

The Witness

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CHICAGO, ILLINOIS, NOVEMBER 5, 1921

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Hungarian Church Group Becomes Episcopalian

Fifteen Thousand Members from Twelve Eastern
Congregations Come Into the Church

Announcement has just been made at the Church Missions House, of the affiliation to the Church of nearly the entire membership of the Eastern Classis or Deanery of the Hungarian Reformed Church in America, aggregating a membership of 15,000, distributed among twelve congregations in the Eastern states. Under an agreement entered into at a conference at Princeton, N. J., this body of Hungarian Churchmen, upon formal ratification of the Princeton Concordat, by the separate congregations, nine of which have already acted, will be admitted into full privileges in the Episcopal Communion under the pastoral direction of the Bishops in the diocese where the Hungarian congregations are now located.

The announcement is expected to awaken deep interest in religious circles of all denominations; not alone because of the strength of the Hungarian Reformed Church, but more especially because the movement into the Episcopal Church has been prompted by the declaration of the Lambeth Conference on Church Unity, is in direct line with these recommendations, and is the first practical step toward Church Unity that has been taken since these Lambeth recommendations were promulgated.

The agreement of union entered into at Princeton on Wednesday is between the Parishes and Missions of the Hungarian Reformed Church concerned, and the Bishops of the dioceses in which the former are located, and the Presiding Bishop and Council. These dioceses, and the Bishops presiding over them, all but two of whom attended the Princeton Conference, held in Nassau Hall, as the guests of Bishop Matthews, are as follows: Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem; Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania; Rt. Rev. William T. Manning, D. D., Bishop of New York; Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark; Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey; Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia; Rt. Rev. Chauncey B. Brewster, D. D. Bishop of Connecticut, and Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg. All the Bishops present signed the Concordat, with Rev. L. Nanassy, D. D., Dean of the Eastern Classis of the Hungarian Church, and clerical and lay delegates from nine of the

Disarmament Demanded by Christian People

Churches Throughout the Country Are Planning
Peace Services For November Sixth

Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches has issued the following statement:

Christian men and women throughout the country are becoming aroused to the priceless opportunity offered by the International Conference on the Limitation of Armament. They are determined that a real reduction in armament shall be brought about.

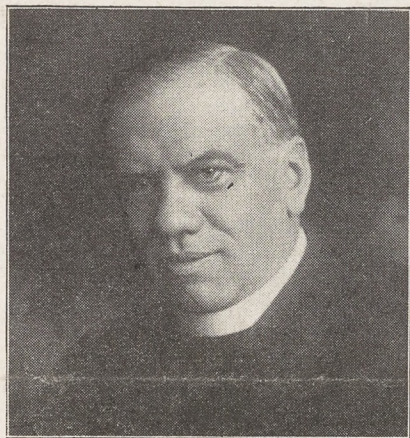
Though the call to the Federal Council of the Churches to prayer and consecration for the success of the conference has as yet had only a limited circulation, the response is already country wide. The Christian forces of the nation are being marshalled for the purpose of cultivating a Christian public opinion so strong that it will "make possible the richest results" in the Conference.

In some cases the mobilization of entire states is under way, as in Massachusetts, Pennsylvania, Ohio and California. In many cities committees representing the churches are organizing to carry out the program suggested by the Federal Council. Word of plans under way has come from: Washington, Baltimore, Philadelphia, New York, Boston, Newark, Indianapolis, San Francisco, Atlanta, Minneapolis, Cleveland, Detroit, Rochester, Dayton, Hartford, Cincinnati, Harrisburg, Paterson, Toledo, Erie and Sacramento.

Nov. 6, the Sunday before Armistice Day, will be widely observed as a time of special prayer and supplication for the conference. Services will be held on Armistice Day at the time of the memorial service and this will be an almost universal response to President Harding's call for two minutes of silent prayer at noon on that day.

To Study Conditions in Central America

The Rev. T. C. Macklem, D. D., for twenty-one years Provost of Trinity College, Toronto, sailed from Montreal for Belize on October 18th. He has offered his services to the Diocese of Honduras for a year. The idea is that he may obtain first hand knowledge of the work in different parts of Central America at this critical time in the civil and religious history of that interesting country, and be able to speak with authority when he returns to Canada.



The Editor of the Witness

twelve congregations representing parishes in Perth Amboy, New Brunswick, South River, Trenton, Roebling, Woodbridge and Franklin, New Jersey, Philadelphia, Kreischerville, Staten Island, Bridgeport, Conn., and Phoenixville and Bethlehem, Pa. Bishops Manning and Brewster were not present, but Bishop Manning has since added his signature.

Participating in the conference in addition to the Church representatives named, were Robert H. Gardiner, Secretary of the Commission on Church Faith and Order of the Episcopal Church; J. Wilson Bayard, Esq., Chancellor of the Diocese of Pennsylvania, and an authority on Ecclesiastical Law, who drew up the Concordat; Rev. Thomas Burgess and Rev. Chauncey Emhardt, Ph.D., Secretary and Field Director of the Foreign Born Americans Division of the Council of the Episcopal Church, and Rev. W. Northey Jones, Secretary of the Conference, and rector of St. Peter's Church at Perth Amboy, who, with Dr. Nanassy, originated the project for the union.

The management of The Witness acknowledges with thanks the following donations to the Maintenance Fund:

Rev. Gilbert P. Symons	\$1.00
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GENERAL NEWS OF THE EPISCOPAL CHURCH

Young People Issue a Paper

The young Church people in California are tremendously up and doing, the latest witness to this being Volume I, No. 1, of a little paper with a tentative title, *The Y. P. F.*, edited by Mr. Elmer S. Freeman, with the assistance of the young people of the Diocese of California. It contains the modest budget of the Young People's Fellowship, a list of the local parish chapters, news of the executive committee, and two suggested lists of topics for discussion among the young people at their Fellowship meetings.

Among these subjects for discussion are: "Our best Friend, His relation to our pleasures," "Great friends of God, nation builders," "What difference does the presence of Christ made in a home?" "What should be a Churchman's attitude toward his city government?"

The increasing strength and activity of the Young People's Fellowship and similar young people's societies in other dioceses are, to say the least, interesting to watch.

Unemployment Is Discussed by League

The New York Chapter of the Church League for Industrial Democracy held its first meeting of the season at the home of Miss Grace Hutchins and Miss Anna Rochester. Following a short service of intercession, some of the members of the chapter had supper together. At a quarter before seven, other members joined them. The Rev. J. Howard Melish, Chairman of the New York Chapter, presided. Mr. A. J. Muste, head of the new Labor Statesmen's College at Katonah, was the speaker. Mr. Muste's subject was "Unemployment: Its Causes and Its Remedies." Although Mr. Muste spoke for fifty minutes and spoke rapidly, everyone present listened with close and unwearied attention to his every word. He gave the clearest, most comprehensive statement of the problem that any of the group had heard.

It was decided to meet this season on the second Tuesday in each month. Those present were urged to bring the time and place of the meetings to the notice of any persons likely to be interested—especially to young people in general, young theological students in particular, and to missionaries at home on furlough. The New York Chapter has started a lending library, which all local members are invited to use, the fee being fifty cents a person.

Blasphemy Is Not Free Speech in Maine

While the American government guarantees free speech there are some criminal misuses of speech which do not come under this head. Michael Mockus, a Lithuanian, showed some pictures in the state of Maine recently in ridicule of God, Christ and the Virgin Mary. His language was filthy and insulting to those holding to the Christian faith. Such a case is covered by the law in the state of Maine which provides a penalty for blasphemy against any person of the Christian trinity. The socialist orator was convicted, and henceforth will be compelled to

forth without outraging those in his audience who are Christians. In many sections of the country the Christian press is discussing the decision of the judge, with a wide variety of opinion.

In Honor of Dean Davis

The Very Rev. Carroll M. Davis, whose resignation as dean of Christ Church Cathedral had been accepted to take effect Oct. 1, has been persuaded by the Cathedral Chapter to continue in office until Nov. 1. Mr. James A. Waterworth, Mr. R. W. Shapleigh, and Mr. George W. Boswell, representing the chapter, have just issued an invitation to a dinner in compliment to Dean Davis, to be given at the City Club the night of Tuesday, Oct. 25. The letter of invitation, a portion of which

A CHALLENGE TO PRAYER (1) For a Warless World

Let us give thanks:

For the growing conviction that war is an unmitigated curse to humanity and that it can really be abolished.

For the earnest men and women who, in every land, are working to secure a far-reaching reduction in armament, as a first step toward a warless world.

Let us humbly confess our sin:

In not having realized before that every battlefield is a Calvary on which the Son of Man is crucified afresh.

In not having set ourselves more firmly against the method of war and in having been too easily content to rely on the mailed fist more than on the power of love.

Let us pray:

That the spirit of Christian brotherhood may so fill our hearts that war will be more clearly seen to be a denial of the Gospel.

That ways may now be found for the pacific settlement of every international dispute.

is copied below, is evidence of the great affection of the church people for Dean Davis and of the strong grip which he has on the life of the community.

"We would not wound the feelings and affections of our people by permitting Dean Davis to go from among them without an appropriate leave-taking in which every member of the cathedral congregation and of the Church in the diocese and other friends of Dean Davis should have opportunity to participate.

"It is the intention of the chapter to give opportunity for the expression at this dinner of the respect and affection in which Dean Davis is held by all classes in the community and to present him with a token of appreciation of his long and faithful service as canon and dean; for which testimonial the chapter has determined that a purse of substantial amount shall be presented to him at the dinner. There

dean a handsomely executed memorial preserving for the dean the names of all those subscribing to the fund."

Dean Davis has already entered upon duties connected with his new office, but is supplying the cathedral pulpit on Sundays. He will move this autumn with his mother and sister to New York, but he will continue canonical connection with the Diocese of Missouri in which he is now, in point of residence and service, the senior presbyter.

Exchange of Method Is Being Distributed

A feature of the current issue of *Exchange of Methods*, the paper for workers published by the publicity department of the National Council, is a graphic poster illustrating the slogan of the Nation-Wide Campaign, "The Light that Shines Farthest Shines Brightest at Home." A smaller reproduction of this cartoon appears in the page advertisement elsewhere in this issue.

Exchange of Methods is now in process of distribution throughout the Church and is devoted this time almost solely to the Every Member Canvass of the Nation-Wide Campaign. It will be found of good service to every canvasser and other worker in the Church.

Dr. Bartlett at Cornell Inauguration

The Church colleges were well represented in the ceremonies incident to the inauguration of Dr. Livingston Farrand as President of Cornell University, on Thursday, October 20th. The Rev. Murray Bartlett, D. D., President of Hobart College, was chosen to deliver the invocation, being one of the five college presidents to take a leading part in the exercises. The others were the presidents of Harvard, University of North Carolina, University of Michigan, and Leland Stanford Jr. University.

Council Endorses Hobart Drive

The Presiding Bishop and Council of the Protestant Episcopal Church have given endorsement to Hobart College in its drive to raise a million dollar endowment fund.

In a letter to Dr. Bartlett, President of Hobart College, the resolution reads that, "the Presiding Bishop and Council hears with interest of the effort which Hobart College is making to mark its Centennial by securing an additional endowment of one million dollars, and desires to express its sympathy and cordial good wishes of this endeavor. The securing of this endowment will worthily crown 100 years of fine service to the Church and State."

Commemorate Jubilee of Auxiliary

Special services commemorating the Jubilee of the Woman's Auxiliary were held at the Church Missions House, New York City, on Thursday, October 20th.

The Rt. Rev. Thomas F. Gailor was the preacher and preached the sermon at the

Communion service held at 10 o'clock, and the Rt. Rev. Arthur S. Lloyd, for many years President of the Board of Missions, made a short address at the noon-day prayer service. Bishop Gailor preached on the missionary duty and privilege of the Church, while Bishop Lloyd's talk was in the nature of a tribute to Miss Julia C. Emery and other faithful women to whom the Auxiliary owes much of its splendid progress, and upon whose wisdom and devotion depends the working out of larger things in the future.

There were many of the women who served the Auxiliary in its earlier days present at the services, about seventy-five being in attendance in addition to the Church Missions House staff.

Mrs. A. L. Sieussat, president of the Woman's Auxiliary in Maryland, presided at the session held in the Auxiliary rooms. Mrs. Sioussat has been identified with the work almost from its inception when the resolution was passed during the Convention of 1871, in Baltimore, from which date the Auxiliary traces its growth.

Miss Julia C. Emery, for forty years secretary of the Auxiliary, told of some of the things accomplished and spoke of the outlook for the future. Miss M. T. Emery, who assisted her sister in the Auxiliary, also made a brief address.

Mrs. John Markoe, of Philadelphia, treasurer of the Auxiliary, reported that the Emery fund has passed the \$64,000 mark.

Southern Women Appeal for Justice to Negro

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than a recent notable utterance of a group of Southern Churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falsar appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of

human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.'"

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

Church Leaders of Many Nations Urge Disarmament

A Chinese, a Japanese, a Frenchman, a Swiss, an Italian and two Americans, gathering in the conference room of the Federal Council of the Churches, in New York City a few days ago, discussed how the churches of their respective countries may cooperate in prayer and work for limitation of armament. In striking contrast, the Japanese and the Chinese representatives sat side by side.

With one accord the foreign representatives stated that America is regarded as the hope of the world at this time and must assume the leadership in bringing about effective reduction of armament. They told of Christians throughout the world praying for the success of the Washington Conference. With great interest they listened to the plans of the Federal Council's Commission on International Justice and Good-will, as explained by Dr. Sidney L. Gulick, for making the churches of America centers of prayer and influence for disarmament.

Memorial Service in Macon, Georgia

At the first service in the church since it has been redecorated the congregation of Christ Church, Macon, Ga., united to honor the memory of Chambers S. Bunting, Jr., of the Rainbow Division, who made the supreme sacrifice in France during the world war. The military funeral was conducted by the Rev. Oliver J. Hart, rector of Christ Church, Macon; Bishop Mikell of the diocese of Atlanta, and the Rev. John S. Bunting, uncle of the deceased soldier, who is now rector of the Church of the Ascension, St. Louis, and was formerly rector of Christ Church, Macon.

Chambers Bunting was killed while acting as a stretcher bearer in the last offensive of the Germans near Champagne. He was one of two from Christ Church who lost their lives in the world war.

Movie Industry is a Big Trust

Charging that the motion picture industry in the United States is in the control of a small group of unscrupulous men, William Sheafe Chase, D. D., rector of Christ Church, Brooklyn, N. Y., chairman of the motion picture committee of the Society for the Prevention of Crime, addressing an audience at Middletown, Connecticut, told of his efforts to bring about reform. He laid the blame for indecent and vulgar pictures at the door of the producers and not the exhibitors. He disputed the claim that bad pictures are shown because the people want them. The people, he said, want to see good pictures. He told of a bill before congress providing for national censorship of pictures. He was of the opinion that federal censorship

would be better than state censorship and that bribery of officials would be less likely.

Dr. Chase said that there is a resolution before the senate for the investigation of the picture industry and that the trust is threatened with a probe. He declared that exhibitors are against Fatty Arbuckle and that most of them favor a better class of pictures. Before discussion of his theme, "The Crisis in Motion Pictures," Dr. Chase briefly addressed the students of Berkeley Divinity School. He was introduced by Dean Ladd, who said that the problem of theological education is to make it alive. Dr. Chase, he said, "is one of our live men who does his work effectively and thoroughly." Dr. Chase told of two incidents in his life. One concerned his success in closing saloons in his field, Sundays, and the other with knocking out race track gambling in New York state. "Isn't it worth while for a clergyman to take the risk in reform measures?" he asked. "A man who is fighting for Christ is to assume that God will help him. Don't bring up sheep in your parish, but instead raise soldiers and servants."

Dr. Chase said that Edison has said that 85 per cent of our impressions come through the eye. That being so it was evident that motion pictures are a power for good or evil. The speaker had introduced motion pictures in his church. The picture, "Manger to the Cross," had been wonderfully received. Jesus put his gospels into stories and if there had been motion pictures in his time he would have used them. Dr. Chase said he made his first attack on motion pictures in New York some years ago.

When Gold Was Discovered

Coloma, California, whatever it may be now, was once the center of the United States, for there in 1849 some men digging a mill race for General Sutter, found gold in the little mountain stream—"and then the fight began."

Six years later, William Ingraham Kip, first Bishop of California, was urged to make a visit there, and found that there was not a religious service or meeting of any kind. He had a service and a baptism in the court house, which was crowded, and started a subscription for a church. Four months later when he returned, the first object that met his eyes was the church built since his last visit.

When Bishop Kent finished his volume of reminiscences, in 1860, he said he had written it for the benefit of his successors. "How will this narrative seem to them?" he wonders. "When they are worshipping in splendid buildings and members of powerful parishes, how will they regard our early struggles? With us the contest is a hard one, as we strive in an unsettled state of society to inculcate a regard for the things which are 'unseen and eternal' on a people given up to the greed and gold.

"Children of the next generation! To you we bequeath this contest. Living over our dust and inheriting the fruit of our labors, we pray you worthily to wage this warfare till you resign your weapons to others and join us in the land of spirits."

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THE MISSIONARY CENTENNIAL

By Bishop Johnson.

One hundred years ago the Episcopal Church began in a feeble way to organize its missionary forces.

Her methods were slow and cumbersome when compared with the rough and ready methods of the Methodist circuit rider and the Baptist preacher.

Her leaders were timid and apathetic about the conversion of pioneers to her ways.

Her laity were indifferent to the call of the frontier and were well satisfied with establishing their own parishes in the older settlements.

Her volunteers to undertake the task of planting the Church in the new West were few and ill-supported.

The skirmish line of light infantry thrown out by Methodists and Baptists occupied the ground while we were getting our heavy artillery in shape for action.

* * *

Thanks to men like Bishops Griswold, Bishop Hobart and Bishop Moore, the church became established in the original states but even these energetic men did not see how they could do that and add any effort to man the ever growing frontier.

There were few men like Philander Chase and Jackson Kemper, who wrestled with the problem of introducing the Church to the newer settlements. There were few men with the vision and the generosity to finance these pioneers—with the result that we lost our opportunity in the midwest to make the Church strong and vigorous.

And the weakness of the Church in the midwest made the problem of the Church in the far west still more difficult than it would otherwise have been.

* * *

The greatest comfort in the problem arises from the fact that each decade has marked a growing interest in missions, and a deeper realization that the spirit of missions is the life of the Church.

When I was a young man no men took interest in missions, but rather prided themselves on their indifference to the subject. A few women who loved the Church studied and prayed and did what they could.

* * *

Today there is an increasing circle of men and women within the Church who realize these things.

First: That the Church has an obligation to her divine Lord to carry out His command.

Second: That the Church has a message which the world sorely needs and which the Church can best supply.

Third: That the work of missions does more to enlarge the vision of the giver than any other instrument of service.

* * *

Let us meditate upon these three considerations at this particular time:

First: That the Church has an obligation to the Master.

I fear that many Christians do not worship the living God, but rather serve a definition of God.

It was in many respects a blessing that the early Christians loved Christ rather than defined Him.

It would be lovely if we could still do this, but when the enemies of Christ began to say what He was not, the Church was forced to come out and say what He was, and so Christ became the subject of definition.

It is a very different thing for a man to accept the hypostatic union as a tenet of theology and to accept Christ as the Master of his life.

Each may be necessary but the one in no way takes the place of the other.

The accurate theologian is not a synonym for the faithful servant.

As soon as Christ becomes a living Master enthroned in Heaven, then His commands become superior to our theories. It is no longer a question as to whether I believe in missions but it has become the question as to whether my Master commands me to go.

The soldier must not brood over the unpleasantness of his orders but he must rather ascertain the character of them.

Christ's command to go into all the world and preach the gospel to every creature, indicates His will and it is our business as Christians to do His will.

I believe in missions because I am fully persuaded that my Master commands me so to do.

Second: The Church has a message which the world needs.

It is as much a matter of our concern as to whether our standards of righteousness are correct as it is whether our individual performance is exemplary. I do not know that a good Mohammedan is more or less desirable than a poor Christian, just as I do not believe a good performer of jazz music is a better musician than a poor renderer of classical music. The performance of the one is placed against the ideals of the other.

The world is undergoing a disintegrating process because of three things which it lacks—

- (a) Reverence for God and authority.
- (b) Poise and sanity in religious expression.
- (c) None of Christ's sympathy for the sinner.

Third: That the work of missions enlarges the soul of the giver.

Selfishness is the devastating scourge of human life.

To obviate selfishness we need to do something for which we receive no personal return. It is this which adheres to

whatever we give to the local parish or in the community.

In giving ourselves, our souls and bodies to be a living holy and reasonable offering, we should give what Christ wishes of us—not that which will most profit us.

It is this aspect of giving and doing for missions that has the right reaction on the giver.

We sing: "More love to Thee O Christ," then let us do what we sing. Let us do that which the Lord hath commanded us to do because we love Him.

It is so hard to get people to see this, just as it is hard to get people to give a present which the recipient will enjoy, even though the giver cares not for it.

As Christ says, "If ye love Me, ye will keep My commandments."

It is just that. It is Christ's commandment that we assist Him in carrying the gospel to every creature.

It is an act of personal service to Him that we do this, all the more if we do it, because we love Him—not because we understand why He wishes us to make this sacrifice.

The cross of Christ is the great missionary gift.

He gave all for all men because He loved all.

He asks us to give something for all men because we love Him, and we love Him because He first loved us.

The cross was a gift to all, which few appreciate and which was wasted on many, but Christ is the loveable person He is, just because He gave, counting not the cost nor our appreciation of the cost. He gave simply because He loved—He asks us to do the same and there is no place in which we can give as He gave to us, so readily as in Missions. Thanks be to God for His inestimable gift and thanks be to God for an adequate appreciation thereof.

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Cheerful Confidences

By George Parkin Atwater

V

A VALUABLE BOOK

Evidently one good friend reads my words, for the following letter came to me from Rev. Gilbert P. Symons, with the suggestion that it might be published in *The Witness*. As it was prompted by my first article in this series, I am going to let the readers have every word. Those who know the rare and charming genius, devotion, and personality of Gilbert Symons, have a real privilege. The little service book of which he speaks, lies on my desk. It is the beginning of the very thing for which so many find need.

Dear Editor, "The Witness":

Isn't life the funny thing? While Dr. Atwater was marooned this summer on that well known island (see editorial, October 8) some of us down in Ohio and Indiana were perspiring away, unconsciously fulfilling his most helpful (though wandering) thoughts. Right here on my desk is the embodiment of his desire in the shape of the advance copy of "Church Hymns and Services," a little book from the Parish Press of Fort Wayne, Indiana. It is a winsome little book, just right for the hand, 240 pages of light paper; clear type and flexible binding. Price, only a quarter! No profit for anybody. Only wages for the workmen who set and printed it. The heart and brains of the Church priests and the organist who worked it into shape expect reward only in the service they hope to give to humble congregations in the length and breadth of the land.

The book opens with a page of simple instruction for chanting, which if followed, ought to turn chanting into a delight. Then comes "Opening Service" in large type—which is really Morning or Evening Prayer as you choose. Then some modern helpful prayers mostly for children, easy for anyone. Then the Litany. Then the Holy Communion. Then thirty-one psalms, with a fool-proof pointing, free from the pedantic and misleading machinery of bars, asterisks, accents and other diacritical and diabolical marks. At the top of each page of the psalter is a chant—a good chant, the choice of a life time of experience. Then some 270 good hymns printed in the alluring style of Moody and Sankey, but good Church hymns every one.

For twenty-five dollars the average little church can equip congregation and choir with a worship book which (although not bearing any precious "imprimatur") is as correct and as loyal as anything gotten out by the Oxford University Press. It is a book which begs to be taken into the hand. If it falls to the floor in service time no dreamer will awake with ghastly thoughts of a "blow out" on the car outside. It is a book that will slide into the pocket, and go home willingly. It is not the kind of book that any vestry could decently stamp: "Not to be taken from the Church," that pious little cousin of "Don't park here!"—No, it is more like Atwater's own friendly masterpiece, "The Episcopal Church," which so many of us are in the habit of handing out, with, "Now here's a little book I'd like you to read. No, don't

bring it back, pass it on to some other fellow."

The little service book isn't perfect. It is going to grow in future editions; grow not in weight, nor in size, nor even in cost, please God, but in winsomeness and use. That's a fine idea of Dr. Atwater's, that there should be some illustrations. Isn't there in the Church a real artist, who, as a labor of love would do us some line drawings in the manner of Walter Crane or Joseph Pennell, which would easily reproduce upon ordinary unglazed paper? What an addition that would be to our little book. How those drawings would intrigue the heart and the eye. Stained glass windows are all right, especially good glass of which I know one splendid maker; but why not bring saints and symbols down into our book and tell a little about them?

Why not put Miss Withers' ground plan of a parish church into our book, and explain it? Why not have the events of Passion Week illustrated as beautifully as Chapman's "Homer"? It can be done and it very likely will be done in the Middle West under the urge of men like Averill of Fort Wayne, with the assistance of others like your humble servant who has served his time in composing room and bindery.

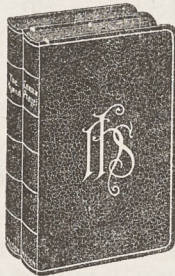
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New York Clergy Timid About Resolutions

By James Sheerin.

At a recent New York clerical meeting the clergy considered the grave question of disarmament. The general opinion in favor of an agreement among nations to disarm was urgent and strong. When it came, however, to making resolutions to give public expression to this view there were those present who opposed formal resolutions for various reasons, e. g., that offhand resolutions were apt to misrepresent through hasty construction, that a body of clergymen meeting periodically for social and recreative ends could easily endanger its existence by getting the resolution habit, and that the object of conference was best fulfilled if the results appeared in pulpit and parochial effort. There were also some who felt that the case for immediate disarmament was not yet proved.

When the resolutions were brought in by the committee, the first sentence expressed horror of all war in these words: "We utterly oppose war and all its evils." Several objected to the words "utterly opposed" as seeming to reflect on those who volunteered for the recent war, and might imply that this nation was wrong to enter it. Therefore the strong phrase was eliminated, and the resolutions went through without mentioning any fundamental principle of opposition, but mildly commending the work of the Peace Conference in its endeavor to reduce armament.

It was a just criticism on this action that it was unnecessary timidity of utterance as well as a strange failure to weigh fundamentals. It did not recognize that it is perfectly possible for a man to hate all fighting yet keep on fighting strenuously and honorably. The men who were most eager to enlist in the recent war, who thought most about its horrible meanings and who fought hardest for victory when in battle, were those who had the intensest and most wholesome hatred of all physical warfare. They are those who would probably rush bravely into another war-torn world if there were a real hope of making it the last to afflict the world.

* * *

When the General Convention in Boston was debating the need of a stricter divorce law, an intelligent Universalist lady said to me: "It is about time the Episcopal Church acted, for most of the great scandals in divorce are amongst Episcopalian leaders of fashion." When I asked her if she knew that we had the strictest of all Protestant laws as to divorce she replied that she had not known it and would not have guessed it.

The trouble with her criticism is that it was based on limited knowledge of the facts. It is true that we have a larger proportion of fashionable people than any other church, in New York, and it is true that among these are many of the heartless men and women who are so selfish and indifferent as to pay no attention either to church laws or public opinion, when it comes to having their own way in whatever scandalous form it may occur.

But I have noticed that the proportion of fashionable divorces is greater, for example, amongst Baptists and Roman Catholics than it is amongst Episcopalians, so that one has to infer that it is the nature of the fashionable beast rather than the religious belief that leads on to thoughts of legal separation. "Life," the sometimes humorous periodical, declares that Roman Catholics are strict in their rules against divorce and Episcopalians think they are strict but are merely fussy. We do certainly fuss more about divorce canons than any other church, but it is because there is less canonical liberty on the one hand and less opportunity for making exceptions as the Roman Catholics can, either through the private privilege of wealth or papal power of dispensation.

It is not, however, in my humble judgment, quite so bad a work to try to piece up the broken fragments of marital mistakes by remarriage as it is to keep pouring into the ranks of married people young and inexperienced couples who have followed a hasty social impulse rather than a steady flame of long-trying love. Those who make the loudest protests against divorce are sometimes those who are readiest to marry anybody who comes along. What is needed most of all is a marrying parson who will not show the eagerness for wedding fees that seems a far too common trait of certain ordained men. No matter how young the girl may appear, nor how lonely they are in the absence of relatives or witnesses, there is a type of minister who takes more time putting on his surplice than he does in asking questions or saying a serious word or two about the step which the unknown young people are about to take.

An example of this occurred in the neighborhood of New York the other day. A beautiful and talented girl, not yet through preparatory school and totally inexperienced in meeting men, is led before one of our priests for marriage. She probably knew in her own heart that she ought not to marry. A question or two of the priest would have brought this out. But there was no question. She was there without knowledge of her parents. This was not inquired into by the priest. She was a school girl as yet ungraduated. The priest never asked about that. She had been only seventeen years old six days before. The priest noted that the license

gave her age as eighteen, and asked no further questions. She was the daughter of a fellow clergyman whose name ought to have been known to him. He made no question as to that, or why the father and mother were absent. The father and mother were allowed to get the knowledge of a totally unannounced marriage after it was done, when a brotherly message over the telephone would have set the marrying priest in more loyal honor and saved the parents from a sudden and heartbreaking stab from the dark into all their parental hopes and dreams.

Is it not a fair question to ask, How will we ever get over the scandal of divorce while our priests marry in the haphazard way described above?

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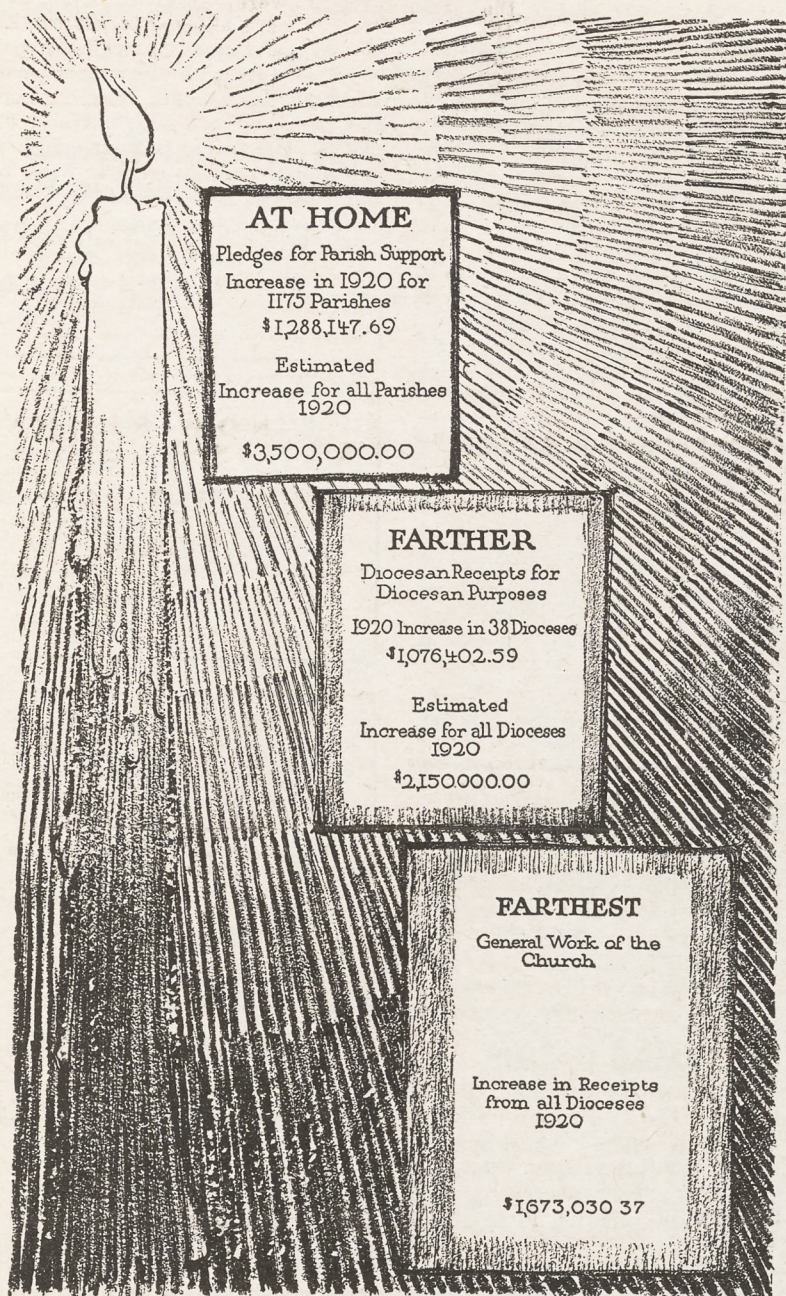
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