Sunday evening service and preach. Dr. Aldrich is spending the summer in New England.

BERNARDIN, Rev. Dr. JOSEPH B., of All Angels' Church, New York, will be in charge of the American Pro-Cathedral of the Holy Trinity, Paris, during the month of August.

FLEMING, Rev. Dr. F. S., rector of Trinity parish, New York, is spending the summer in Europe.

GRUMAN, Rev. GEORGE T., rector of Trinity Church, Brooklyn, will be at Camp Salmontario, Selkirk Beach, Pulaski, N. Y., during August.

McLAUGHLIN, Rev. A. M., priest in charge of the Central Iowa Missions, will be in charge of the Church of the Redeemer, Chicago, Ill., until September 1st. Address, 5550 Blackstone Ave.

O'FERRALL, Very Rev. Dr. KIRK B., dean of St. Paul's Cathedral, Detroit, has left for a Mediterranean cruise to Egypt and the Holy Land. He will be away until August 22d.

SAUNDERSON, Rev. J. DEB, archdeacon of Penobscot County and rector of St. James' Church, Old Town, Maine, will be in charge of All Saints' Summer Chapel, Orr's Island, Casco Bay, Maine, during July and August.

SOARES, Rev. CLAUDE, chaplain of The Manlius School, and rector of Christ Church, Manlius, N. Y., will be in charge of the services at Grace Church, Syracuse, N. Y., during August.

RESIGNATION

DENNISON, Rev. G. HERBERT, as rector of St. Timothy's Church, Roxborough, Philadelphia, on account of ill health. Effective, October 31st.

ORDINATIONS

PRIEST

HARRISBURG—The Rev. FREDERIC WITMER was advanced to the priesthood by Bishop Brown of Harrisburg in Trinity Church, Jersey Shore, Pa., July 12th. The Rev. Harwick A. Lollis of Foxburg, Pa., presented the ordinand, and the Rev. Hamilton H. Kellogg of Danbury, Conn., preached the sermon. The Rev. Mr. Witmer will have charge of Trinity Church, Jersey Shore, and Trinity Church, Renovo.

DEACONS

CALIFORNIA—HARVEY LOY and JAMES M. MALLOCH were ordained to the diaconate by Bishop Parsons of California in Grace Cathedral, San Francisco, Calif., July 12th. The candidates were presented by the Ven. W. R. H. Hodgkin, and the Rev. Kenneth L. A. Viall, S.S.J.E., preached the sermon.

The Rev. Mr. Loy is to be instructor in Liturgics at the Church Divinity School of the Pacific, with address at 2451 Ridge Road, Berkeley, Calif.

The Rev. Malloch is to be instructor in Theology at the Church School of the Pacific, with address at 2329 Dwight Way, Berkeley, Calif.

MISSOURI—HILLIS LATIMER DUGGINS was ordained to the diaconate by Bishop Scarlett of Missouri in the Church of the Holy Communion, St. Louis, July 8th. The Rev. W. W. S. Hohenschild presented the candidate and also preached the sermon. The Rev. Mr. Duggins is to be assistant at the American Pro-Cathedral in Paris, France, after September 15th.

OLYMPIA—CHARLES T. MENTZER was ordained deacon by Bishop Parsons of California, acting for Bishop Huston of Olympia, in Grace Cathedral, San Francisco, Calif., July 12th. The candidate was presented by the Rev. Schuyler Pratt and the Rev. Kenneth L. A. Viall, S.S.J.E., preached the sermon. The Rev. Mr. Mentzer is to be assistant at Seamen's Institute, San Francisco. Address, 2451 Ridge Road, Berkeley, Calif.

Books Received

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

- ABINGDON PRESS, New York City:
That Strange Man Upon His Cross. By Richard Roberts. \$1.25.
- AMERICAN ACADEMY, Philadelphia:
The Annals of the American Academy of Political and Social Science, July, 1934. \$2.00.
- CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:
The Profits of the Earth. By Charles A. Green. \$1.75.
Master Musicians. By Virginia Pearson. \$1.25.
- ALFRED A. KNOPF, New York City:
The Economic Basis of Politics. By Charles A. Beard. \$1.25.
- INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH, New York City:
Church Unity Movements in the United States. By H. Paul Douglass. \$3.00.
- McGRAW-HILL BOOK CO., New York City:
Women in the Twentieth Century. By Sophonisba P. Breckinridge.
- THE MACMILLAN CO., New York City:
The Menace of Recovery. By William MacDonald. \$2.50.
- MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
A History of Religion. By Herbert H. Gowen. \$3.50.
- PAPER COVERED BOOKS
- CHURCH ASSEMBLY, Church House, Westminster, S. W. 1, Eng.:
The World Wide Church, 1934-1935. The Second Unified Statement of the Work of the Church Overseas. Foreword by the Archbishop of Canterbury. One shilling.
- CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.:
Jacob's Ladder. By Beatrice Mievillie King. 25 cts.
- MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:
Statesmanship and Religion. By Henry A. Wallace. No. 7 in the *New Tracts for New Times.* 10 cts.
Why Missions? By Edmund L. Souder. No. 8 in the *New Tracts for New Times.* 10 cts.
How to Conduct a Children's Mission. By Charles C. Jatho. 25 cts.
- OXFORD UNIVERSITY PRESS, New York City:
The Analysis of Leadership. By Herbert Hensley Henson, Lord Bishop of Durham. \$1.00.
Liberty and Natural Rights. By W. R. Inge. 75 cts.
- POLLAK FOUNDATION FOR ECONOMIC RESEARCH, Newton, Mass.:
Can Consumers Stand the Truth? By William Trufant Foster. 5 cts.
- NATIONAL RECOVERY ADMINISTRATION:
Report of the New York Committee on the Use of Leisure Time.
- THE PRINTING HOUSE OF LEO HART, Rochester, N. Y.:
The Christian-Jewish Tragedy. By Conrad Henry Moehlman.

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.

Clergy Unemployment

TO THE EDITOR: It has seemed rather hard to credit the clergy unemployment stories in your paper, but I am away from home, on a trip and what I have run into makes me wonder now that your columns are not swamped with protests. I have employed labor for some years and—as one of the laity—I could not run my business along lines that seem to prevail in our Church.

I am afraid there can be no two opinions over placing the chief blame on our bishops. The list of new ordinands the last few weeks is literally appalling, not only because they will merely keep older experienced men in need of the necessities of life but even more because of the utter indifference and callousness it shows for the difficulties of our unemployed clergy—surely a modern example of the priest and Levite in the parable of the Good Samaritan. My information indicates that some of these same culprit bishops are among those who tell inquirers there are no vacancies, or that finances are such that they must reduce rather than increase their staff! There seem to be instances of the grossest injustice, such as ignoring the claims of good men already in a diocese and unemployed through no fault of theirs, yet providing places for men from outside the diocese. I hear of pitifully tiny sums being paid men for occasional supply work (not nearly enough to support a single man if received every week), who sometimes must pay traveling expenses therefrom!

In the business world such methods would call for a rather ugly description, especially under the N. R. A., and I dare not try to express my utter disgust in words at such things taking place in the Church. The whole situation is appalling.

The immediate employment of every clergyman now without charge at all costs should be the demand of every loyal Churchman. There is plenty of work available; the money could be found by a fair redistribution of what is now available. Absolutely stop all new ordinations until this is taken care of. Let us at least have fair play and justice in our Church and not a depraved commercialism!

D. A. LADD.

Houston, Tex.

Honorius, Pope and Heretic

TO THE EDITOR: It is comparatively easy to say that Honorius was not speaking as the universal doctor and teacher of the Church *ex cathedra Petri* when he uttered his heresy, but how can the fact that for centuries the popes on ascending the seat of Peter denounced Honorius, Pope, as a heretic be explained save on the ground that the Church said he, the Pope, was a heretic? (See L. C., July 14th, for earlier discussion.)

In the Breviary used in England before the sixteenth century, that is, before Trent, Pope Honorius is listed as a heretic with others. I, myself, saw his name in the Sarum Breviary. Here we have the deliberate and continuous anathematizing of Honorius as Pope by the Western Church, including Rome herself.

Of course all this was before the Tridentine decree and long before the Vatican dogma of Papal Infallibility. The present way of treating Honorius and his heresy is that of Bishop Hefebe when he accepted the Vatican decree. Up to his acceptance he had

no doubt as to Honorius' heresy, but a heretical pope and papal infallibility were not easily reconciled. Since the sixteenth century no pope anathematizes Honorius and his name has disappeared from the Breviary.

The dogma of Papal Infallibility is about as useless a piece of doctrine as any religious body ever put forth. No two sets of Roman theologians agree as to what papal utterances are infallible unless it be the Tome of Leo and that of the Immaculate Conception of the Blessed Virgin Mary. Of the others, you can take your choice, any or none. Should one prove inconvenient or untrue, the Pope did not speak *ex cathedra Petri*; he in his private capacity was merely giving his personal views, and was therefore mistaken!

The dogma does not affect the native born Romanist, but the migrants from us have solemnly to swear that this dogma is of the Faith. It would be interesting to have one of these give a list of infallible utterances. They will not, however!

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

Sundays After Trinity

TO THE EDITOR: Your reproduction of the Trinity-tide editorial from the *Church Times* (L. C., June 16th) brings up a subject of fundamental importance to the life of the Church. Not only the Church's manner and method of proclaiming the Gospel of the Kingdom of God on earth is involved; but even the very nature of that Gospel.

It is to be regretted, in my judgment, that our recent Prayer Book Commission did not stick to its original proposal to change Sundays after Trinity to Sundays after Pentecost, though I think, "after Whitsunday" far preferable.

In the first place, naming the Sundays after Trinity is British and Lutheran but it is not Catholic, in either time or space.

Next I would ask, How is it possible that the nature of the Church year could be determined by simply changing the name of a Sunday, and that after the general outlines had been in existence for ten or twelve centuries?

In the third place, naming Sundays after a doctrine instead of after an event is contrary to the genius of the Christian religion as both factual and spiritual; a conception consistently adhered to from Christmas to the Ascension.

Fourthly, being contrary to the genius of our religion, it naturally results in confusion.

I hope that some day our Church will see her way clear to naming the Octave of Whitsunday: The First Sunday after Whitsunday, Commonly Called Trinity Sunday; then, The Second Sunday after Whitsunday; and so on.

But whatever terminology be employed, the mind of our Church is clearly seen in the following sequence:

Whitsunday: Coming of the Holy Spirit.

Octave: The necessity of being born anew by the Holy Spirit.

The Sunday after: The definition, or description, of the regenerate life as love. "Whosoever loveth is born of God and knoweth God."

Tampa, Fla. (Rev.) C. B. WILMER.

Monastic Medicine for Missions

TO THE EDITOR: When Fr. Burton, Superior of the American Congregation of S. S. J. E., came to the Philippines on his trip around the world, he stirred the minds, he cheered the hearts, and he nurtured the souls of all those with whom he came into contact. This sounds like an extravagant

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statement, and yet the reports that have come back from our mountain stations, and our observation at first hand in Manila, convince us that Fr. Burton made a deep and lasting impression on the religious life of our whole mission. In Manila we are told that "he made God part of the atmosphere." In Sagada he was "our pastor—he touched our souls." From Bontoc we learn that "I wish Fr. Burton could stay always." At Baguio he was given "a life sentence in the hearts of all." From a consecrated and intelligent missionary of great experience comes this comment, "Contact with such a tireless, keen, devoted, and merry servant of God is the best kind of medicine for missionaries."

It is axiomatic to say that every missionary tries to be regular in developing his own religious life. It is glorious to have such an inspiring and encouraging help as we all found in Fr. Burton. Lowland Filipinos, Igorots, Chinese, and Britishers and Americans all gained immeasurably by the wholesome and compelling leadership which was allowed us for a brief time. Here in the Philippines the technically Religious life has been observed for centuries and the call of the monastic rule has discovered many ardent and loyal followers. In our own Church there is need and opportunity for the growth of the Religious life. Already we have young men in the mountains who are Associates of S. S. J. E. We are convinced that in later years we shall look back to the visit of Fr. Burton with joy at the remembrance of a step forward in the spiritual life of our entire mission.

Manila. (Rev.) JOHN C. W. LINSLEY.

"Crisis in Education"

TO THE EDITOR: In your editorial, Crisis in Education (L. C., June 30th), you mention schools that were supported by the Church but have been lost because of the withdrawal of this support. Statistics will bear out your statement that Churchpeople generally have both cut down their gifts and have failed to send their children to Church schools. You ask why we send the children of our Church families to secular schools and thus let our own Church schools die for lack of support.

There are more than a few angles to this question and naturally there would be more than one angle to its answer. Perhaps one or two facts as to conditions in the province of Sewanee—coming from one who has only recently graduated from a Church institution—would help to answer in part your inquiry.

There is one outstanding reason for the failure to send boys and girls to Church schools in this province: they are too expensive. . . . You ask why is this so? Because Church schools have smaller student bodies, no state appropriations, and their endowments have failed to produce or have depleted to a serious extent. In the face of all this, should we throw up our hands and discontinue Church schools? Indeed not! It does seem, however, that the time has come when the trustees of our Church schools must face these facts and act accordingly.

These comments do not come from one who poses as an authority on the problems of Church school education. Neither do they come from one who is a pessimist or who

advocates withdrawal of Church support from our schools. No one is quicker to support a Church school than the writer. . . .

It is poor economy to endanger our Church schools in "such a time as this." The plea of the clergy that parents send their children to Church schools receives a mighty blow when those parents ask the clergyman for a comparison of expenses with other schools. The "poor economy" is found to have some foundation. Until Church schools adjust themselves, the "Crisis in Education" remains—for Church schools, at least.

Union, S. C. (Rev.) THEO. P. DEVLIN.

Atlantic City Facilities

TO THE EDITOR: As it has taken some of us quite a while to forget the discourtesy with which the invitation of the diocese of New Jersey was received at Denver, it was singularly unpleasant to find the story retold in your recent editorial (L. C., July 7th).

It is of course a disappointment to all of us that the three bodies of the Convention cannot meet under the same roof, but the best possible arrangements have been made. May I make a few corrections to the disgruntled statements in your editorial?

1. Atlantic City is not "a carnival place." It is a crowded resort during the summer, but for the rest of the year it is a clean, cheerful city to which hundreds turn in search of health and rest in the comfortable hotels by the glorious ocean.

2. It is a mistake to say that "the only transportation along the Board Walk is by foot." There are hundreds of wheel chairs in constant use, affording a refreshing ride from one place to another.

3. We are quite sure that our carefully organized Motor Corps will be far from "virtually useless" in carrying people back and forth. Pacific avenue is parallel with the Board Walk and only one block from the ocean, so that the trip from place to place follows anything but a "roundabout course."

The whole diocese is hard at work preparing to give our guests a hearty welcome,

and praying for God's blessing on the meetings to be held.

We are hoping that our guests from far and near are coming in the same spirit of Christian fellowship in which we will receive them, and joining with us in the effort to set forward the life and work of the whole Church. . . .

(Mrs. A. S.) GERTRUDE L. PHELPS,
Chairman of the Hospitality Committee
of the Diocese of New Jersey.
Jewett, N. Y.

The Common Cup

TO THE EDITOR: I deplore all this controversy about the abandoning of the common cup in the administration of the sacred Body and Blood of Christ. We have been doing this for years and never is there

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VOL. XVI JULY, 1934 No. 3

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a single instance where there is reported a contagious case.

Are we getting so very clean and careful that we are only beginning to take caution and so want to take the whole matter out of God's hand, who has power to make clean the unclean? . . .

Let us not destroy the beauty and sanctity of this holy service; for to me it is the most beautiful service in the Church. One might well be converted by its proper rendition.

Edenton, N. C. (Rev.) S. N. GRIFFITH.

Another View of the Malabar Schism

TO THE EDITOR: In his article entitled "The Death of a Great Syrian Prelate (L. C., March 31st), the Rev. Dr. S. D. Babha, Syrian Legate in London, has made some doubtful statements. I write these few lines simply to correct them as far as I know.

In the first place, Dr. Babha says that Patriarch Abdullah "desired to usurp the temporalities of the Church in India." I do not know what exactly he means by this statement. I believe he does not mean that the Patriarch made any attempt to rob the Church of its properties, because even his worst enemies have no such case. But if he means that the Patriarch wished to have supremacy over the temporalities of the Church, it is simply ridiculous. The Patriarch of Antioch as the head of the Church is supreme in all matters ecclesiastical, whether spiritual or temporal, and there is no meaning in his desiring a thing which he already has by virtue of his position in the Church. What Mar Geeverghese Dionysius resisted was not the Patriarch's "desire to usurp the temporalities" but the Patriarch's lawful authority over the Malabar Church. In doing this the Bishop made great confusion in the Synod of the Church convened by the Patriarch at Kottayam in 1909 and excited disaffection toward the Throne of Antioch by causing the publication of newspaper articles, pamphlets, and booklets abusing not only Patriarch Abdullah but even his predecessors in office.

The Patriarch waited patiently two years for the return of Mar Dionysius to repentance and obedience. But the Bishop grew the more worse so that the Patriarch on the advice of all the other five bishops then in Malabar excommunicated him and appointed one Mar Kurilos instead. Mar Dionysius who was in possession of all the Church properties at once raised the standard of revolt and refused to surrender the Church properties to Mar Kurilos and even performed Divine Service in utter defiance of the Bull of Excommunication. He also got Abdulmesiah, a deposed Patriarch of Antioch, who was in retirement and made him go through the form of consecrating a few bishops and a Catholicos for Malabar, which was to be for ever independent of Antioch. Thereupon disputes arose and in the law suit that followed the supreme court repelled all the contentions of Mar Dionysius and upheld the supremacy of the Patriarch of Antioch in Malabar. Thus baffled, Mar Dionysius went to Mardin in 1923 to visit Patriarch Elias III who succeeded Patriarch Abdullah. Mar Elias received him with open hands and offered to cancel the excommunication if he would set right the wrongs he did in Malabar. Certain conditions were agreed to and a special Legate, Mar Julius Elias Metropolitan, was deputed to carry them out in Malabar. . . .

It is not sure if Mar Dionysius intended to keep these promises. If he did, he changed his mind on the way and proclaimed that the Patriarch cancelled all excommunications and accepted all orders unconditionally, charging Mar Julius with suppression of the bull cancelling the excommunications. The

matter was reported to the Patriarch who confirmed the Legate's version and insisted on Mar Dionysius fulfilling the terms agreed. The latter accused the Patriarch of siding with his Legate and continued the litigation. This time the litigation took the form of a review of the former judgment and the court while confirming all its former findings except that on the question of excommunication reopened the case to hear that point alone and held that the excommunication was bad in law for want of legal notice to Mar Dionysius before he was condemned. This rendered the situation rather awkward, the Church and the State pulling in different directions.

At this juncture Patriarch Elias III visited India and at the very first interview with Mar Dionysius cancelled his excommunication, hoping that peace would be restored thereby. The Patriarch also offered to grant autonomy to the Church of Malabar under the see of Antioch and to accept the orders conferred by the deposed Patriarch after saying the necessary prayers on the candidates according to the canons of the Syrian Church. But Mar Dionysius received the cancellation of his excommunication in a very cold manner and with a view to cut asunder the Antiochian tie persisted that the Patriarch should recognize by a mere bull, and without any prayers, everything that he (Mar Dionysius) had done in Malabar including the orders conferred, and the complete independence granted, by the deposed Patriarch. This attitude of Mar Dionysius broke the heart of Patriarch Elias who died suddenly in February, 1932. He is considered as a saint and martyr by both parties in the Church and a huge concourse of pilgrims visit his tomb every year.

Again Dr. Babha accuses Mar Julius of having suppressed what he calls "the Bull of Reconciliation." But the bull quoted above

was the only one issued by the Patriarch in connection with the reconciliation when Mar Julius and Mar Dionysius left Mardin for Malabar. Is that "the Bull of Reconciliation" which Dr. Babha says the Legate Mar Julius suppressed? Mar Dionysius had no such complaint. . . .

Dr. Babha's third statement that Patriarch Elias received "Communion at the hands of Mar Dionysius" is quite new in Malabar. Not even Mar Dionysius was bold enough to make such an untrue statement until his death. Mar Julius, Metropolitan, assures me that Mar Dionysius was never permitted to perform any service while he was in the Patriarchal Palace at Mardin.

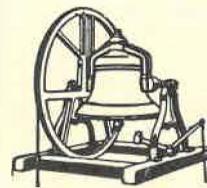
It is gratifying to note that with a view to heal the schism Mar Julius and the present head of the opposition have gone together to Syria to meet His Holiness Moran Mar Ignatius Ephraim I, Patriarch of Antioch.

E. P. MATHEW.

Kottayam, Travancore, S. India.

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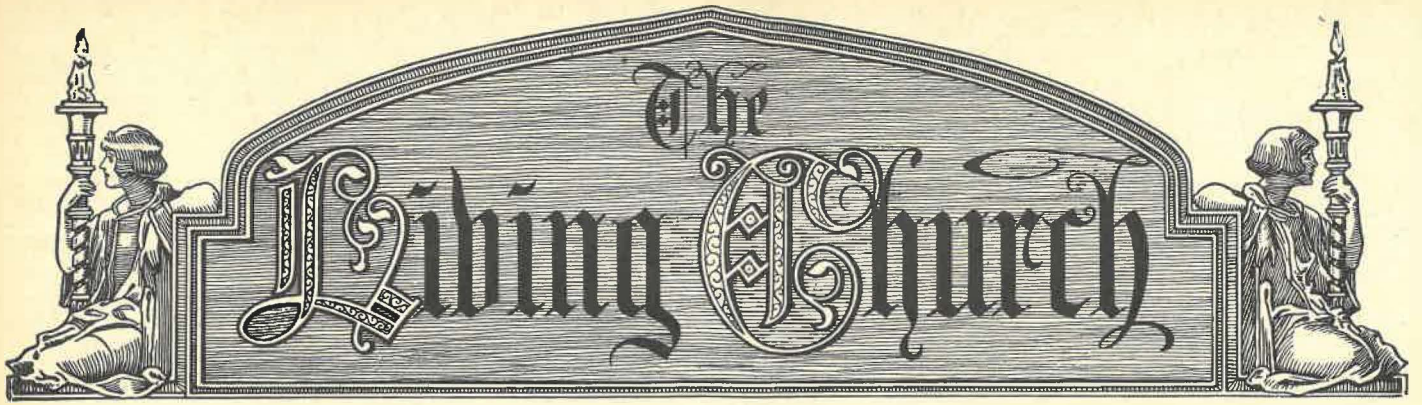
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EDITORIALS & COMMENTS

A New Monasticism

RALPH ADAMS CRAM, in his article on Diocesan Monasteries, published in this issue, suggests a radical departure from the conventional organization of the Church. Briefly, his scheme is to have in each diocese a centrally located and more or less self-contained missionary community, preferably with its own farm land, organized on monastic lines but with adequate provision for young clergymen who do not intend to take a religious vow for life and for supernannuated married priests and their wives.

Mr. Cram's suggestion is not entirely new. He outlined the essential features of it himself years ago in a concluding chapter to his interesting book, *The Ruined Abbeys of Great Britain*. At that time, however, the proposal attracted little attention. For one thing it was buried in the back of an expensive book on a different subject. For another, it came at a time when the Church was pressing eagerly from one religious frontier to another and felt no need for consolidation or retrenchment.

Now, however, the time is opportune for the consideration of a plan such as this. *THE LIVING CHURCH* has frequently advocated a three-year "internship" for seminary graduates, the young ordinands to be under a vow not to marry during that period and to be at the disposition either of their diocesan bishop or of the Departments of Domestic and Foreign Missions for missionary assignments. Mr. Cram's plan endeavors to carry out a similar idea.

One has but to look over the columns of the Church press for the past month or two, bearing in mind the fact that many of the clergy are without parishes or other Church work, to realize that a crisis has been reached in the matter of clerical employment. Our June and July issues have reported the ordination of 100 men to the diaconate and the advancement of 60 to the priesthood. A few of these men have been provided with adequate clerical employment, many have been given temporary assignments at starvation stipends, not a few have been ordained in violation of the canonical requirement that "no deacon shall be ordered priest until he shall have been appointed to serve in some parochial cure" or other Church position.

How is this large addition to our present 6,000 clergymen, not a few unemployed or inadequately paid, to be absorbed?

We have said that Mr. Cram's proposal is a radical one. As a matter of fact, however, careful analysis shows it to be only a logical development of tendencies already successfully at work in the Church. While the term "diocesan monastery," has not been used, and doubtless would not prove acceptable in some parts of the Church, some of the essential features of the plan itself are even now in successful operation.

THE THEOLOGICAL SEMINARY in Virginia has done a splendid piece of pioneering in this regard, though one can easily picture the consternation that would result if the splendid institution at Alexandria were described as a "diocesan monastery." Nevertheless, during the seminary year of 1933-34, thirteen missions, serving hundreds of persons located in otherwise unchurched sections of Virginia within a radius of forty miles of the seminary, were served by seminarians. The large size of the junior class enabled the missions to be better manned this past year than in previous years.

Seminarians, both at Virginia and elsewhere, are forbidden to marry without the permission of the dean, and such permission is given only in exceptional circumstances. Thus the vow of chastity is to all intents and purposes in effect. So far as poverty is concerned, most seminarians will testify that this precept is generally followed through force of circumstance without need of a vow; and the dean of the seminary seldom brooks willful disobedience.

Nor is the Virginia Seminary the only one that has shown the feasibility of such a plan. General Theological Seminary with its associate missions in the missionary districts of Salina and Arizona has taken a long step in this direction. In previous years the student missionary society at General has donated student contributions to various projects, but during the past year it has undertaken instead the task of founding and maintaining associate missions in needy places. The story of one of these associate missions, that at Hays, Kans., was told by one of the missionaries in *THE LIVING CHURCH* last week.

The other seminaries of the Church are, to a greater or less degree, giving their students practical experience in missionary work in various ways. Seminarians from Sewanee and DuBose go into the mountains of Tennessee each week carrying the message of the Church to settlements unable to support a resident pastor. Students at Berkeley, Nashotah House, Seabury-Western, and the Church Divinity School of the Pacific, and the other seminaries are generally at the disposal of the diocesans for Sunday duty and special assignments. Indeed, at least one of these seminaries originated many years ago as an associate mission, and the rural Church work for a radius of twenty miles or more still shows the effect of this early missionary venture.

Apart from the seminaries, diocesan experiments along these lines are going on in more than one place in the Church. Out in Nebraska two young priests have volunteered to live together in an available clergy house and to minister for a number of years in an area where the Church is almost unknown in return for bare living expenses. In Vermont another priest has donated his services to the bishop and has gathered about him several young men as a nucleus for diocesan missionary work.

Bishop Jenkins of Nevada, outlining a five-year diocesan policy, said in his recent council address:

"It has become plain to me that if Nevada is to be covered by our small staff there must be a portion of the staff mobile and free to be absent from their central station for days at a time; also who will be able to live on smaller stipends than men with families. It is planned, therefore, to have half of the clergy single men who will come for a period of three to five years. By this method it is hoped to do what we could not accomplish otherwise. And it is also hoped that of these young priests who come a sufficient number will find the work sufficiently alluring to want to stay, thus keeping the staff rejuvenated and effective. Already two young priests are on the field and are with us today. The others will be coming soon to start an associate mission in the Carson City field."

Whether or not some dioceses would be willing or able to carry out the full system of diocesan monasteries recommended by Mr. Cram, certainly there is a great deal to be said for developing a work along those general lines. Under present circumstances, some such plan, whether it be described as a diocesan monastery, an associate mission, or by some other name, is probably the most effective way in which the Gospel can be carried into unchurched sections of this country. Such a plan will not lower the standards of clerical living but rather, as Mr. Cram points out, will make possible a minimum clerical salary without injury to the work in communities that cannot meet that minimum requirement.

In general, the plan strikes us as a good one, offering a logical solution for a problem that must be met and solved if the work of the Church is to go forward. We commend it to the prayerful study of all who are charged with missionary responsibility in the Church—and that means every baptized member.

THE MOTION PICTURE INDUSTRY and the public know by this time that the Legion of Decency means business. Catholics, Protestants, and Jews are working together in this great drive which is gradually making the Hollywood magnates realize, in the words of a columnist, that "propriety is just a round the corner."

Smoke-screens
In the Movies

But the battle is far from won. Hollywood has taken two steps in an alleged effort to reform itself and Church people will watch the development of these

with interest and sympathy tinged with a skepticism due to the memory of similar efforts in the past which proved to be nothing more than window dressing.

The first Hollywood move is the granting to theaters of the right to break block booking of films if there are protests that any individual picture fails to measure up to the new moral standards. However, a reporter in a large city interviewing the business manager of a chain of independent theaters as to the practical application of this new ruling got the reply: "That looks fine in print but it just doesn't work." He cited the example of one exhibitor who went to five exchanges to try to cancel pictures on the condemned list of the Legion of Decency. He was unable to do so. Four exchanges said they had no salacious films. The fifth said that it had one such picture but that it was by far the best seller—and surely the exhibitor wouldn't want to cancel that?

This manager described the working of the new rule as follows: "The distributors will cooperate with the exhibitor if he is really in a desperate situation, and that is if Church and civic leaders in his community have so actively organized public sentiment that there is no other recourse than to cancel. The distributor will then permit a substitution to be made. But if the exhibitor has purchased all of the distributor's product there will be nothing left to substitute except out-moded westerns or old pictures. If a picture is vigorously protested in one community and has been withdrawn, the same film will have to go through a similar process in a neighboring town before the exhibitor can cancel." The manager concluded: "We need expect no relief from the Hays office."

The other move made by the industry is that the Hollywood office of the Hays organization has obtained the power to reject in whole or part any picture violating the code of moral standards adopted some years ago by the industry but never actually followed. This power is vested in one of Mr. Hays' assistants, Joseph I. Breen, a Roman Catholic. A producer refusing to accept Mr. Breen's verdict can no longer appeal to a jury of three fellow producers but must carry his case to the board of directors of the organized film industry in New York. This is another plan that sounds good on paper and will be watched with interest by people interested in clean motion pictures, but if this proves to be a smoke-screen like previous similar plans an aroused public will quickly see through it.

Meanwhile, the Legion of Decency is growing rapidly. The July 20th issue of the *Commonweal* estimates that 2,000,000 Roman Catholics have already been enrolled and that more than fifty dioceses have taken action. Our own Church people are beginning to support the move, more than 2,500 having signed THE LIVING CHURCH plan alone. (Copies of this pledge are still available from the publication office and we hope that this figure may soon be swelled to 10,000 or more.) Protestant and Jewish leaders and organizations are also taking part in the campaign and have enrolled many thousands in the Legion of Decency or similar organizations.

The result of the campaign to date may be seen in a report recently published in the *Motion Picture Herald* indicating that attendance at motion pictures since May 1st has already fallen off 12 per cent from 1933 figures.

Meanwhile, despite wide-spread demand for his resignation or removal, Will Hays, the Presbyterian elder who has been employed for years by the movie industry to fool the public into mistaking rank weeds for roses, continues to hold his post. Somebody ought to tip off his employers to the fact that nobody believes in Hays any more and they are simply wasting money in keeping him out of the unemployed ranks.

HERE is a surprising letter published in a recent issue of the *London Church Times*:

"May I warn your readers against inferring from your correspondent's American Church Notes, that, while possessing the status of a bishop of the Eastern Orthodox Communion, Bishop Torok has been offered and has assumed the status of a bishop of the American Episcopal Church? And further, may I express the gravest doubt about the statement, quoted from THE LIVING CHURCH by your correspondent, that a joint consecration of Bishop Torok by an American Episcopal bishop and Orthodox bishops had been arranged, but that ill-health prevented the American representative from participating in the consecration, which consecration was performed in 1924 by the Serb Bishop Dositej, with the Czecho-Slovak Bishop Gorazd?"

A Surprising Letter

The letter is signed by Canon J. A. Douglas, who is the Archbishop of Canterbury's liaison officer with the Orthodox and other Eastern Churches and perhaps the leading authority in the Church of England on Eastern Orthodox matters.

We cannot understand why Canon Douglas has seen fit to cast these doubts upon the consecration of Bishop Torok ten years ago and upon his election last May as Suffragan Bishop of Eau Claire. This election, together with the essential facts about Bishop Torok's record, including his consecration by Eastern Orthodox bishops in 1924, in which the then Bishop of Fond du Lac was invited to participate, was reported in a news item and an editorial in THE LIVING CHURCH of June 2d. Before the election, Bishop Torok's record had been thoroughly investigated by a special committee appointed by the Presiding Bishop, and his election as Suffragan Bishop of Eau Claire was undertaken with the knowledge and recommendation of that committee. It is subject to ratification by General Convention next October. As to Bishop Torok's consecration it was duly reported in the columns of THE LIVING CHURCH and other periodicals, presumably including the *Church Times*, at the time the event took place in 1924 and is therefore equally a matter of public knowledge.

Why in the face of these facts Canon Douglas has seen fit to cast doubt upon Bishop Torok's consecration ten years ago, his recent election as Suffragan Bishop of Eau Claire, and the reliability of THE LIVING CHURCH in reporting these matters, all without giving any explanation, is beyond our comprehension. If Canon Douglas has in his possession facts that are not generally known and that ought to be taken into consideration by General Convention before ratifying Bishop Torok's election, he ought either to make those facts public or to communicate them to the Presiding Bishop. To publish in the columns of the Church press a vague warning such as this, unsupported by any evidence, is not a fair or sportsmanlike method of procedure. However, since he has chosen to follow this method, let Canon Douglas now either produce the evidence on which his letter is based or else withdraw his warning.

THE STORY of the rebuilding of St. Luke's Church, Long Beach, Calif., destroyed in an earthquake a little over a year ago, is truly, as the rector says in his article in this issue, a miracle of faith. It is, moreover, an event in which the members of THE LIVING CHURCH FAMILY have a personal interest and therefore a special cause for rejoicing.

A Miracle of Faith

The Long Beach disaster was on March 10, 1933, only a week after the beginning of the nation-wide bank moratorium that virtually brought all business to a standstill. When on the following Sunday the rector gathered his congregation for an early celebration of the Holy

Communion on the lawn before the shattered church, the hope for restoration of its material fabric must have seemed slim indeed. But the work was undertaken and through the co-operation of interested Churchmen in all parts of the world has been carried to a speedy and successful conclusion. No small part in that world-wide coöperation was played by members of THE LIVING CHURCH FAMILY, who responded generously to the appeal in our editorial columns. Indeed, Fr. Austin writes: "Through all these long months of our battle to prove to the world that the living Church of Our Blessed Lord is stronger than all discouragement and even a cosmic disaster, your constant sympathy and understanding has had wider influence of encouragement than perhaps you will ever realize. It has been due in no small measure to your coöperation through the columns of THE LIVING CHURCH that the mind of the general Church has been informed and the heart of our fellowship encouraged to give its support to the building of St. Luke's."

Locally, too, St. Luke's obtained widespread support in its building program, and one of the most splendid features of it was what the rector has termed the "partnership in industry" of the men engaged in the actual rebuilding operations. Over one hundred of these, from architect and rector to plumber and landscape man, steel riveter and day laborer, with bankers, city inspectors, and the like included, met in the church after the work was completed for a service of solemn thanksgiving that they had been partners together, not merely in earning wages but in building a beautiful house of God. In these days of widespread unrest and conflicts between capital and labor such a feeling of partnership in the work of Christ and His Church is in itself no small achievement.

THE COLLAPSE of the general strike in San Francisco brings a sigh of relief to the entire nation. It shows clearly that whatever dissatisfied elements there may be in this country, America is by no means ripe for a Communist revolution. For when the longshoremen's strike widened into a general strike under the influence of Communist agitators it became nothing less than an act of revolution. As Walter Lippmann has well pointed out:

Communists and Strikes

"The history of general strikes shows clearly that they can succeed only if at the very outset they completely paralyze the whole life of the community, making it impossible for public authority and the people generally to act. Failing such a decisive stoppage of the whole social machinery, any reasonably intelligent community will organize resistance, find ways of mitigating hardship, and in the end break the strike. That is the reason why a general strike has never been recognized by experienced labor leaders as a legitimate method of collective bargaining. It can succeed only if it is revolutionary to the sense that the strikers' organization becomes politically supreme."

In the case of the San Francisco strike, the aim of the real leaders was not revolution but a square deal in the method of hiring men for the loading and unloading of ships. The demand was a just one that ought to have been met years ago. Since it was not so met and labor's right of collective bargaining was denied, organized labor resorted to its only weapon in such cases, the strike. But when that strike in a particular industry was followed by sympathetic strikes in other industries and finally by a general strike, it grew beyond the bounds of legitimate action and forced government to step in for the protection of the public. The fact that government was able to do so with the full support of the public, laboring people in-

cluded, shows that the agitators who had hoped to take advantage of a turbulent situation to develop the strike into an act of political revolution reckoned without the fact that Americans are by no means ready to give up the freedom for which their ancestors have fought. If the failure of the San Francisco general strike has brought this lesson home to irresponsible agitators it has served a valuable purpose.

THE elimination of Dillinger from the American scene is a relief to the entire country, and especially to the citizenry of the Middle West where he has pursued his murderous and terrifying course. But the fact that he could remain at large so long, and could with impunity defy the law even to the extent of bluffing, bullying, or bribing his way out of jail on the occasion of his earlier capture, is a sad commentary on American police methods.

**Dillinger
Eliminated**

There is also, perhaps, some significance in the fact that Dillinger was attending a movie on underworld life when trapped. Is it possible that even this arch-criminal hoped to improve his grisly technique by studying the newest Hollywood lessons in the art of defying the law? And will the enterprising and irresponsible merchants of the screen now hasten to capitalize upon the renewed interest in gangsters by dramatizing Dillinger's life, thus aiding in the criminal education of a new generation to carry on the Dillinger tradition?

Through the Editor's Window

CAN ANYONE beat this delightful specimen of a mixed metaphor, taken from the preliminary report of a survey of the work of the Church Mission of Help, made by the Family Welfare Association of America? The italics are ours:

"If the Church wishes to *conserve* the slender *thread* which subtly transforms the *pattern* of human existence, it will consider seriously the contribution which an agency like the CMH can make to the *freight* of social *discovery* in the *field* of human relations, by the conscious use of religion as a *tool* in social treatment."

WE HAVE HEARD about Bing Crosby's twins, and the quintuplets born to a couple in Canada, but we did not know that General Convention was concerned with such matters until we read, in a letter sent to all deputies by the Western New York Committee on Peace and War, an earnest plea that the said convention must not "simply give birth to one more dribble of war-denunciation." Somehow giving birth to dribbles—and especially to one dribble—doesn't sound so simple to us!

SIGN OF PROGRESS: Tibetan prayer wheels have been electrified.

A CORRESPONDENT takes us to task for using the word "insofar" in a recent issue. He feels that inasmuch as he cannot find "insofar" in his dictionary, we should rigidly boycott that word. But the dictionary lists "inasmuch," for which there is Biblical precedent, so why not "insofar"? And inasmuch as Mr. Cram again uses insofar in his article in this issue we have decided to make it definitely a part of our vocabulary, dictionary or no dictionary.

HERE'S A GEM found by a Western examining chaplain in the paper of a candidate for deacon's orders: "Rogation Days were formerly a period for the rotation of the crops."



The Sanctuary

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

Spiritually-minded

READ Romans 8: 5-17.

THERE ARE MANY TYPES of Christian character, and one should not be discouraged if he finds himself unable to be like some friend whom he admires and respects. It is possible that in his own way, though it may differ from the other, he may be just as fine. There are, however, certain elements which are common to all the highest expressions of the Christian character. They are fundamental because without them one cannot really be in any true sense a Christian. We have been making our meditation upon some of these—teachableness and steadfastness. We come now to that quality which St. Paul calls being spiritually-minded. He says its fruit is twofold—life and peace (verse 6).

1. If we read this passage carefully we shall see that "spirit" and "spiritual" are words which mean something altogether different, in the Christian sense, from the meaning that is given to them by certain teachers who call themselves "Spiritualists." Those who practise that cult believe that the dead return to us and manifest themselves, sometimes in visible form or again by signs such as moving tables or rapping on walls, or by automatic writing. When this claim is analyzed, however, it appears that the very fact that "spirit" is thus associated with material forms and activities contradicts St. Paul's distinction of spirit from flesh. Spiritual things, as he says elsewhere, are spiritually discerned not with the eyes and ears of the body, but by the grace of faith and by that faculty of spiritual communion which is granted us "by His Spirit that dwelleth in us."

2. Nor would any New Testament writer agree with a certain popular notion of "spirit" that makes it negation of reality. People often speak as if spiritual truths were less real than the facts of science, as though the only possible test of reality is that we can apprehend it by our bodily senses. As a matter of fact, we know many things as real to which we cannot apply scientific measurements and tests. The child knows that his mother loves him, not because he can measure mother-love in feet and inches, or weigh it on a scale. He recognizes it by other faculties.

3. We come, at verses 14, 15, and 16, to the explanation of the word "spiritually-minded." It means having the filial consciousness toward God. "As many as are led by the Spirit of God they are the sons of God." Every human being is potentially God's child by creation, but he becomes God's child in a living union when sacramentally he is linked to God and yields his life to the leading of the Holy Spirit. That is what is meant by the words "Ye have received the spirit of adoption." And if we recall the prayer that is said in the Baptismal Service just before the actual baptism, we shall see how the Church takes up this promise in the words "Grant that this child now to be baptized therein may receive the fullness of Thy Grace, and ever remain in the number of Thy faithful children." To be spiritually-minded is to have the mind of a loving and obedient son toward the all-loving heavenly Father.

We see this perfectly exemplified in Him who was at once Son of Man and Son of God, our Lord Jesus Christ. We shall understand better what it means if we meditate upon such sayings as these: "I am not alone because the Father is with Me," or "I must be about My Father's business." We find the proof of St. Paul's assertion, "To be spiritually minded is life and peace," when we look at Jesus. His was the filial mind in perfection, and His was the fullness of life and unbroken peace. He who could say "I am the Life" was able, in the very shadow of the cross, to utter the comforting promise, "My peace I give unto you."

Even so, come, Lord Jesus, and let that mind be in us which was also in Thee, that being led of Thy Spirit, we may live by Thy life and be established in Thy peace.

“Diocesan Monasteries”

By Ralph Adams Cram

LIKE the Catholic Faith itself, the monastic idea, while fixed and definite in its essential qualities, is wholly mobile and capable of wide adaptation to changing social conditions. This is the salient mark of the vitality that inheres in both. It occurs to me that this is now a time for the further extension of this monastic idea.

I do not mean that such extension would in any way supersede existing forms of the religious life; rather, perhaps, it might reinforce them. All are necessary, for they are an essential part of the Catholic organism. Each sequent type is as valuable today as when, in answer to the compulsion of life itself, it came into existence. Benedictine, Cistercian, Carthusian, Franciscan, Dominican, Augustinian, Jesuit orders are all necessary, and it may be said that monasticism is an essential mark of Catholicity, absence of which from any religious organism is an evidence of its lack of verity.

From the layman's point of view there seem to be certain lacunæ in the temporal organization of the Episcopal Church, and to me these seem to be as follows. There is no provision for the constructive and continued training of young priests “under service conditions” between their ordination and the actual practise of “the cure of souls,” except a curacy. No provision is made for instituting and serving new missions except through the makeshift of lay readers or the imposing on an already overworked parish priest of duties and obligations which ought not to be expected of him. There are hundreds of “weak” parishes that are not financially able to pay a living stipend to a resident priest and that must, therefore, pay “starvation wages,” depend on the inadequate substitute of a lay reader, or go without.

As Fr. Huntington says in *THE LIVING CHURCH* of June 9th, “In one diocese after another missions are being closed and parishes are unable to maintain a priest or even to hold services,” while Dr. Reinheimer (L. C., June 16th) says, “Only fifteen per cent of our congregations are numerically strong enough to maintain fully trained men.”

The bishops have no adequate mobile arm on which they can rely for mission work, emergency service, ad interim supply, etc. Necessary and well deserved holidays for many parish priests mean that frequently congregations have to get along sometimes for considerable periods with much curtailed services or with none at all. Finally, no just, adequate, or honorable provision is made for what are most erroneously known as the “superannuated clergy.”

In order to meet these lacks in an organization, I venture to suggest the establishment of what, for lack of a better name, I will call Diocesan Monasteries.

What I mean is the creation in each diocese, and in a central location, of a house with adequate garden and farm land, which will be an active center for the supplying of these defects noted above. As soon as they have been priested, young men would go at once to these houses under one-year vows, renewable for certain periods thereafter. Also, these same “superannuated clergy,” married or unmarried, would find there refuge for the remainder of their lives, with sufficient opportunity for continuing their work.

Each monastery would be independent and under discipline based on the Benedictine or Augustinian Rule. Life vows might

WHAT SHALL WE DO about pastoral care for “weak” parishes? Shall we continue to encourage the payment of “starvation wages” to the clergy? Shall we continue the suicidal but necessary policy of closing parishes and missions because of the increasing decrease in members and financial support after the loss of a resident pastor? The situation is a matter of concern to every diocese and missionary district. Mr. Cram has a logical solution. It is “Diocesan Monasteries.”

be taken after a certain length of time, but this is no essential part of the scheme, rather the idea is to bring together a constantly changing body of young priests—and laymen if possible—living in close contact with old and tried men, continuing their studies, benefiting by association with age and experience, and ready at all times to be sent anywhere and do anything within their vocation, at the orders of their Bishop. So long as they were in residence they would

owe obedience to the Prior or head of the house, but when called out by the Ordinary of the diocese they become the Bishop's men. They would be available to preach missions, take service during the holidays of parish priests or in case of illness or vacancies, or to perform any other clerical functions the Bishop might direct.

One very important work would be the ministering to parishes or missions that were unable to pay a decent stipend to a resident priest. No diocese should permit, as in many cases they do now, “starvation wages,” and where reasonable compensation could not be paid, the brothers of the Community would take charge. In this case the Bishop would direct the Prior to send a priest to the particular parish concerned, who would arrive on Saturday or the eve of a Holy Day, to hear confessions, visit any sick person, say Mass and preach on the following day, and then return to the monastery. All the brothers, whether junior or senior, would be liable for this duty, but enough men would always have to be left to administer the affairs of the monastery and say the regular offices.

Apart from the advantage it would be to the Bishop to be able to command such services, it could only be of benefit to the young priests to obtain ministerial experience in this way while they would have the valuable discipline of living for a time under Rule, and they would also, as I have said, profit by constant contact with the older men of long experience.

So far as these latter are concerned, if unmarried they should live in the monastery and under the same vows that would hold in the case of the young priests; if married each family would have its own cottage and garden. These elders could serve the altars, take charge of the Offices, conduct conferences, continue instruction when they were competent and perform various clerical duties of management and administration. They would also, when it was possible, do the mission work, and the parochial supply referred to above.

INSOFAR as was possible, the community would be self-supporting. It would have sufficient land for gardens, farm, and pasturage. All its members would do their share of work on the land, in caring for domestic animals, and in the “processing” of farm products. It is perfectly possible, while it would be quite in line with present social developments, that various crafts and types of activity might become a part of the community life.

The general idea, then, is to supplement the present diocesan activities, give the Bishop a strong arm for his service, and give aid and assistance both to youth and age. In addition to the service that could be rendered to young priests just out of seminary and to the older clergy who found themselves shelved or without means of subsistence apart from the charity of relatives or of the diocese or Church at large, such Communities as I suggest might serve good ends in furnishing places where

young men might try out their vocations either for the monastic life or for the priesthood. Naturally, also, these Diocesan Monasteries would give every opportunity for retreats for clergy and laity, and for conferences on vital subjects; they might also provide homes for boy orphans, giving them both mental and manual training and fitting them for life either in the Church or the world.

In a word they would be self-contained, broadly inclusive communities, specifically Christian in conception, method, and way of life, not only supplementing the present organism of the Church, but providing enclaves of Christian living in the midst of a society from which this quality is fast disappearing. Something of the sort is bound to develop sooner or later. Indeed, in a way it seems already to be in process, though along exclusively secular lines, through the "subsistence homesteads" now being established by the President. Mass living and mass production as we see these phenomena in great cities and capitalistic industry are bound to break up and suffer a change so complete as even to approach reversal in motive and direction, for they are not consonant with human scale.

As Dean Gauss shows so clearly in his recently published *A Primer for Tomorrow*, purely secular efforts at social redemption cannot have issue in success. It is absolutely essential that, as was the case in the Middle Ages, there must be sanctions that transcend merely human and intellectual processes, spiritual standards and forces that establish codes of right values. Life has now become wholly secularized and largely materialized and on this road we proceed only to destruction.

I envisage these Diocesan Monasteries then, not only as practical and potentially valuable agencies in the active life of "the Church Militant here on earth" and as equally useful for young priests and old, but also, perhaps, as first steps toward a reordering of society along lines more consistent with the Mind of Christ and the avowed principles of the Catholic Church, than are those the world has followed with blind ardor since the Christian Middle Ages gave place to Humanistic Modernism.

Results of Everyman's Offering Drive

News from the National Headquarters in Cincinnati

WHEN ARE EVERYMAN'S OFFERING officials going to publish a grand total of results? This question is constantly shot at National Chairman Taft at headquarters, 223 West 7th street, Cincinnati.

Mr. Taft answers that we shall not know until the eleventh hour before General Convention. He says that this Hold the Line venture is showing up the strength and weakness of the Episcopal Church.

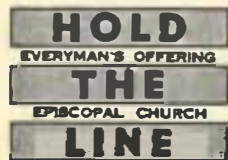
Where we can find convinced leaders, we are getting results. Where leaders are easily rebuffed or spotty in their organization, the results are so far meager. Take the case of one parish of sixty men. Their chairman let them "get by" with an offering of \$60.25. That parish has ten times the potential of another parish composed of utterly poor men who gave quite as much.

Is this fair? Is it fair to take a dollar from a man who has two motor cars and a summer home? That same man would have made a large SPECIAL GIFT had he been properly approached. The parish chairman should go back and re-solicit that man, and others like him.

Sixty-seven dioceses are now coöperating with Everyman's Offering.

In Pennsylvania a Jew, unsolicited, sent in a contribution.

The missionary district of Honolulu, unsolicited, is launching a laymen's campaign to help Hold the Line.



Churchwomen Today

Ada Loaring-Clark, Editor

HERE ARE SOME qualifications for leadership which may be helpful when we consider women as prospective leaders and whom we hope will give definite service in our parishes. These qualifications present a high standard, not easy to attain, but most worthwhile things are difficult of attainment, and we shall find that these qualifications can be developed to a very large extent.

Life is a process of growth and because of the experiences we have we grow mentally. We must set about to develop the right kind of leadership. Competent leadership is the result of a growing experience. Each parish will have its own standards but the following list of qualifications is suggestive:

Qualifications for Leadership

1. A growing Christian experience.
2. A liberal, wholesome Christian viewpoint.
3. A passion for helping others to attain the fullness of Christian living.
4. A growing understanding and appreciation of the program of the Church.
5. An understanding of the processes of character growth.
6. An appreciation of the Church as an educational institution.
7. Ability to work with other people.
8. Ability to accept, evaluate, and utilize constructive criticism.
9. Originality and initiative.
10. A wholesome humility.
11. Ability to do well the particular work assigned.
12. A good general educational background.
13. Special training in the field of endeavor.
14. Growth through continuous training and study.
15. Active participation in the work and services of the Church.
16. Diligence, punctuality, and interest in the work undertaken.

Our hope and supreme opportunity lies in the fact that we can deliberately set about to develop the right kind of leadership. If individuals can grow to be the wrong kind of persons, they can also grow to be the right kind. With the proper incentive and help indifferent women can be changed into interested, loyal, and efficient workers.

SO MANY WAYS in which we can help stand out if we only look for them! Here is something that may be copied. One of the communicants of Rhode Island, interested in the social service work of her Church and of her city, is spending the summer at the beach. She has arranged to go to town one day a week where she will fill her car with children or grown-ups and take them to the beach, give them a day there, providing dinner, and then she will take them back to their city home in the late afternoon.

TWO OF OUR distinguished Churchwomen, Miss Adelaide Case, Ph.D., and Deaconess Anna G. Newell, have recently been honored by Hobart and the University of California. These two Churchwomen have both made large contributions to the training of our women workers. Dr. Case at Teachers' College, Columbia University, and as educational adviser to the Woman's Auxiliary as well as through her versatile pen and Deaconess Newell in her association with those preparing for service at the School for Christian Service and Deaconess Training School of the Pacific at St. Margaret's House, Berkeley, Calif.

Our Labyrinthine Hymnal

By the Rev. John Wallace Suter, Jr., D.D.

Rector of the Church of the Epiphany, New York

THE CHURCH HYMNAL is under fire, shots assailing it from several camps: from poets, musicians, theologians, sociologists, psychologists, and educators. What concerns me here is the Hymnal's arrangement, and I venture to elaborate the point in the hope that some future hymnal-reviser may chance to read this article and, when the time comes, lay the matter before the Revision Commission.

The fourth paragraph of the Hymnal's Preface (page v, 1930 edition) reads as follows: "The hymns have been arranged as nearly as possible in the Prayer Book order, with the hope that people will recognize that they have a companion for the Book of Common Prayer in a Book of Common Praise."

Neat and logical though this sounds, it is based upon a fallacy and fraught with inconvenience.

Two factors in the construction of the book are interesting in this connection—first, the general arrangement, or grouping of the hymns into seven major sections; secondly, the Indices. As will be seen, these two features have a direct bearing on each other.

GENERAL ARRANGEMENT

There are 561 hymns in the collection, grouped as follows:

- The first 52 are under Daily Prayer.
- The next 250 are under The Christian Year.
- The next 117 are under Sacraments and Rites.
- The next 43 are under Special Occasions.
- The next 54 are under The Church.
- The next 28 are under Processionals.
- The next 17 are under Carols.

This grouping into seven major sections is set forth on page x. Now a glance at the Table of Contents on page iii of the Book of Common Prayer shows a certain similarity in sequence between the two books, but one scarcely close enough to justify the hope expressed in the paragraph quoted above. The position of the Daily Prayer section of the Hymnal immediately before the Christian Year section may indeed suggest the fact that in the Prayer Book the Order for Daily Morning Prayer (and Evening Prayer) comes before the Collects, Epistles, and Gospels—though four other items intervene. Again, the fact that Sacraments and Rites come next, in the Hymnal, corresponds to the fact that in the Prayer Book the Collects, Epistles, and Gospels are followed (this time immediately) by Baptism, Offices of Instruction, Confirmation, Matrimony, Thanksgiving after Childbirth, Offices for the Sick, and the Burial Offices. Next in the Hymnal come the Special Occasions (Thanksgiving Day, National Days, New Year's, Ember Days, Church Building, Burial Ground) where the Prayer Book has the Psalter. (It is true that *after* the Psalter the Prayer Book has the Ordination Services, Consecration of a Church, and the Institution of Ministers.) From there on the Hymnal makes not even a feeble attempt to run Prayer-Bookwise, concluding as it does with The Church, Processionals, and Carols—unless these three can be thought to echo, in some obscure way, the Prayer Book's remaining three: Catechism, Family Prayers, and the Articles! (But as there are thirty-nine Articles and only seventeen Carols, this supposition seems clearly ruled out.)

The major divisions of the two books do not, then, follow each other closely, and there cannot be said to be a group of hymns that corresponds to each section of the Book of Common Prayer. Was it not a mistake to attempt to force a parallelism where none naturally exists? When the next hymnal is compiled, would not the editors do better to abandon the effort to make its arrangement "follow" the Prayer Book? In a given

service the hymns are not sung one right after another; a man puts down his hymn book after the singing of a hymn and lets it fall closed; later on, when the next hymn is announced, he picks it up again and turns to the hymn which is to be sung next. It does not make it any easier for him if these two are in the same section of the book. The attempt to force all the hymns into sections according to a pattern (supposedly that of the Prayer Book) which has no relevancy, has caused many hymns to be placed in strange, out-of-the-way places.

The first eight hymns in the book are for the most part of general character, appropriate for almost any Sunday morning, indeed for any time except at night. Numbers 4, 7, and 8, in particular, are general. Their being grouped under Morning does not help matters, for there are several other categories in which they equally belong.

The Through the Week section (32-42) contains hymns that are general in character, of a type found in several other parts of the book. Among them appears, for instance, "When morning gilds the skies"; one wonders why this is not placed either among the Sunday hymns or among those for Morning. Its position here seems capricious. The same section has a hymn to the blessed Trinity; a hymn to Jesus as Way, Truth, and Life; a Litany to Jesus; and "Guide me, O thou Great Jehovah." It would be difficult to explain why these are put here and not elsewhere; indeed, the underlying difficulty is to justify a Through the Week section at all.

And why a section headed The Lord's Day? Are not 90 per cent of the hymns in the book appropriate to Sunday? Of the nine hymns here placed, two are of dismissal at evening-time and two others are of dismissal at any time of day. None of these four is for Sunday any more than any other day. Only five have Sunday for their theme. Yet all nine are lumped under The Lord's Day. If one were looking for a hymn on the subject of The Close of Worship, one would get little help from this arrangement.

Hymn 53, one of praise to Christ, is appropriate for the First Sunday in Advent, for Palm Sunday, and for any other time when it is desired to praise the Name of the Incarnate Word; yet the Hymnal is innocent of any suggestion that it could be used except early in Advent.

Number 85, "The Son of God," is a hymn that one might naturally choose to sing "on the feast of Stephen," since that martyr is mentioned, though merely by way of example, in stanzas 3 and 4. But it is ridiculous to tuck this hymn away as the "proper" for that feast day, for first of all it is a general hymn, appropriate at almost any time. It should be indexed under: Following Christ—Martyrdom—The Christian Warrior—Courage—Victory Over Pain—St. Stephen—Twelve Apostles—Saints—Communion of Saints.

THERE ARE many instances like the above. The point is the same in all these cases: that a hymn of general nature, with, however, a specific reference making it appropriate for a certain occasion, is placed in the category *belonging to that occasion*, often with no cross-reference to other obvious uses—instead of being placed among others of its general character, with a cross-reference to the particular, or special, use to which it may also be put. This is misleading, and causes many a good hymn to be overlooked. Among many similar cases that might be cited are the following hymns: 90, 91, 97, 99, 101, 102, 104, 110, 111-121 incl., 193, 196, 198, 199, 200, 201, 202, 205, 305, 307, 308, 309, 313, 316, 318, 346, 406, 422, 445, 446, 449, 458.

It may be objected that as all these hymns are in the Hymnal

anyway, there is no reason why an alert person cannot ferret them out and use them whenever they are appropriate. True: but as there has to be *some* arrangement of the hymns in the book, why not devise the particular one that will make it easiest to find what you need when you need it? That arrangement is best which best facilitates the finding of appropriate hymns for any given service. By this test the present Hymnal fails. What should guide compilers is the principle of function, or use, rather than the academic (and vain) attempt to "match" the Book of Common Prayer.

Hymn 130 is an introduction to any litany; it is not so classified. Here and there are hymns on the theme of the love we have for our homeland, and for the good earth (Rogation, Thanksgiving, Nation, and so forth). These should be put in one place: nothing but confusion is secured by scattering them. The same may be said of many hymns about heaven: 207 and 290 are examples. The Sundays After Trinity section is simply a "general" list, and should either be expanded greatly and renamed, or abolished as a category. Under Holy Days should be placed only such hymns as can be used *only* on each day in question. For example: 271, 273. No "general" hymn should appear in a category of this sort, such as 268, 270, 277, 279. This is not to say that these hymns do not fit the special days mentioned; but they are first of all *general* hymns, whose appropriateness for special days can be pointed out in an index. And if there is to be a section for Saints Day and Holy Day hymns (that is, hymns that can be used *only* on the days in question), let us have these in one place, and let us put by themselves, without a lapse in sequence, those which have fixed dates. This would remove from their present confusing position such hymns as those for Christmas Day, and 85, 86, 87, 88, 89, 90, 91, and 92 to 97—all of which belong between Hymn 270, St. Thomas (December 21st) and 271, the Conversion of St. Paul (January 25th)—as a glance at pp. xxxiii and xxx in the Prayer Book will show. The Calendar date should be printed over each of these hymns. On a date for which there is no exclusively-appropriate hymn, the index should give a reference to some general hymn which is, if not exclusively, at least unmistakably, appropriate.

HYMNS 347 to 380, labelled Catechism, School Life, and Confirmation, comprise a section which further illustrates defective arrangement. Of course a good hymnal would make it easy, by skilful indexing, to find the best hymns for children to sing on different occasions, for a school, and for use at confirmation. But the attempt to put these three types into a compartment must necessarily fail; besides, who wants a section of a hymnal labelled Catechism? Hymn 347 (mercifully anonymous) is simply a feeble hymn gratuitously assigned to children; 348 is similar; both are jingles written to help youngsters memorize the Christian seasons. It is doubtful if they should be in the Hymnal at all, and still more doubtful if they are appropriate for children; but why under Catechism? "Once in Royal David's City" is a Christmas carol (349), singable by children and adults, and strangely placed neither among the carols nor among the Christmas hymns but under (of all things!) Catechism. If anything can be said for hymn 350, surely it is not that it is a fit hymn for children; neither is 351. "Fairest Lord Jesus" (356) is an excellent general hymn addressed to Christ, universal in its appeal, suited to any and every age of worshipper. Why under Catechism? Hymn 364 is a good general hymn for evening, for both old and young, and should be placed among the evening hymns. Including it among children's hymns because two lines out of its twenty-four refer to children (and in the third person) is no more logical than it would be to place it among hymns for sailors (two lines), or sufferers (two lines), or angels (three lines).

Whether it is a good plan to have a section devoted to processions is a question. Probably not. In the present book not all the hymns appropriate to be sung while marching are in this section, and those that are there are arranged, after a fashion,

according to the Church's seasons, though nothing is said about it. It would seem better to let the index carry a list of all hymns, wherever in the book they happen to be, that can be sung while marching.

THE INDICES

THIS brings us to the positive suggestion with which this article is concerned. Let the hymnal of the future be divided, first of all, into two main sections: in one, place all those hymns, and only those, which are unique, exclusive, in their reference. Hymn 381 is an example—a prayer to the Trinity asking for blessings on a marriage. Hymn 417 is another, for travelers by sea. Hymns of this type lend themselves to no secondary use: each can be used only on the specific occasion, or for the particular purpose, for which it was written. In another section, comprising much the greater part of the book, include all the other hymns. In what order shall these be arranged? It does not make very much difference about the order *if the book is thoroughly indexed*. It would seem natural to place together hymns that are similar in theme; while not essential, this nevertheless gives one a feeling of orderliness. Thus, for example, all the hymns about, or to, the Holy Spirit would be together (as they are not now); all the hymns addressed to, and in praise of, Jesus Christ would be together (instead of scattered, as now). But the important part of this plan would not be the proximity of similars; that feature, though pleasant, is not functionally essential. What is important is the indexing. There should be an extremely full, even exhaustive, index, divided into groups, each group under a heading, each heading expressing a topic, or an occasion, or an idea. Such an index would occupy a number of pages, and many a hymn would find itself listed a number of times. Some of the headings, mentioned almost at random by way of illustration, would be: Angels—Aim of Life—Advent—After Communion—Bells—Boldness—Bethlehem—Beatitudes—Boys—Church—Church Building and Ornaments—Church Militant—Church Triumphant—Christ—Christmas—Consecration—Character—Candlemas—Care (God's care of us)—Danger—Duty—Faith—Forgiveness—Faithfulness—Fortitude—Heaven—Love—Men—Poverty—Purity—Peace—Quinquagesima—Quiet—Resurrection—Rogationtide—Righteousness—Sorrow—Social Justice—Sacrifice—Son of God—Thomas, St.—Trinity—Time and Eternity—Truth—Whitsuntide—Year's End.

Each hymn would have to be studied with a view to finding *all* the uses to which it could properly be put. For example (again at random), the present Hymn 8 might appear under the following: Holy Spirit—Holiness—Indwelling—Flame (Spirit). Hymn 205 might appear under Adoration—Trinity—S a i n t s—Cherubim—Glory of God—Mystery of God—Praise.

In short, the tiny beginning made on page x (Hymnal) should be greatly expanded; the first-line index should of course be retained; the musical and metrical indices should be retained and placed together; the three irrelevant and pathetic lists on pages xlvii, xlviii, and xlix should find a well-deserved oblivion; the three little indices on pages l, li, lii, and liii, should be placed among the other musical indices; the index of authors and translators should remain; that of composers and sources should be placed with the other musical indices.

The proper standard whereby to judge hymns for admission to the book is not here discussed; that is another story. My present plea is simply for such groupings (the less important point), and such listings (the more important point), as will help the user of the Hymnal to find what he wants when he wants it.

A Significant Anniversary

ANOTHER ANNIVERSARY, most significant and far-reaching in its effect, should be kept this year with joy and thankfulness. It is the 400th anniversary of the recovered freedom of the Church of England. In 1534 Henry VIII, for the poorest possible reason, did the greatest possible thing. For he repudiated the right of the Pope to exercise authority of any kind within the realm and Church of England.

—Bishop Stires.

A Miracle of Faith

By the Rev. Perry G. M. Austin

Rector of St. Luke's Church, Long Beach, Calif.

THE BATTLE IS WON. The new St. Luke's Church in Long Beach, dedicated July 15th by Bishop W. Bertrand Stevens, is a symbol of faith—a miracle of faith. For on March 10th, a year ago, an earthquake totally destroyed our church building—a loss of \$40,000. With a great city of 150,000 badly fractured, and in a financial depression the worst in the world's history, to rebuild brought us face to face with the twin forces of despair and faith.

But faith has won, and today the Church can see another symbol of the unquenchable solidarity of a fellowship which is alive throughout the world. From Africa, China, Hawaii, Alaska, Canada, and almost every state in the Union, and from our Mother Church in England—gifts have come to reassure us. And from the National Council and Church Building Fund Commission, and parishes great and small all over the country, gifts have come. The President of the United States and Mrs. Roosevelt, J. P. Morgan, and George Wickersham, and a little lad who brought one dollar in change which he earned by carrying papers, the rich and poor, Churchmen and non-Churchmen, all have shared in making this new church a memorial to the unity that the love of God in Christ declares.

The style of the church, with its cloister and church garden, is sixteenth century country Gothic, designed by Winsor Soule of Soule and Murphy, Santa Barbara, California. Mr. Soule was in the office of Ralph Adams Cram twelve years.

A new memorial altar of Italian tavernelle rose marble was dedicated with the church, in memory of an old parishioner, Sarah Henderson. The Brotherhood men of the parish have, with the assistance of Brotherhood chapters in the United States and Canada, given a side chapel, to be known as St. Andrew's Chapel, with a memorial altar of carved oak. A unique feature of the new church will be a memorial window given by the Churchmen of the U. S. Navy, St. Luke's being distinctly a Navy headquarters church for the Pacific Fleet, which for most of the year lies anchored here. The parish is placing a window in the same bay in appreciation to the Navy for its valiant and timely service during the emergency days of the earthquake.

Four rather distinct elements enter into the dedication of this new church, whose struggle to win its battle over the disaster has for many months interested the general Church.

First. The fact that money gifts from every part of the world and from a veritable cross section of America have enabled its completion, a true symbol in the best of our Church tradition of the reality of our existence as a world-wide Catholic fellowship.

Second. The fact that a partnership in industry has been a constant characteristic of the building operation for six months. Over one hundred men, from architect and rector to plumber and plasterer and steel riveter and carpenter, when the work was

done on Saturday night, June 14th, went into the new church for a service of thanksgiving to God for the blessing that they had shared in, through building together a House of God. After the service the rector invited these men to a banquet of celebration, and the general comment was almost pathetic "that the Church really cared, in economic industry, this way." In other words, the very building of the structure has been for all concerned a religious experience.

Third. The men of the congregation formed together what they called "St. Luke's Furniture Factory," and themselves reconditioned all the pews and did much of the labor in the whole enterprise.

Fourth. On the day of dedication those who shared in this sacred service included the only four rectors St. Luke's has had since becoming a parish in 1905: the first rector, the Rev. Charles T. Murphy, now of Amanda Chapel, Los Angeles; second rector, the Rt. Rev. Robert B. Gooden, now Suffragan Bishop of Los Angeles; third rector, the Rev. A. G. H. Bode, now rector of the Church of the Ascension, Sierra Madre; and fourth and present rector, myself. This is not an ordinary ecclesiastical experience. Representatives of the city were also present.

The church building proper will cost approximately \$40,000, the amount lost by the earthquake. It is carefully designed and engineered to resist earthquake shock, according to the famous Millikan Code, which

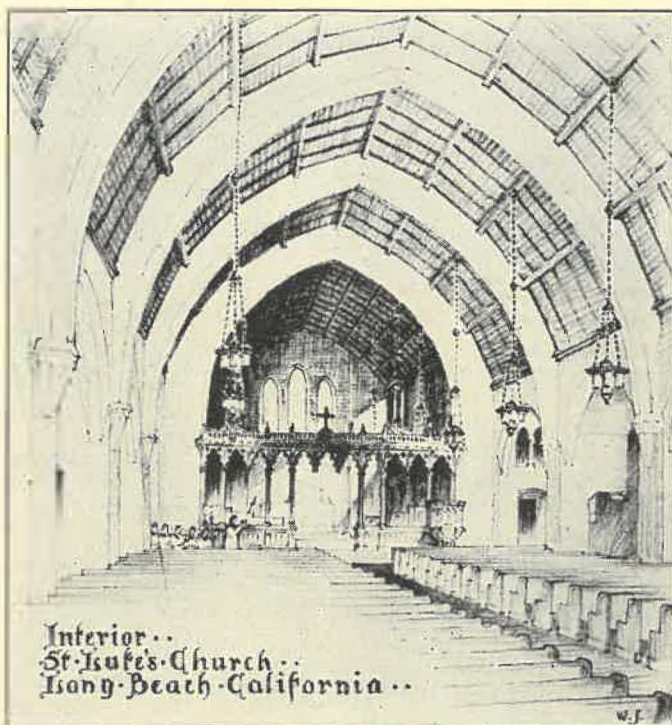
is six per cent stronger than required by the state. Steel, with concrete reinforcement, covered with wood and stucco, is the material. The city is rejoicing that it has at last one example of a church structure true to the best English Gothic tradition, and the Episcopal Church is thrilled with its dream come true—victory from the nightmare of an earthquake.

On our cornerstone is our grateful prayer: "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

THE VOICE OF STILLNESS

OUR LIVES are tuned to tumult and the hour
No tranquil moment knows, for transient time
Reverberates and budding prospects climb
From nervous soil and chime their right to flower,
While blooms we cherish most consume; no power
Within our swirling lives may halt decline—
Such power is only in Repose Divine
The Sacred Jewel that dwells in quiet bower.
How fitting that the King in stillness rare
Should hold His Audience—and should ordain
That all who come in love and quiet prayer
Should know Him there and evermore obtain
Sweet solace, and their souls with Paul declare,
"For me to live is Christ, to die is gain."

CURTIS B. CAMP.



Interior ..
St. Luke's Church ..
Long Beach California ..

The Monastery of Patmos

By Canon W. A. Wigram

THE POSITION of the Orthodox Church in the "Twelve Islands" of which Rhodes is the principal one, has become very delicate *vis-a-vis* the Italian authorities, now that Italy has annexed that territory.

Italy is, of course, ready to grant freedom of religion to Orthodox Italian subjects, but is very desirous of seeing the Orthodox Church there declared autocephalous and independent of the Ecumenical Patriarchate. The Italian rulers fear that so long as the ecclesiastical bond combines, the islanders will regard themselves as Greek rather than Italian.

The Church in the islands on the other hand, does not desire to sever a very ancient historical connection, and fears that if once it becomes autocephalous, pressure will be brought to bear to make it Uniat.

As a scheme has recently been mooted whereby "Orthodox" bishops in the islands are to be appointed by a board of which a Roman Cardinal is to be president, there seems some reason for these fears!

Lately, the question has been centered round the venerable monastery of St. John on the island of Patmos.

This house—with its succursal cell, the monastery of the Apocalypse—is of course Orthodox, and is a *Stawropegior*, immediately and solely under the Patriarch of Constantinople. Owing to recent political changes it has fallen on evil days, has lost most of its property, and has not enough income for its needs.

Under these circumstances the Italian governor of the islands wishes to take charge of it, as a monument (of course on an understanding that its Orthodox character will be respected), and has directed the monastery to withdraw itself from the control of the Patriarch of Constantinople.

To this they replied by a declaration of *non possumus*, and had to see their books and so forth impounded by the Italian authorities in consequence. The knot has now been cut by the action of the Patriarch who has of his own motion resigned his direct authority over the house.

The Italians can of course be trusted to guard the literary treasures of the monastery (which include 40 pages of a priceless fourteenth century Codex), and we hope will not be tempted to "centralize" them in Rome as they have done with some Syracusan treasures.

They will certainly do their best for the monastery of which they have now taken charge: but—will their notions of the best always coincide with those of the Orthodox Fathers?

Trifling With Judgment

I THINK we must agree that our sad condition comes very largely from our unbelief in the reality of the life of the world to come. We have trifled with judgment. To put it bluntly, we have reasoned away the practical significance of heaven and hell; and in consequence we have set up shifting standards which have no permanence and no eternal verity behind them. It is the Church's business to hold and to proclaim their permanent standards. It is my business and the business of the clergy to teach the doctrine of the life of the world to come and the certainty of judgment and the awfulness of sin. It is our duty to remind ourselves that though God be a God of love, He is not a God who will call right wrong, nor is He a God of mere sentimentality and weak good nature. He is the author of truth and He calls us to be true. He is the fountain-head of all virtue and calls us to be men of virtue. He is a loving Father and calls us to be obedient sons. All of this we say in the Creed and should realize at the altar. Then we must think this through in private prayer, and express it in public deed. We must make the business of laying hold on the life eternal the goal of all our strivings.

May God give us strength for the tasks before us; and may His blessing rest upon us and on our work. —*Bishop Booth.*

Books of the Day

Rev. William H. Dunphy
Editor



Church Music

THE KYRIAL OR ORDINARY OF THE MASS, WITH THE PLAINSONG MELODIES. Edited by Charles Winfred Douglas. 1933. H. W. Gray. New York. \$1.00.

AT LAST we have the definitive edition of Canon Douglas' complete St. Dunstan Series; contained in one volume are twelve complete Masses (including a final edition of those previously published in separate pamphlets), Requiem, the Rite of Asperges, Kyries in Greek with the Dismissals, the Responses at Mass, and Merbecke, together with an excellent preface. The utility and economy of this book places the Church in debt to Canon Douglas. This final redaction has, moreover, the benefits of long laboratory use of these melodies in parish worship—no small matter. Such a union of scholarship and practicability is indeed rare. W. W.

ACCOMPANYING HARMONIES FOR THE PLAINSONG PSALTER. By Lester Groom. H. W. Gray. New York. 1933. \$1.00.

THIS IS PRE-EMINENTLY a book for the non-expert parish musician who has the duty of accompanying the Gregorian chant of Psalter or Canticle. It is simple, concise, clear, with neither wasted space nor word. While the expert accompanist will not need this manual (though he might benefit by its perusal) its use should permanently settle the trying questions of Gregorian accompaniment in the small parish, by the amateur or relatively unlearned, by the young organist. Its use will obviously be greatest with the *Plain-song Psalter* published by the Joint Commission on Church Music. W. W.

CHURCH HYMNS AND SERVICES. The Parish Press, Fond du Lac, Wis. 1934. 60 cts.

THIS BOOK has one merit which might recommend it to the small mission or financially pressed parish. It contains the outlines of Morning and Evening Prayer, the service of Holy Communion, the complete Psalter with Anglican chants, a Hymnal, settings of the canticles and Communion service, and the Offices of Instruction, all in one cover—an "omnibus" as it were. The musical standards of the Hymnal are quite below those of other quasi-official hymnals, the tunes being almost completely drawn from Victorian sources; and the pointing for the Psalter has not drawn on the reforms embodied in every recently published English and American Psalter (for instance, it still has "clutters" at the end of the lines). W. W.

THE CHURCH ANTHEM Book. One Hundred Anthems. Edited by Sir Walford Davies and Henry G. Ley. Oxford University Press. 1934. \$2.50.

THIS IS, by all standards, the finest collection of anthems for general use in our Church the writer has seen. It makes provision for the whole Church Year, and special occasions, and covers the whole range of best schools of composition, from Polyphonic times to the present, Continental and English. The preface is something for most of our choristers to "read, mark, learn, and inwardly digest." To most American choirs the inclusion of a Tonic Sol-Fa notation for each part is confusing and spoils the otherwise excellent format and legibility. Relatively few compositions of the Victorian school are included, but, since most choirs already have their libraries more than adequately stocked with works of this school, the omission is a merit in that it allows the inclusion of much otherwise unavailable material. The editors have sailed the difficult channel between Scylla, the "high-brow," and Charybdis, the "low-brow," with great felicity. While the initial cost in these times seems great, like Canon Douglas' *Kyrial*, such a book as this is a great convenience and a sound economy. W. W.

NEWS OF THE CHURCH

Bishop of Georgia To Have Coadjutor

**Standing Committee Approves
Request of Bishop Reese for As-
sistant; Election This Fall**

SAVANNAH, GA.—The standing committee of the diocese of Georgia has approved the request of Bishop Reese, diocesan, for a coadjutor. A convention will be called late in the fall for the election of one.

At the recent diocesan convention, Bishop Reese stated that due to ill health and advancing age he would either have to resign or have a coadjutor.

Bishop Reese is spending July and August at Blowing Rock, N. C., with his daughter and son-in-law, the Rev. and Mrs. Henry D. Phillips, who have a summer home there.

Chicago Canning Food For Needy of Diocese

CHICAGO—Canning of fruit and vegetables for distribution among the city's needy families during the coming winter is under way in homes and churches of the diocese of Chicago as Woman's Auxiliary units launch a program designed to provide 10,000 cans of food products for the hungry and unemployed.

Six sectional centers have been set up in the city and suburbs where groups meet regularly for the canning of assorted farm produce in connection with the project. In addition, the work is going on in homes and churches under the direction of the individual parish units of the Auxiliary. Three churches in Chicago and three in the suburban area have been selected as canning centers. A country church, St. Andrew's, Farm Ridge, located in the heart of a rich agricultural section, is one of the most active in the canning project.

Bishop McKim Tenders Resignation to Primate

NEW YORK—The Presiding Bishop announced July 23d receipt of the resignation of the Rt. Rev. John McKim, D.D., as Bishop of North Tokyo.

The highest office that the Church in Japan could bestow, that of Presiding Bishop, was held by Bishop McKim. He resigned this office October 24, 1933. He had served 41 years as bishop, being consecrated Bishop of North Tokyo in 1893. He went to Japan as a missionary in 1880.

The resignation will be transmitted to the House of Bishops for action at its meeting in Atlantic City this fall.



THE LATE BISHOP FABER

International Conference On Peace is Recommended

**Western New York Sends Letter to
Church Deputies**

BUFFALO, N. Y.—An open letter has been sent to General Convention deputies and to the Church at large recommending an international peace conference. The letter is signed by the Western New York Bishop's Committee on the Relation of the Church to War and Peace. The diocesan convention recently adopted a nine-point peace program.

Western New York deputies to General Convention are instructed by the diocesan convention to move that the Church take steps toward the calling of a small, carefully selected international conference of as many Christian communions as will cooperate.

The union of the various Churches and groups desiring peace "in a mighty river of international sentiment and creative action" is sought. Geneva or Jerusalem might be chosen as the convention city. The purpose would be the out-challenging of nationalism realistically by a re-birth of the unifying spirit of Bethlehem and Calvary. The personnel would be one or two delegates sent by each communion willing to participate.

This conference, through its sections on economics, politics, and education, would issue realistic pronouncements to the world on the relation of these aspects of the problem to war. The sections on theology, ethics, and administration would do their separate work.

Pi Alpha Honorary Membership Awarded to Carl B. Keferstein

BLUE RIDGE SUMMIT, PA.—The first annual honorary membership in Pi Alpha, Greek letter organization for the youth of the Church, was awarded July 8th to Carl B. Keferstein, of Washington, D. C., and Blue Ridge Summit, by Bishop Brown of Harrisburg in the Church of the Transfiguration here.

Bishop Faber Drowns In Montana Creek

**Diocesan Left Glacier Park Camp
For Stroll Evening of July 20th;
Body Found July 23d**

GLACIER PARK, MONT.—Bishop William F. Faber of Montana drowned in Paradise Creek here while on his vacation. The body of the Bishop, who had been missing in the rugged northern Rocky Mountains since July 20th, was found July 23d in the creek.

Bishop Faber left Two Medicine chalet, where he was vacationing, for a stroll the evening of July 20th. When he failed to reappear within a few hours, a search was begun. Bishop Fox, Coadjutor of Montana, and the Rev. Lee Young accompanied the Bishop to the park.

Civilian Conservation Corps workers, forest rangers, and campers joined in the search for the Bishop.

For 20 years Bishop Faber has served in Montana. He was consecrated Bishop Coadjutor November 10, 1914, and became diocesan in 1916.

He was born February 27, 1860, in Buffalo, N. Y., the son of Theobald and Caroline W. Faber. He received the Bachelor of Arts degree from the University of Rochester in 1880, graduated from Auburn Theological Seminary in 1883, received the Master of Arts degree from Hobart College in 1898, and the Doctor of Divinity degree from the University of Rochester in 1905.

Ordained in the Presbyterian ministry in 1883, he entered the Episcopal Church in 1892, serving after his ordination as assistant at St. Peter's Church, Geneva, N. Y., in 1893; rector of Grace Church, Lockport, N. Y., 1893 to 1905; St. John's Church, Detroit, 1905 to 1914, when he was elected Bishop Coadjutor of Montana.

Bishop Faber was the author of several books and many magazine articles on religious subjects.

He married Dorothea J. Kniest, of Buffalo, June 26, 1883. They had two children, Harold Kniest and Dorothy Elizabeth. Mrs. Faber died in 1895.

Oakland, Calif., Priest Conducts Radio Mission

OAKLAND, CALIF.—A radio mission was conducted each Sunday afternoon from June 17th to July 22d by the Rev. C. W. Nelson, rector of St. John's Church, over Station KTAB. The mission was supported entirely by voluntary offerings, and it is hoped that it will be financially possible to extend the initial series of six broadcasts into a second series of four or five months during the fall and winter.

Chapel for Italians In Akron, Ohio

Building, Begun by Layman, Dedicated by Bishop Rogers as Church of Our Saviour Mission

AKRON, OHIO—St. Francis' Chapel, a church for Italian-speaking people in Akron, was opened and dedicated by Bishop Rogers of Ohio at 3 P.M. July 7th. This is a mission of the Church of Our Saviour, of which the Rev. B. Z. Stambaugh, D.D., is rector.

The city of Akron has an Italian-speaking population of more than 30,000—most of them entirely out of touch with organized religion. Nearly all of them, of course, are nominally Roman Catholics, yet no Italian parish of that communion existed in Akron until after the organization of St. Francis' Mission.

LAYMAN SPONSORS WORK

For many years Matthew Nastri, a layman, has conducted religious work among his people in Akron and had planned the erection of an undenominational "Prima Chiesa Italiana." About two years ago, however, he "discovered" the Episcopal Church, and he and his wife began attending regularly the Church of Our Saviour. Within six months he was confirmed, and then, together with his trustees, petitioned the Church to take over the supervision of his work. For financial reasons the diocese was unable to do this, but at length the rector of the Church of Our Saviour consented to look after services and give religious instruction, without assuming the management of the business affairs of the mission.

The patronage of St. Francis of Assisi was immediately adopted, a confirmation class organized, and the work of building the new chapel pursued with zeal.

SACRIFICES HOME FOR CHAPEL

The new building represents a world of toil and sacrifice on the part of the Nastri family and their helpers. Indeed, the Nastri allowed their home to be taken from them rather than allow the work on the chapel to stop for lack of funds. During the worst of the depression the people gave their time and labor, so that there was almost no expense except for materials. Of late, however, costs have greatly increased, and there have been many delays and disappointments. Yet the dogged persistence of Matthew Nastri, who has learned to do with his own hands nearly every process involved in building construction, has won through, and the new church is in use. It is an excellent, fire-proof building of brick and tile, covered with stucco. The chancel is particularly attractive. The altar, pulpit, and lectern have been made by the people themselves. There is room in the nave for a congregation of 200, and there is a commodious basement, with heating equipment.

A few months ago, Fred Work, a communicant of the Church of Our Saviour, presented a fine pipe organ, which was installed and ready for use when the building was opened.

Cincinnati School Asked To Broadcast on Network

CINCINNATI—Dr. William S. Keller, director of the Summer School in Social Service, has been invited by WSAI to broadcast over its network on the Sunday morning Church Forum during the summer from 8:30 to 9:00 A.M. He has accepted on behalf of the school, which consists of 23 candidates from eight seminaries. An address on Applied Religion will be given on July 29th and all the Sundays in August. Three of the candidates will be allowed to speak, the choice being made by a competition for the most suitable written addresses out of the group.

On September 9th and the two following Sundays at 9:00 A.M. the National Department of Social Service will broadcast over the nation-wide hook-up of WLW upon the Church's part in meeting present-day social problems. The speakers will be the Rev. C. Rankin Barnes, secretary of the Department of Christian Social Service, National Council, Dr. Keller and Spencer Miller, Jr., Department of Christian Social Service, National Council.

The entire property is valued at \$20,000, and the remaining indebtedness is less than \$2,000. Many gifts of equipment have been made from various members of Our Saviour parish. The plumbing was installed as a gift from Harvey S. Firestone, senior warden of St. Paul's parish. The Bishop White Prayer Book Society sent 100 copies of the Prayer Book. At present, most of the services are conducted in English, as the rector does not speak Italian. He is able, however, to read the Liturgy in Italian, using a translation made by the Rev. G. J. D'Anchise, of Cleveland, who has helped and encouraged the work in many ways.

Thirteen were confirmed on the day of the dedication, and made their first Communion on the following day.

Columbia Includes Seminar For Episcopal Church Workers

NEW YORK—Columbia University has included in its summer school this year for the first time a special three-weeks' seminar for Episcopal Church workers in religious education. Eighteen are in the group, clergy and lay people, each with a professional interest. They have been working on various problems which concern them individually and pool their findings at the class sessions.

Better methods of teaching the Catechism, an educational program for the whole parish, a program for small Church schools, are some of the subjects studied, together with problems of teacher training and questions relating to the kindergarten and other departments of the school.

Dr. Adelaide Case is in charge of the seminar. Dioceses represented are Alabama, Central New York, Delaware, Long Island, Maryland, Michigan, New York, Pennsylvania, Rhode Island, and Southern Ohio.

Aqueduct Leads To Church Union

Methodist and Anglican Congregations in District of San Joaquin Merged When Population Shifts

FRESNO, CALIF.—Since the opening of the Los Angeles aqueduct by which the water from the Owens River in Inyo county, California, has been diverted to that southern city, the farms of the northern county have either dried up or passed out of private ownership. As a result the population of the valley has been so far depleted as to embarrass the work of all the religious bodies operating in the county.

CONFERENCES OF CHRISTIANS

In order to meet the situation, conferences of the Christian people in the valley have been held, resulting in the appointment two years ago of a committee consisting of the District Superintendent of the Methodist Episcopal Church, the Vicar General of the Roman Catholic diocese of Fresno-Monterey, the Secretary of the Presbyteries of California and Nevada of the Presbyterian Church, U. S. A., and the Bishop of San Joaquin to arrange for such mergers of Christian work as might be feasible and to approach the Water and Power Board of the City of Los Angeles with reference to the purchase of such pieces of church property as had been rendered useless by the diversion of the water.

This committee went to Los Angeles in March, 1933, and were granted a courteous hearing by the Los Angeles board and in the following December arrangements were made for the joint inspection of all the church properties involved and for the holding of a public meeting in the town of Bishop.

SUBSTANTIAL PROGRESS

Substantial progress has been made by the committee in its dealings with the City of Los Angeles, the Water Board of which is sympathetically studying the situation. So far as the Episcopal Church is concerned, the missions at Bishop and Lone Pine are the ones chiefly affected. While it would be premature to report the plans for Bishop in detail it may be stated that it is proposed to merge the Methodist, Presbyterian, and Episcopal Church groups into a single congregation.

In Lone Pine, however, where the sale of the property involved is a small item, being confined to the lot owned by the Methodists, the plans for the merger have been completed, and on June 10th Bishop Sanford of San Joaquin and the Rev. Dr. Oechsli, district superintendent of the Methodist Church, went to Lone Pine for the purpose of inaugurating Trinity United Church of Lone Pine by the fusion of the Methodist and Episcopal Church congregations.

The terms of the union prescribe that the title to Trinity Memorial Church which is to be the house of worship of



THE FACULTY OF THE KENOSHA CONFERENCE

The total enrolment of the recent conference at Kemper Hall, Kenosha, Wis., was 279. The Very Rev. Gerald G. Moore, D.D., dean of St. Luke's Pro-Cathedral, in the front row, third from the right, was the executive chairman of the conference.

the united congregation shall remain vested in the Bishop of San Joaquin. The Methodist chapel will be moved to the church lot and converted into a parish hall. The pastor will be the Methodist minister resident in the neighboring town of Independence and now in charge of the congregations in Independence and Lone Pine, and whom the Bishop of San Joaquin will license to officiate in Trinity Church. The Sunday services of the united congregation are to be in accordance with the Book of Common Prayer. The Bishop retains the right of visitation.

**Washington Enters Crusade
To Eliminate Evils of Movies**

WASHINGTON, D. C.—Through its department of social welfare, the diocese of Washington has just entered the crusade to eliminate the evils of the movies. The Rev. Fred Morris, rector of Grace Church, Woodside, Md., is chairman of the department, and presided over the recent meeting which took vigorous action. The third Sunday in October was designated as a time for diocesan-wide discussion of the motion picture evil, as suggested by the Federal Council of Churches.

Duluth Receives Pastoral Staff

DULUTH, MINN.—The diocese of Duluth has been the recipient of the pastoral staff and stole of the late Rt. Rev. James Dow Morrison, its first Bishop. They were presented to Bishop Morrison on the 10th anniversary of his consecration; the staff being the gift of the clergy, and the stole a gift from the Churchwomen of the diocese. Mrs. Morrison sent these gifts to Bishop Kemerer, diocesan.

**Organization of Choir
For Convention Complete**

ATLANTIC CITY—Organization of the 1,000-voice choir for the opening service of General Convention is announced to be complete with the appointment of the following regional directors under the leadership of Alger E. Weeden, organist of the Church of the Ascension, Atlantic City: John F. Crist, Merchantville; Roy L. Scott, Burlington; Raymond S. Rudy, Princeton; George Huddleston, New Brunswick; Robert Hobbs, Cranford; J. Stanley Farrar, Rumson, and Frederick R. M. Coles, Plainfield. Firmin Swinnen of Delaware is to be the organist.

The technical staff of the Auditorium has given careful study to the problem of synchronizing every part of the amplification system. Choir delegations from neighboring dioceses will join with the New Jersey singers to form the great choir.

200 Participate in Pilgrimage

GRAND DETOUR, ILL.—About 200 laymen and 12 clergymen participated in the Pilgrimage of Churchmen of the diocese of Chicago to St. Peter's Church here July 8th. The pilgrimage was a part of the parish's 85th anniversary celebration. The Rev. Don Ellsworth is priest in charge.

Ohio Church Consecrated

HUDSON, OHIO—Christ Church here was consecrated June 23d before a large congregation and many visiting clergymen by Bishop Rogers of Ohio. The rector is the Rev. Howard Harper.

**Bishop Barnes Lists
Doubts He Overlooks**

Holds Virgin Birth, Empty Tomb Belief Unessential if Jesus Considered Son of God and Living Evermore

LONDON—In the course of a discussion at the Birmingham diocesan conference, Bishop Barnes of Birmingham declared himself prepared to ordain a man who has doubts about the Virgin Birth, provided that he believes that our Lord was in very truth the Son of God.

He is also prepared to measure similar treatment to a man who has doubts about the Empty Tomb, provided that he believes the doctrine that our Lord lives for evermore, and that He is the everlasting Christ who guides His Church.

These episcopal declarations, as the *Church Times* remarks, raise the serious constitutional question whether a bishop has the power to grant dispensations authorizing a priest to revise the meaning of the Christian Creeds.

This power of dispensation the Bishop of Birmingham virtually claims, and it is a power which no individual bishop in Christendom can possess. The Church has a corporate doctrine. A minister is entrusted to be the exponent of that corporate doctrine. If an individual cannot accept what the Church maintains, his conscientious inability must be respected. But the Church cannot trust him to be an exponent of what he denies.

**School of Sociology
Registration Date Set**

List Closes August 4th, Says Catholic Congress Secretary

NEW HAVEN, CONN.—Final date for registration for the Autumn School of Sociology is August 4th, the Rev. C. Clark Kennedy, secretary of the Catholic Congress, announced.

The Autumn School of Sociology, under the auspices of the Catholic Congress, will be held at Adelynrood, near Newburyport, Mass., September 10th to 14th.

The school, which will have as its general subject An Introduction to Catholic Sociology, will open with dinner the evening of September 10th. The opening lecture will be that evening at 8 p.m. The school will close with Mass and breakfast the morning of September 15th. The inclusive charge will be \$15 and \$1 registration fee.

The Rev. Dr. William G. Peck, of Manchester, England, already well known to social workers of this country, will give the main course of lectures, one each day, on *The Social Implication of Catholic Religion*. The lecture will be followed by discussion groups, each under a leader. These groups will endeavor to work out their own synthesis of problems presented in the lectures and will present their findings at the close of the day to the whole conference for discussion.

Present Situation Conference Subject

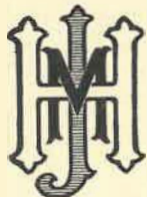
**Adelynrood Program Announced
by Social Justice Committee of
S. C. H. C.**

SOUTH BYFIELD, MASS.—The subject of the conference to be held by the social justice committee of the Society of the Companions of the Holy Cross at Adelynrood, August 17th to 21st, is *The Contemporary Situation*. The leader August 18th will be Spencer Miller, Jr., consultant on Industrial Relations, National Council. The topic for the day will be *The Policies of the Government: Past Achievements, Future Problems*. The leader August 19th will be the Rev. Robert Smith, who also will officiate at the services throughout the day. The day's topic will be *Christian Social Action: The Technique of the Church*. The leader August 20th will be the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*. The topic will be *The Technique of the Individual*. There will be round table meetings on each day, followed by reports of their several findings.

The chairman of the social justice committee is Miss Bessie J. Rendell of Utica, N. Y. Other members of the committee are Miss Vida D. Scudder, Miss Caroline B. LaMonte, Miss Margaret S. Laurence, Mrs. Mary K. Simkhovitch, Mrs. John M. Glenn, and Miss Elizabeth McCracken. In addition to members of the S. C. H. C., a few guests will be welcomed. They should apply directly to the Secretary, Adelynrood.

Launch Devotional Series

CHICAGO—A series of devotional days with the object of preparing clergy to conduct missions and retreats has been launched in the diocese of Chicago under the direction of Bishop Stewart, diocesan. The first meeting was held recently at the Church of the Holy Spirit, Lake Forest, with the Rev. Howard R. Brinker as the leader.



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Priests' Institute Registration Necessary Before August 1st

NEW HAVEN, CONN.—Since there must be a definite limit for attendance, the last possible date for registration for the Institute for Priests, at Kent School, Kent, Conn., must be August 1st, according to the Rev. C. Clark Kennedy, secretary of the Catholic Congress.

The inclusive charge is \$10, and \$1 registration fee. The registration fee together with application should be sent to the Congress office, Post Office Box 1861, New Haven.

The institute will open with dinner on the evening of September 3d (Labor Day) and will close the afternoon of September 7th. Fr. William M. V. Hoffman, Jr., S.S.J.E., will again be chaplain. Among the speakers and teachers are Professor Howard R. Patch of Smith College, Professor Rudolph Willard of Yale University, and the Rev. William C. Woods, Ph.D., biologist and master at Kent School.

Visiting Bishops Preach in New York

NEW YORK—Four visiting bishops preached in New York churches July 15th: Bishop Rogers of Ohio, at St. Bartholomew's; Bishop Roberts of South Dakota, at St. Thomas'; Bishop Abbott of Lexington, at St. James'; Bishop Moreland of Sacramento (retired), at the Church of St. Mary the Virgin.

Four New Windows for New York Church

NEW YORK—Four new clerestory windows have recently been placed in the Church of the Transfiguration. They are the gift of Miss Jessie Van Brunt, who designed and made them herself. The rector, the Rev. J. H. Randolph Ray, D.D., accepted the gift on behalf of the wardens and vestry.

Dean White, Oxford Scholar, Dies

LONDON—The Rev. Dr. Henry Julian White, dean of Christ Church, Oxford, died July 16th at the age of 77. He achieved recognition for his work on the Oxford critical edition of the Vulgate New Testament.

Canadian Bishop's Son Headmaster

TORONTO—The Rev. Gerald White, whose appointment as headmaster of King's Collegiate School, Windsor, N. S., has been announced, is a son of Bishop White of Newfoundland.

A quiet, restful room... and a romp with the flashing surf

Each, in its way, typifies Chalfonte-Haddon Hall. The room reflects the tranquil side of the hotels, the side in which cool, inviting lounges, superb food, and a general atmosphere of easeful relaxation also play a part. If it's rest you cherish, or the desire of freedom from hurly-burly, here you'll find an abundance of both. The surf on the beach at our door suggests the gay side, of the ho-



tels, along with game rooms, concerts, beach cabanas, and the smart Surf Club Grill that supplement the seaside sports which appeal to our more active guests. Golf. Tennis. Fishing. Altogether, you'll find a well-filled background at Chalfonte-Haddon Hall that makes it just about perfect for a summer sojourn by the sea. Especially when the family is with you. Attractive rates. American and European plans.

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live in limited
spaces

You may now realize your ambition to have a prayer desk for your apartment, permitting you to utilize the same space for your devotional library. This new desk just completed is made of solid oak. It will be found especially adaptable for school, college and seminary use. The dimensions are: Width 17½ in.; height 36 in.; depth 8 in.



Price, \$8.50 f.o.b. Baltimore.

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Blue Mountain Group Militant Against War

Conference Opposes Strife of Any Kind and Asks Presentation of Resolution to House of Bishops

CHAMBERSBURG, PA.—The Blue Mountain Conference here this year proved to be not only an institution where academic subjects were studied, but an open forum.

A carefully prepared questionnaire revealed an overwhelming majority against war of any kind, and the following resolution was sent to Bishop Oldham of Albany, with the earnest request that it be presented to the House of Bishops:

"The Pastoral Letter sent out by the House of Bishops on November 9, 1933, summoned the members of the Protestant Episcopal Church 'to wage unremitting war against war' and to put loyalty to the Cross above loyalty to the flag. A large and increasing proportion of the members of this Church feel this means, at the least, refusal to support any but a defensive war. In view of the modern agencies of propaganda they distrust their ability to ascertain the facts or form a true judgment once war becomes imminent. Therefore, the members of the Blue Mountain Conference respectfully urge that somebody, in a position to obtain accurate information and competent to weigh it, be charged with the responsibility of informing the members of this Church, in case of a serious threat of war involving this country, as to the exact nature of the issues involved and whether the government of the United States has taken every possible step to avoid armed conflict.

"Furthermore, an increasing number of men and women feel that loyalty to Christ and to the admonition of the Pastoral Letter involves them in a refusal to participate in any form whatsoever in any future war. Members of the Blue Mountain Conference feel it is incumbent upon the Church to defend to the utmost of its ability such of its communicants as are led to this position by their Christian convictions. They therefore respectfully urge the bishops of the Church to consider very carefully how this can be done."

Another resolution favoring the adoption by the United States of a policy of declaring it illegal to supply munitions or money to buy munitions to countries at war was unanimously approved.

Chicago Town-Country Council

CHICAGO—Organization of a Town-Country Council for the purpose of coördinating the program of outlying churches and missions of the Chicago diocese with that of its urban parishes is announced by the Ven. Winfred H. Ziegler, extrametropolitan archdeacon, under whose direction the council will function.

The council will work in close coöperation with Archdeacon Ziegler, who is charged with the special responsibility for strengthening existing work and extending activities of the Church in the 25 northern Illinois counties comprising the local diocese. Through the council, supervision will be maintained over the many parochial units throughout the entire area.

Tree Mission Urges Nation To Escape Desert Fate by Planting Gardens, Groves

CHICAGO—Calling on all Americans to save the country from becoming a second Gobi desert, through destruction of the forests and erosion of soil, the Tree Mission, founded at St. Stephen's Church, Chicago, has started a movement to establish Gardens of Memory and Groves of Memory all over the country.

In the July issue of the parish magazine, the *Garden of Memory*, the pastor, the Rev. Irwin St. John Tucker, quotes a government publication warning of the possible fate of the Middle West.

"The Lord God Planted a Garden" is the motto of the Tree Mission. It seeks to induce every church and mission, everywhere, to plant at least one tree a year, and care for it. It seeks to persuade every lodge, fraternal order, society, fraternity, sorority, woman's club, and other body to plant a tree a year.

Sewanee Training School Open. August 7th to September 1st

SEWANEE, TENN.—The Sewanee Training School, in session August 7th to September 1st, is a joint enterprise of the province of Sewanee and the University of the South. The faculty includes several professors of the university, together with national, provincial, and diocesan leaders.

The three divisions of the school will be held as follows: Clergy School, August 7th to 17th; Adult Division, August 7th to 21st; Young People's Division, August 7th to September 1st.

The Book Store will be conducted by L. H. Morehouse, president of the Morehouse Publishing Company, Milwaukee.

Canon Bell "Church Times" Correspondent

LONDON—The Rev. Dr. Bernard Iddings Bell, Canon of St. John's Cathedral, Providence, R. I., has been appointed American correspondent for the *Church Times*.

Church Services

ILLINOIS

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Sunday Evensong 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

**The Cathedral of St. John the Divine,
New York City**
Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Week-days: 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 Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

NEW YORK—Continued

Church of the Ascension, New York City
Fifth Avenue at Tenth Street
SPECIAL MIDSUMMER SERVICES
Sunday evenings 8:00
The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
8 A.M.—Holy Communion.
This church is open all day and night.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturday 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York
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.
Special Preacher: Bishop Rogers of Ohio
"The Sermon on the Mount."

St. James' Church, New York
Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

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

FRANKLIN MacVEAGH

CHICAGO—With scores of men prominent in public and civic life gathered to pay their last respects, the funeral service was held recently for Franklin MacVeagh, pioneer wholesale food merchant and former Secretary of the Treasury of the United States. The service was at St. James' Church, where he was a vestryman for many years.

Mr. MacVeagh, who was 96 years of age, had been a resident of Chicago since 1886. He died July 6th after a short illness at St. Luke's hospital.

Bishop Stewart of Chicago officiated, assisted by the Rev. Dr. Duncan H. Browne, rector.

Born in Chester county, Pennsylvania, Mr. MacVeagh was educated in Pennsylvania schools and at Yale University, from which he was graduated in 1862. Two years later he received a degree in law from Columbia University. For many years he was head of Franklin MacVeagh and Company, which quit business in 1932. President Taft made him Secretary of the Treasury in 1909.

WELLINGTON J. SNYDER

NEWTOWN, PA.—Wellington Jacob Snyder died July 12th at the home of his daughter, Mrs. Lewis Sasse, II, in the rectory of St. Luke's Church here, where he was visiting.

The funeral was at St. Luke's Church, Germantown, where he had been a communicant for 14 years. The Rev. J. C. Thomas celebrated the Requiem Mass, while the Rev. Mr. Sasse read the opening sentences and gave the absolution. Burial was in Northwood Cemetery, Philadelphia.

Mr. Snyder served on the vestry of St. Alban's Church, Olney, as accounting warden from 1909 to 1926, and was, at the time of his death, a member of the Catholic Laymen's Union and the Church Club. He was secretary of the Pennsylvania Title Association, and held membership in the Pennsylvania Bar Association and in the North Philadelphia Realty Board. He was a director of the Commonwealth Title Company of Philadelphia, and served as attorney for six building and loan associations, some of which he founded.

He is survived by his widow, Caroline M. and two children, Wellington Jacob, Jr., of Philadelphia, and Mrs. Lewis Sasse, II.

Memorials for W. Va. Church

CHARLES TOWN, W. VA.—Zion Church has received a brass processional cross with an ebony staff. It is the gift of Mrs. Hugh Hagan, of Roanoke, Va., in memory of her parents. Miss Mary Falconer, of Baltimore, has presented a silver bread box and a pair of cut glass cruets. These memorials were recently blessed by the rector, the Rev. John W. Gummere.

Cathedral Pilgrimage Is Drawing Hundreds

LONDON—The Cathedral Pilgrimage fortnight began recently at Westminster Abbey when the King and Queen came as pilgrims to lead the nation in a great endeavor for the relief of the unemployed. Funds raised will go to the unemployed.

About 200 pilgrims visited Canterbury Cathedral in response to the invitation of the Dean and Chapter. An aerial pilgrimage was made to Canterbury in 12 planes.

25 at Berkeley "Refresher Week"

NEW HAVEN, CONN.—The "Refresher Week" held at the Berkeley Divinity School, June 11th to 15th, was attended by about 25 of the clergy. There were conferences on Recent Theological Literature, Psychology Applied to Parish Problems, The Race Problem and the Missionary Task of the Church, Conduct of Services, and Preaching.

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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.

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Miscellaneous

CARTOONIST, for General Convention Daily. Churchman living near Atlantic City, or going to Convention in October, who can do this type of drawing, send sample of work to THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

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Higher Standards For Social Workers

Recent National Conference Approves Recommendations Leading Toward Certification

CHICAGO—Higher standards for future Church social workers were approved by the recent National Conference on Social Work at Kansas City.

The committee appointed for the purpose of bringing recommendations to the conference was authorized to draw up new standards. These were subsequently submitted and approved, the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, and chairman of the Chicago diocesan department of social service, announced.

The committee members agreed that the Church has a definite place in social work; that the training for social work under Church auspices must be the equivalent of training for secular work but that for Church work there must be a plus—religious training and the point of view of religion; and that more technical courses in social work are needed in seminaries.

An Association of Church Social Workers has been organized as a step toward the certification of Church social workers. There are to be two grades of membership: junior and senior. For each there are requirements of character and personal fitness and two years of professional training on a graduate basis. In addition to the junior membership requirements, there are experience requirements for senior membership.

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