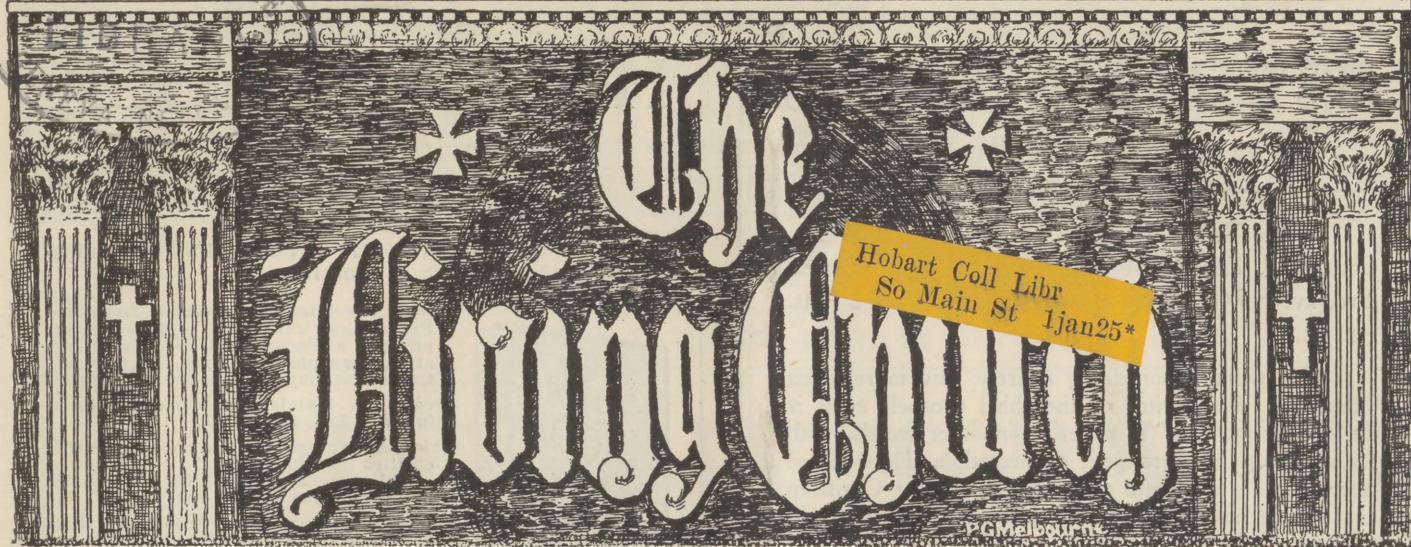


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VOL. LXX

MILWAUKEE, WISCONSIN, APRIL 26, 1924

NO. 26

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THE PARISH

Editorial

THE GENERAL SYNOD OF THE CHUNG HUA
SHENG KUNG HUI

MY APPEAL TO AMERICA

By the Bishop of Tokyo

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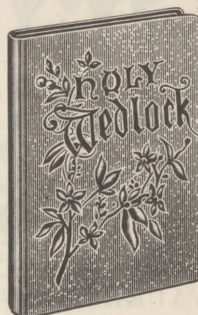
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THAT A CONVERSION may be instantaneous we can have no desire to dispute. A man who has doubted Christ, or has denied Christ, may begin at some time to believe, and he may well remember the day and the hour when he gained peace with God, the discourse, the prayer, the sight, the sorrow that led him to his new conviction of the truth. But to confine the work of the Holy Spirit to one single method of operation, and to treat as insufficient that sanctification of the mind and heart whereby the seed which is sown in Baptism grows through the silent influence of grace, is presumptuous and false. It leads men to judge the condition of the souls by the condition of their feelings.—*Dr. Leighton Pullan.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXX

MILWAUKEE, WISCONSIN, APRIL 26, 1924

NO. 26

EDITORIALS AND COMMENTS

The Parish

OUT of more than seventy-seven hundred organizations reported as "parishes and missions" of this Church, only slightly more than twenty-six hundred number as many as a hundred communicants apiece. Of the latter number, about 260, or one-tenth, have two or more active clergymen to a church. In a much larger number of cases, one clergyman is responsible for ministrations at two or more churches. If, therefore, we take as our normal parish a church whose rector must perform all the services single-handed, and whose communicants will number anywhere from seventy-five to four or five hundred, we shall not be far amiss. Churches with a lesser number of communicants will scarcely have the full-time services of their priest, and those with a greater number will generally have also a curate—if they can get one. It may be added that the demand for curates is always greater than the supply.

One priest, therefore, must be responsible, generally, for three services on Sunday and for at least the oversight of his Church school, for whatever weekday services he may undertake, for promoting and supervising the organizations of the parish, and for the manifold pastoral duties of his cure of souls. He is, in a sense, responsible to no one for the use of his time. Therein lies one of his chief perils, for he has no one—unless it be his good wife—to urge and prod him on to his best efforts. One wonders that so few clergymen fall into lives of sloth, doing the least they can do rather than the most. When that tragedy does occur—as it does at times—part of the cause, in many cases, is that the priest has not learned how to take the initiative in employing his time. An interesting experiment is about to be made at the General Theological Seminary in combining in one person the professorship of pastoral theology with the rectorship of the nearby parish of St. Peter's, which latter will become a clinic for the practical instruction of undergraduates in the problems of parochial administration and the cure of souls. This will supply the practical side of the education in the work of a parish priest which has generally been deficiently taught, of necessity, in our seminaries. We shall watch the experiment with the greatest interest.

WHAT IS THE PURPOSE of the American parish?

Strangely enough, not many of us have made the attempt to say. We believe that the answer must be divided into four parts, and that no parish is fulfilling its destiny unless it develops each of these four functions:

I. It is to afford a center of worship for all the parishioners.

II. It is a training school for children and adults in the Christian faith and life.

III. It is a center for the idealism of a community.

IV. It is a unit in promoting the work of Church extension and Church activity in the diocese and in the world.

It is easy for any of us to become one-sided. It is equally easy for a parish to over-develop one or other of these functions to the exclusion of the others. Indeed it would not be difficult to catalogue a considerable number of our parishes under one section or another of these, according as the enthusiasm of rector or people has led them to a disproportionate emphasis. It may be said, indeed, that each of the functions is of such magnitude that it could not be exaggerated. In that event the criticism would be that under-emphasis was given to the functions that were not being sufficiently developed, and that seriously limits the usefulness of a parish.

A century ago the first two functions named were the only ones with which a parish was seriously concerned. Today we are bound to recognize the other two as equally pertaining to Church work. The parish that exhausts its efforts upon the spiritual culture of its own people is seen, now, to promote a spiritual selfishness. Yet it is easy so to emphasize the third and fourth functions as to minimize the element of worship and teaching which are primary duties of the Church. The third function was so over-emphasized in some of the earlier institutional churches that the Church itself was almost secularized, and the parish house had usurped the place of the altar. That only indicated the necessity for balance, and the balance has been fairly well secured in these later years. We have very few instances, nowadays, of this abuse.

ON THE SIDE of its more directly spiritual functions, the first and second sections above, the laity scarcely realize, as a rule, how the expectations upon the clergy have increased. Theoretically, most Churchmen agree that the Holy Communion should be the chief service of the Lord's day. Practically, this is carried into effect in only a comparatively small number of churches. This is partly because of deep prejudices on the part of a greater or less minority in many parishes, which it seems necessary to recognize, but it is also due, in no small part, to the greater strain upon the priest who must celebrate early, supervise his Church school, and then both celebrate and preach at an eleven o'clock service; and especially because it is the priest who most deeply realizes the great value of the Eucharist as the main service of the day who also recognizes the moral obligation that seems to rest upon him to practise and to inculcate fasting communion. Wherever the Holy Eucharist is made the principal service of the day, it is almost essential that the whole congregation should coöperate by making their communions early. This is partly in order that they may receive fasting, but it is also necessary if the later service is not to be too prolonged. It is not easy to obtain that general coöperation where the Eucharist has always been treated as a subordinate service, to be attended only by the very few.

Moreover the additional burden of the long fast upon the priest is no slight factor in the matter. The former difficulty

can often be overcome by a frank presentation of the matter to the congregation, showing why the Lord's service should be the chief service of the Lord's Day, and urging that in the interest of keeping the late service reasonably short, where people do not, for themselves, appreciate the value of fasting communion, they will all agree that at least *normally* they will make their communions at the early service, leaving for the later celebration only the aged, and various others who are either able to fast until that time or ought reasonably to be dispensed from fasting. Perhaps among the latter should be some who, quite probably, would not have been so considered a thousand years ago, but people in bad health, people who must come a long distance to attend service, mothers of small children, and particularly nursing mothers, may have more claim for special exemption from fasting today than was recognized in by-gone centuries. Except in churches where a sufficient staff of clergy makes it possible to hold several early celebrations, at different hours, these must, very probably, be welcomed as late communicants with exemptions from fasting where necessary, and with the necessity liberally construed. But the fact remains that the coöperation of the congregation as a whole is necessary if the late service is to be only the Holy Communion. Still, we believe that coöperation would be more often given than is generally supposed, if the rector would really take his congregation, and particularly his vestry and other leading laymen and women, into his confidence and advise with them concerning it. The rector who will not thus advise with his people, asking and weighing their advice as well as giving his own, places such a handicap upon his own ministrations as sometimes to wreck his entire usefulness.

But the strain upon the priest who conceives it his duty to fast during this series of Sunday morning activities extending from perhaps seven to half past twelve, is very great. This editor never conceives it his duty to give advice to the clergy unasked. He does, however, raise the question, for their own consideration, and particularly for the consideration of those who are the strictest Catholic Churchmen, whether modern circumstances do not demand some relaxation of the fast on the part of the clergy who are thus situated. This relaxation may be considered less in their own interest than in the interests of their people and their work. Few priests can be at their best in preaching when they have been fasting yet working hard in the most nerve-straining labor for four hours without respite, and the Church ought not to place upon them an obligation such as seriously impairs their usefulness. Only last year—much too belated—the Roman Church made provision for dispensing some measure of the fast on behalf of priests who must celebrate twice on the same day. Our Anglican condition, we recognize, is one in which those who believe in the normal moral obligation of fasting communion—as do we—must really exaggerate its importance, and deny, for ourselves even lawful exemptions, so far as possible, in order to avoid the appearance of hypocrisy and to assist in establishing a *normal* practice throughout the Church. But we of the laity may be permitted to express real concern on behalf of our reverend fathers who, that they may afford an example to us, their spiritual children, carry the principle to a degree that is bound to bear very heavily upon their physical fitness to perform their duties. If the normal rule of fasting communion could generally be accepted in the Church, the determination of proper exemptions would afford little difficulty.

The movement to make the Lord's service the chief service of the Lord's day has not made the progress that might be anticipated, especially when few deny it in principle. We believe that the considerations suggested may assist in carrying it into practice upon a scale much greater than prevails at the present time.

THE TEACHING OFFICE of the Church has not been effectively ministered in the past, or else we should not have had such exhibitions of total misconception of the Christian religion as were commonly found among our soldiers and sailors in war time, nor would we be confronted with the unintelligent attitude toward the position of the Church such as we so often discover. Happily, two different movements are seeking to improve this condition. An attempt at developing the art of preaching, especially in the way of teaching Missions

and of preaching in the open air or wherever the "un-churched" can be found, is being made by a commission of the National Council and also by a foundation in connection with the Washington Cathedral. We need a new sort of preaching; not merely better preaching of the ordinary type. And we need informative instruction classes in most of our parishes where Church matters can be informally explained, sometimes with general discussion as a feature.

The other movement is that which the Department of Religious Education is making to give a new perspective to our Church Sunday schools, supplementing them, as rapidly as possible, with weekday education. Wherever the Christian Nurture system is being used, there a real attempt is being made to *make Churchmen* and not merely to supply answers to questions. The revolutionary character of the system is both its weakness and its strength; its weakness because it is utterly hopeless unless it secures the cordial coöperation of the teachers, with their own readiness to be trained in the new way; its strength because the system makes it perfectly clear that a school of the old order must be revolutionized if the system is to be used. Naturally, revolutions are not often unanimous; but the teachers or the clergy who object to the new system because they "cannot teach it" are but judging themselves, and doing it with unerring accuracy. The obvious reply is that the hope of the Church lies in the development of clergy and teachers who *can* and *will* teach it, which must imply, of course, the elimination of the unfit and the unwilling.

Another handicap in the way of realization of the new ideals for religious instruction is the same deplorable lack of continuity in policy of a parish, as rector succeeds rector, which we have deplored in an earlier editorial. If every incoming rector must throw out what his predecessor had established and begin on something else, the case for a better laity in the next generation is well nigh hopeless. If the Christian Nurture system is introduced at all, it ought to have a continuous trial of not less than ten years, except where the corps of teachers is so inefficient that it cannot be intelligently applied and where it is impossible either to train those teachers or to supplant them with others. And the rector who is not willing to treat seriously the efforts that the Department of Religious Education is making, is simply unworthy of his priesthood.

As a civic center of idealism, the Church has failed in every place in which local politicians of the selfish variety are not afraid of it, and in which workers for civic righteousness do not respect it. Class work in social problems is very urgently needed in all our churches; and the excellent text books provided by the Department of Christian Social Service afford a real impetus to that study. Perhaps we may be justified in adding that the class room, and not the pulpit, is the proper place for the rector to discuss concrete local applications of moral principles; if for no other reason than that subjects debatable and bordering on the political are not appropriate for a forum in which no reply to a speaker can be made.

That the parish is a unit in the work of Church extension throughout the world is far better recognized today than it has ever been before in the American Church. Yet there still remain not a few parishes that are wholly local in their perspectives and wholly uninterested in the work that the American Church is doing and trying to increase. We should not have the deplorable apathy toward the raising of parochial and diocesan quotas if the conception of the parish as a small unit in a great work were more generally held. Too often the parish is esteemed an end in itself, and its contributions to the work of the general Church are viewed as so much "charity" to be given or withheld at its own sweet will. The sense of *responsibility* for supporting the work that the Church has in good faith established seems painfully lacking. In spite of the strides toward a larger conception that have been made in the past few years, the parishes that remain hopelessly local in their perspective continue to be a serious factor in limiting the work of the Church. One wishes that our theological seminaries, one and all, were seriously trying to correct this false perspective; but as one observes that, too often, the younger clergy show no advance upon the elder generation, it seems impossible that the teachers of the clergy have themselves caught the larger perspective.

So the American parish has these four distinct relationships, and is only fulfilling its purpose when it develops the entire four in due proportion. May we have continually increasing examples of parishes that stand for this full measure of *whole* Churchmanship!

And it seems right that we should ask each reader to weigh his own parish with respect to its ideals and to its accomplishments on each of these four sides.

A VIGOROUS attack upon the use of the common chalice at Holy Communion is made in a recent issue of the *American Journal of Public Health*, which declares: "It seems perfectly clear that our influence should be directed to the discontinuance of the use of the common cup."

We are aware that a technical journal has a prestige in its own field that must be recognized by a layman who would criticize its position. Yet the experts are bound to defer to facts, and cannot overcome the verdict of experience by any amount of theory.

It is well recognized that a priest administering the chalice, consumes all that remains after all the communicants have received. The danger of contagion to him therefore reaches its maximum degree. We should expect, therefore, that if the danger of infection is considerable, the statistics would reflect an abnormal death rate among the clergy from such diseases as tuberculosis and pneumonia. But do they?

The insurance companies have long classified their mortality experience according to professions and trades. According to the American statistics, the mortality rate among "clergymen, priests, and ministers" is the very lowest of any group, being a little more than half as high as is the group of all occupied males. The health rate is better, indeed, than that for farmers. The mortality rate among clergy from tuberculosis and pneumonia is very low, that from tuberculosis being scarcely one third of that for all occupied males and that from pneumonia being less than one half.

But of course not all Christian bodies place this obligation on their clergy. The *Journal of Public Health* indicts the Episcopal Church especially for adhering to the traditional method of administering the chalice. There are no American statistics segregating the death rate of our clergy from those of other religious bodies, though common knowledge bears out the experience of a low mortality rate among them. But the statistics as to the clergy of the English Church are accessible. The Clergy Mutual Society, a clerical insurance institution for Church clergymen, showed in 1922 death claims amounting to about 68 per cent of the ordinary mortality expectation, while the prospectus of the society states, after making a careful study of mortality figures, that the death rate among the clergy is lower than that of any other class in the community.

We ask, therefore, that the *American Journal of Public Health* will substitute demonstrated fact for theory. If they wish to draw reliable inferences from facts that are easily accessible to them, let them declare—what the figures undoubtedly demonstrate—that the surest way to reduce human mortality and to combat diseases is to promote the regular and frequent reception of the Holy Communion on the part of all classes of a community. Perhaps in that manner the low death rate among the clergy may gradually be approximated by the laity. Those who specialize in regularly receiving the Holy Communion have a far lower mortality record than do physicians, who, presumably, practise the tenet of "safety first."

Apparently the *Journal of Public Health* has omitted three factors in forming its opinion: common sense, demonstrated fact, and Almighty God.

NOTHING could be more cheering than the report of the sessions of the general synod of the Chinese Church which is printed in this issue. Here is a body gathered from citizenship of two races and four nations, yet presenting an example of perfect unity in Christ Jesus; a practical illustration of the real principle of

The Chinese Synod unity, such as can also make the nations of the world one at heart when they are ready to accept it.

We are impressed with the statesmanship shown in the legislation, with the splendid reports of the Board of Missions, with the thoughtful address of its president, with the organization of women's work. We are reassured by the conservatism of action and by the spirit of the whole synod.

We cannot forbear a special expression of commendation for the magnanimity of Bishop Roots in withdrawing from the secretaryship of the National Christian Council when it appeared that the sentiment of the House of Bishops in China was against retaining it. It was not easy for Bishop Roots to give up that which had seemed to him so important. In doing so he has exhibited the humility of true greatness, and has once more vindicated the admiration which the Church both at home and in China reposes in him.

Our Anglican work in China is obviously in trustworthy hands. Dangers of earlier days have been overcome. The Church has established its right to the confidence of Churchmen everywhere.

The congratulations of the Church in America are extended to it.

ANSWERS TO CORRESPONDENTS

W.—(1) As the Roman Church allows uniat congregations to use their native liturgies, so our own Church has allowed congregations that have been accustomed to vernacular services to retain them. We doubt whether the Latin Mass has anywhere been authorized in this manner, since the desire for the service in their own language is generally their principal reason for coming to the Anglican Communion.—(2) Whether any Bishop would feel justified in licensing the Latin Mass for any such congregation we cannot say.

W. C. H.—Lights before shrines, statues, pictures, etc., were quite general during the middle ages, but perhaps cannot be traced to great antiquity.

SUBSCRIBER—We are unable to verify a reference so obscurely given but think it probably a correct quotation from St. Ambrose that "To Peter, Christ said, Thou art Peter and upon this rock I will build My Church." There is nothing in this statement that is not directly stated in the gospel itself.

Mrs. A. B. H.—The Roman Church has several official titles, The Holy Roman Church being one of them.

ACKNOWLEDGMENTS

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GREAT THOUGHTS go best with common duties. Whatever, therefore, may be your office, regard it as a fragment in an immeasurable ministry of love.—*The Palm Branch*.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

April 27: First Sunday after Easter

READ I St. John 5:4-13.

Facts to be noted:

1. God has given us eternal life.
2. This life is in His Son.

"'Tis life whereof our nerves are scant;
O life, not death, for which we pant;
More life, and fuller, that I want."

So Tennyson gives expression to the universal longing for fuller and more satisfactory living. In the search for this life we plunge into a thousand activities; we try to find it in work, through companionship and pleasure, but, till we find God, we shall never come to the end of the quest. God is life; it is He that we really seek. "Thou hast made us for Thyself, and our heart is unquiet until it find rest in Thee" (St. Augustine). How shall we find God and His Life? We need not search the infinite skies, or plumb the depths. God is near at hand. He is in Jesus Christ, for "in Him dwelleth all the fulness of the Godhead bodily." We, who in faith receive Christ, receive God; He communicates to us the eternal life which is God's life. The purpose of the Incarnation, Jesus states, is the simple fulfillment of the heart's desire: "I came that ye might have life, and that ye might have it more abundantly."

April 28

Read Deut. 30:15-end.

Facts to be noted:

1. God has set before us life and good.
2. Those who keep God's commandments possess life.

Why does God lay His commands upon us? Why does He set His law before us, and oblige us to keep it? There is nothing arbitrary in this. God's will is that we shall live. His righteous law sets clearly before us the way that makes for life. He is stern with sin because sin is the destruction and perversion of life; it kills, wastes, and destroys, and so frustrates God's purpose for man. All righteous action intensifies and strengthens life. An illustration of this might be taken from the consequences of love. Love creates happiness; it establishes pleasant and useful relationships with men; it issues in general well being; on its heavenward side it brings confidence and peace in God. Hate, on the other hand, is destructive of life. Physiologists tell us that hate acts upon the physical structure as a poison. We know clearly the destructive consequences of hate upon social life. St. John points out the killing quality of hate in the spiritual life. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We must remember, then, that God is jealous that we may be righteous so that we may truly live.

April 29

Read Psalm 16:6-end.

Facts to be noted:

1. God shows us the path of life.
2. It is the path of true happiness.

"Then are we happy when fully we enjoy God, as an object wherein the powers of our soul are satisfied even with everlasting delight; so that although we be men, yet being unto God united, we live as it were the life of God" (Hooker). We cannot be said to be living fully unless we are happy. Happiness seems essential to life, and it is God's will that we should be happy. The truest happiness is found in following God. It does not always seem to be so; we often forget God and His ways in the pursuit of pleasure. But pleasure without God ultimately palls. These pleasures are derived from nothing real and enduring. When the occasions which create them pass, we are left without resource. The world is full of melancholy sensualists and libertines. Those who have found God have discovered an inner happiness independent of circumstance; they will approve St. Paul's words: "The fruits of the Spirit are love, joy, peace."

April 30

Read St. Matt. 16:24-end.

Facts to be noted:

1. He who loses his life finds it.
2. Life is enriched by sacrifice.

The fundamental law of life is that life is gained by giv-

ing it away. The flower perishes to give birth to the seed; the seed perishes that there may be another flower. The mother faces death to give birth, but she has the "joy that a son is born." So it is in social life. The home, friendship, the state, draw their vitality from the self-giving, the selflessness of men and women. So it is again, and preëminently, in the spiritual life. If we are selfish—and all worldliness is, at the basis, selfishness—we leave no room for God within. We "have our reward," for, in the main, we get what we work for and desire. We are as clever, as successful, as influential, perhaps, as we wished to be, but at what cost? We have never given ourselves to God. Something that He has given us has died, some spiritual aptitude or appreciation, something fine and generous. We are less capable of enthusiasm, of self-sacrifice; we are dulled, coarsened, cheapened.

"Finding life, I had it, lost it;
Losing life, I found it, have it."

May 1: St. Philip and St. James' Day

Read St. James 1:1-13.

Facts to be noted:

1. God has promised the crown of life.
2. It will be the reward of love and service.

The great message of this Easter season is the certainty of the future life. "Because I live, ye shall live also." Believe this, and that belief must alter our whole scheme of value. Worldliness is often the desperate resolve to get something out of life in any event; it is a tacit confession of unbelief in God's power to secure our future. The saints are those who have staked all upon God's promise of eternal life. They were not visionaries; there was nothing morbid in their renunciations; they were as full-blooded and as much in love with life as any men. They took God at His word, and believed that He had a greater life in store for them. Their life was the logical consequence of their belief. We may be sure that distinctively Christian life flourishes or wanes in proportion to the intensity of the faith in the future life. We need today a strong and courageous reaffirmation of that belief.

May 2

Read St. John 17:1-9.

Facts to be noted:

1. Christ has power to give eternal life.
2. Eternal life is given to those who know God in Christ.

Knowledge is power. Knowledge is life. Back of the vast development of life today is the increase of knowledge. We know the world better, and we can use it. We are in danger, however, of entertaining a great fallacy: that is, that knowledge of the world will secure our best individual and social advantage. Recently the most learned nation became the world's menace. It is not certain that, as things are now going, scientific and material knowledge is not to be gained at the expense of spiritual and moral welfare. We are making life externally wonderful, but does the inner life of man develop at the same rate? Never in the history of the world have we needed to seek the real knowledge which God gives, never have we needed more to learn of Christ. We do well to ask ourselves whether our present life, so rich in material achievement, is the best heritage we can hand on to our sons. Men and nations live by their inner moral and spiritual strength. True knowledge is knowledge of reality, and reality is God.

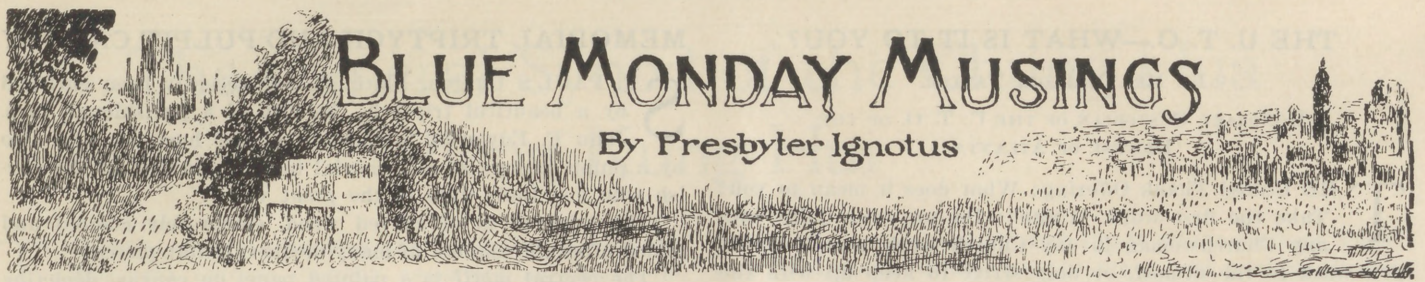
May 3

Read I St. John 3:10-17.

Facts to be noted:

1. The Christian has passed from death to life.
2. The life-giving power is love.

Life is love. It is true whether we consider our relationships to our fellow men or to God. Love brings us into the society of men; it unites us with them in sympathy and mutual interest; it creates new forms of life; the life of the home, of friendship, and of the Church. Love brings us into union with God. The love of God rescues from the isolation in which we draw upon our own power and strength alone; it makes us free of the life-giving power and strength of God. In the union which love creates with God we are rescued from the limitations of our natural lives, and given the enduring quality of God's own life. We are free from death because we are one with God through love.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

ONE who grieves over the disputes about non-essentials among Christians (so he calls himself) has written a new creed, to take the place of the old. How far it is an improvement, how much is gained by its silences, I leave you to answer. But it seems clear to me that "side-stepping" never advanced the cause of unity or of truth.

"I believe in God, the Father Almighty, Maker of heaven and earth; in whom we live and move and have our being.

"And in Jesus Christ, his Son, our Lord; who was born of Mary; grew up with the poor and with the prophets, increasing in wisdom and in favor with God and man; was baptized with the Holy Spirit; was tempted as we are, yet overcame temptation; called all men to repent, and to follow him in love of God and of their neighbor; he went about with his disciples doing good; he showed men the Father; healed the sick; gave peace to the troubled; and preached the gospel of the Kingdom of God, whose field is the world. He was hated by priests and Pharisees, was persecuted and crucified. His spirit rose, and liveth and worketh evermore.

"I believe in the Holy Spirit of truth, the Comforter, which shows the ways of God to men, and will guide us into all truth.

"I believe in the Holy Church of the disciples and friends of Christ, who shall bear this truth, peace, and good will to all mankind; in the communion of saints; the forgiveness of sins; and the life eternal."

A RHODE ISLAND PARISH, with unusual frankness, advertises on its Lenten leaflet: "When suitable visiting preachers will come Thursday evenings."

Of course, there are some unsuitable preachers nowadays!

IN ENGLAND endless and profitless discussion has been raging lately about clerical clothing. One man points out that the ancient canons require a cassock, gown, bands, tippet, and square cap; another argues that those canons were exploded long ago. A third tells a moving tale of how a young woman at a seaside resort was saved from suicide by recognizing him as a priest, since which time nothing would induce him to wear any other than "the customary suit of solemn black," with what is commonly known as a "fried-egg" topping it. A fourth pokes fun at the Vanheem's or Wippell's conception of appropriate garments for the clergy, but indicates that the round collar, at least, should be worn as a badge; to which Number five retorts that Neale and Keble never heard of round collars, but wore white cravats. Much is to be said on all sides. When one saw representatives of the first class fermenting last summer at the Anglo-Catholic Congress in the terrific heat of that fierce July, he would willingly have consented to anything, however untraditional or uncanonical. It all reminds me of Dr. Dix's famous comment upon clerical moustaches: "There is warrant for smooth-faced clergy, warrant for bearded; but I really draw the line at landscape gardening." And yet, what of those oriental lands where a moustache is taken as evidence of learning and force? What of Blessed William Laud, Cardinal Richelieu, and many another seventeenth century parson moustached and chin-tufted? "Circumstances alter cases." It is a bit curious, however, that many an American bishop goes to Lambeth with a dragoon's moustache, and comes back smooth-shaven!

ONE OF THE duties of the clergy and laity commonly neglected is that touching on letters of transfer. The canon is perfectly plain; the rationale of the procedure is simple. And yet there are many parishes where a canonical letter of transfer is never given, never asked for. A case in point is that of a woman, for several years a recognized communicant of a certain church, who, on removing to another city, was denied a letter because there was no record of her having brought one! Other clergy are apparently indifferent, and never ask for them; so that there is the case of several being on the books of two or more churches. I had rather a surprised note from a man the other day, calling my attention

to the fact that he had been living in another state for five years! He had; but he had never said anything about transferring his parochial connection—and he came of a clerical family too. "It's aw' a muddle!"

SOMETIMES we hear complaints about the imitation of Roman and Protestant errors by well-meaning Church-folk who desire to pay that form of sincere flattery. A lady writes asking whether there is not a third danger, that of imitation of English misfortune, and encloses this paragraph from a recent number of *The Atlantic Monthly*, bearing on that:

"At the bottom of St. Martin's Lane is a statue of Henry Irving. It shows Irving in academic robes, and is in a deplorable condition; anything long exposed to the damp air of London soon becomes covered, as with a veneer, with grime and dirt. The statue should be cleaned; a few buckets of hot water and soap would soon set things right. I must write a letter to *The Times* about it."

She adds that, when American churches make a cult of dirt and prefer to leave their furnishings dingy rather than keep them clean, it is time to reform. I think so, too.

NEWSPAPER REPORTS are proverbially inaccurate; and the temptation to seize upon something which appears sensational is almost irresistible to the average reporter. But the Boston *Herald* seems to be giving verbatim quotations from the Rev. P. S. Grant's address to the Harvard Union on March 11th. I pass over the passages on "bigotry," and "the religion of the young" as uninteresting, and unimportant; but the answers to questions are rather more significant.

"To one regarding his views of the Virgin Birth, he answered, 'I simply don't believe in it.' In answer to another, he said he would be perfectly willing to leave God out of religion for a period of ten years; and that anyone could argue about God all night, but not about the ruler of his own soul. To another, about his belief in life after death, he said, 'We don't know that there is a life after death. That is why I say we should put emphasis on the life here.'"

And yet there are still a few who think Dr. Grant is a hardly used man!

Why one whose conception of religion leaves God out, and who does not know there is a life after death, should want to remain in the Church, or in any religious body, is a mystery: if he is correctly quoted, he has ceased to be a Christian.

A CURIOUS book of limericks, illustrated by Susan Hale, has been published lately, though written, or collected, fifty years ago. Here are some of the gems:

"There was a young man of Fejee
Who when asked to a sociable tea
Said, 'Cold baby I'll take,
I prefer it to cake,
But I love all mankind,' simpered he."

"There was an Old Man of Manilla,
Who ran after a lady to kill her;
But she killed him instead
With a thump on the head
From the knob of her green umberilla."

"There was a Young Lady of Hingham,
Made buckets to pay for her gingham,
Her bonnet she tost on
To take them to Boston,
'Cause there weren't any men-folks to bring 'em!"

"There was a young girl of Domingo,
Who used the expression 'By Jingo!'
She was fed on Bananas
To soften her manners,
But nothing could soften her Lingo."

"There was an Old Person of Chili
Who lived where the country was hilly,
When he said, 'I will ride,'
'There's no horse,' they replied—
So he mounted upon a Gorilly."

THE U. T. O.—WHAT IS IT TO YOU?

BY MRS. MALLORY TAYLOR,

HONORARY CUSTODIAN OF THE U. T. O. OF THE
DIOCESE OF ATLANTA

THE United Thank Offering: What does it mean to you? Take the first word, "Unite": Do you ever unite with any Churchwoman in any Church work, and if so, do you work to the utmost, or only strive to keep up with the others, when, with your health, wealth, and position, you could easily pass them and still "walk humbly with thy God"?

Take the second word, "Thanks": What does that mean to you? Must you have all your blessings—the every-day blessings and the extraordinary ones—taken away before you learn to count and appreciate them? Will you be obliged to see them brighten in their flight before realizing you have possessed them?

And the last word, "Offering": Has that any meaning to you, or is it only a word found in the dictionary? What have you given this year—or, rather, what have you denied yourself in order to give? Have you done without one article of apparel, or has the denial been made in God's work, thus making the souls of women and children pay it, in their ignorance of the good Lord? The question really is, Shall we deny God's work or ourselves? Are we spiritually so calloused that we can salve our consciences by giving one or two dollars a year? Suppose you divide your Offering by the fifty-two weeks of the year and find out how many two-cent stamps—to say nothing of special deliveries—you could buy with it—and yet with a serene face and a satisfied air, you present it to God, through the Custodian, and, if for the moment you feel a little apology would not be out of place or, rather, you apologize to show it is unnecessary, you casually refer to the "widow's mite," not calculating how much you would have given if, like her, you had "cast in all" that you had.

Have you ever for even a moment thought of the horror and anguish of the hour of death for those who have never heard of our God of love and pity? who have never learned to say: "Hold Thou Thy Cross before my closing eyes; in life, in death, abide with me"?

Is there anything more heavenly than the privilege of carrying on, or helping our substitute to carry on, our Lord's sympathy and help to His other children, who are "weary and heavy laden"? We know, beyond a peradventure, that, in the many sad days which are in the future for most of us, we can trust to God's unfailing assistance and help "a present help in trouble"—not for tomorrow nor of yesterday, but for this moment, with no delay or postponement. How would you feel if suddenly, in the midst of our affliction, our God changed to the heathen's god, giving us no love, no sympathy, no certainty of the Resurrection, only a spirit, generally evil, often malignant, to be propitiated and never to be trusted nor loved? The horrible idea is a nightmare beyond our imagining and, yet, they live with it and know nothing else.

Of the many mothers this summer who will lose their little babies, will one think of the heathen woman enduring the same loss?

"A heathen baby, that is all:
A woman's lips that wildly plead;
Poor lips that never learned to call
On Christ, in woman's time of need.

"Poor lips that never did repeat,
Through quiet tears, 'Thy will be done,'
That never knew the story sweet
Of Mary and her infant Son.

"An empty cradle and a grave,
A little grave, cut through the sod:
O Jesus, pitiful to save,
Make known to her the mother's God!"

"Is it nothing to you, O ye that pass by?
'Tis Thine to save from peril of perdition
The souls for whom the Lord His Life laid down."

THE SILENT YEARS

Three strenuous years of ministry, soul pangs,
Great drops of blood-sweat, scourgings of the rod,
The cruel cross! But who may break the seal
Upon the years this "life was hid with God"?

SARAH JEANNETTE BURKE.

MEMORIAL TRIPTYCH AND PULPIT CANOPY

ST. PAUL'S Church, Flatbush, has recently been enriched by a beautiful triptych, the gift of a parishioner, Mrs. John F. Edwards, in memory of her husband, and also by a pulpit canopy as a memorial to the nine men of the parish who lost their lives in the great war.

The triptych is of carved wood, elaborately colored and gilded after the manner of many mediæval altar pieces.

The central motif is a painted panel on canvas, depicting the Conversion of St. Paul. In the lower half of the panel are the personages illustrating the scene in the life of St. Paul, when, as Saul, he was on his way to Damascus. In the center is St. Paul, at moment of hearing the heavenly voice—a flame-like figure in an attitude of inspiration. Around him

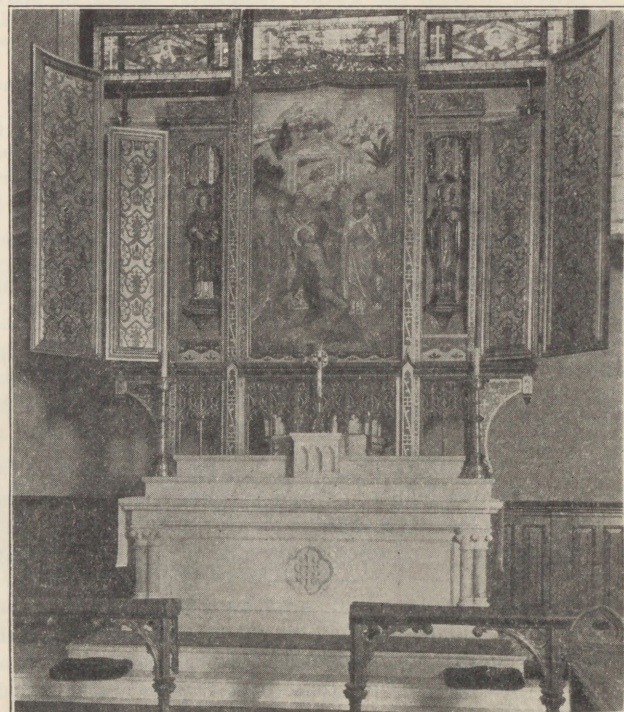


Photo by John W. Gillis.

MEMORIAL TRIPTYCH, ST. PAUL'S CHURCH,
FLATBUSH, L. I., N. Y.

are grouped the Jewish elders, astonished and impressed by the spiritual drama which is being enacted. Their amazement is signaled by the gestures of their uplifted hands, which form an element of design in the composition of the group.

Behind the group is the Gate of Damascus, beyond which lie the buildings of the ancient city among jade-colored hills. The landscape recedes to a very high horizon, above which is an azure sky where, among conventionalized cloud-forms is symbolized the Divine Intervention in the form of a gold ray directed downward toward Paul's uplifted eyes.

In the side panels are three-quarter relief statues of St. Stephen, the human element in the conversion, and St. Timothy, Paul's "son in the faith," the whole setting forth the Gospel continuity.

The brilliantly patterned leaves at either side provide a magnificent setting for the triptych when opened. When closed in Passiontide, the decorations have been restrained to a key befitting the penitential season.

The painting is the work of Mr. and Mrs. Telford Paullin, of Brooklyn, who are responsible also for the altar piece in the Chantry of St. Bartholomew's Church, New York City.

The pulpit canopy is of octagonal form, suspended from a wrought iron bracket. The canopy is of carved oak with color and gold on the cresting and also on the dove beneath, representative of the inspiration of the Holy Spirit. A background is formed by means of the memorial tablet bearing the names of the departed ones, and serves admirably to join canopy and pulpit together.

The wood-work and carving and decorating of both triptych and canopy are by William F. Ross & Co., of Boston, after the designs by Wilfred E. Anthony, the architect.

The General Synod of the Chung Hua Sheng Kung Hui

THE fifth General Synod of the *Chung Hua Sheng Kung Hui* (the Chinese Church) assembled at Canton on Sunday, March 16th, and, in spite of the fact that the whole Province is torn with civil dissension and avowedly at war with the northern government, at Peking, and the city itself governed by martial law under the rule of Sun Yat Sen, the representation was large and the whole Synod began, continued, and ended in peace. The Canton Churchmen, both lay and clerical, were generously and enthusiastically hospitable, and the gathering of so many, from North and South and East and West, in this great southern capital, did much to cement the unity of the Chinese Church, and—as many of us believe—to help toward the unity of the Chinese nation.

One diocese, unfortunately, could send no representative. Conditions in Szechuen (West China) are such that neither the Bishop nor the Assistant Bishop, nor any, either of the clergy or of the laity, felt justified in leaving, and even if they had so felt, the civil war and the bandits in that region make travel either dangerous or quite impossible. The Bishop of Kwangsi-Hunan, though he started, was unable to get through on account of local disturbances. His delegation, however, arrived, and the other dioceses were all represented by their bishops and both by clerical and (in all but one or two instances) by lay delegates. In addition, three bishops from outside China (the Dioceses of Singapore, of Labuan and Sarawak, and of the Philippine Islands) were present by special invitation, to confer with the Church in China in regard to the work among Chinese resident in their dioceses. The Chinese resident in Japan were also represented by a clerical delegate, an English priest now at work among them in Tokyo.

Thirteen bishops, therefore, including the Chinese Assistant Bishop in Chekiang, assembled for the opening service, at the fine new Church of Our Saviour, in the City of Canton (on one of the broad new streets that Sun Yat Sen has cut through the mazes of the old quarter), on Sunday, March 16th; and with them, in the chancel, thirty-three clergy, both Chinese and foreign, while a large congregation filled the rest of the church, where the lay delegates sat in the front of the nave. Besides this, the congregation was swelled by the large delegation of women from the Woman's Auxiliary and the Women's Missionary Bands in the various dioceses, who had seized this opportunity to meet and organize a Woman's Auxiliary for the whole *Chung Hua Sheng Kung Hui*. The Presiding Bishop, Bishop Graves, of Shanghai, was celebrant, and Bishop Norris, of North China, preached the sermon, on the text, "He that believeth shall not make haste": urging not only careful study of present conditions and needs, and practical application of Christian principles, but also faithfulness and caution, not to be in too big a hurry to make radical changes in Church methods.

BUSINESS SESSIONS

The business sessions began next day, and continued all the week till Saturday, the 22d, when the two houses adjourned and assembled together for a short service of Thanksgiving, singing a joyful *Te Deum* with a very real sense that they had been enabled to accomplish much good work with considerable expedition, and not only without bitterness and contention, but with a real spirit of harmony, and in hope and cheerfulness. It should be noticed that the Chinese are free to elect either foreigners or Chinese as delegates, and that of the lay delegates only one was a foreigner, while of the clergy fourteen out of the thirty-three were foreign and twenty-nine Chinese.

Perhaps the most characteristic feature of this Synod was canon making. More canons were presented and acted on than in any previous synod; more than are likely to be presented, perhaps, at any future synod. This was inevitable, as heretofore the attention of the synods has been fixed on laying the first great foundations, but the work of the Church has grown so rapidly that it now becomes necessary to fix by canon many

details which concern the Church life in all the dioceses. These once fixed, future canons may be fewer, and need be created only as new conditions arise.

WOMEN MAY BE DELEGATES

Most striking to the Church at home, perhaps, will be the resolutions and canons adopted as to women. The question of the relation of women to the national life is a burning one in China today, and cannot be avoided in connection with Church work and Church councils. The last General Synod instructed the Committee on Canons to prepare a canon allowing either women or men to be elected delegates to the General Synod, and such a canon was adopted by this Synod, though no women delegates appeared, and it does not seem likely we shall have many, if any, for the present.

POSITION OF DEACONESSES

In addition to this, a resolution was adopted, "That deaconesses, equally with deacons, should be entitled to seats and votes in the Councils of the Church." And in regard to deaconesses another resolution, "That it is understood that the deaconess dedicates herself to a life-long service, but that no vow or implied promise of celibacy is required as necessary for admission to the Order."

Both these resolutions will be recognized as taken from the Lambeth resolutions, though the latter one is modified by the omission of Lambeth's second clause.

The canon adopted on the subject of Deaconesses provides that "she must be fully thirty years old," and two years a candidate, trained and admitted under regulations decided by the diocesan authorities; that she must be duly recommended, certificated, and examined, and finally admitted only with the recommendation of the Standing Committee of the diocese; that she shall work in the diocese or in the parish only with the permission and under the authority of the Bishop of the diocese and the priest in charge of the parish.

The English text of the canon, as presented by the committee, introduced a difficulty that does not appear in the Chinese. It speaks of the "Ordination," instead of the "Setting Apart" of deaconesses. The Chinese term is the same as that used in the present Chinese Prayer Book for both the Making of Deacons, the Ordering of Priests, and the Consecration of Bishops—a term which might be generally used to indicate appointment to any official rank or settlement in a recognized class. The House of Delegates accepted the Chinese term, Chinese being the official language of the Synod, but would not recognize the term "ordination" as being the proper one in English.

However, the evident intention of a large part of both Houses was—and the probable effect of the canon and resolutions will be—to recognize the deaconesses as, in some sense, "clergy," for a resolution was also adopted establishing a form of service for the making of deaconesses, which adds to the former service (in use in Hankow) a statement of the functions of the deaconess, as set forth in the Lambeth Res. 52, and also requires the Bishop to deliver a New Testament to the deaconess, and a charge to "read and study" and to "teach" in accordance with it.

Resolution 53 of Lambeth was also adopted (the first half of it) recommending that women be given "opportunity to speak" and to "lead in prayer . . . at other than the regular appointed services of the Church."

BISHOPS—ASSISTANT BISHOPS

In regard to Bishops, a new canon was adopted clearly recognizing the Chairman of the House of Bishops as the representative of the *Chung Hua Sheng Kung Hui* "in all matters where communication is necessary or desirable between this Church and the authorities of other churches." This provision, taken in connection with the existing Constitution and Canons, recognizes the Chairman of the House of Bishops as occupying practically the same relation to the Church in China as the Presiding Bishop does to the Church in the United States,

The canon in regard to Assistant Bishops was amended by a clause requiring the assent of the House of Bishops to the appointment of an assistant bishop in any diocese, and a parallel canon provides for the creation of new dioceses by division at the request of any existing diocese, if sanctioned by General Synod, if the stipend can be provided by the new diocese and the right to elect has been conceded by the Mother Church. If, however, the Bishop desires a foreign assistant bishop, whose stipend is to be provided by the Mother Church, the procedure must be by reference to the Mother Church.

BISHOP ROOTS RETIRES FROM SECRETARYSHIP N. C. C.

In regard to Bishop Roots, whose case concerns these canons closely because he desires a foreign assistant bishop, the matter of his relation to the "National Christian Council" did not come before the House of Delegates, as it depended on the judgment of the House of Bishops. It came before the latter in connection with a letter from the N. C. C. asking that Bishop Roots be allowed to act on their staff of Executive Secretaries while still retaining his position as Diocesan. The Bishops expressed their sympathy with the work of the Council, and their willingness that Bishop Roots should give what time he could to the work of the Council without detriment to his diocese, but in their judgment it was not advisable for him to accept position as secretary. In accordance with this, Bishop Roots withdraws his resignation of his bishopric, and resigns his position as Secretary of the National Council, returns to Hankow to live, remains an ordinary member of the Council, attending such meetings and giving such help as he can, and asks for an assistant Bishop, to be supported by the Church at home.

MISCELLANEOUS ACTION

In regard to other subjects: A canon was adopted for the discipline of clergy, and, to make the code more complete, one delegate moved that a canon be submitted to the next Synod for discipline of bishops, and it was so agreed. A canon on Marriage and Divorce is also ordered to be prepared for discussion and decision at the next Synod. The question of a Lectionary is left open. The Prayer Book Committee is instructed to prepare certain special services, and some already prepared are to be printed and circulated, and all dioceses and bishops are urged to experiment in the enrichment and adaptation of the Prayer Book forms, so that in some future day we may evolve a Prayer Book really Chinese yet fully in accord with right liturgical principles.

In connection with Church unity certain quite radical ideas had been suggested, e.g., that our clergy might take charge of "union" congregations, accepting authorization, and even ordination from them if they desired; or that our bishops might give ordination to ministers of other Communions so that they might minister to any of our communicants who might be worshipping in such congregations. In the end, however, vary moderate proposals were submitted and agreed to. Members of our Communion who are living in places where there is no congregation of their own Church, or where their own dialect is not spoken, are encouraged to attend "union" or "other" Churches, e.g., Presbyterian, Methodist, etc.) "provided there is nothing in the doctrine of such distinctively contrary to the teaching of our own Communion"; and clergy of our own Church are allowed, under special circumstances, to minister to such congregations, subject to permission of the Bishops and under arrangements providing that the Ministry of the word and of the two Sacraments, and the conduct of Worship, are consistent with Lambeth principles.

BOARD OF MISSIONS

The meeting of the Synod as the Board of Missions, which occupied the third day, was an inspiring one. A most encouraging report was presented of the work accomplished during the three years in Shensi, and a budget presented asking an advance in contributions from \$7,000 to \$8,500, involving increased apportionment in every diocese. There was, of course, much discussion, but the increase was carried enthusiastically, several dioceses voluntarily agreeing to give more than the required increase. A stirring letter from the Chinese President of the Board—a letter well worth reading by our own Churchmen at home—helped much to bring about this result. Besides that, the newly organized "Women's Missionary Service League," which is to correspond with the Woman's Auxiliary of the American Church, has promised to raise the amount to \$10,000.

In the light of all this the time seemed to have come for setting Shensi apart as a missionary diocese, and the Board referred this matter to the two houses, which next day decided on that action. It is hoped that by the next Synod a Chinese bishop may be elected for that diocese, which meantime remains under the charge of the Bishop in North China.

Another pleasing feature of the Synod was that, after listening to the report of the Central Theological School, they voted unanimously to urge on each diocese the contribution of an annual quota for the upkeep of that school, and also to join in raising within three years a fund of \$10,000 for the erection of buildings for it.

In response to the report of the Bishops from Singapore, Labuan, and the Philippines, as to the Chinese in their dioceses, the Synod granted the right to each diocese to send one clerical and one lay delegate to the Synod, with voice, but not vote, in the deliberations. They also voted, in response to the request of these bishops, to send a bishop and a Chinese priest from the Church in China to visit these Chinese Christians at this time, the bishops themselves guaranteeing to meet the expenses of the delegation.

ADDRESS OF THE PRESIDENT OF THE BOARD OF MISSIONS

(MR. ARCHIE T. L. TSEN)

"Mr. Chairman, Rt. Rev. Fathers in God, and Fellow Members of the Board of Missions:

"Our first words should be those of praise and thanksgiving to our Heavenly Father who has so graciously showered His blessings on us and our work in the extension of His Kingdom in Sian. Only our lack of faith, our lack of vision, and our lack of sacrifice, have hindered us from preaching His Gospel in a wider territory and to a larger population. We must humbly pray for the guidance of His Holy Spirit and the fire of enthusiasm in our missionary work.

"Our second words should be those of appreciation and gratitude to our missionaries on the field and to the Church at home. Often under great difficulties and for lack of support our missionaries have carried on the work with great zeal and joy. And in spite of the constant provincial fighting in Canton, Fukien, and Szechuen; typhoons and floods in Chekiang, and lesser troubles in most of the other places, the dioceses have made a record in the payment of their assessments and in the giving of special contributions.

"My first words are those of thanks for my election as the President of the Board of Missions. It was an undeserved honor and an undeserved elevation to a place of leadership. But I am glad that I have been given this joy, this privilege, and this opportunity of service. Being a business man, and tied down to my work, I have not been able to give sufficient time and attention and enough thought and care to the Mission work at Sian. I hope that with the election of the new Board of Missions, you will elect another who will fill this office more worthy of your expectations.

"My second words are those of thanks to the Chairman of the Executive Committee, the Rt. Rev. F. L. Norris, D.D., and the two General Secretaries, the Revs. P. Lindel Tsen and S. C. Hwang. I have filled the position of honor and leadership, but they have done the work. Much of the success of our Sian work is due to their credit.

"Now I beg to make three observations for your consideration and action.

"While the Chinese Church is not yet ready to support a Chinese bishop in Sian, steps should be taken to make it into a Missionary District. It is at present a part of the Diocese of North China. So when we are ready for a Chinese bishop, we shall not have to wait and undergo all the formality and machinery to change its status.

"We must not be shocked by Sian's growing needs. We should anticipate them and make provisions beforehand. Unless we mean to dwarf the work and expect it to be a failure, the Sian Mission, like a growing child needing increasing nourishment, needs increasing support. I think we can tap a new source of income from an old resource. I refer to those who were formerly workers in the Church and in the other religious institutions, but who have now become prominent local and national figures, and those who had received a more or less free education in our Church schools and colleges, but who have now left both their Church and their *alma mater* behind in their success. What have we done to link them up with the Church. We need their financial support as we have a right to demand it and as they have duty to offer it. We also need their service and example for the non-Christians and the rising generation. We must not forget the importance and the necessity of getting into touch with the fathers and the elder brothers and utilizing them, as it will be a waste of time, money, and energy to draw their sons and their younger brothers to the Church with their attitude of indifference, criticism, and opposition. While we do our best to convert, to evangelize, and to baptize, we have failed to notice the leakage of men born of Christian parents, educated and nurtured by the Church, and endowed with gifts of great usefulness to the Church and to the community. And, above all, we need to be of service to them.

"I spent a few days at the Pootoo Hills last summer and I

was greatly impressed by the religious spirit of the women. Every temple I visited, I saw large numbers of women in their worship of thanksgiving, repentance, and petition. The pilgrimage was not a cheap one, not to mention the trouble and the inconvenience of the trip. They were ignorant, but they were religious. So I have come to the belief that in our Church work, the women will have a large part to play, a great responsibility to shoulder, and a big duty to perform, like the Woman's Auxiliary in America. Is it too much to ask them to help the Board of Missions, so that through the Board they will make themselves responsible for the work among women in Sian? They have rendered us much help in the past, and I am sure they will not fail us in the future. When the expectations are great, the achievements will be great, too. This offers an opportunity for, and a challenge to, the Women's Missionary Band whose delegates are present at this Synod, to take the initiative in this forward movement.

"I wish to say in conclusion that we need everybody's help, coöperation, and support. A few individuals, however, willing to help and to give, cannot carry on the Sian Mission. We need the larger contributions, but we need more the smaller gifts of every Church member. While a financial deluge or flood is welcome, the Board needs the constant flow from the small streams to develop and to fertilize our work at Sian. There is plenty of money lying around waiting for the willing helper to pick up and forward to the Board's treasurer. We must not put too much emphasis on the financial side of the work. Let us remember the work in our prayers, pray for the work once a day, and test our interest in and support of the work by that acid test of financial contributions. The success and the progress of the Sian Mission are the measure of our Church life at home. What we need is a living Christianity and a living Chinese Church, and none is such that is not missionary."

A WOMAN'S AUXILIARY FOR THE CHURCH IN CHINA

There have been branches of the Woman's Auxiliary in several dioceses of China for many years, and Women's Missionary Bands or other like societies in the several English dioceses, but for some time past there has been a growing realization that all these ought to get together, be organized into a national unit, and recognized by the *Chung Hua Sheng Kung Hui* as one great working body. This has now been accomplished. The work was begun three years ago, at the Fourth General Synod, and this year representatives from nine different dioceses met at Canton, at the time of the Fifth General Synod, on Monday, March 16th, to complete it. With them met also Mrs. Ferguson-Davies (wife of the Bishop of Singapore), and Mrs. Danson (wife of the Bishop of Labuan and Sarawak). Mrs. Luke A. Chang, President of the Shanghai Branch of the Woman's Auxiliary, presided as Chairman. A constitution was adopted and submitted to the General Synod for its approval. The Synod approved and has officially recognized and welcomed the organization, which bears the name of "The Women's Missionary Service League." The name was adopted from England, where a "Missionary Service League" has already been working for some time. The motto of the League in China has been adopted from Canada—"Thy Kingdom Come." The prayer adopted for common use is that of the Woman's Auxiliary in America. In order to insure the Chinese character of the organization, all but two of its officers are Chinese. Its object is to unite the women of the *Chung Hua Sheng Kung Hui* in praying, giving, and working for the extension of the Kingdom of God, and such a national organization will, it is hoped, lead up to the international organization which is the necessary counterpart of the international character of missionary work. In time, it is expected that this League will be represented on the Central Committee of Women's Church Work in London.

WHEN HE took bread in His hands, like a father who shares it with his children in the evening after a day of work or travel, in that loving action which they had seen Him perform so many times in their hastily arranged intimate suppers, they recognized His hands. His blessed and wounded hands, and the cloud lifted and they found themselves face to face with the splendor of Christ risen from the dead. In His first life when He was their Friend they had not understood Him; when on the road to Emmaus He had taught them, they had not recognized Him, but at the moment when He became the loving Master, serving His servants and giving them bread which is life and the hope of life, then for the first time they saw Him.—PAPINI, *Life of Christ*.

IF WE GIVE more to the flesh than we ought, we nourish an enemy: if we give not to her necessity what we ought, we destroy a citizen.—*St. Gregory*.

THE FELLOWSHIP OF UNITY IN EGYPT AND THE SUDAN

IN the autumn of 1921 the Fellowship of Unity started in Egypt by holding a conference at Helwan. Members of the following Churches were present; the Coptic, the Greek Orthodox, the Armenian, the Syrian, the Abyssinian, the Presbyterian (Egyptian, American, and Scottish), and the Anglican. From the very first an atmosphere of brotherhood was created in which the members were able to talk quite freely about things of common interest and concern. St. Augustine's dictum, "Unity in essentials, and love in all things," was taken as a motto.

At the conference of 1922 an Executive for the Fellowship was formed and was placed on a working basis, the headquarters of the central branch being in Cairo. Branches have since been formed in Alexandria and Khartoum. This year, the clergy and ministers of the Christian Churches in Egypt and the Sudan have been asked to form branches of the Fellowship of Unity in each church, and to invite the members of their congregations to join the Fellowship as members or associates.

The Fellowship organizes and holds an annual two-day conference in or near Cairo, together with half-day meetings two or three times a year. The greatest store is set by these meetings, which are unique in Egypt, nothing resembling them having ever taken place, or even been attempted in this land. At these conferences, in addition to the united spiritual fellowship of prayer, meditation, and singing, and the fellowship of the freest, fraternal social intercourse, reports are given about unity news in other lands; papers are read on subjects of grave social and moral import which are common to all Churches and to all Christians; and these papers are freely discussed, with a view to seeing how far united actions can be taken in regard to these problems, or how each communion could increase and strengthen its own contribution towards their solution.

Naturally the language difficulty is a great one; but it is wonderful how the conferences have been able to transcend it. Arabic, English, Greek, and French are all used, interpretation being relied on whenever necessary.

Papers are published in the secular and religious press, from time to time, about these conferences, or the aims and work of the Fellowship, or the progress of the movement abroad. Communications of this sort have appeared in the Arabic, English, and Greek papers. It is obvious that, in the case of a fellowship of limited and unofficial membership, propaganda by the press must be its chief method of extending its scope and spreading its principles and ideas. The publication of the first Conference Report in 1921 in Arabic, Greek, Armenian, and English was a significant event.

Friendly visits are organized to one another's churches and administrative headquarters, especially on the occasion of the great feasts, with the object of showing brotherliness, and also becoming better acquainted with each other's worship and doctrine.

The Fellowship is trying gradually to form official links with the governing bodies of the various Churches, so that, when it desires to bring any matter before the Churches of Egypt, this may be done swiftly and expeditiously.

A conference was held at Helwan last November, at which were present members of the Anglican, the Egyptian Anglican, the Armenian Orthodox, the Coptic Orthodox, the Greek Orthodox, the Lutheran, the Church of Scotland, the United Presbyterian Church of Scotland, the American Presbyterian, the Egyptian Presbyterian, and the Wesleyan Churches.

The proceedings at this meeting were chiefly concerned with practical coöperation in dealing with moral problems in Egypt (for instance, the observance of Fridays as the official weekly holiday, preventing Christians from attending worship on the Lord's Day), and avoiding doctrinal discussion. This was at the instance of the Orthodox members who suggested that, after two years of doctrinal discussion, it would be well to devote a meeting to the consecration of practical methods of coöperation in matters of common interest.

ETERNAL LIFE means the enjoyment of something that transcends all human limitations, the consciousness, if such be possible, of that which is perfect.—HENRY DWIGHT SEDGWICK, *Pro Vita Monastica*.

THE LORD'S PRAYER

Thou to the Mercy Seat, our souls doth gather
 To do our duty unto Thee.....Our Father

To whom all praise, all honor should be given,
 For Thou art the Great GodWho art in heaven,

Thou, by Thy Wisdom, rul'st the world's wide
 fame;
 Forever, therefore,Hallowed be Thy
 Name,

Let nevermore delays divide us from
 Thy glorious grace, but mayThy Kingdom come,

Let Thy commands opposed be by none,
 But Thy good pleasure andThy Will be done,

And let our promptness to obey be even
 The very sameOn earth, as 'tis in
 heaven.

Then from our souls, O Lord, we also pray,
 Thou wouldst be pleased toGive us this day

The food of life, wherewith our souls are fed,
 Sufficient raiment, andOur daily bread

With every needful thing do Thou relieve us,
 And of Thy mercy, pityAnd forgive us

All our misdeeds, for whom Thou didst please
 To make an offering forOur trespasses

And, forasmuch, O Lord, as we believe
 That Thou wilt pardon usAs we forgive

Let that love teach, wherewith Thou dost
 acquaint us
 To pardon allThose who trespass
 against us,

And though, sometimes, Thou find'st we have
 forgot
 This love for Thee, yet helpAnd lead us not

Through soul or body want, to desperation
 Nor let earth's gain drive usInto temptation

Let not the soul of any true believer
 Fall in the time of trialBut deliver

Yea, save then from the malice of the devil,
 And, both in life and death, keepUs from evil,

Thus pray we, Lord, for that of Thee, from
 whom
 This may be hadFor Thine is the
 Kingdom,

This world is Thy work, its wondrous story
 To Thee belongsThe power, and the
 glory,

And all Thy wondrous works have ended
 never,
 But will remain forever andForever.

Thus, we poor creatures would confess again,
 And thus would say eternallyAmen.

The above unique composition was picked up during the War of the Rebellion by A. P. Green, of Auburn, Indiana, in Corinth, Mississippi, on the morning that the Confederate forces evacuated the town, May 30, 1862. Apparently it had belonged to a soldier. The lines were printed on a very heavy satin which bore the date of July 4, 1823.

SHANGHAI COOLIES"—A CORRECTION

THE last stanza of the Rev. John M. Gilbert's poem, *Shanghai Coolies*, that appeared in the issue of THE LIVING CHURCH for April 5th, should read as follows:

"We take no pay. Our work is gift.
 Our work we give to Tokyo.
 The rich men, they give load for ship—
 We poor men—we can hungry go
 To give a little—so take this
 For hungry men in Tokyo."

TOWARD THE MAKING OF AN ESKIMO

SAINT

ONE of the disadvantages in not being a missionary, is that one loses the chance to know many a rare personality developed out of native stock by the life and teaching of the Church. There is Tony, for example. Tony is a pure-blooded Eskimo, the adopted son of a Point Hope couple whose delightful name is Chigaruktook. The largest Eskimo settlement in the Arctic Circle is this at Point Hope, where there are some 350 inhabitants.

The Church is doing the only religious work that is done for them. They are all baptized. The missionary fills every helpful office among them. They are peaceful, law-abiding, gentle folk. Their honesty enables them to have the convenience of community ice cellars, carved out of solid ice, where each family keeps its supply of food in cold storage. During a recent year there were twenty-five births among them, and one death. They live in driftwood igloos, and in summer in tents known as *toopicks*. They smoke pipes made of walrus teeth, with driftwood stems. In a year they contributed \$125 to the general work of the Church.

They have no written language. During the last furlough of the regular missionary, the Rev. Mr. Thomas, the Rev. Frederic Goodman, while in charge, made a translation of the Prayer Book services and enough of the Psalms so that they can have a service each Sunday in their own language, to their very great delight. Mr. Goodman made an interlinear version so that any missionary there can use it without knowing the language, and, since returning to the States, he has secured funds necessary for having it printed. The type is to be extra large and clear, because the book will be used for regular family prayers, and the light is dim in igloos.

They already have the Lord's Prayer in their own tongue. They give weekly community dances, a description of which sounds strangely like these of the ultra-modern schools of rhythm, for they imitate the movements of animals, the flight of birds, the motion of plants and flowers. They have no "round dancing" and they do not embrace. When the evening is ended a silence falls and standing with bowed heads they close their dances with the Lord's Prayer! Can this be matched in our benighted land? Young People's Fellowships please take notice!

To go back to Tony. When Mr. Goodman once before served a year there, in 1911-'12, Tony was a small boy in the mission school, acting as crucifer, being trained by Mr. Hoare for mission work in the hope that he might prove to be the first of a line of Eskimo priests. He was sent out to school in the States, the King's Daughters (not the Daughters of the King this time) supporting him for a number of years. Then, after Mr. Hoare's death in 1920, he was recalled to Alaska.

Now he is married to a charming wife and they have a delightful small son. After the generous custom of adoption that prevails among the Eskimo, sundry persons have been attached to the family; Tony's mother-in-law and certain of her connections, his foster mother, and two other children adopted by her, and others, so that Tony, not yet twenty-five, occupies the position of a young patriarch with fourteen people dependent upon him. He is the government school teacher at \$720 a year, \$90 a month for eight months. He works hard and constantly. He spends his Saturdays hunting, killing seals, which is exhausting work and which leaves him sometimes so tired that it shows in his Sunday work of interpreting the missionary's sermon, taxing work of another kind. Mr. Goodman found him a remarkable interpreter. He sometimes baptizes in the missionary's absence and is, in every way, the greatest help in the mission.

There are no longer any plans for his own education outside, or for his ordination, but his hopes and ambitions have been transferred to his small son. Let us hope that the boy will be like his father, a beautiful, lovable Christian character, the fine product of the Church's work.

AS CHRISTIANS, we would be more efficient in our several spheres of life, if we might more earnestly practise the Love of God, and more willingly and more cheerfully respond to the call of the dear Master.—*Rev. Henry Lowndes Drew.*

My Appeal To America

BY THE RT. REV. JOSEPH S. MOTODA, D.D., PH.D.,

First Japanese Bishop of the *Nippon Sei Kokwai*

THE appeal of my people to our fellow Christians in America is a simple one. We owe much to them already for the Faith which they brought to us. It was our firm foundation in the great trial to which we were subjected when earthquake overwhelmed us. We had built upon it; and we had a humble pride in the organization through which we were about to assume sisterhood in the Anglican Communion, when the calamity of September 1st stripped us of all save that Faith upon which we had builded. Though our churches, most of them self-supporting, were destroyed, and their congregations rendered penniless, America knows that the Japanese Christians stood firm in that hour of trial and went forward, helpless as they were, with the plans for the consecration of the two bishops-elect.

Believing that our first duty was to the God whom we



THE NORTH PORCH OF TRINITY CATHEDRAL, TSUKIJI, TOKYO

professed, and that the act of worship was essential more than the form and place, we have cleared away the ruins of our churches, in so far as possible, and, in tents and barracks and in rooms in private homes which have generously been thrown open to us, we are continuing our worship of the Most High, striving to our utmost, with undismayed faith in Him under whose banner we serve, to hold together our people until we can get back once more to the happy situation which prevailed prior to the earthquake.

The task imposed upon us is a difficult one. Consider these facts: Of twelve church buildings and two rented houses in use by the *Sei Kokwai* before the earthquake, there remain now but three church buildings and one rented house; of the nine priests, four deacons, two catechists, and three Bible women in the Church's service, six priests, one deacon, one catechist, and one Bible woman were burned out by the fire. Of the 2,350 members of the churches connected with the American mission alone before the earthquake, 716 were burned out, 37 were burned or crushed to death, two were wounded, and 63 are listed as missing and are probably to be included among those who perished. Before the earthquake the churches now comprising the *Sei Kokwai* contributed 823 yen per

month for its support. Since the earthquake these contributions have dwindled to 338 yen per month. The Church in America before the earthquake contributed 315 yen per month for the support of these churches, but, since the earthquake, has increased that contribution to 823 yen per month, which relieves the situation only temporarily, since all of these congregations are now without homes in which to worship or funds with which to rebuild churches, and the increase from America serves to carry them along, with no possible chance of progress or improvement.

We have done what we could. Our people are impoverished and cannot help. We cannot go on without assistance from the Church people of America who originally furnished us with the Christian inspiration. The situation presents a grave crisis which should be met without delay. As many of our congregations as can, faithful to their obligations, crowd into the places of worship which have been improvised, but at best these tents and barracks will accommodate but a third or a fourth of those who formerly worshipped in the ruined churches; and this takes no account of those who are turning toward the Church in the spiritual reaction which has followed our disaster. What is to become of those who have been crowded out?

I estimate that it will take about three years to get back to the conditions which existed before the earthquake prostrated us, providing the American Church will give us the buildings and the financial support necessary to enable us to struggle through the intervening period. Either we must receive this support, or we shall lose the golden opportunity which is at hand to make the power and the glory of our Lord's message felt throughout Japan.

I have a deep conviction that splendid things are in store for the Church of Christ among my people if it is possible for us now to grasp this opportunity. We have been making steady progress. It is not by numerical strength alone that this progress is to be measured, but by the evidence of the influence which it has increasingly exerted in the life of our people. The fact is that many of our leaders have got hold of the essentials of the Christian spirit, whether or not they are as yet conscious of it. With many of them it is still an idea rather than an ideal which they approve, though as yet only



FRONT VIEW OF THE RUINS OF CHRIST CHURCH, KANDA, TOKYO

in the abstract. For instance, they agree that the Christian ideal of monogamy is right, and the Japanese generally have arrived at the point of observing it in practice. They realize that the observance of Sunday is a good thing, and they are teaching their children to observe it, as the Government does through the closing of all of its Departments on Sunday. They

(Continued on page 883)

“Behold, a Virgin Shall Conceive”

IN connection with recent controversies, much has been written concerning the precise interpretation of the Hebrew word *almah* which is used in the Messianic prophecy of Isaiah (7:14), “Behold, a virgin (*almah*) shall conceive, and bear a son, and shall call his name Immanuel,” etc. Several writers have contrasted the meaning of that word with the word *bethulah*, which is translated in the Old Testament by the same English word, *virgin*, and have maintained that, though the latter word designates an unmarried woman, the former refers only to a young woman. While the doctrine of the Virgin Birth of our Lord in no sense depends upon the identification of the word *almah* with what we understand to be implied by the English word, *virgin*, yet the quotation of the passage in St. Matt. 1:23, as referring ultimately to our Lord, and its continuous use throughout the Christian ages as Messianic, makes it very interesting indeed to discover, if that be possible, what is the sense in which the term is applied, by divine inspiration, to our Lord.

It is to be said, first, that in every instance in which the term *virgin* is used in the Old Testament as an interpretation of the Hebrew word *almah* (excluding the quotation now under discussion, the meaning of which we are seeking to establish), the word designates an unmarried woman. The following are the instances:

- Gen. 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;
- Song 1:3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.
- Song 6:8 There are threescore queens, and fourscore concubines, and virgins without number.

The translators of the Septuagint evidently had that understanding of the meaning, for, in the quotation of the prophecy in St. Matt. 1:23, they used the word *parthenos* as its equivalent. This term almost invariably implies an unmarried woman in classical Greek, the exceptions being only such as indicate a very loose use of the term; and the term always carries that connotation in the New Testament. The latter uses of the word, other than in this quotation, are in the following passages:

- St. Matt. 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- St. Matt. 25:7 Then all those virgins arose, and trimmed their lamps.
- St. Matt. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- St. Luke 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- Acts 21:9 And the same man had four daughters, virgins, which did prophesy.
- I Cor. 7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
- I Cor. 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned.
- I Cor. 7:34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth for the things of the world, how she may please her husband.
- I Cor. 7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.
- I Cor. 7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.
- II Cor. 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- Rev. 14:4 These are they which were not defiled with women; for they are virgins.

So also the one use of the term *parthenia*, translated *virginity*, should be quoted. It is in Luke 2:36: “And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity.”

The cumulative evidence, therefore, establishing at least the *great probability* that the term was used by inspiration to denominate what we understand by the term *virgin*, at least where the quotation is made in the gospel, seems beyond question.

In its original, remembering that it is to be quoted centuries later as fulfilled in the birth of the Messiah, it may also be taken as a play on words such as we have also in the colloquy between our Lord and His Mother when the former was twelve years of age: “Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing.” “How is it that ye sought me? Wist ye not that I must be about my Father's business?” The play on the term *father*, the quick response to the suggestion that filial obedience was primarily due to the foster-father, is of the same nature as the play that is made—both times by divine inspiration—in the use and the quotation of the word *virgin*.

Let us assume that the primary fulfillment of the prophecy—“Behold, a virgin shall conceive,” etc.—is that which is related in the chapter following the narration of the prophecy, Isaiah 8:1-8. The “prophetess,” the *almah* of the prophecy, was afterward indicated by inspiration as a type of the Blessed Virgin, and the term used as primarily implying virginity would show a divine selection of the same character as the twofold use of the word *father* in the play on words we have already referred to. *Almah* would, therefore, in this passage, be the only Old Testament use of the word applying to one whom we would not term, in English, a virgin, but it would be used as foreshadowing—as undoubtedly it does—her who, in the primary use of the term, was *almah*, the Virgin *par excellence*.

In this connection the following exposition of the word and the passage in which it is used, by a Hebrew-Christian well versed in the use of Old Testament language, Mr. B. A. M. Schapiro, is of interest. In the “tenth anniversary number” (not dated) of his little magazine, *The People, the Land, and the Book*, he says:

“In view of the perplexity which exists in many minds, the study of the word *almoh* here appended would seem pertinent. This word in Isaiah 7:14 brings us to the logical conclusion that *Virgin*—an unmarried woman—is in the prophetic vision.

“The word *almoh* is always used in connection with a virgin, while the word *bethulah* is used in connection with virginity, and it may designate a female child even when three years old. *Almoh* again means a virgin who has already developed into womanhood and is never mentioned in the Hebrew Scriptures unless it is employed to designate a virgin who reached the age of sexual maturity. While a *bethulah* may be a married woman according to Joel 1:8—‘Lament like a virgin girded with sackcloth for the husband of her youth.’ *Almoh*, the plural of *almoh*, meaning virgins, is differentiated, in Solomon's Song, 6:8, from queens and concubines—‘There are threescore queens, and fourscore concubines, and virgins without number.’ See also Isaiah 54:4—‘Fear not, for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the bashfulness of thy virginity, and shalt not remember the reproach of thy widowhood any more.’

“The real meaning of the word *almoh* in the King James Version of the Bible, is a marriageable or ripe maiden. Genesis 24:43—‘Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.’ It is used in connection with Rebecca and she at that time was unmarried. In Exodus 2:8 we find the same word used in connection with Miriam, the sister of Moses: she also at that time was unmarried—‘And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.’

“The masculine of *almoh* is *elem* and is always used in connection with a youth, which means youthful, also unmarried. I Samuel 20:22—‘But if I say thus unto the young man. Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.’ In the same chapter, verse 35, an explanation of the youth is given, calling him ‘A little lad.’—‘And it came to pass in the morning, that Jonathan went out into

the field at the time appointed with David, and a little lad with him.'

"In I Samuel 17:56, the word *elem* is used in connection with David when he was brought before King Saul, and at that time he was still single.—'And the king said, Inquire thou whose son the stripling is.'

"In Proverbs 30:19 the word *almoh* could not mean a married woman. It deals with a woman in the stage of courting. 'The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.'

"In conclusion, Isaiah's Hebrew is the purest and his diction is the most elegant. Therefore, it would not have been euphonious for him to employ in his prediction concerning the coming of that remarkable child the word *bethulah*. *Almoh* is the most natural expression for Isaiah to use.

"And further, when the 'Seventy' answered the need of translating the Hebrew Scriptures into Greek, for the benefit of Jewish colonists who had lost the mother-tongue (beginning the work in 280 B. C.), the word they chose for *almoh* in Isa. 7:14 was *parthenos*, Greek for a young unmarried woman.

"From this version, the Septuagint, the New Testament writers quote. St. Matthew's reference to the prophecy (St. Matt. 1:23) embraces *parthenos*. It is also employed by St. Luke (St. Luke 1:27); and in Acts 21:9, where Philip's daughters are designated; by St. Paul in I Cor. 7, and by St. John in Rev. 14:4. Concerning this last passage, Thayer (*Greek Lexicon*), applying the term to masculinity, defines the passage as meaning 'a man who has kept his chastity'; and he adds the interpretation of ecclesiastical writers as 'one who has never had commerce with women.'

"This must have been in the perspective of the Apostle who cherished his Corinthian friends with the intense longing that he might present them (II Cor. 11:2) as 'a chaste virgin (*parthenos*) to Christ.'

"Dr. Marvin R. Vincent (*Word Studies in the New Testament*) emphasizes the fact that St. Matthew in quoting Isaiah 7:14 stresses the meaning by inserting the definite article, making the sentence read, 'THE Virgin shall conceive,' etc.

"From this excursus we behold that Hebrew thought, three centuries before our Lord came, was fixed in the conviction of the meaning of the word Virgin here discussed. It was embalmed in the Septuagint as the holy purpose of God, to be discovered later as the Holy Spirit should unfold to obedient faith the mystery of the Incarnation."

MY APPEAL TO AMERICA

(Continued from page 881)

are sending their children to the Christian schools. They are adopting the Christian ideals of brotherhood and social service.

Most of the educated people of Japan, I think I may say in perfect fairness, have progressed beyond the old practice of Buddhism. Although they continue the worship of Buddha, they no longer have any deep-rooted belief in the faith, and follow it blindly, merely because it is the faith of their ancestors. They are groping in the dark. They feel the importance of spiritual ties to which they may cling in the hour of adversity. The hope for them lies in the fact that they are firm believers in education, and, if we can instill into their minds the truth that behind education there must be a spiritual force, namely religion, we shall make progress speedily. This is why I believe that Japan today is a most important field for the work of the Christian Church.

RECOMPENSE

A little poem lingering for years,
Like some bright angel, in this heart of mine,
Has whispered peace and hope, has dried my tears—
But what of her who wrote that song divine?
She never had reward of wealth or fame;
Instead, she paid a price. Beneath the rod
She passed, and felt affliction's trying flame;
So learned to see and sing the love of God.
Because her own heart did so sorely bleed,
Her words have sympathy's most tender touch;
Her tears gave vision true of human need.
The price this singer paid, was it too much?
Ah, no; great recompense did sorrow bring—
A soul to understand and love and sing.

MAUD FRAZER JACKSON.

JESUS CHRIST means more to the world at this Easter time than ever before. He is drawing all men closer to Himself.—
The Christian Herald.

THE BIBLE AND CHILDREN

A FEW days ago four men were sentenced to die in the electric chair as convicted murderers. One of them was twenty-one years old, two of them twenty-three, and one was twenty-eight. Two of these young men are brothers.

The judge, after sentencing them, said that twelve years' experience on the bench has shown him that eighty per cent of criminals were less than twenty-five years of age. How can such things be in a country where conditions are so favorable as ours?

In no other country are children so well cared for. The homes in which they are brought up, even among the comparatively poor, have comforts and luxuries unknown to the children of many other lands. They are well clothed and well fed, while millions are spent on their schooling. Parents generally throughout the country withhold no good things within their reach, some times even at great personal sacrifice.

What is needful to correct conditions apparently so favorable, and yet so defective as to produce a criminal class, eighty per cent of which are hardly out of their 'teens? Various solutions have been proposed by those interested in improving our citizenship, none of which seems more hopeful of good results than Bible reading. When the Bible was more generally read in the homes in the early days of our country, the conditions we now deplore did not exist, even though the children had not so many other advantages.

It is well to recall at this time the wise words of President John Quincy Adams, who said, "So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

A better type of citizen will exist in the next decade if the Bible is restored to the children of today. For obvious reasons, the public schools cannot be expected to undertake adequate Bible instruction. The Sunday schools of the country are already doing much excellent work, but more can hardly be expected from the one hour a week they have at their disposal. As long as we provide the child with twenty-five hours a week of instruction that fits him to make a living, and give him but a part of one hour a week of instruction that fits him to make a life, better results cannot be hoped for.

There is but one other place where the child may and should be taught to know the Bible, that is, the home. Faced by the ugly facts that are revealed in the columns of the daily press, it is clearly the duty of the Christian parents of America to begin at once—today is not too early—to restore the Bible to its rightful place in the home.

Each member of the family, young and old, should have a Bible of his own, just as they have other personal belongings which are not shared by others. A definite time each day should be devoted to Bible reading. Perhaps some children will not like this, but they do not like to go to school sometimes, and yet we insist on their doing so for their own good. Some day the child who may read the Bible somewhat unwillingly will thank the one who insisted that it be done.

As nothing works so effectively as a good example, it is essential also that the child see his parents devoting a part of each day to the reading of the Bible. What we have suggested is something that all have it in their power to do. Christian parents certainly cannot wish to evade their responsibilities nor delegate to others a task so vitally important and so essentially connected with the home.

Wherever the good old custom of family Bible reading has been discontinued, we suggest that it be revived. If there are not enough Bibles in the home so that each may have one of his own, let suitable provision be made. There are such a multitude of styles available today that there is one to suit every age and every requirement.

BEFORE AN OPERATION

O Christ! when 'tis Thy will that o'er the unknown sea I glide,
And all familiar lights and sounds of earth withdraw across the tide,
I do not ask that my poor soul may face the darkness without fear,
I only beg that, calm and undismayed, I journey on, knowing Thee near.

ROGER A. WALKER.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

PREPAREDNESS

To the Editor of *The Living Church*:

ALLOW me to add a word to the discussion on preparedness. The New York State Bar Association has, at several annual meetings, recommended the establishment of an international court, the decisions of which should be enforced by an international police. In fact, the first proposition for an international court proceeding from any organized body came from this Association. With such a police, and with a mutual agreement for disarmament, the whole difficulty would be solved. The separate nations would not maintain great armaments and the international force would prevent unlawful incursions by one upon another.

The function of the international police would be analogous to that of the police force in cities. That is intended to prevent marauding and highway robbery. Such a police was maintained in the Middle Ages by some of the cities who united in a league to protect themselves against the incursions of the robber barons. Circumstances have changed. Warfare in modern times is far more terrible than it was five hundred years ago, but the essential principles for maintaining peace ought to be the same, and we must educate mankind anew.

EVERETT P. WHEELER.

New York City, April 14.

THE LACK OF DISCIPLINE

To the Editor of *The Living Church*:

IN YOUR issue of March 1st you have an article under the caption: "Obscurantist Attack on Bishop Manning," etc. The attack in question was in the columns of *America*, a Roman Catholic weekly.

I have not read the article, and know of it merely through your quotations and comment. Disregarding the usual claims as to the "infallible teacher," that is the Roman Church, which are merely amusing other Catholics, and overlooking the uncouthness, which also is typical, does not the gist of the criticism lie in the quoted statement, that "He [Bishop Manning] cannot speak even for his own ecclesiastical organization. He can speak only for himself"? And—is this statement not justified, to be perfectly fair about it?

I am a Churchman, and my profession has taken me over a very wide field. I am constantly attending strange places of worship, without becoming acquainted with clergy or congregation, save as my brief observations make me acquainted. And it can hardly be disputed by you that, when a stranger enters a church with no better guide than the knowledge that it is Episcopal, he can form little idea as to what he will hear, or see. He may find himself in a place scarcely distinguishable from a Roman church, or he may discover that he is in what is practically a Unitarian stronghold. He may enjoy the old Sarum Rite. Were he to wander into St. Mark's-in-the-Bouwerie, he would be entertained by polite vaudeville. Not long ago in a little North Carolina town, I wended my way serenely to the Episcopal church, was sorely puzzled for a time, and finally learned that it had been loaned to the Baptists for that day, as their meeting house was being repaired. The rector later told me that when he celebrated Holy Communion the majority of his communicants were of other Faiths. One of the churches I attend here celebrates Communion at 8 P. M. on Maundy Thursday.

It is quite an exciting game, this; entering a strange Episcopal church, and waiting to see what one has drawn!

Now I understand that Bishop Manning has done all that he could to suppress the frantic efforts of St. Mark's rector to obtain a congregation, but without success. Has he any authority? There is another famous church in New York whose rector cheerfully discards anything that he does not personally care for. If our divorce rule interferes with his private plans, overboard with it! And I need hardly refer to the current wranglings about the Creeds, and whether a man is justified in repeating *ex cathedra* something he thoroughly disbelieves as a man.

Under the circumstances, had the obscurantist writer in

America used more suave and diplomatic language, and omitted that hoary fable about the infallible Church, could you have taken exception to anything he said?

Practically anything can be taught by an individual priest of our Church, and he can "get away with it." There is none to stop him. No Bishop to do more than "speak only for himself." Even the Bishop may be unorthodox; I do not understand that Bishop Brown's views would have caused more than passing annoyance, even though he regards God as a symbol, like Santa Claus, or Uncle Sam, had he not published a very widely read book in which he describes himself as a Bishop of the Protestant Episcopal Church, and to prove it inserts his photograph in his episcopal robes. Lest this book be taken as an official utterance of the Church, a languid and belated action has been forced.

The writer in *America* has a pretty good case. To face the truth, neither Bishop Manning nor Bishop Brown can speak with authority; for authority presupposes disciplinary powers of some sort.

JOHN D. SWAIN.

New Haven, Conn.

[The law of the Church is perfectly clear. Thus it is not true to say that Bishop Manning "cannot speak even for his own ecclesiastical organization." He can. But there is a widespread feeling that to enforce all the laws of the Church by judicial processes would do more harm than good, and thus, in many respects, they are not enforced. Notwithstanding that, ecclesiastical law-breakers are a very small minority of our clergy; smaller, probably, than the ratio of law-breakers to population in the state, where every law is supposed to be enforced with equal rigidity. The policy of the Church may be wise or unwise, but it does not justify the conclusion reached by *America*.—EDITOR L. C.]

ANNIVERSARY OF THE COUNCIL OF NICÆA

To the Editor of *The Living Church*:

THE year 1925 will mark the sixteen hundredth anniversary of the First General Council of the Church, held in Nicæa in Asia Minor, in A. D. 325. From the deliberations of this Council issued the Creed, which (as slightly revised at a later Council) is now printed in our Prayer Book, as the faith of the Church. We call it the Nicene Creed.

Would it not be fitting for our Church to inaugurate a nation-wide celebration of this anniversary? A pageant should be prepared that might be given in every parish in the land. Newspaper articles, and magazine articles, should be prepared by Churchmen. The historic character of our Church should be emphasized.

It would be a fine opportunity to banish the myth that Henry VIII founded the Church.

We ought to have a simple, picturesque, readable, and plainly written pamphlet on the whole subject, that could be distributed widely. Some good layman could do the Church no better service than to provide a million copies of such a pamphlet to be freely distributed in every community.

It would seem that this project might be undertaken by the Department of Religious Education.

Akron, Ohio, April 13th.

GEORGE P. ATWATER.

THE ST. PAUL'S SCHOOL CONFERENCE

To the Editor of *The Living Church*:

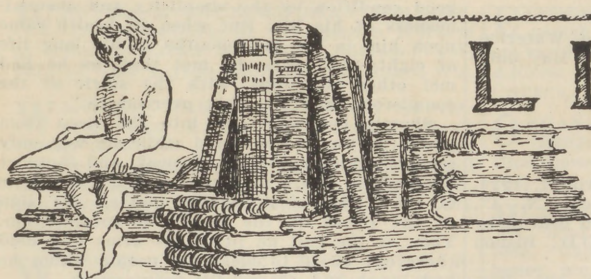
THE interest of the Church at large in the conference on the ministry to be held for boys at St. Paul's School, Concord, N. H., from June 23d to June 27th, has been great.

Numerous letters have been received asking for our literature. Thousands of copies of *What Will You Do With It* and *Four Days at St. Paul's School* have been sent to bishops, clergymen, and laymen.

We wish, however, to call attention to the fact that registration blanks are sent only on request. Parishes intending to send boys, or individuals desiring to come, should write for these blanks at once. The enrollment is, of course, limited by the size of the School, and all registration should be made by June 1st.

WALTER W. REID.

Concord, N. H., April 14.



LITERARY

FICTION

The Parson's Progress. By Compton Mackenzie. New York: George H. Doran Co. \$2.50 net.

Mr. Mackenzie's latest story of English clerical life is, like so many present-day novels, a study in psychology rather than merely a tale or a work of art, as were the older novels. There is too much in this book left for *The Heavenly Ladder*, which the last page tells us is to come, to form an opinion of it as a whole. And also, the hero, Mark Lidderdale, is patently of but one type of mind: there may be other types that could be similarly studied.

One grateful thing about it is that books of this type are sufficiently popular to be put on the market, as it indicates the growth of a Catholic consciousness among English speaking people. There are passages in and through the book that will delight good Churchmen.

Judd & Judd. By Nalbro Bartley. New York: G. P. Putnam's Sons. \$2.

In this book the author discusses a primitive institution in a complex environment, marriage under present conditions of civilization, and comes to the conclusion that coördination—seen first, by the way, by the quicker-witted and more vital woman—of personalities and subordination of material things is the solution of the difficulties discovered. The book is very interesting and the reading of it will give pleasure, even if one doesn't wish to study out the problem.

Blue Blood. By Owen Johnson. Boston: Little, Brown & Co.

High society, high finance, cheap melodrama, and the hoary predicament of a woman who pledges herself to a man to save her father's honor, are the distinguishing features of this latest novel from the pen of the versatile Mr. Johnson. If, indeed, this is "blue blood," most people will be devoutly thankful that theirs is of the common variety.

Croatan. By Mary Johnston. Boston: Little, Brown & Co. \$2.

Raleigh's "Lost Colony," the little band of English settlers who set out with such high hopes from Plymouth in 1587 and who vanished, absolutely, has always been a fruitful source for speculation. Miss Johnston has made Virginia Dare, the first child born in the colony, the central figure in a romance woven about that ill-fated band who looked in vain for aid to come from England. The story is a charming one, with all the rich and glowing colors of an orchid blooming in a gloomy forest.

SPIRITUAL HEALING

Spiritual Healing and the Holy Communion: The New Practice and the Old Sacrament. By George William Douglas, D.D., Hon. Canon of the Cathedral of St. John the Divine, New York. Milwaukee: Morehouse Publishing Co. Price 35 cts.

This little booklet, first printed privately several years ago and now reprinted in more attractive form "by request," is a deeply devotional treatment of the Holy Communion as "the great Sacrament of the will—of the will and the spiritual imagination, centered at the cross of the personal Christ alive forevermore." The Sacrament, according to the author, fulfills in maximum degree the conditions which are required by leading specialists for health advance in nervous and psychic disorders. Such a specialist had been of great assistance to the author in a nervous breakdown that had followed a severe surgical operation; and gradually the author had perceived that the conditions with which the specialist had sought to surround him were precisely those which surrounded the Holy Eucharist. From that flowed easily the conception of the healing value of that Sacrament: "To intelligent Christian faith, all hinges here on whether Christ, by His own express promise, does come to us or not; whether He is absent or present. If present, I know that He can guide me and heal me, if I will." This thought is well developed and worked out.

The little booklet will be especially useful for nervous and other invalids, and for those who find it difficult to concentrate their minds in spiritual thought. Dr. Douglas is to be thanked for giving this wider circulation to what had already had a very limited circulation among his personal friends.

INTERNATIONAL RELATIONS

The Real Japanese Question. By K. K. Kawakami. New York: The Macmillan Co.

"This is a book of optimism based upon facts," says Mr. Kawakami in his preface. "It presents no gloomy picture of the Japanese in America. Nor does it sound an alarmist note as to the future relations between our two countries. On the contrary, it believes in the innate capacity of the Japanese to live harmoniously with the Americans, and their ability to emerge happily from their present plight, incident to an organized campaign of slander and fabrication that has been directed against them during the last several years. It entertains faith in the sound common sense which will enable the leaders of the two peoples to arrive at an amicable solution of the question so befogged by this propaganda." The book takes up all the most important aspects of the question: double citizenship, Japanese schools, picture marriages, the "gentleman's agreement," land ownership and leases, etc. There are statistics and arguments to refute those who are baiting Japan and putting their faith in every terrorist book or article which the press plays up. Mr. Kawakami is in favor of continued restriction of Japanese immigration, and shows that Japan is willing to meet our wish for this. The views of such an important friend of both countries as Mr. Kawakami should be in the minds of all Americans during the present period of international adjustment.

Europe Since 1815. By Charles Downer Hazen. New York: Henry Holt & Co. 2 Volumes.

Professor Hazen has brought up to date his previous review of European conditions published in 1910 so as to cover the events of the last decade, and we have a substantial and fairly impartial account of the events of the past century, during which time the map of Europe has undergone so many changes. We say "fairly impartial" deliberately, because of the practical difficulties in the way of recounting events at such close range, without betraying partisanship or prejudice. That Professor Hazen, who holds the chair of History at Columbia, has done so well is a tribute to his scholarship and sense of fairness, but there are times, nevertheless, when he writes as a partisan rather than as a historian.

We have a summary of facts rather than a discussion of their meaning and trend. This was quite inevitable, for it is practically impossible to determine what all this shifting back and forth really means. What will be the permanent effect of the Napoleonic campaigns, of Bismarck's herculean efforts, of Cavour's campaigns, of England's persistent imperialism, of the World War, of the Russian debacle, of the treaty of Versailles? He would indeed be a courageous historian, and we are inclined to think an unreliable one, who would undertake to answer such questions with any degree of positiveness.

This new edition is in two volumes; the first is practically the old one revised, and the second represents the new matter. These volumes are part of the American Historical Series.

C. R. W.

WHAT ABOUT GERMANY? What are the conditions there? What are the prospects for her recovery? What has been taking place since the Armistice? In *The German Revolution and After* by Heinrich Ströbel, a leading Socialist writer and member of the Landtag, we have a comprehensive, thoughtful record of Germany's post war history. It is a book of facts with illuminating comment. Step by step he shows the course of the proletarian government from the collapse of militarism to the present day, the uninterrupted impoverishment, the truly stupendous enrichment of the monopolists and profiteers, and the failure and frustrations of the Socialist measures. Herr Ströbel is a German Socialist, and believes that "all those who prefer peaceful and interstate development to the unrestrained orgies of revolutionary and imperialist violence must realize that the German working class and German Socialism are the sole trustees of democratic and pacific thought in Germany, and that to weaken their position would signify the gravest dangers for European Democracy and world peace." The translation, which is an excellent one, is by H. J. Stenning. (New York: Thomas Seltzer.)

Church Kalendar



APRIL

27. First Sunday after Easter.
28. St. Mark, Evang.
30. Wednesday.

MAY

1. SS. Philip and James.
4. Second Sunday after Easter.
11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth (Rogation) Sunday after Easter.
29. Ascension Day.
31. Saturday.

KALENDAR OF COMING EVENTS

- April 29—Anglo-Catholic Priests' Convention, Philadelphia.
American Church Congress, Boston, Mass.
Convention, Diocese of South Carolina; Convocation, District of Arizona.
May 1—Installation of the Rt. Rev. T. J. Garland, D.D., as Bishop of Pennsylvania.
May 4—Convention, Diocese of Georgia.
May 6—Conventions, Dioceses of Albany, Easton, New Jersey, Pennsylvania; Convocation of New Mexico; Special Convention of the Diocese of Olympia for the election of a Bishop.
May 7—Convention, Diocese of Massachusetts.
May 8—Convention, Diocese of Montana, election of Bishop Coadjutor.
May 9—Convention, Diocese of Atlanta.
May 13—Conventions, Dioceses of Delaware, Harrisburg, Newark, New York, and North Carolina.
May 14—Synod of the Eighth Province at San Jose, Calif.; Conventions, Dioceses of Arkansas and Michigan.
May 20—Conventions, Dioceses of Bethlehem, Connecticut, Long Island, New Hampshire, Southwestern Virginia, and Rhode Island; recess meeting of the Convention of Western Missouri.
May 21—Conventions, Dioceses of Florida, Vermont, Virginia, Western Massachusetts, and West Virginia.

APPOINTMENTS ACCEPTED

- ASHLEY, Rev. GEORGE D., rector of St. Mark's Church, New Milford, Pa.; to be assistant minister at Christ Church, Pelham Manor, and vicar of Grace Church, City Island, New York, from the 12th of April. Address 104 City Island Ave.
BOLTON, Rev. RICHARD, of St. Paul's Church, White River Junction, Vermont; to be priest in charge of the Church of the Holy Innocents, Como, Miss., and the adjacent field.
ELLIOTT, Rev. WILLIAM, in charge of St. Luke's Church, Detroit, Minn.; to the charge of St. Paul's Church, Virginia, and St. John's Church, Eveleth, Minn., on May 1st.
FRANKEL, Rev. CLARENCE D., Emmanuel Church, Lancaster, Wis.; to be missionary at Trinity Church, Platteville, with Kemper Memorial, Darlington, Wis.
HALL, Rev. WILLIAM H. A., of New York City; to be priest in charge of the Church of St. Michael and all Angels, Seaford, L. I., and of St. Mark's Church, North Bellmore, with residence at Seaford.
HILTON, Rev. GEORGE, rector of the Church of Our Saviour, Plainville, Conn., to be rector of St. Paul's Church, Huntington, Conn., and rector of Trinity Church, Nichols, Conn., after May 1st, with address at Huntington Center, Shelton, Conn.
MOORE, Rev. J. S., of St. Paul's Church, East Las Vegas, New Mexico; to be rector of the Church of the Redeemer, Eagle Pass, Texas.
READER, Rev. C. B. N. O., assistant at the Church of the Transfiguration, New York; to be priest in charge of St. Thomas' Church, Louisville, Ky.
STEELE, Rev. HENRY, of the Church of the Good Shepherd, Bridgeport, Neb.; to be *locum tenens* at St. Peter's Church, Denver, Colo.
WERLEIN, Rev. HALSEY, Jr., Ph.D., of Grace Church, Rosedale, Miss.; to be rector of St. John's Church, Marysville, Calif.
WOOD, Rev. ERNEST W., chaplain U. S. A., Ft. Logan, Colo.; to be *locum tenens* at St. John's Cathedral, Denver, Colo.

NEW ADDRESS

WALLACE, Rev. GEORGE, D.D., of Waterloo, N. Y.; Thermopolis, Wyoming, from May until September.

ORDINATIONS

DEACON

EAST CAROLINA—On Friday, April 11, 1924, in St. John's Church, Wilmington, N. C., SIDNEY E. MATTHEWS was ordained deacon by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese.

The sermon was preached by the Rev. John B. Gible, and the candidate was presented by the Rev. J. Reginald Mallett.

Mr. Matthews, who has been a student at DuBose Memorial Training School, Monteagle, Tenn., for the past two years, has been placed in charge of St. George's Parish, Lake Landing, Calvary Mission, Swan Quarter, and All Saints' Mission, Fairfield.

WEST TEXAS—In St. Mark's Church, San Antonio, Texas, on Monday of Holy Week, at ten o'clock, the Rt. Rev. Wm. T. Capers, D.D., Bishop of the Diocese, ordained to the diaconate SYLVESTER PARKER ROBERTSON. The sermon was preached by the Rev. George Belsey. The candidate was presented by the Rev. S. Arthur Huston.

Mr. Robertson was confirmed in St. Mark's Church in September, 1923. His seminary work was done at Boston University. He served in the Congregational ministry for eleven years and came to San Antonio from Haverhill, Mass. After his confirmation he served as lay assistant to the Rev. Mr. Huston, at St. Mark's Church, and will now serve as curate there. During his short stay he has greatly endeared himself to the people of St. Mark's.

DIED

BLUXOME—Entered into rest on April 11, 1924, at her residence, 3675 Broadway, New York City, MARY L. BLUXOME, wife of the late John De Camp BLUXOME, and daughter of the late Henry G., and Olivia Coulter Hughes, all of New York.

"Lord, I have loved the habitation of Thine house, and the place where Thine honor dwelleth."

TAYLER—Entered into rest on Thursday, April 11, 1924, at the rectory, the Rev. B. W. ROGERS TAYLER, D.D., D.C.L., rector of St. George's Church, Schenectady, N. Y.

"Into Thy hands I commend my spirit."

THORNE—Died, on April 10, 1924, at Boardman, Ohio, Mrs. OLIVE N. THORNE, aged eighty-four years. Mrs. Thorne was a devoted member of the Church, and a worker in the Woman's Auxiliary.

MEMORIAL

George Waldo Waterman

Died suddenly in Chicago, April 2, 1924, GEORGE WALDO WATERMAN, "having the testimony of a good conscience, in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

AN APPRECIATION

The Rev. Samuel Upjohn, D.D.

With the passing of the Rev. Dr. UPJOHN there has gone from our midst a faithful and devoted priest, a loyal Churchman, a scholarly and courtly gentleman. All familiar with Germantown will remember his soldierly bearing, his firm sure step, his chivalrous and genial greeting.

Those who enjoyed the privilege of close intimacy with Dr. Upjohn and his family knew the enduring charm of his personality, his delightful sense of humor, his merry wit, his love of a good story, or jest even at his own expense, his enjoyment of good conversation, in which he was well able to take a leading part as he was a constant reader and was well informed in the questions of the day, and in current literature.

His keen interest in and sympathy with people of all ages and classes took him often out of his way on friendly visits to those in distress, and many a need has he relieved by his generous help.

He always seemed able to conquer difficulties, to surmount obstacles, to be superior to his critics, for, like all strong characters, he had critics. He enjoyed all his life phenomenally good health, having been endowed with a strong body, which was, no doubt, kept in

good condition by the simplicity and abstinence of his life. But when ill health came upon him in the last months of his long life of eighty-two years, he met that, as he had met other hardships, with the spirit of the conquerors, as "one that overcometh."

Shortly before he fell into the sleep from which he never woke, and while he was only semi-conscious he began to speak, and those at his bedside heard him say almost the whole of the Communion Service, making the sign of the Cross at the words of consecration. Then at the end he lifted his arms and held them out as if to bless his people whom he had loved and served for forty years.

We who knew his fatherliness, who had been guided and comforted and strengthened by his help, cannot but miss the benediction of his presence, but for him all is well, for he is one of whom it can be said:

"And they who with their Leader
Have conquered in their fight."

His was ever a triumphant spirit, a conquering soul, and the throngs that crowded the pews and aisles of St. Luke's Church at the beautiful funeral service and Requiem felt that death was indeed swallowed up in victory. There was nothing sad about his going. It was simply that one who had lived here in faith and hope and trust, had entered triumphantly into Life Eternal.

MABEL MARGARET HOOPES.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written* on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITION OFFERED

CLERICAL

FOR JULY, AUGUST, AND SEPTEMBER, Priest to take charge of small parish. No evening services. One hundred per month and furnished rooms. Address S-182, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—YOUNG, SINGLE CURATE who can sing, for Catholic Parish in an Eastern city. Stipend \$2,100 and rooms. Address W-179, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY FOR JULY, AUGUST, and September for Catholic Parish in New York. Stipend \$150 a month and rooms. Address S-181, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: TWO PRIESTS, FOR WORK in the Diocese of Dallas. One for Parish work, and one to take charge of two promising missions. Address, THE BISHOP OF DALLAS, 1227 Kirby Bldg., Dallas, Texas.

MISCELLANEOUS

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

WANTED—A CHURCHWOMAN FOR GENERAL housework, by two Mission Workers in a country parish. References. Address B-188, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: GRENDEL MISSION, LABRADOR. Two housekeepers for children's homes. Also two grade teachers for boarding schools for English-speaking children. Small salaries and all expenses. INTERNATIONAL GRENDEL ASSOCIATION, 156 Fifth Ave., New York City, N. Y.

WANTED—ORGANIST AND CHOIRMASTER. Boy Choir. Two Manual Austin Organ. City of 65,000 population. Salary \$1,200. State age, experience, references. Address Rev. PAUL S. ATKINS, St. John's Church, York, Pa.

POSITION WANTED

CLERICAL

PRIEST AVAILABLE FOR SUNDAY DUTY in Chicago and Milwaukee Districts during June, July, and August. T-177, care LIVING CHURCH, Milwaukee, Wis.

PERMANENT OR TEMPORARY WORK required by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, 182, Latrobe, Pa.

PRIEST, MARRIED, LARGE EXPERIENCE, aggressive worker, good Churchman, strong preacher, highest endorsement. Desires parish near New York, Philadelphia, or New England Coast. Desires correspondence with Bishop or vestry. Address L-7, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, DESIRES LIGHT work, August; New England or Jersey Coast, with living quarters. Address SACERDOS, care Mr. GORHAM, 11 West 45th St., New York.

PRIEST, CATHOLIC, TEACHING IN Church school, would take parish work, preferably in a city, for the three months, June, July, and August. Address REV. J. H. FLYE, St. Andrew's, Tenn.

RECTOR, MARRIED, SEMINARY GRADUATE, desires change of parish. Best of testimonials. Address Z-176, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED, BY A PRIEST EMPLOYED IN a Church school, Sunday duty from June fifteenth to July twenty-seventh, in or near Philadelphia, Baltimore, or Washington. Address CHAPLAIN-191, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: A PARISH WHERE THERE is a band of earnest men and women who will assist their minister in attempting to do some really great work. *The spirit is everything.* I am willing to go anywhere where those conditions prevail. I am forty-four, thirteen years of varied experience, traveled extensively, good extempore preacher, M.A. degree, sound Churchman, married, no children, excellent health, strong, over six feet tall. At present am vicar of a large city parish. Wish to change because I have been unable to arouse the enthusiasm necessary to do a worthwhile work. Write particulars to Box-193, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHEDRAL TRAINED ORGANIST-CHOIR-master desires change. Recitalist, expert voice trainer. Sound Churchman. Splendid references. Address F. PEAVEY, 340 Ward Ave., Norfolk, Virginia.

CHURCHWOMAN CAPABLE ALL HOUSE-hold duties. Willing and competent worker wishes position in a clergyman's family; can make herself generally useful and assist in Church work if necessary, or any position of trust in Church institution or missionary parish. Highest references. Address H-185, care LIVING CHURCH, Milwaukee, Wis.

COMPANION TO LADY—OR SEMI-INVALID lady or gentleman. Knowledge of nursing and housekeeping. Good traveller. Country preferred. Highest references. Address Box H-192, care of LIVING CHURCH, Milwaukee, Wis.

DEACONESS DESIRES CHARGE OF IN-stitution or work in church or mission, understands nursing. Capable and experienced. First class references. Address T-184, care of THE LIVING CHURCH, Milwaukee, Wis.

EDUCATED, EXPERIENCED, BUSINESS woman desires responsible position as Institutional matron. Mrs. DRUMMOND, 513 Dempster Street, Evanston, Illinois.

EXPERIENCED TEACHER WITH SOME parish training desires position as assistant on regular staff or additional summer worker. Address woman worker-183, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

WANTED SUMMER WORK IN NEW ENGLAND by Churchwoman with daughter, fifteen. Camp assistant, assist with classes, tea house, etc. Address L-111, care of THE LIVING CHURCH, Milwaukee, Wis.

WOMAN OF WIDE EXPERIENCE IN RELIGIOUS Education, diocesan and parochial, desires position in the fall. Address C-243, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, MASTER IN BOYS' SCHOOL, desires position as secretary, companion, or tutor; free for this purpose from May 15th to September 15th. Experienced traveller, cultivated, well read; loyal Churchman; teaches all secondary-school subjects, particularly the Classics. Address AESTAS-164, care THE LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret St., London, W. 1, and Oxford, England.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

FOR ALTAR GUILDS LINEN FOR COT-tas. Surplices, and Altar pieces supplied at wholesale rates by MARY FAWCETT, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD., THE SECRE-tary will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White Lists giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased. from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. Open all the year.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of the United States. Price list on application.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Sample and prices on application.

RETREATS

HOLY CROSS, WEST PARK, N. Y. A RE-treat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, The Rev. FRANK GAVIN, Th.D. Address THE GUESTMASTER.

TRAVEL

SEND YOUR BOY TO THE BRITISH EM-pire Exhibition with EDGAR C. THOMPSON, five weeks' trip \$295.00. Address: Saginaw, W. S., Mich.

THE REV. H. ST. CLAIRE HATHAWAY, rector of St. John's Church, Norristown, Pa., is again organizing a small party to cruise the Mediterranean and visit Europe, Asia, and Africa. We sail July 3rd, back in New York September 2d.

We visit the Holy Land and Egypt. Last year the weather was delightfully cool, the sea calm, no storm or showers. First class travel and accommodation in every respect. Popular prices. Write for particulars.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendar in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

BROTHERHOOD OF ST. ANDREW,
Church House, 202 S. 19th St., Philadelphia.

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. A new feature: A perpetual Novena before the Blessed Sacrament. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York City.

LEAGUE OF NATIONS SLIDES

A SET of sixty lantern slides and a lecture manuscript describing the organization and activities of the League of Nations and the Permanent Court of International Justice, just completed by Jonathan A. Rawson, Jr., has been made available for general use by the League of Nations Non-Partisan Association. The lecture is confined closely to a record of the work of the League and the Court, with no attempt to enter into the controversial aspects of the Court or League issues, as they have developed in American politics. Particular attention is given to the part taken by American organizations and individuals in the League activities. A thorough study of the League's work in the first four years and a careful search for pictorial material have brought forth a visual demonstration which should serve to secure a much clearer understanding of the aims and methods of the League and the Court than has hitherto been possible on this side of the Atlantic.

Application for the use of the slides and manuscript should be addressed to JONATHAN A. RAWSON, JR., 18 East 37th Street, New York City. The royalty is \$5.00 for each use, the user to assume postage charges and guarantee the immediate return of the slides. Only a limited number of the slide sets are now available, and no public announcements of the lectures should be made until a definite reservation is guaranteed.

MISCELLANEOUS

ALL WHO BELIEVE IN PRAYER SUFFICIENTLY TO wish to help maintain a Prayer Chapel for special intercessions, are invited to write G.D.C.-187, care LIVING CHURCH, Milwaukee, Wis.

CAMPS

Camp Ocean Wave, Peermont, N. J.

SEASIDE BUNGALOW FOR WELL-bred boys: midway Atlantic City and Cape May. Tonic effect of sea air and water sends our boys home improved in mind and body. Small camp insures personal attention. Booklet from Director REV. W. FILLER LUTZ, M.A., Dept. Psychology, Univ. of Phila.

BOYS WANTED FOR CAMP, LAND AND water sports. Moderate charges. Special price for sons of clergymen. CAMP STAWMERE, Stoughton, Mass.

HEALTH RESORTS

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

New York

ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

BOARDING

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6 per week including meals. Apply to the SISTER IN CHARGE.

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and winter season.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

FOR SALE

MOTORCYCLE, HARLEY-DAVIDSON ONE cylinder, three speeds, with side car. Good running order, \$50.00. Address E. M.-190, care of LIVING CHURCH, Milwaukee, Wis.

TYPEWRITER FOR SALE, STANDARD make, fine condition, cheap. Address M. S.-189, care of LIVING CHURCH, Milwaukee, Wis.

REAL ESTATE

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C.-981, care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL STUDENT WISHES TO rent his five-room apartment for the summer. Opposite campus General Theological Seminary. Attractively furnished. All conveniences. Very reasonable. GERALD V. BARRY, No. 1 Chelsea Square, New York City.

CHURCH SERVICES

Cathedral of St. John the Divine,
New York City

Amsterdam Ave., and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10 A.M.; 5 P.M.
(Choral except Monday and Saturday)

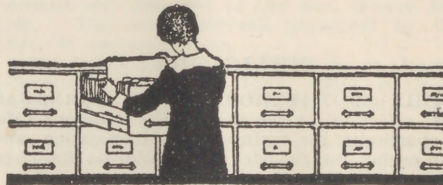
Church of the Incarnation, New York

Madison Ave., and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services Daily: 12:20

Cathedral of All Saints, Albany, N. Y.

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co.*, Milwaukee, Wis.]

George H. Doran Company. 244 Madison Ave., New York, N. Y.

The Christ of the Logia. By A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky. Price \$2.00 net.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

Eat and Grow Thin. The Mahdah Menus. New Edition, enlarged and revised, with additional recipes and the new salad-dressings. With a Preface by Vance Thompson. Price \$1.25.

The Flame of God. By Nellie B. Miller. Price \$1.50.

Kenyon College. Gambier, O.

Kenyon College: Its First Century. By George Franklin Smythe.

PAPER-COVERED BOOKS

Society of SS. Peter & Paul. 1 Great Smith St., S. W., London, England.

All About Ceremonies. A Description of Some Ceremonies of the Church. By Irene Caudwell.

BULLETINS

Seabury Divinity School. Faribault, Minn.
Seabury Divinity School. Catalogue Number, 1923-1924.

PAMPHLETS

Cathedral Parish House. Cor. Church and Upper Sts., Lexington, Ky.

Charge to the Twenty-ninth Annual Council of the Diocese of Lexington. By the Bishop, the Rt. Rev. Lewis W. Burton, D.D., in Calvary Church, Ashland, Kentucky, February 13, 1924.

Society of SS. Peter & Paul. 1 Great Smith St., S. W., London, England.

Three Holy Fruits. Being Thoughts for those who desire to Grow in Grace. By Desmond Morse-Boycott, author of *Seven Words of Love, Alleluia*, etc.

The People's Rosary Book.

St. Luke, the Beloved Physician. By W. E. Luytens, priest of the Oratory of the Good Shepherd.

PLAYS

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

Witnesses of the Resurrection. A Church Play for Easter. By Arthur Chase. The Church in Story and Pageant. Publication No. 3. April, 1924. Quarterly, 25 cts.

Association of Theater Arts. 1221 K St., Northwest, Washington, D. C.

That Sweet Story of Old. Three Pageants in One. 1. "Peace on Earth," the Christmas Story. 2. "Why Seek Ye the Living Among the Dead?" the Easter Story. 3. "I Will not Leave You Comfortless," The Whitsuntide Story. By Marietta Minnigerode Andrews, member of the National Commission on Pageantry and Religious Drama in the Protestant Episcopal Church of America; author of *The Cross Triumphant*, a Pageant of the Church in England and America; *The Master Builders*, a Pageant of the Masonic Brotherhood (official publication); *Our Common Heritage*, a Pageant of the English-speaking Peoples.

PRINCE VISITS ST. LUKE'S
HOSPITAL

PRINCE TOKUGAWA recently paid a visit to St. Luke's Hospital, Tokyo, accompanied by Mr. J. Kawai, secretary of the Emergency Relief Society, Mr. K. Inoye, senior secretary of the society, Mr. K. Sakamoto, vice-president of the Japan Red Cross, K. Otani of the Hongwan Temple, Governor Kamio of Tokyo-fu, Mr. Y. Honda, superintendent of the Hongwan Temple, and Mr. K. Goto, of the Emergency Relief office of the Temple.

One of the purposes of the visit was to examine the five barracks, maintained in the hospital compound and under the hospital's management, which are devoted to maternity cases and children's diseases.

As a result of the visit the Prince, on behalf of the Emergency Relief Society, sent the contribution of \$12,500, which has previously been reported, to aid St. Luke's in the far-reaching relief work it is doing for Tokyo under present conditions.

Dr. Teusler, commenting upon this generous act, says:

"The fact that this purely Japanese Relief Society makes a contribution to St. Luke's is of more value from the recognition standpoint than the actual amount of money involved. Until the present all of the money has been given exclusively to Japanese government or city relief agencies. So far as I know, St. Luke's is the only private institution which has received any help from them."

London Receives Fiery Cross of Anglo-Catholic Year of Prayer

Fr. Sheppard and Spiritual Healing
—Mothering Sunday—Sir Charles
Villiers Stanford

The Living Church News Bureau }
London, Apr. 4, 1924 }

THE Anglo-Catholic Year of Prayer is being observed with enthusiasm all over the country, and the "Fiery Cross," as a symbol of the call to prayer, is received during this month at most of the leading London churches. On the Eve of St. George's Day a procession has been arranged from Hyde Park Corner to St. Paul's, Knightsbridge, when every parish in the Diocese of London which has taken part, or will take part, in the chain of prayer, will send a priest to represent it, while servers and choristers from the various churches will assist. It is expected (or, it should be said, hoped) that some bishops will take part in the procession.

At the end of April, the Fiery Cross will be sent from London across the border into Wales.

The Council of the Anglo-Catholic Congress Committee, having in mind the large and growing number of children who, having learned the Creed, the Lord's Prayer, and the Ten Commandments, have been confirmed or are ready to be confirmed, and have become regular communicants, appointed a Committee to consider by what means they might be brought to lend their interest and their prayers to the movement for the conversion of England to the Catholic faith. The Committee has decided as follows:

A day of corporate communion will be observed in all parishes, churches, and chapels willing to cooperate, on the first Sunday in July next. Wherever possible, the Communion will be made at an eight o'clock Mass, and the special intention will be the work of the Anglo-Catholic Congress Movement. At the offertory, the children will make a solemn renewal of Baptismal vows in simple form, instruction having been given upon the three or four Sundays preceding. The alms will be given to the "Fiery Cross" Fund for Ordination candidates; and short forms of preparation and thanksgiving will be said openly in church before and after Mass.

For the afternoon it is proposed that there shall be a procession of thanksgiving, with flags, flowers, banners, and bands, the children of various churches meeting and marching together, wherever possible, and the function ending with a benediction in church.

FR. SHEPPARD AND SPIRITUAL HEALING

The following statement appears in the April issue of the *St. Martin's Review*, the monthly organ of St. Martin's-in-the-Fields, which is edited by the Rev. H. R. L. Sheppard:

"For a long time we have been thinking in what way we can best help those who feel the need for Spiritual Healing. Organized religion appears to have neglected what we believe may, in many cases, be of real value to individuals, both spiritually and physically. We are well aware of the difficulties and the possible dangers, but we are none the less anxious to do what we can. We believe that the wisest application of spiritual healing is that which takes account of the physical, mental, and religious factors in illness, and attempts to apply, in each case, the appropriate remedies. It would be our aim

to provide that all persons, who desired it, would be helped towards the reëducation of their minds, and towards the gaining of a right hold upon the truth of the spiritual life, as well as securing that they had physical remedies recommended by a qualified practitioner, where this is necessary. We feel that it is essential to provide all obvious safeguards to any experiment we may make, but we believe that the following scheme (which we propose to put into practice at once) will not, at any rate from the medical point of view, be subject to any of the usual objections.

"Unless the need became obvious, we should not hold any special service in the church. The form of service which might eventually be wanted would be on the lines of that suggested in the *Prayer Book Revised*, or the *Grey Book*. We intend to offer the opportunity to those who wish to discuss Spiritual Healing and The Laying-on of Hands of consulting an experienced clergyman at certain definite times at St. Martin's Church. If, after discussion, anyone expresses a desire for what is covered by the phrase Spiritual Healing, it would be made a necessary condition that they should produce a certificate from their doctor to say that they were either physically sound or under proper treatment; if not already under medical advice, arrangements could be made for them to see a qualified practitioner, who could advise them."

The Rev. H. R. L. Sheppard, as will be seen from the foregoing paragraph, is doing such splendid work for God and the Church, that one hesitates to criticize him. But the announcement of a monthly Sunday evening celebration of the Holy Communion which he makes (also in the April number of the *St. Martin's Review*) will distress not a few of his admirers and well-wishers. Mr. Sheppard's reason is that some of his parishioners profess that they can come to Communion at no other time than the evening. It is no doubt hard for a parish priest to keep the balance of his duty as pastor to the weaklings of the flock and as "steward of the mysteries of God," but Mr. Sheppard's action is to be deplored on the general ground that it will strengthen the hands of those who hold a Protestant and non-supernatural view of the Blessed Sacrament, and on the particular ground that in a church so situated as St. Martin's, casual visitors may stroll in from the street who might demand Communion without any preparation or right disposition. The difficulty which Mr. Sheppard feels, as the *Church Times* remarks, must some day be met by permission to give Communion from the Reserved Sacrament to persons prevented by good cause from being present at the fixed hours of service. There is no other way, unless the Catholic rule of fasting Communion, both for people and priests, is to be relaxed.

MOTHERING SUNDAY

Last Sunday, in many parts of England, and especially in the West, the villages and ancient boroughs were full of "strangers," and the parish churches thronged with unfamiliar faces. For it was "Mothering Sunday," on which day it is the good old custom for sons and daughters to make a special effort to visit the old people and the old home. Nor do they come empty-handed, for they bring with them presents of all kinds, and, in particular, have always given, and still give, the pride of place to the "mothering cake,"

which, in many districts, is still known as a "Simmel."

The scenes of their youth are revived. When the family proceeds to church, almost every grave in the churchyard is found decorated with the golden daffodil and purple violet. The first lesson at Mattins on Mid-Lent Sunday tells in moving phrase of the feast given in Egypt by Joseph to his brethren; the Gospel at Mass narrates the miraculous feeding of the five thousand; and it is no mere chance that in the Epistle comes the reminder that Jerusalem is "the mother of us all."

SIR CHARLES VILLIERS STANFORD

Yet another notable Church musician has passed away in the person of Sir Charles Villiers Stanford, who died last Saturday at his London residence in Lower Berkeley Street, at the age of seventy-one. He is the third eminent organist whose death has been recorded during the past fortnight, the others being Sir Frederick Bridge and Sir Walter Parratt. Each of these three had in his time officiated at a great choral establishment: Bridge, at Manchester Cathedral and Westminster Abbey; Parratt, at Magdalen College, Oxford, and St. George's Chapel, Windsor; and Stanford, at Trinity College, Cambridge. In the same order, the Universities of London, Oxford, and Cambridge had owned them as Professor of Music; and all three served on the staff of the Royal College of Music.

To each belonged distinctive gifts. Sir Frederick Bridge possessed a remarkable faculty for discovering in musical byways forgotten musical things, which he revealed to delighted audiences. Sir Walter Parratt, "Master of the King's Musick," was a consummate organ player, and as an exponent of Bach's Fugues, he had no equal in this country. Sir Charles Villiers Stanford labored in a wider field than his two contemporaries; the range of his musical activities embraced grand opera, orchestral works, and compositions of a varied order, and his fame extends far beyond the limits of the British Isles. Just as Parratt's influence will long be felt in the art of organ-playing through the many performers he trained and inspired, so the revival of creative British music is under a lasting debt to Stanford for the example he set and for the enthusiasm he aroused in his pupils and contemporaries.

BRITISH EMPIRE EXPOSITION

The British Empire Exhibition, now rapidly approaching completion, is in the parish of St. Augustine's, Wembley Park, and arrangements have been made for a model of the new church, designed by Mr. T. H. Lyon, to be shown in the exhibition. At present the parish has only a temporary iron church, and the vicar, the Rev. C. S. Day, hopes that Catholic visitors to the exhibition will feel some small obligation to help the parish in which it is situated. The Ecclesiastical Commissioners have provided the nucleus of the building fund from the sale of St. Mary's, Vincent Square, but a further considerable sum is required to supply a growing neighborhood with the church that it needs. A temporary church for the use of the staff will be erected inside the exhibition grounds, in which a daily Mass will be said.

TO ABOLISH CHARGES

The Dean and Chapter of Worcester have decided, after long consideration, to abolish some of the charges levied on visitors to the Cathedral. The Dean, in a statement on the subject, says: "We have

felt that the making of a charge for going round the choir and east end does not foster that sense of worship which ought to be associated with our Cathedral. It has, however, been the custom to make such charges in all Cathedrals, and the revenue derived from such fees has, in the case of Chester Cathedral, brought in a sum of about £500 a year, which is entirely expended on heating, lighting, clean-

ing, attendance, etc. This sum, in our present financial straits (owing to the diminished value of our endowments), is an important consideration. We have, however, decided to run the risk of abolishing the fees in the hope that, as in the case of Chester Cathedral, the voluntary offerings of those who visit our Cathedral will make good the loss."

GEORGE PARSONS.

Bishop Slattery's Holy Week Addresses Outstanding Events in Boston's Lent

When Does Lent End?—An Observance of Good Friday—General News Notes

The Living Church News Bureau }
Boston, April 21, 1924 }

THE outstanding noonday addresses given in Boston during Holy Week were by Bishop Slattery, at Trinity Church. The attendance at the noonday services at Trinity was larger this Lent than at the Cathedral, but the Three Hour service at the Cathedral, conducted by Bishop Lawrence, was well attended. Dean Rousmaniere, who has drawn a larger congregation at the Three Hour service than any other preacher, was missed at the service this year. The Dean, however, preached at the Cathedral at the principal morning service on Easter Day.

Bishop Slattery, in speaking at Trinity's noonday service on Maundy Thursday, on Judas, said in part:

"The story of Judas is the story of a friend's treachery. Christ showed that He needed friends. The twelve apostles were first of all friends. Each seemed to bring some particular quality of friendship which Christ valued.

"As we study Christ's life, we must correct certain impressions. Loyal followers of Christ from the first century to this have assumed that He deliberately abandoned Judas. Loyalty to the Saviour has made men say the bitterest words of Judas. It is unthinkable that the perfect friend ever could have forsaken his friend Judas. When He chose him for a friend, He certainly hoped for him. At the end Christ shared with him the sacred feast. After the betrayal itself, Christ said with an appeal beyond our power to conceive, 'Judas, betrayest thou the Son of Man with a kiss?' It was like the look He gave to Peter after the denial. It gave the opportunity for healing the wound of a torn friendship. It is, of course, pure conjecture, but possibly the Wednesday in Holy Week, the day which has no record, was spent quietly at Bethany in the effort to win Judas, and to bring him up to His own love. Certainly Christ never gave Judas up.

"The question is inevitable, whether Christ has ever given Judas up. The mystery beyond death must be left to God's revelation of the future; but it is right to believe that love such as men saw in the face of Christ never gives a man up, in this world or in the world to come. It is Christian to believe that Christ is seeking the love of Judas still; and it is Christian to hope that already He has won it.

"Two lessons come to us from the experience of Christ with Judas. First, a follower of Christ, having made a friend, will never allow any treachery or contempt to kill that friendship. A friend once, a friend forever. And, secondly, one of the names Christ chose for Himself was friend. He is a friend whose friendship will not and cannot fail. The assurance of that friendship is the deepest experience of life."

WHEN DOES LENT END?

The Rev. George B. Nicholson, rector of Emmanuel Church, Somerville, spoke a timely word last week in answer to the question, "What is your idea of the time of the ending of Lent?"

Dr. Nicholson said:

"One frequently hears discussions about it, and they always recall the days of the opening of the new government lands in the southwest, when throngs of people wait on the border for the firing of a gun, and then make a dash for an advantageous location. Why should it be necessary to decide to the minute when the Great Fast comes to an end? Easter, to be sure, has its first Evensong, and those who come to it find the Lenten signs have disappeared, and the church arrayed in festal garb. But, after all, the devotion and discipline of Lent have anticipated a renewed experience of joy and conversion, which is to find its chief expression in the Easter Communion. Why then should not this act be the transition by which we leave behind us the preparatory atmosphere of Lent? Whatever intervenes between the accumulated values of forty days of penitence and the Easter Communion is a spiritual wound and an impertinence."

AN OBSERVANCE OF GOOD FRIDAY

The Lawrence Ministers' Association, through its president, the Rev. Malcolm Peabody, rector of Grace Church, issued a statement in Holy Week joining with the Knights of Columbus in a request for a suspension of all unnecessary business on Good Friday from noon to 3 P.M. In closing, the statement said that "The ministers of Lawrence join with their fellow Christians in the request that on Good Friday, during the hours when our Lord hung on the cross, only such work be performed as is absolutely necessary."

GENERAL NEWS NOTES

Over twenty thousand persons attended the noonday services conducted in Lent by the Boston Federation of Churches at Keith's Theater. This means that there was an average daily attendance of over six hundred. Dr. Richard Roberts, of Montreal, was the noonday preacher during Holy Week.

The "Missionary Chautauqua"! It has come in the Diocese of Massachusetts. It means a group of several parishes, a gathering of seventy-five or more people, and a program. Grace Church, Everett, was recently hostess to five parishes; St. Andrew's Church, Hanover, entertained eight parishes. Taunton, Plymouth, and Wood's Hole have followed the same plan with success.

The Boys' Work Counsellor of the Diocese has visited all but forty of the two hundred and seven parishes, chapels, and missions of the Diocese, and finds seventy-four courts of the Order of Sir Galahad, eleven Boy Scout troops, five castles of the Knights of King Arthur, and one each of

the Junior Brotherhood, the Knights of Washington, and the Chi Beta Kappa. In eight parishes boys do both Scout and Galahad work, five with boy choirs and Scouts, and one joint Chi Beta Kappa and Scout. Three thousand is a safe approximation of the number of boys in this Diocese in these Church organizations.

RALPH M. HARPER.

REPORT ON VOCATION TO THE MINISTRY

A LITTLE BOOKLET issued by the Committee on Vocations and the Ministry in the Diocese of Los Angeles has been published and contains very excellent suggestions. The Committee points out that it is a mistake to "treat the call to the ministry in such a way that young men will think that the Church is in grave need and begging for them to serve," but rather that "work in the ministry must be presented as a privilege and as a glorious opportunity." Suggestions that follow are those of the great need of educating parents in order that the home influence may be favorable instead of unfavorable, as it frequently is; that the clergy should personally come in touch with their boys, find out what they wish to be, and encourage them to think of the ministry; that heads of parish organizations, as well as teachers in Sunday schools, should similarly think of the young men with whom they come in contact as possibilities in the matter; that sermons on the ministry should be more frequent and should present the glory of the ministry as a vocation and the place in the ministry for greatly differing types of men. It is pointed out in this connection that the Third Sunday in Advent is not enough out of the fifty-two Sundays of the year for the treatment of the subject, but that the Ember seasons, and especially the Sunday after Ascension, are also favorable opportunities. A sixth suggestion is that the National Council take steps to secure brief, interesting, and stimulating biographies of the more notable of the priests which the American Church has produced.

NEW CHURCH IN LOS ANGELES

ON THE AFTERNOON of Palm Sunday, the Rt. Rev. Joseph J. Johnson, D.D., Bishop of Los Angeles, laid the cornerstone of the new St. Barnabas' Church, Eagle Rock, Los Angeles, Calif. In addition to a large congregation of members of the mission and its community, there were present Bishop Stevens, a dozen visiting priests, a dozen visiting lay readers, and the officers and members of Eagle Rock Lodge No. 422, F. & A. M. Music was furnished by the combined choirs of St. Mark's Church, Glendale, St. Mark's Church, Downey, and the Church of the Ascension, Tujunga.

The new church will be strategically located, just off the main boulevard to Los Angeles, and opposite a most attractive public school. The building will cost in the neighborhood of \$10,000, most of which is in hand. The altar window, the altar rail, and the bishop's chair from the old St. Paul's Cathedral, Los Angeles, have been presented to the church, as well as forty-two windows from the old All Saints' Church, Pasadena.

The Rev. Robert Renison, general missionary for Los Angeles, is the resident priest-in-charge. Eagle Rock is a rapidly growing suburban community, and is the seat of Occidental College.

Palm Sunday Services Fill New York City Churches

A Popular Preacher—To Honor Father Ray—A "Child Angel" Font

The Living Church News Bureau }
New York, April 18, 1924 }

THE weather was beautiful and spring-like on Palm Sunday, with the result that large congregations filled the churches at the services of the day. The number of churches in which the ancient ceremonies of Palm Sunday have been revived, either wholly or in part, seems to be increasing—as also, one must admit, the number of those having evening celebrations of the Holy Eucharist on Maundy Thursday.

St. Thomas' Church reports the largest attendance for Palm Sunday in its history. The Bishop of the Diocese visited St. Thomas' for Confirmation at 9:30; and at eleven o'clock, the rector, the Rev. Ernest M. Stires, D.D., preached to a large congregation a sermon that was broadcasted by radio.

Other churches in which the sacrament of Confirmation was administered on Palm Sunday were Grace Church, at Broadway and Tenth Street, where Bishop Manning confirmed a class at the four o'clock service; St. Stephen's, where Bishop Lloyd confirmed a class in the morning, and St. George's Stuyvesant Square, where he administered the sacrament in the evening.

At the Cathedral, Dean Robbins was the preacher at the morning service. The Rev. Arthur R. Gray, D.D., was the afternoon preacher. At five o'clock each afternoon of Holy Week, there are special preachers. On Good Friday Bishop Rhinelander conducts the service of the Three Hours.

The rector preached at the Choral Eucharist at Trinity Church, at which Palestrina's Mass, *Aeterna Christi Munera*, was sung. In the afternoon, when the Rev. W. B. Kinkaid, priest-in-charge, was the preacher, Vittoria's setting of the Reproaches was sung after the offering. Bishop Fiske, of Central New York, is the noonday preacher during Holy Week. He will preach the Passion on Good Friday. On Wednesday in Holy Week, the united service of all the chapels of Trinity Parish was attended in large numbers by the members of the various congregations. The Litany was sung in procession, and a sermon of preparation for the Easter communion was preached by the rector.

At the Church of the Transfiguration, Bishop Weller, of Fond du Lac, preached at the choral Eucharist, before which the blessing of palms and the procession of palms took place. Bishop Weller will preach each day at noon, and will conduct the devotion of the Three Hours. On Maundy Thursday, after the choral Eucharist, the Blessed Sacrament was carried in procession to the altar of repose, before which a watch of worship and intercession was kept during the day by members of the congregation.

The same ancient ceremonies are observed at the churches of St. Mary the Virgin, St. Ignatius, Corpus Christi, to mention a few, in which also the Liturgy of the Presanctified is celebrated on Good Friday. At the Church of St. Mary the Virgin, a Mission has been conducted during Passion-tide, by the Rev. John

How, of the Oratory of the Good Shepherd, recently appointed diocesan-missioner of the Diocese of Manchester, England. The Mission, which includes the preaching of the Passion on Good Friday, and ends with the Mission service Good Friday evening, has been attended by increasingly large congregations, who have been moved and helped by the direct, simple evangelical appeal of the missioner. A notable feature of this Mission has been the hymn-practice and the hearty congregational singing.

A POPULAR PREACHER

A very popular preacher this Lent has been the Rev. Frank Gavin, Th.D., professor of Ecclesiastical History in the General Theological Seminary. Dr. Gavin has been special preacher on Sunday mornings at St. Luke's Chapel, Trinity Parish, and on Friday evenings at St. Ignatius' Church; he is noon-day preacher during Holy Week, at St. Paul's Chapel, and will preach the Passion at St. Luke's Chapel.

At the latter church, a successful Children's Mission has been conducted by the vicar, the Rev. E. H. Schlueter, during Holy Week, continuing the active work of the weekday Church-school that meets at St. Luke's on Wednesdays throughout the year, and on Saturdays in Lent. On the evening of Maundy Thursday, the Rev. Roger B. T. Anderson, O. H. C., conducted the service of preparation for the Easter Communion, and on Good Friday night the Rev. William F. Mayo, of the same Order, will be the preacher.

At Grace Church Bishop Lloyd is preaching the Three Hours on Good Friday. Father Waggett, S. S. J. E., of Cowley, England, whose preaching in various New York churches has attracted much attention and been found constructive and stimulating, will be the preacher of the Passion at the Three Hours at St. James' Church, Madison Avenue.

At the Church of St. John the Evangelist, Waverly Place and West Eleventh Street, Canon Prichard was the special preacher on Wednesday in Holy Week, while on Good Friday a union service was announced for the Three Hours, at which clergymen of the Baptist, Congregational, Dutch Reformed, Methodist, Presbyterian, and Old Catholic Churches spoke.

Much Passion music is being sung this year in New York churches. The most popular of such music is Stainer's *Crucifixion*, while Bach's *Passion According to St. Matthew*, Maunder's *Olivet to Calvary*, and DuBois' *Seven Words from the Cross* are almost as frequent on Passion-tide programs. One notes from time to time the performance of Gounod's St. Cecilia Mass (*Messe Solennelle*) as a cantata at an afternoon service!

TO HONOR FATHER RAY

On Friday in Easter Week, a luncheon is being held by the Church Club in honor of the Rev. J. H. Randolph Ray, rector of the Church of the Transfiguration, in recognition of the work he is doing on behalf of the closer relations between the Church and the Stage, especially through the Actors' Guild. This organization has a guild-room at the "Little Church Around the Corner," where, every afternoon, including Sun-

days, members and guests are welcome to social fellowship, and where every few days some theatrical company is entertained. Several prominent members of the Actors' Guild will be guests at the Church Club's luncheon. The relation of the Church and the Stage will be discussed.

A "CHILD ANGEL" FONT

According to the *New York Times* of April 13th, a "Child Angel Font" was dedicated on that day in the Church of St. George, Stuyvesant Square, in memory of Elsie Ward Hering, "by whose hand the figure was created." The weekly *Calendar* of the parish for April 13th is quoted as follows: "In 1896" Elsie Ward Hering "entered the Art Students' League, New York City, where she studied for two years under Augustus St. Gaudens. . . . In 1898 she went to Paris for study, and it was in her Paris studio that the idea came to her of the child angel for a baptismal font, of which she made a sketch in clay, hoping it might some day be cut in marble and placed in a church. A copy of this beautiful figure now stands as a memorial to her in St. George's Church. It was erected by Henry Hering, her husband, and Mr. and Mrs. Henry Bacon."

GENERAL NEWS NOTES

At St. James' Church, Fordham, the Rev. DeWitt Pelton, rector, Robert Hugh Benson's mystery-play, *The Upper Room*, was given by the Young People's Fellowship of that parish, under the direction of the Rev. Wilson MacDonald, assistant priest, with such beauty and effectiveness on Friday in Passion Week, that two additional performances were necessary to satisfy the demand for the play. This church has also a flourishing branch of the Order of Sir Galahad, numbering over fifty in its membership.

The canonical examinations of the Diocese of New York will be held in Easter Week, on Wednesday, Thursday, and Friday.

The annual parish meeting of Trinity Parish will be held on Tuesday in Easter Week, in the parish church, Broadway, at Wall Street, from 10 A. M. to 2 P. M.

T. J. WILLIAMS.

THE CHURCH AT SALOME

ON THE LINE of the Santa Fe, connecting Phoenix with Los Angeles, in the midst of the desert and girt about with glorious mountain ranges, is a little place called Salome. There are only a few houses. The place is on one of the motor highways, and tourists keep it alive. There had never been any regular religious work there until a few months ago. A Churchwoman had expressed her desire for services and a Church school, and Archdeacon Jenkins, of Arizona, was able to meet her request. On his first visit he found the only available place was an old adobe store, in temporary use as a school until the new school was built. It was unattractive, but the Archdeacon, quite undaunted, used the teacher's desk for an altar, with a white table cloth, a cross of clean laths, fresh twigs of creosote bush, and an American flag for a dossal. The Holy Communion was administered to six communicants, with a number of reverent children at the back of the room. In the afternoon all the children available were collected, and a Church school organized, with nine pupils and three teachers, the latter consisting of one Roman Catholic, one Churchman, and the wife of a Primitive Baptist.

The Philadelphia Divinity School Begins Campaign for Building Funds

"Exchange" Sunday—A Lenten Mystery Play—Important Oriental Discovery

The Living Church News Bureau }
Philadelphia, Apr. 17, 1924 }

THE Philadelphia Divinity School is about to launch a vigorous campaign to raise funds to carry out its plans which were made some years ago, to erect suitable buildings on its new site at Forty-second and Spruce Streets, West Philadelphia. The library, the first of the units to be erected, was completed about two years ago, and has since served to house the school, albeit in very cramped accommodations.

The new units will consist of a chapel, a Dean's house, class rooms, and a power plant.

Bishop Garland, heartily endorses the undertaking, which will be the first piece of constructive work since he became Bishop of the Diocese, and the appeal will take precedence of all other appeals.

The campaign will close on May 26th, the Monday prior to the annual commencement of the school. It is confidently expected that at least \$1,000,000 will then be in hand.

The Dean, the Very Rev. George G. Bartlett, D.D., stated at a luncheon given to the alumni of the school, in the Diocese, that "now is a strategic time for the advancement of the school's plans. The completion of the school would be a contribution to the Diocese and to the Church as a whole, and the establishment and expansion of the school would have a steady influence on the present theological situation."

"EXCHANGE SUNDAY"

The Department of Missions of the Diocese of Pennsylvania has decided that the Fifth Sunday after Easter, May 25th, shall be recognized this year as "Exchange Sunday," and on that day some of the parish rectors are asked to exchange pulpits with the missionaries or Deans of the Diocese. The benefits of this exchange are fourfold:

1. Some thirty-five parishes will hear about one of the diocesan missions from the missionary in charge, or from the Dean of a convocation; and thus the people will be inspired to take a deeper interest in the missionary work of the Diocese.

2. The missionaries will be encouraged by having the opportunity of telling of their work and needs in some of the larger parishes.

3. The mission congregations will be encouraged by having some of the better known clergymen conduct their services and preach to them.

4. The clergymen who visit the missions gain a direct knowledge of one mission a year, and are thus able to speak from experience concerning it.

If the observance of this "Exchange Sunday" is continued, there being a different exchange year by year, the clergy and people will by degrees gain a more intimate and intelligent knowledge of diocesan missions, and thus be stirred up to take an ever-deepening interest in this most important aspect of diocesan activities.

A LENTEN MYSTERY PLAY

A Lenten mystery play, *Darkness and Dawn*, was given by members of the Chapel

of the Mediator on April 8th and 15th, when large audiences assembled to witness the impressive presentation.

The play dealt with the thoughts and feelings of the humble folk during the dark hours of the Crucifixion, the black night of the Entombment, and the glorious dawn of Easter Morning. The scene is laid on the hills outside of the walls of Jerusalem. The people in the play represented four children of Jerusalem, two shepherd lads, two Roman lads, two children of the hill country, two Roman soldiers, and Mary, Mother of James the Less, Mary of Magdala, and John.

IMPORTANT ORIENTAL DISCOVERY

The Rev. James A. Montgomery, D.D., Professor of Hebrew and Old Testament

in the Philadelphia Divinity School, and President of the American Schools of Oriental Research in Jerusalem, has been notified by Dr. W. F. Albright, director of the school, that a buried sanctuary and fortress has been unearthed in Palestine in the lower portion of the valley of the Jordan, before the river empties into the Dead Sea.

The sanctuary dates from about 2,000 B.C., the end of the early bronze age.

A MEN'S GUILD

A Men's Guild has recently been formed in St. George's Parish in West Philadelphia, of which the Rev. Fr. Grayhurst is rector, for the purpose of working for the parish and the Church. The next meeting will take place on St. George's Day, April 23d, when a permanent organization will be effected. Fr. Grayhurst became rector of St. George's last year, succeeding the Rev. G. LaBlas Smith.

FREDERICK E. SEYMOUR.

Bishop Anderson Speaks Plainly On Sex Morality to Chicago

Lenten Singing of Passion Music— Dr. Stewart's Labors—Two More Parish Houses

The Living Church News Bureau }
Chicago Apr. 19, 1924 }

THE climax of the Lenten noonday services comes with Holy Week, when it is the invariable custom of the Bishop to preach. The lower floor of the large Garrick Theater is always crowded at the beginning of the week, and on Good Friday the crowds overflow and fill the gallery. The Bishop spoke this year on Christian Morality, and on Wednesday spoke on one particular kind of morality, Sex Morality, and its relation to the Christian religion. This delicate subject was handled by the Bishop in a most outspoken and frank way.

It is, he said, beset with difficulties, from the prudishness of good people on the one hand, and from uses, practises, and circumstances on the other hand, so nasty, so filthy as to be unmentionable. The prudish have enveloped the subject in a perilous silence. Others have invested it with a flagrant immodesty. The old Manichean heresy that matter is solely evil, and that, therefore, marriage is evil, is not dead yet. The heresy crops out in such statements as that in the baptismal office, "Forasmuch as all men are conceived and born in sin." How inconsistent is this statement with the blessing of the union of man and woman in the office of Holy Matrimony.

Sex is the seat of creative faculties. Recreation and the reproduction of the species is a wonderful mystery, whereby man is in partnership with God. It is the misuse, the abuse, the perversion or commercialism of sex, which is sinful. The Christian standard of sex morality identifies the sex function exclusively with marriage, the family, and the home. Over against this standard are put fornication, adultery, whoremongering, and lasciviousness. The Bible and our Lord condemn immorality. Jesus condemns the sin emphatically, but is very tender to the sinner. His attitude is very much of a contrast to the attitude of men to fallen women, and of women to their fallen sisters.

To solve the problem of sex morality, as Christians we must take it out of obscurity, exalt it, dignify it as we dignify, for example, the tuberculosis problem. Also we must uphold the Christian law of marriage, "They twain are one flesh." Monogamy is the Christian standard. Will any one today plead for polygamy, promiscuity, or free love? Also fathers must be more of companions to their sons, and mothers to their daughters. The Bishop also urged discrimination in reading the mass of sex literature of the day. It was a straight talk on the Christian moral standard of sex as it obtains today, delivered in the Bishop's impressive, logical, clear-thinking way. As before, these Holy Week addresses of the Bishop are to be published by the Church Club.

Hyde Park (on the South Side), observed Good Friday this Lent as never before. The Council of Hyde Park Churches asked that all stores should please be closed at noon, for at least one hour, if not for the Three Hours. The Fifty-fifth street merchants agreed to this.

LENTEN SINGING OF PASSION MUSIC

The Church of the Redeemer, the Rev. Dr. Hopkins, rector, is well known for the remarkable standard of music it has maintained under Dr. Hopkins, and his able choirmaster and organist, Mr. Robert R. Birch. This Lent there have been given five Passion Music cantatas on Sunday evenings, and the attendances have been very large. The choir numbers seventy voices and, with its long practice and experience, with its excellent leadership, and with the rebuilt organ, one of the most beautifully toned instruments in the diocese, is fully equipped to render these five cantatas with unusual effectiveness.

The rendition of these and similar cantatas, not only at the Church of the Redeemer, but in several other of our larger parish churches, notably at St. James' and at Trinity churches, and the maintaining of this high standard, especially during the great festival seasons in this diocese, is largely the result of the initiative and labor of Dr. Hopkins. Nearly twenty-five years ago, when Dr. Hopkins began his work as rector of the

Church of the Epiphany, the large vested choir there followed his suggestion that all the Sunday evenings in Lent should be devoted to Passion Music services.

This was a new departure in the diocese at that time. The entire offering of Passion Music in those days, in Chicago, had been limited to the singing of Gaul's Passion music each Sunday in Lent by the choir of Grace Church, to the singing of the entire cantata one evening during Holy Week, and to the singing of one or two cantatas once during Lent by St. James' choir. Epiphany choir began by singing Stainer's *Crucifixion* six Sunday evenings in Lent. The church was immediately jammed every evening with 1,100 people, sometimes as many as 500 being turned away. That Lent, says Dr. Hopkins, started the Chicago custom of using Sunday afternoons or evenings for Passion music. Within a half dozen years after the Epiphany choir started these services in Chicago, there were nineteen choirs giving Passion Music Cantatas on Lenten Sundays, and now, according to Dr. Hopkins, it has become such a matter of course that publicity work is needed to bring people out even to such unusually fine musicianship as that with which the combined parish and St. Cecilia choirs, of the Church of the Redeemer, are singing these beautiful and reverent descriptions of our Saviour's atoning sacrifice for the sins of the whole world.

DR. STEWART'S LABORS

During his three weeks' tour of Lenten preaching, the Rev. Dr. George Craig Stewart, of St. Luke's, Evanston, addressed over 16,000 people in Baltimore, Louisville, and St. Louis. Each Saturday he returned home to preach in Evanston on Sunday.

At St. Luke's, the Sunday morning services, during Lent, have been so large that chairs have had to be placed in the aisles to accommodate the crowds.

On April 30th, Dr. Stewart is to speak at the Priests' Convention, Philadelphia, on Reunion and Protestantism. On May 4th, he is to speak in Trinity Church, Boston, on the subject The College at the Cross Roads. While in Boston he will also speak at St. Paul's Cathedral and at The Church of Our Saviour, Brookline.

TWO MORE PARISH HOUSES

Plans are being made for the building of two more parish houses in the diocese. At St. Mark's Church, Geneva, the Rev. G. A. Ray, priest-in-charge, Mr. E. Howard Raftery has submitted an attractive drawing for a new building which has been accepted by the committee. The new house will be at right angles to the church, and ultimately a rectory will be erected at the south end of the property parallel to the church, the three buildings to form three sides of a square. The house is to cost \$6,000, exclusive of furnishings.

St. Christopher's Church, Oak Park, the Rev. John S. Cole, priest-in-charge, is also to build a new parish house across the rear of their corner lot connecting with the present house. The grounds are to be landscaped to make a proper setting for the buildings.

MEMORIAL REREDOS

A new reredos, in loving memory of Mr. Donald Campbell, has been placed in St. Mark's Church, Chicago, by Mrs. Campbell. It will be blessed by the Bishop of the Diocese, who is to be the celebrant at the seven o'clock Eucharist there on Easter Day. H. B. GWYN.

INSTALLATION OF BISHOP GARLAND

ARRANGEMENTS by the Standing Committee of the Diocese of Pennsylvania for the installation of the Rt. Rev. Thomas James Garland, D.D., D.C.L., as Bishop of Pennsylvania, have been completed, and the occasion promises to be one of the most outstanding events in the history of this Mother Diocese of the American Church. Twenty-five bishops of the Church have already accepted invitations to take part in the ceremonies of the installation up to this time, Easter Even, and many of the clergymen of other dioceses are coming. The installation will take place at 10:30 A. M. on St. Philip and St. James' Day, Thursday, May 1st, in the Church of the Holy Trinity, 19th and Walnut streets, Philadelphia. The City of Philadelphia will be represented by its Mayor, the Hon. W. Freeland Kendrick. The Hon. Gifford Pinchot, Governor of Pennsylvania, and a Churchman, is among those who have been invited.

In addition to the bishops and priests from other dioceses and from the Diocese of Pennsylvania, the guests will include the Lay Deputies to the special Convention which elected Bishop Garland, ministers of other religious bodies in Philadelphia and vicinity. The entire service will be broadcast by radio by Station WIP, Gimbel Bros., through a control station in a room fitted up in the church building for that purpose. An outstanding feature of the ceremonies will be the procession, which will start from the parish house of Holy Trinity more than a block away from the church. Motion pictures of the procession are to be taken by several of the large producers, for exhibition throughout the country.

Bishop Garland will be installed by the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, and the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, will preach the sermon. Bishop Garland will be attended by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh.

The music will be rendered by the Choir of Holy Trinity Church under the direction of Ralph Kinder, organist and choirmaster.

Following the service there will be a luncheon and reception at the Bellevue Stratford.

ORTHODOX ARCHBISHOP IN WASHINGTON CHURCH

WEARING the gorgeous vestments and the gold miter of an Archbishop of the Greek Orthodox Church, and holding in his hand the staff of his office, His Grace, the Metropolitan Vassilios Convopoulos, entered the pulpit of the Church of the Ascension, Washington, D. C., Wednesday night to deliver a message of brotherly love and good-will from the Ecumenical Patriarch of Constantinople to the American branch of the Anglican Communion.

He read his address in English, in which he declared that the Eastern Church would never cease to be grateful to her sister church of the West for aid, comfort, and encouragement given her in her hour of trial and affliction when she is struggling against odds to guard faithfully and to maintain the holy places of the East as she has done for centuries past. He expressed the hope and belief

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that the time would soon come when there would be actual reunion between the two Communion, and declared that his heart was filled with joy and gratitude to God for the friendly relations now existing between the sister churches.

At the conclusion of the Archbishop's address, the rector, the Rev. Thomas Worthington Cooke, made a brief address from the chancel steps appealing to Churchmen to respond to the appeal of the National Council on behalf of the Mother Church of Jerusalem and the Ecumenical Patriarchate of Constantinople, which is impoverished by war and oppressed by enemies. At the close of the rector's address, the Archbishop, accompanied by Fr. Thomas Daniels and two Orthodox priests, entered the sanctuary where he recited several prayers in Greek and gave the benediction.

CONVOCAION OF EUROPEAN CHURCHES

THE CONVOCAION of the American Churches in Europe has been called to meet on April 23d in Holy Trinity Pro-Cathedral, Paris. The Bishop in Charge, the Rt. Rev. John N. McCormick, D.D., will preside, and a full attendance of clerical and lay delegates is expected. Delegates to the General Convention will be elected. Among the invited guests who will be present are the Bishop of Gibraltar, representing the English Church; the Rev. Wm. C. Emhardt, representing the National Council, and representatives of the Holy Orthodox Church. Bishop McCormick has been visiting the European churches and also the churches in the Near East, including Egypt and Palestine. He expects to return to the United States early in May.

BISHOP TUCKER SPEAKS IN SAVANNAH

A FORCEFUL and interesting address on Rebuilding in Japan was given in Savannah, Ga., March 14th, by the Rt. Rev. H. St. George Tucker, D.D., former Bishop of Kyoto, at a united service of the parishes of the city, which was held as the culmination of the Lenten Discussion Groups, a plan that repeated one of last year. Nine groups studied Japan inter-parochially, and two took up the study of the "County Jail." The entire registration was 124. A Normal class was conducted by one of last year's leaders, and the leaders were trained each week for their meetings. The four congregations were invited to the united service, and St. Paul's Church, where it was held, was filled.

The Rev. W. A. Jonnard, rector of St. John's Church, who was one of the leaders of the Jail study, gave an interesting talk on the study of this course and told of the visits of committees to the jail for investigating. A practical program for a parish social service work was one of the results from the study, and an endeavor will be made to have this a feature in each parish in the city, to continue observation work and for "friendly visiting." A committee from the groups will appear before the Grand Jury to ask that a place be provided for lunatics, who are now confined in the County Jail during the period of observation. Mr. Jonnard reported the jail in Chatham County as being in a good condition, and that the sheriff is a man of fine caliber and is doing a splendid work with the material with which he has to work.

Bishop Tucker's address was a fine climax to the service, and he stressed the fact that the rebuilding of churches, schools, and hospitals in stricken Tokyo, should not be considered in terms of replacing losses, but in terms of opportunity for Christianizing the great empire of Japan. He made the appeal that, though many may be prejudiced against Japan, they recognize the tremendous part in world affairs she will play in years to come, and the question to be considered by Christians is whether or not they will leave Japan and China a prey to their own selfish passions, or give them the opportunity to become Christians.

CHURCH STUDENTS MEET

THIRTY-TWO southern schools and colleges were represented at the Church Student Conference for two Provinces, Seawane and the Southwest, which met at the University of the South, March 28th to the 30th, under the auspices of the National Student Council. Lively discussion and a profitable interchange of experience took place on many subjects, such as how best to provide for Sunday observance, what to do with Sunday leisure, the difficulty in some places of securing interest and activity of fraternity and sorority members, what kinds of work can be undertaken by the student group, and various questions of organization, revealing a great amount of activity among our faithful Church students. One reported that "a wild student was put on the student vestry as chairman of worship, and now he lives up to it." Another, that on his campus the frat houses serve no supper on Sunday nights "and so" the student league there is mostly frat men. There are some seven hundred Church students at the University of Texas. At Seawane, forty per cent of the students are Churchmen.

CHURCH CONGRESS CHANGES

THERE HAVE BEEN some last minute additions and changes in the list of speakers at the Jubilee Church Congress. Bishop Vincent, of Southern Ohio, and Dr. George Emerson Brewer, of New York, have been added to the other speakers (Bishop Hall of Vermont and Dr. Foley of the Philadelphia Divinity School) on Shall We Discontinue Making Creeds a Requisite of Church Membership?

In the Round Table discussions, The Standards of the Modern Home has been substituted for Birth Control, on Thursday morning, as the second subtopic falling under the general subject of Christian Marriage. The speakers on The Standards of the Modern Home will be the Rev. Samuel S. Drury, L.H.D., Headmaster of St. Paul's School at Concord, N. H., and the Hon. Frederick P. Cabot, Judge of the Juvenile Court in Boston.

RACINE CENTER FOR DEVOTION AND CONFERENCE

THE NATIONAL CENTER for Devotion and Conference, recently opened by the National Council at Taylor Hall, Racine, Wis., is already justifying itself and demonstrating its usefulness. Seven conferences of varied characters are scheduled or tentatively planned, including a conference of young people, a training institute for negro leaders, a provincial conference of the Girls' Friendly So-



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ciety, a retreat for women, and a Field Department School of Methods.

That these successive groups are to meet and have their conference life together in the newly furnished building at Racine, where Dr. James De Koven lived and worked for so many years, is the working out of a desire to strengthen and build up devotional life in national Church work. The plan has been instituted and conducted in the place hallowed by memories of Dr. De Koven, where, surrounded by the spirit and tradition of his life and work, it is hoped that the spiritual values of Church work may be clearly seen above the machinery and the perplexing problems of ways and means.

The Committee in charge of the Hall hope that a definite contribution may be made through the devotional center. Mrs. George Biller is now in residence, and all inquiries may be referred to her.

PALM SUNDAY AND HOLY WEEK IN LOUISVILLE

SPECIAL SERVICES and music in a number of the Louisville churches marked Holy Week, as also, Confirmation. Bishop Woodcock confirmed a large number of persons on Palm Sunday, making his regular visitations on that day to the Cathedral and to the Church of the Advent. At this church the class was notable for the large number of adults, a great number being men, and, as is always the case in this parish, the Roman Communion was represented among the candidates. In his address the Bishop referred to the fact that he had confirmed over five hundred persons in this parish during the rectorship of the present rector, and to the notably thorough and careful preparation given them. Gounod's *By Babylon's Wave*, and *Magnificat* and *Nunc Dimittis* were beautifully rendered by the choir of men and boys.

On Palm Sunday afternoon, the Cathedral choir of sixty men and boys sang Stainer's *Crucifixion*, which has been sung on that day for some years past. Maundy Thursday evening the twentieth annual rendition of Gaul's Passion Music was presented to a congregation that taxed the capacity of the church. On the Wednesday evening in Holy Week, the choir of St. Mark's Church, augmented by several soloists, sang the cantata by Macfarlane, entitled *The Message from the Cross*.

At the Cathedral on Palm Sunday several thank offerings were made of varying sums of money to be added to the Endowment Fund of the Cathedral through Thank-offering book.

A beautiful thank-offering recently presented to the Church of the Advent by the rector, and his wife, Mrs. Musson, is a set of handsomely bound books for the altar, litany desk, and clergy stalls. The binding was specially ordered from England and is of blue leather with indented crosses.

Good Friday seems to have been more generally observed in Louisville than ever this year: over a hundred of the larger and more prominent business houses and retail stores closing for a part of the afternoon, even a number of those of Jewish ownership; also the most prominent of the theaters, which had begun its summer stock season and has been playing to crowded houses, nevertheless closed on Good Friday, refusing to hold a performance on that day; the proprietor even expressed regret that it was necessary to play at all during Holy Week. The Three

Hour Service was held in nearly all of the Louisville parishes, the Bishop giving the Meditations at the Cathedral; all report large and reverent throngs of worshippers.

CHURCH PERIODICAL CLUB MEETING

THE SPEAKER at the April meeting of the New York Church Periodical Club will be Miss Mary E. Wood, the librarian of Boone University, Wuchang, China, and head of the library school there. Miss Wood is in this country in the interest of the plan to have a portion of the Boxer Indemnity Fund used for the library movement in China. The meeting will be held in St. Thomas' Parish House, Fifty-third Street and Fifth Avenue, New York, at eleven o'clock on Monday, April 28th.

CHURCH PERIODICAL CLUB MEETING

THE FOLLOWING unique recognition of Good Friday by the mayor of an American city is worthy of note. It appears in an official proclamation by the mayor of La Crosse, Wis.:

"To the Citizens of the City of La Crosse: "In accordance with our religious beliefs and rites, and in memory of the sufferings of the Lord, Jesus Christ, who has made the supreme sacrifice and died upon the Cross to redeem the world from darkness to a greater spirit of enlightenment, and a Brotherhood of the Christian faith, I, J. J. Verchota, Mayor of the City of La Crosse, hereby proclaim that the hours from 12 M. to 3 P. M., April 18th, on Good Friday, be observed, that all business cease insofar as possible, and others assemble in their places of worship and pay tribute to the memory of the sufferings of Jesus Christ.

"Dated this day of April 14, 1924.
"J. J. VERCHOTA,
"Mayor of La Crosse."

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ANGLO-CATHOLIC ANNIVERSARY DAY

ANNIVERSARY DAY will be observed by the Anglo-Catholic Congress of London on July 16th of this year. From the early hours of the morning, Masses will be said in various churches, and in the afternoon there will be a large garden party in Hyde Park, such as was held in the midst of Congress Week last year.

In the evening there will be a meeting in Albert Hall with speeches and music. The names of the speakers have not yet been made public.

THE SCHOOL OF THE PROPHETS

THE BISHOP OF COLORADO, chairman of the Nation-wide Preaching Commission, announces the third session of the School of the Prophets, to be held at Evergreen, Colo., from August 12th to the 22d.

The faculty this year will include Bishop Johnson, Dean Chalmers, of Dallas, the Rev. Carroll M. Davis, the Rev. C. M. Lathrop, the Rev. Thomas Casady, the Rev. Frank E. Wilson, Canon Douglas, and Father Hughson, O.H.C., as chaplain.

The rates for board and lodging at the Dean Hart Memorial House, located in the mountains twenty-six miles west of Denver, will be \$1.25 a day. Arrangements have been made to care for the wives and daughters of the clergy. The conference is limited to one hundred persons.

The registration fee of \$2.00 should be sent to the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, 323 McClintock Bldg., Denver, Colo.

A DEAF-MUTE'S ORDINATION

"AT HIS ORDINATION, Mr. Hansen's face was fairly glorified, as was that of his lovely wife. She sat in front of me, and this little slip of paper (she is deaf, too) passed between us:

"It is really the happiest day of my life; and I cannot tell you how I appreciate all this Church does for her deaf children."

The above is from a letter from a friend concerning the ordination of Olaf Hansen, a deaf mute, ordained to the diaconate by the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, acting for the Ecclesiastical Authority of the Diocese of Olympia, in St. Mark's Church, Seattle, Wash., on March 30th.

This ordination is, in a way, a culmination of a work begun by the Rev. Dr. Gowen, at that time rector of the parish. He began to hold services for the deaf mutes of the city on the third Sunday of each month. This was sympathetically continued by his successor, the Rev. Dr. McLauchlan.

Mr. Hansen is an architect by profession, and has been a supervising architect to the University of Washington. He had always been very faithful to the Church. Some time ago an effort was made to find a priest for the deaf Churchmen of Seattle, but without avail. It being ascertained that Mr. Hansen was available for the ministry in every respect, he prepared himself, and has received orders.

The Rev. George F. Flick, rector of All Angels' Church, Chicago, came to the ordination, and preached Dr. McLauchlan's sermon in the sign language. He also, standing before the deaf mutes, gave the words said by the Bishop during the celebration of the Sacraments. The deaf mutes alone received with their new pastor.

VICTROLA RECORDS WANTED

ABOUT SEVENTY wide-awake boys and girls in the School for the Children of American Missionaries, Kuling, China, are eager to have more use of the school victrola than they have at present. The trouble is that the supply of records is a small one, and even in China one gets weary of hearing the same old tunes day after day.

Please overhaul your record cabinet, and send one or two of your choicest selections by parcel post, carefully packed, to Mr. A. H. Stone, Headmaster, School for American Missionaries, Kuling, Kiangsi, China.

THE JAPAN RECONSTRUCTION FUND

IN CONNECTION with the effort on the part of the National Council to provide a fund of \$3,000,000 for reconstruction in Japan, it has been decided that the canvass in the Diocese of Southwestern Virginia will be conducted through the diocesan office, and under the direction of the Diocesan Treasurer.

While no definite assessment or apportionment has been laid upon this Diocese, it is felt that Southwestern Virginia will not fail to carry its proper share of this burden as it has of others. This is simply a case of necessity in the matter of meeting an emergency that could not possibly have been foreseen, and the members of the Church in this Diocese, as well as others, will undoubtedly take a common sense view of the situation and do their utmost toward rebuilding in the shortest possible time the churches, hospitals, etc., that were destroyed by the earthquake and the resulting fire in Japan.

BUILDING IN ARIZONA

THE GROWTH and extension of Church work in this District is shown by the extensive building projects now being carried out.

St. Andrews' Church, Nogales, is rebuilding the church and parish house at a cost of \$14,000. Douglas is erecting a new parish house at a cost of \$15,000. The church and parish house in Tucson are to be enlarged at a cost of \$12,000. A combined church and parish house will be built to replace the one burned at Clifton, this to cost \$5,000. Also a new guild house in Williams and a house for the staff at St. Luke's-in-the-Desert Sanatorium at Tucson, are to be built soon.

There are also plans to erect, in the near future, another wing at St. Luke's for administrative purposes, and to enlarge St. Luke's-in-the-Mountains in Prescott.

PRIEST GIVEN BUNGALOW

THE REV. CHARLES H. MARSHALL, rector emeritus of St. Barnabas' Church, Denver, Colo., was given an Easter gift of a six-room brick bungalow. Fr. Marshall, who is seventy-five years old, has spent his entire ministry of fifty years in the Diocese of Colorado, half of that time being rector of St. Barnabas' Church. A number of his parishioners conceived the idea of giving him this home four years ago, and set to work to raise the money among themselves. When they had accumulated \$2,500, two men offered to give \$1,000 each if another \$2,500 could be raised. This sum was given by the Denver lodge of Elks, of which Father Marshall was one of the original members, and is chaplain. The total contributions reached \$7,500.

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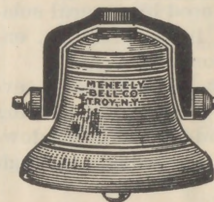
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MISSISSIPPI CHURCH BURNED

IN A FIRE which destroyed the court house and several other buildings at Brandon, Miss., St. Luke's Church was entirely consumed, with all of its furniture. Owing to other expense, the twenty-one communicants at Brandon were taking a chance on letting the insurance lapse, to be renewed after Easter. Consequently, the church is a total loss. Steps are being taken for the erection of a neat brick chapel in its place.

The court house at Brandon was thought to be fireproof. During the civil war the Federal troops endeavored to destroy it by making an immense fire in one of the rooms. This fire burned out, failing to set fire to the building.

TWO HUNDRED AND THIRTY PER CENT

ON APRIL 16th, the Rt. Rev. William Blair Roberts, D.D., Suffragan Bishop of South Dakota, again visited Trinity Church, Pierre, the Rev. Oliver Riley, rector, for the purpose of holding a supplementary confirmation, and nine candidates were presented. This makes a total of sixty-six confirmed this year, mostly adults from other religious bodies, and breaks all records for the parish. This is remarkable in that *The Living Church Annual* gives for last year a communicant list of twenty-eight. The increase is more than 230 per cent.

DENVER HOME FOR CONVALESCENTS

THE CHURCH HOME for Convalescents in Denver, Colo., reached its tenth anniversary on April 17th. This is one of the most interesting and unusual of Diocesan institutions, and does a very valuable work, offering to women and girls recovering from illness the one thing which, at such a time, will help them most: three weeks of rest, expert care, and friendly sympathy. In 1922 it cared for 300 women, representing eleven nationalities, and fourteen religions. Last year there were 366 patients.

Three physicians, who are Churchmen, donate their professional services to the Home, each, respectively, making three visits a week for four months. In addition there is a staff of sixteen consultants, and a resident graduate nurse gives the patients such nursing care as they need. No chronic or contagious cases are received, but all others are welcome, those trying to avert a breakdown, or recuperating from an operation, an exhausting illness, or childbirth. A large nursery is specially fitted up for the accommodation of mothers.

The present Home, bought nearly six years ago, is a dignified and spacious house of colonial architecture, in a quiet neighborhood. It was built as a private residence, but is admirably suited to its present purpose, being solidly constructed, with all the rooms unusually large. A wide sun parlor has been added, built by the daughters of the first president, Mrs. Cinq-Mars Kramer; and all the furnishings have been donated.

The Home is governed by a board of managers, which includes two women from every parish in Denver, and also representatives of the City Charities and the Board of Social Service. It is supported by sustaining memberships, donations, and bequests, and is a member of the Community Chest. The Ash Wednesday offerings throughout the Diocese are for its upkeep, and most of the Harvest Thanks-

giving offerings of foodstuffs are sent there.

The Rev. Neil Stanley of the Associate Mission is chaplain, and holds weekly services. On other days prayers are read twice daily by the Superintendent, Mrs. Ida Miller Warren, who has been with the Home almost from the beginning, and whose wise, tactful management has had much to do with its success.

A leaflet by the Home expresses its aims succinctly: "No pay is accepted. No question is asked as to creed. Every nationality and race is taken. The only qualification is need."

THE REPORT OF A VISITOR

Mrs. D. D. TABER, who was loaned to the Diocese of Georgia for three months by the Executive Board of the Woman's Auxiliary, has made a most interesting report to the Bishop of her tour, and in it she says, "In almost every place I visited the people said I had come 'just at the right time.' This I interpret as awakened interest, and I feel that the workers in Georgia are ready to go forward." Mrs. Taber's itinerary was planned by the Bishop, and all arrangements were made through the Nationwide Campaign Department who promoted her visit to the Diocese. Mrs. Taber kept every appointment made for her, and visited thirteen parishes and nineteen mission stations, both white and colored. In her talks Mrs. Taber covered the Program of the Church, and in many conferences she specialized in the work of Religious Education and the Woman's Auxiliary.

DEATH OF MISS LEILA BULL

THE DEATH OF Miss Leila Bull in Osaka, Japan, on March 20th, has removed from the Church's staff one of its most honored veterans.

Miss Bull's seventy-eighth birthday was celebrated on March 15th, by the Japanese Christians in Osaka, by giving a *Kanshakai*, thank meeting, in one of the hotels.

"Over a hundred people, all but four of them Japanese," writes one of Miss Bull's fellow missionaries, "gathered to take part in one of the most impressive meetings I have ever attended—a real thanksgiving in commemoration of Miss Bull's thirty-five years service as a missionary and in appreciation of her work in the city of Osaka." Former pupils and co-workers came from all over Japan, and even from Korea, to pay their tributes. Prayers were offered, hymns sung, addresses made, and gifts presented, after which a simple dinner was served. Miss Bull was very happy and, except for a slight cold, which she had been nursing earlier in the week, she seemed quite well. A week later, almost to the very hour, she was buried in the Christian cemetery in Osaka.

During the afternoon of the 19th she was quietly talking to some Japanese friends in her sitting room, when she suddenly complained of feeling a little badly and went upstairs to lie down. Shortly after she became ill, and Dr. Southworth and Miss Whent were sent for. She was conscious up to within fifteen minutes before her death.

The Japanese were devoted to Miss Bull. All day Thursday and Friday they poured in to offer their services, and the day of the funeral Christ Church was as full as it was the day of Bishop Naide's consecration. He and many others paid beautiful tribute to her. She will be sorely missed.

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NEWS IN BRIEF

COLORADO—Two massive candlesticks of wrought iron, standing more than five feet high, have been given to St. Andrew's Church, Denver, and were used for the first time on Palm Sunday. This gift was made by one of the vestrymen, Edward Blackman, in memory of his mother, who was a parishioner of the Church of the Advent, Boston.

CONNECTICUT—As a token of esteem and a mark of appreciation of his long and faithful service to St. Andrew's Church, Meriden, the members and friends of the parish have given the rector, the Rev. Arthur T. Randall, a gift of some \$1,300. This marked the fortieth anniversary of Mr. Randall's rectorship of the parish.—The annual presentation service for the missionary offering of the Church schools of the Diocese will be held in Christ Church Cathedral, Hartford, shortly after Easter. This service has come to take a real part in the life of the members of the Church schools. It has grown to such proportions that this year it has been found necessary to limit the attendance by means of proportionate representation.—St. John's Church, Hartford, the Rev. William T. Hooper, rector, has issued its first year book, a most interesting volume. The book shows that the parish has grown steadily. In one thing especially is this true, namely, that in the matter of religious education, St. John's is among the leading parishes in the Diocese in its work for the children, being one of three parishes where weekday instruction is given.

DULUTH—Reports from the entire Diocese indicate that there has been a far greater interest in the observance of Lent this year than ever before. The attendance on the daily services in Duluth increased steadily, and the report from the most remote mission, Christ Church, St. Vincent, where the Rev. J. E. Kimberly has been a rural clergyman for the past twenty years, indicates the same.—St. James' Church, Fergus Falls, has recently installed a new organ. Since the tornado that devastated this city four years ago, the parish has erected a \$20,000 church, of which the organ is the finishing touch.—St. John's Mission, Hallock, has already paid in its full quota for the Program for 1924, although it was hit badly last year by the crop failure.

EAST CAROLINA—A souvenir bulletin, commemorating the opening of the new \$85,000 parish house recently erected by St. James' Parish, Wilmington, N. C., contains information which constitutes a remarkable record of achievement. This parish, under the leadership of the Rev. W. H. Milton, D.D., has won a place of national leadership. No parish in the whole Church is better organized for effective work, or more responsive to the demands made upon it. The financial report of the vestry for the year ended December 31, 1923, showed receipts of \$89,763.27, more than \$70,000 of which was contributed in pledges and gifts without any drive whatever. Of this amount \$16,611 was spent for diocesan and General Church objects. \$47,096.34 of the total amount was applied to the erection of the new parish house, which is one of the handsomest in the country.—The attendance upon Lenten services in East Carolina has been better this year than ever before, according to reports from the clergy. In the majority of the parishes and missions there have been daily services. One feature of the services this year has been the large part assigned to the young people. Junior choirs have been organized in a number of churches, and have sung at all of the services.—The Convocation of Colored Church Workers in the Diocese of East Carolina is scheduled to meet with St. Andrew's Church, Goldsboro, N. C., May 3d to the 6th, according to an announcement recently sent out by the Dean, the Rev. E. S. Willett, rector of St. Mark's Church, Wilmington. St. Andrew's, under the leadership of the Rev. J. E. Holder, has recently undergone extensive improvements, preparatory to the meeting of Convocation.—A diocesan conference for young people is scheduled to meet in Greenville, N. C., on June 17th, 18th, and 19th. It is expected that there will be an attendance of 300 young people, and a number of the clergy and diocesan leaders. The Rev. Karl M. Block, of Roanoke, Va., has been invited to be one of the conference leaders. St. Paul's Church, Greenville, the Rev. J. E. W. Cook, rector, will be assisted by the other churches in Greenville in entertaining.—A district group meeting of Church women held in Emmanuel Church, Farmville, N. C., on March 24th, was a great success. Two interesting papers were read by Mesdames W. C. Askew, of Farmville; and W. H. Ricks, of Greenville, and there was a round table discussion of the plans and problems of the church organizations in the group. The Rev. J. W. Heyes, rector of Emmanuel Church, con-

ducted the devotional exercises. Mrs. J. D. Cox, of Winterville, is president of the group.—Mr. E. A. Shields, Field Director of the Brotherhood of St. Andrew, visited several parishes in East Carolina recently. He made addresses at St. Paul's Church, Wilmington, and Christ Church, New Bern, where there are active chapters. Conferences were held looking to the establishment of several chapters.—Several new parish papers have recently been established in East Carolina, the latest being *The Parish Visitor*, issued by the Brotherhood of St. Andrew of Christ Church, New Bern. The Rev. D. G. MacKinnon, rector of Christ Church, is editor. The paper presents an unusually attractive appearance.

ERIE—The Rev. Oliver F. Crawford, priest in charge of Holy Cross Parish, North East, and St. Mary's Mission, Lawrence Park, Erie, Pa., who has been dangerously ill for the past two months, has been ordered to the Battle Creek Sanitarium and has gone there for treatment. He expects to be away from his parish for about three weeks.

FLORIDA—The gift of a handsome pair of candelabra of seven lights, of heavy brass, has been made to Christ Church, Pensacola, by Circle Nine of the Church Service League, Mrs. Hal Forbes, chairman, as a memorial to the Rev. Dr. Percival W. Whaley, for seventeen years rector of the parish. These candlesticks will be blessed and placed on the altar by the present rector, the Rev. G. Hendree Harrison, on the morning of Easter Day.—A Mission, extending from Monday to Friday night in Passion Week, was preached in Christ Church, Pensacola, by the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, Ala.

KENTUCKY—A Preaching Mission was held at the Church of Our Merciful Saviour, Louisville, from Passion Sunday through the following Friday night by the Rev. J. N. Samuels-Belboder, of St. Margaret's Church, Dayton, Ohio. There was an early Celebration each morning and a preaching service in the evening. This is the only self-supporting congregation of colored people in the Diocese. St. Matthew's Mission, the "East End Mission for colored persons, is also making excellent progress, its communicant list having recently passed the hundred mark.

LONG ISLAND—From the estate of Anna M. Hardenbergh, the Home for the Aged, of the Church Charity Foundation, has received \$500, and the new St. John's Hospital Building Fund, also on the Foundation, received \$170,000. The first of the cottages to be erected on the property of the Foundation at Sayville, L. I., will be ready for orphan girls about the first of June.—St. George's Church, Flushing, has received the gift of a pulpit lamp from Miss Eleanor E. Abbott.

MAINE—On Passion Sunday, April 6th, the Rev. Nelson B. Gildersleeve was instituted as rector of St. Michael's Church, Auburn, Maine. The Bishop of the Diocese, the Rt. Rev. Benjamin Brewster, D.D., acted as the institutor. The Bishop wore his cope and miter, and his son, William Brewster, carried the pastoral staff and acted as chaplain. The new rector of St. Michael's was formerly assistant at the Cathedral Church of St. Luke, Portland, Maine.

MILWAUKEE—At his recent visitation to St. Stephen's Church, Milwaukee, the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, blessed two windows. One was given by Mr. and Mrs. H. M. Yewdale, in memory of their son, Henry Yewdale, late professor of History at the University of Wisconsin, and the other was given by Mrs. C. F. Gray and her son, Frank H. Gray, in memory of her daughter, Marion Agnes Gray.

MISSISSIPPI—In mid-Lent, St. Andrew's Church, Jackson, opened and dedicated the magnificent parish house just completed at a

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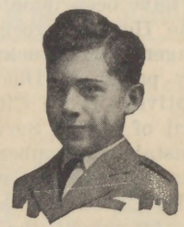
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cost of \$40,000. The building adjoins the church and is known as the Richard H. Green Parish House. The structure is complete in every detail, having assembly rooms and offices on the first floor while the second floor is given up to class rooms of which there are eighteen.—The Church Service League has inaugurated the "Nowell Logan Scholarship" in memory of the long ministry of the Rev. Nowell Logan, D.D. The scholarship will amount to \$5,000, and will be used for All Saints' College. Good amounts have already come in.

NEWARK—Bequests of \$50,000 for St. Barnabas' Hospital, and \$5,000 for Trinity Cathedral, by the late Mrs. Effie K. McIntyre, who died in February, are announced.—The service of the dedication of the carillon of thirty-five bells at St. Peter's Church, Morristown, on the afternoon of Palm Sunday, was attended by a multitude of people quite beyond the capacity of the church. The bells have been largely personal gifts or the gifts or groups of people, all of them in one or another way memorials. The number of persons represented in the gifts is very remarkable. After a dignified and reverent service in the church, arranged by the rector, the Rev. Dr. Brookman, the bells were played for an hour by Mr. Frederick Roewe to a great multitude of people. The streets all about the church and the center of the town were crowded with automobiles, driven in from a large part of northern New Jersey, so that traffic through the center of the town was suspended. It was an astonishing manifestation of interest. A considerable number of our own clergy and those of other religious bodies were in attendance at the service.—At the time of Bishop Lines' annual visitation on Palm Sunday to the Church of the Redeemer, Morristown, it was announced that the vestry of the church had voted to undertake to raise \$50,000 for the erection of a parish house, to take the place of the inadequate wooden structure which remained standing after the former frame church gave way to the building of the present beautiful stone church. The parish is responding vigorously to the leadership of the rector, the Rev. Thomas W. Attridge.—The arrangements for the summer conferences and the camps of young people at Eagle's Nest Farm, on the Delaware River, for the second year, are proceeding with great interest. It is probable that the Summer Holiday House of the Girls' Friendly Society will be established there, as the Diocese owns 180 acres, part beside the river, and part on the hills back of it. So many of the boys and young men have desired to attend the summer conference at St. Paul's School, Concord, that it has been determined to give up the Diocesan conference on the preparation for the ministry this year.—St. Mark's Church, Newark, on Forest Hill, has, under the Rev. Louis W. Pitt, quite outgrown its church building, and it has been determined, saving the existing church building, to rearrange and build so as to accommodate double the present congregation.—The debt on St. James' Church, Newark, of \$12,500 which the Rev. Percy T. Olton found on his coming three years ago, has been cut down more than half. Under his wise leadership an attempt will be made to clear it all off during the coming year.—The preparations for the observance of the fiftieth anniversary of the formation of the Diocese of Newark on November 13th are going forward. The Presiding Bishop, nearest neighbor of the Diocese on the west, is to preach the sermon. A definite effort to induce every parish and mission church having a debt through mortgage or a church note, to reduce or remove the same the mark the jubilee year, is being made; and churches free from debt are being urged, as part of the observance of the year, to help out their neighbors or diocesan undertakings in the same way, and all are being urged to give the first place to the fund for Japan and to come closer to meeting the needs of the Nation-wide Campaign.

OKLAHOMA—The Men's Bible Classes over the state are planning for the Men's Dinner to be held in the Huckins Hotel, Oklahoma City, May 21st, at which the speakers will be the Rev. S. Arthur Huston, of San Antonio, and the Bishop of Oklahoma.

SOUTHWESTERN VIRGINIA—In memory of the late Mrs. S. U. Fulkerson, who died January 11, 1918, the Woman's Auxiliary of Emmanuel Church, Bristol, recently presented to the church two gold altar vases, bearing appropriate inscription. Mrs. Fulkerson was born in Clarksville, Tenn., and became the wife of the late Abram Fulkerson, Colonel of the 63d Tennessee Regiment, C. S. A. The family moved to Bristol at the close of the Civil War, and Mrs. Fulkerson, a devoted Churchwoman, was one of the founders of the Church in Bristol. Her son, Captain S. V. Fulkerson, is the pres-

ent senior warden of Emmanuel Church.—On the afternoon of May 19th, the day preceding the opening of the annual Council of the Diocese of Southwestern Virginia, in Grace Church, Lynchburg, it is planned to hold a conference of parish and missions treasurers of the Diocese. At this time the treasurers will meet and discuss their mutual problems, methods, and plans, with a view to promoting the greatest possible efficiency in the conduct of the parish finances and especially their relation to the Diocese and the General Church.

THE CHURCH IN THE WEST

CERTAIN CONCLUSIONS as to establishing the life and work of the Church in western communities have recently been summarized as follows by a missionary in Eastern Oregon. They grew partly out of a visit from a Woman's Auxiliary Field Secretary, Mrs. D. D. Taber, who went to twenty-two places in the district, organizing interested people and suggesting programs for them. In her report, she spoke in glowing terms of the eagerness with which all of our people in Eastern Oregon receive constructive plans for Church work.

The missionary writes:

"We were convinced that the system of sending missionaries into places for irregular services, or even regular services, is never going to get us anywhere. It is just like pitching the sheep a forkful of fodder, and coming away, leaving them to eat or not eat as they see fit.

"Further, in practically every western community, there are some one or more persons thoroughly competent and willing to lead in religious life along the Church's line, if they are shown how; in other words, trained. But the Church must go to them with a definite program, one in which they can see the objective.

"We found that wherever one went with clear ideas as to the purpose, there was a response.

"The people are not handicapped by conservatism, prejudice, etc.

"The Church must be ready with a definite follow-up program.

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By S. PARKES CADMAN

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MISSION RESULTS

BISHOP BURLESON of South Dakota, speaking in All Saints' Church, Palo Alto, Calif. (the seat of Stanford University), had an object lesson in the congregation before him as he emphasized the value of the Church's work among the Indians. The physical director of Stanford University is an Oneida Indian, whom the Bishop had known in his boyhood, and who received his first education in our Mission school. His wife is a Sioux Indian from the Sisseton Reservation in South Dakota.

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