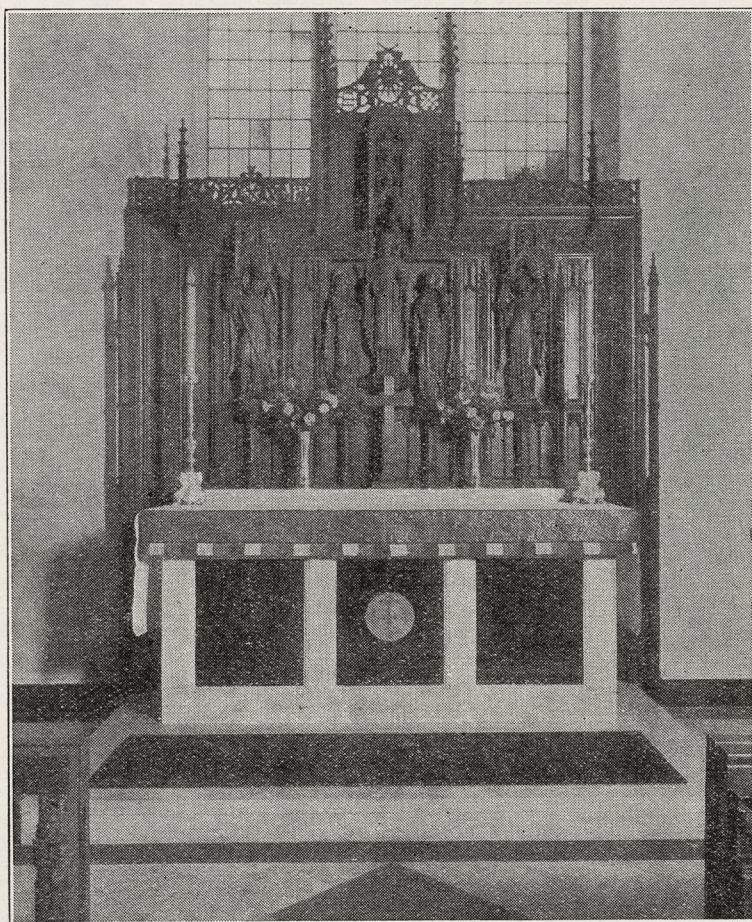


# *The* **WITNESS**

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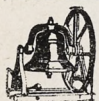


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# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 29

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.  
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

## SIGNS OF THE TIMES

### *An Interpretation of Present Tendencies*

By

ELWOOD WORCESTER,

*Rector of Emmanuel Church, Boston*

ROMAN civilization ended in the fifth century when the Northern barbarians swept over the Roman Empire. The significant fact is that many of these people were well acquainted with the civilization of Rome and had tried to live like Roman gentlemen. But they did not understand the great principles and ideals of life which lay behind Roman civilization, they did not love them nor desire to continue them. They did not know Plato, Socrates, Aristotle, Moses or Jesus. So that civilization ended, the light shed on the world by Greece, Rome and Judea went out and the Dark Ages began which lasted for nearly a thousand years. Through similar causes, namely through unwillingness to continue the great cultural and spiritual traditions of the past, a new Dark Age is beginning and we have already advanced further into it than we imagine.

Allow me to discuss further some of its phenomena. An age of darkness is not an age of sweetness and light. Its prevailing note is intolerance, because an age of darkness is an age of fear. I shall not attempt any drastic comment on this tendency because I do not wish to give provocation, but to interpret. But all persons who think are aware that in their lifetime differences of opinion were never as dangerous as they are today. Social, economic and political theories which the Greeks discussed with the greatest calmness now subject their authors to grave suspicion and to personal abuse. The theory of Evolution had been before the world for more than half a century and men of science believed that in some form it had been generally accepted, when, suddenly,

these purely academic questions were transferred to the courts and to state legislatures. This is a great regression, though one I am happy to say which has hardly touched the Episcopal Church.

#### FEAR OF KNOWLEDGE

During the Dark Ages a similar sentiment prevailed. People not merely did not aspire to knowledge, they feared it and they formed the absurd theory that it was inspired by the Devil. The great thinkers of the past, as far as their names were preserved, were known only as enchanters and powerful necromancers. Those whose knowledge and wisdom lifted them above their contemporaries were believed to be taught and inspired by the Devil, and for centuries there was hardly an eminent man who was not subjected to this odious suspicion. We do not need to sink as low as this, and such intolerant tendencies today should be resisted by every good and honest mind.

An intellectual declension, however is not our only one. With all my deep admiration for John the Baptist, I have never felt that God created me to continue his office and ministry. My place, if I have one, in the moral world has not been that of the judge and denouncer, but of the healer and physician of evil and human frailty. Nevertheless, I shall not hypocritically pretend an ignorance of conditions with which my long service to weak and afflicted men and women has made me only too familiar.

#### PROHIBITION

I regard the mention of Prohibition almost as a breach of good manners, and the introduction of this wearisome and threadbare topic into con-

versation as the last resort of those who can think of nothing else to say. But in considering our contemporary life the question of alcohol cannot be avoided, for it was never so in evidence as it is now. I think, without question, that our country owes a large part of its prosperity, and our workers their ever-increasing savings and improvement in the standards of living, to the fact that their wages are spent on the necessities and the real comforts of life and are not donated to saloon-keepers, and also that their enforced sobriety keeps them in good health so that for a portion of every week they are not invalids.

I wish I could speak with as much confidence of the cultured classes. But as far as my observation goes, alcoholic liquor has never been so much in evidence, so pursued, as if it were the elixir of life, talked about, idolized and freely consumed by those who are fortunate or unfortunate enough to possess it, as during the past ten years.

How far this state of affairs is due to prohibition, and how far it is to be recognized as a particular phase of a general movement is by no means easy to determine. But, with the present disposition of our people, it does not seem reasonable to suppose that if they could obtain good liquor more cheaply and easily, they would drink less than they are now drinking of the dangerous substances for which they pay so exorbitant a price. Several years ago Bishop Lawrence told us plainly that we should find it difficult to finance our churches for the reason that the bootleggers were getting all our people's money.

What is new and, to many of us,



deeply painful in this situation is the part women are playing in it. In the past the influence of virtuous women in America was on the side of sobriety and temperance, and whatever progress this cause made was largely due to woman's example and help. Men drank to excess then, but they did not expect or wish their women to drink with them. My respect for women is such that a drunken woman, especially a woman of refinement, is a horrible and profane spectacle to me. The combination of men, women and alcohol is a very dangerous one. It is a combination which jeopardizes the honor of families, disrupts families and leads to serious trouble. In our social life, as in our intellectual life, we are reverting to more primitive conditions.

#### THE YOUNG

Nor are these conditions represented only by the refined, the genial, the educated, the well-to-do. The poor, the illiterate and morose have their Youth Movement, too, which made its appearance shortly after the war and which is doing its part to disrupt civilization. It comes to our attention chiefly in banditry, in an unending series of crimes committed by boys or young men, in which murder has become a mere detail of robbery. Here, at least, is a movement we cannot regard with complacency, for it puts our homes, our property, our children, our very lives in jeopardy. In the execution of these crimes barbarity works hand in hand with science. It is the automobile, the revolver and derivatives of opium which make them possible. It is true we have always had criminals and burglars, but in the past those who knew their business avoided the taking of human life and resorted to it only to save themselves from death or capture. Youth, however, is impatient. Today, hesitate for a moment to hand over your purse, your watch and your overcoat and your fate is sealed. This is a reversion to a very primitive standard of living, and yet our civilization does not seem strong enough to check it. It is something startling to realize that crime, in all its departments and phases, is costing this country more than ten billion dollars a year, or between two and three times our whole national budget. These were the figures for 1923. Probably they have risen since. Where is the man of genius who is able to drain and dry up this pestilential morass of civilization? Or is the problem too great for all the moral, social and religious forces of America? In the sixth century before Christ, Confucius was appointed Minister of Crime to one of the provinces of China, and he spent much time in preparing wise laws and other measures to discourage crime and to punish and to re-

### On the Cover

THE picture on the cover is of the new altar and reredos in Grace Church, Salem, Massachusetts, which was recently renovated and beautified. It is carved of English Oak as were also the communion rail, the Bishop's Chair, clergy chairs and other furnishings, all the work of Irving & Casson-A. H. Davenport Company, of Boston and New York. The rector of the parish is the Rev. Cornelius Trowbridge who has recently taken charge, succeeding the Rev. Howard Weir who is now the rector of St. Paul's, New Haven.

educate criminals. We are gravely informed, however, that the sage found no opportunity to apply his wise principles, for the mere fact that Confucius had been made Minister of Crime caused crime to cease.

#### MARRIAGE

Of all the changes which are taking place in the world today the most important is the changed attitude of youth in regard to marriage, which many of them regard as superfluous, unnecessary and ridiculous. The form and conception of marriage to which we are accustomed is not a new nor an arbitrary arrangement, and it cannot be overthrown without changing the very basis of society. Christianity, while it did much to purify personal and social life, did not have to teach the Western nations monogamy. Monogamy appears to have arisen among the Aryan people at the time of the great migrations, perhaps ten thousand years before Christ. That was the first Youth Movement recorded by history.

Those migrations, which continued for more than a thousand years, in the course of which the Hindus moved into India and the ancestors of the Greeks, Latins, Slaves, Teutons, Kelts and others moved into the countries they still occupy were not the haphazard wanderings we have imagined. They were carefully planned and their leaders were carefully chosen. When the population in the old home grew too dense, these swarms set forth to find new homes and pasture for their cattle, expecting never to return. As they would be obliged to contest every step of the way with the old inhabitants, only the strongest youthful warriors were allowed to depart. As they moved not as an army, but as the best part of the nation, their women went with them. It was this fact which made these migrations forever important in the history of

humanity, as it preserved the purity of the Aryan blood. In this respect they were precisely parallel to the migration of our ancestors to America. They, too, following unconsciously the old example, brought their women with them. While the French in Canada mingled freely with the Indians, our people kept their blood pure. Hence, the incalculable influence of the Puritans. But as the most serious duties devolved on these Aryan youths in protecting the whole group, caring for the cattle, providing food and suitable camping places, choosing the best routes to the best countries available and waging constant warfare, all their time and strength were given to public service, and no one could care properly for more than one wife and not more than one wife was permitted. So, it is believed by scholars, the form of marriage we know as monogamy, which contains the principle of equality between the sexes, arose, and so from earliest times it became the established form of marriage of the Aryan peoples. Unquestionably, this custom has been one of the chief sources of the virility and permanence of this, the most progressive portion of the human race. With them love of country meant, as it has always meant to us, love of home.

With all their religious genius, the Semitic nations have never risen to this recognition of equality between the sexes. The Hebrews through all the great period of their history were polygamists, and the Old Testament nowhere condemns polygamy, nor did Mohammed, owing to the weakness of his own heart, ever propose such a law to his people. He encouraged them not with the expectation that they would find their former wives in Heaven, which was a repugnant thought to the prophet, but that they would be met there by the dark-eyed maidens of Paradise, whose only word would be "Peace, peace."

#### MEANING OF MARRIAGE

Monogamy is the corner stone of Aryan civilization. When the great principle of marriage was dissolved in Rome, Rome fell, as in all ages whenever marriage, which means duty, self-control, responsibility for our acts and the care of children, has been weakened and discredited and the pleasure principle has taken its place, a swift decline in all the real values of life has followed. The first Youth Movement of which we have any knowledge, the movement which led to the establishment of the Aryan nations, has to its eternal glory the creation of monogamy, and it would be sad if the Youth Movement of our day should tear down the greatest single achievement of our race. Pitiful thus far have been the substitutes proposed for the old Aryan institute of monogamy.



Such are some of the conditions with which we are confronted today. What should be the attitude of Christian people and the Christian Church toward them? In my opinion, except for crime, we should show ourselves tolerant, open-minded, willing to learn and quick to recognize any excellences in the new world forming before our eyes, yet without blind credulity in accepting new customs simply because they are new. This is no time of weakness, decay or discouragement. It is a time of vigor and enthusiasm, of trying and testing and of experimentation with every relationship of life. That which can be shaken will pass away, while that which cannot be shaken, like business probity, which was never higher, and marriage will endure.

#### VITAL CHRISTIANITY

From its very nature this cannot help being a time of immaturity and of many youthful errors. Yet it is apparent that, in spite of all temporary set-backs and eclipses, humanity is preparing to take a gi-

gantic step forward. That which now is nourished in darkness will come forth into the light. Darkness is the preparation for birth. Such a time ought to be judged not by its mistakes, nor even by its crimes, but by its ideals and by its supreme aim of emancipation and freedom which, it must be admitted, thus far has been very imperfectly realized. Along with our material progress a corresponding development, far less conspicuous but even more important, has been going on in our growing knowledge of the soul and in our sense of the reality of spiritual things. In our lifetime and for centuries before, religion was never so vital a thing as it is now. This applies only to true religion and to faith which is a real factor of life. Conventional religion, religion which has no effect either on soul or body and which causes no one to be like Christ, has had its day, and I believe it will have little place in the world which is to be. Is not this a great gain? But if humanity is to ad-

vance, religion will advance with it and before it, and will lead it on as it has done in the past. The spiritual part of our nature develops so rapidly with the development of our other powers that a humanity twice as wise, twice as strong as ours would be more than twice as religious.

This is not the first new movement Christianity has lived through. It inaugurated the greatest New Era and the greatest Youth Movement this world has seen. The moral conditions St. Paul encountered in the Greek cities and at Rome were so much worse than ours that you would not care to hear them described. And yet it was here that the Church won its greatest victories and from these sinners arose her greatest Saints. Christians of whatever age, old Christians, a great responsibility rests on us to hold fast to the faith and the truth which the experience of our life has proved to us, that the Christ Who has blessed and led us may pass through us to those who shall come after us.

## WHEN IS SIN A JOKE?

### *Religion Is a Matter of Behavior*

By

REV. ALFRED NEWBERY

I AM AFRAID I am a sinner," says the person on the outside to you, the Church-goer, with a disarming smile of humility. What he really means is, "The things I do or my failures to do things, are in your estimation, sins, but of course I cannot seriously take them that way."

Your idea of sin is to him a joke. If he was really afraid that he had sinned, he would be a little bit more nervous about it, at least as much as the motorist, who suddenly sees a traffic policeman headed in his direction, and realizes that he is in for it.

The modern ideas, if any, about sin are all confused by the modern ideas of religion. We hear very often that religion is not a form but an impulse. And because we know that a great many impulses start in us to which we do not permit expression, and because we feel that it is a fairly unreasonable expectation that our impulses should all be good, we are inclined to place our responsibility on that part of us which censors the expression. If, as we stand at the curb, a motor car splashes us with mud, there is an immediate impulse to pull the driver off the seat and give him some of the same. It comes so quickly that it has arrived almost before one knows it. But if one

stifles it certainly there is some credit involved, whereas if one loses one's temper and attacks the driver, the impulse having been given form makes us liable to our own judgment.

So we are back again to form. It is not the impulse that counts. It is whether or not you give expression to the impulse. In other words, religion is not merely a matter of impulse, it is a matter of behavior as well. It is not merely a kind of life, it is a way of life.

The question is, "What way?" Is it any way that satisfies certain principles? If so, what are they? From what one hears they would seem to be: "Don't do anybody any harm" and "Be sincere." "Give your neighbor a square deal," is another way of putting the first, or defensively, "I am as good as the next fellow." Another form of the second is, "I don't believe in praying if I do not feel like it, because under those circumstances it means nothing, and that goes for Church attendance and ritual (ceremonial), and all that sort of thing."

Obviously, we are getting more and more confused "Be harmless," is a good idea, but what is harm? If I am honest I must realize it is impossible to be harmless. Of course

if it means do not hit or rob anybody, then it is too easy, and life consists of something better than that. Introducing the other fellow as a standard doesn't mend matters for your own conception of justice is that you be measured by your own fulfillment of your own capacity. You can't blame a moron for not discovering the radio.

The trouble with most of us today is that we have not made up our minds as to what our religion is. God is the patron saint of good intentions and Jesus Christ is the name for each man's collection of ideals. Judgment is concerned with merely whether or not we have tried according to our lights, and that means that one doesn't have to bother with the question of whether or not the lights are any good. Jew, Buddhist, Christian, pagan, we are all going in the same direction, and if each will live up to his religion it will be a pretty good world. Sin is a slip on the road if you insist, but really the sin to get alarmed about is some gross violation of the moral code like murder, adultery or theft.

The more we grope in this morass the less of solid ground do we find. And, under the circumstances, it might be worth while to consider



again the claims of the Church to present a corporate Christian life under the guidance of the Holy Spirit and on the authority of Jesus Christ the Son of God. And we might be tempted to take seriously the details of that life and to realize that it is essentially sinful to omit or violate these details. In that case we would give up the Saturday night party if it keeps us from Church on Sunday, and little Marjorie's examination would no longer be the excuse for her failure to do her religious

duties. To serve God is to reign. To do his will is our fulfillment. His will is made known to us by revelation, on authority, and corroborated by experience. The Church is the trustee of that revelation, the guardian of that authority, and the area of that experience. Self-alienation from God, self-will, individualism,—in a word, sin, is the more avoidable if one embarks on that worthy ship the Church and, contrariwise, sin starts its destructive career when a refusal to do so is made.

#### QUESTIONS FOR DISCUSSION

(Let the leader study the questions before reading the text, and so establish a sympathy with the mind of the group which will presumably engage in discussion without the text.)

1. How many types of conduct do we include under the heading of sin? Is being absent from Church a sin? Is it sinful not to observe the fasts on page xxviii of the Prayer Book?
2. Does sin start with the impulse or with the act? Is behavior involved?
3. Then what is the right behavior? Does one make it up oneself? Has it any corporate or historical basis?
4. If so, how can one avoid the claims of the Church to show the way and to warn of the wrong ways.

## THE QUEST OF THE SANGREAL

### *Service—The Hands of Christ*

By

IRWIN ST. JOHN TUCKER

IN EVERY church announcement occurs the words: "Services at 7:30, 11 and 8." We say of this church, "I enjoy the services so much," or of some officiant: "He makes the service so impressive." Or of our form of ritual as a whole, "The services are so beautiful."

But where, in the range of the New Testament or the writings of the Fathers, did we get the idea that the service of God consists in singing, preaching or reading?

As I read columns of church notes, I am told of elaborate new churches of stone and brick; glorious altars and reredoses; new brass lecterns; new stained glass windows. I read of drives engineered by professional money raisers, in which huge sums are accumulated for buildings, and organs, and furnishings, and salaries.

A ghastly tragedy is concealed here. All this magnificence has to be paid for, so that the Episcopal Church exhausts itself in extorting the last penny out of rather bored and indifferent people wherewith to pay debts for buildings and music and pomp and vanity. Meanwhile the little parishes and missions shrivel up and die away, because nobody loves a poor church.

Every business must take stock of itself from time to time, to discover whether the cost is not greater than the value of the product. Splendid equipment is worthless if it does not turn out an even more splendid product. What is the product sought by all this intricate magnificence?

#### HIS OWN WORDS

"Service" is a dangerous word. Christ is said to be the object of this worship. Christ, however, had his own ideas on the subject. "The Son of Man," he said, "is not come to be served, but to serve." And in an-

other place: "I am among you as one that serveth." And in his own picture of the last judgment he gives us, very simply and with terrible and unmistakable directness, his own definition of what serving Him really means.

"I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye ministered not unto me. . . . Inasmuch as ye have not done this unto the least of my brethren, ye have not done it unto me!"

Why, in the name of Christ, did we leave out of our Prayer Book the list of corporal works of mercy?

In this there is no hint of ecclesiastical splendor. Where, in Christ's teachings, is there a demand for gorgeous sanctuaries, shining with brass and silver; sublime windows, glorious with purple and red, vestments embroidered with cloth of gold? Where, in the mind of Christ, are all these glories we spread on the pages of our boastful chronicles?

#### DAVID KNEW BETTER

Even back in the days of the Psalmist, men understood Christ better than that. "Sacrifice and burnt offering hast thou not desired; then said I, Lo, I come!" "If I be hungry, I will not tell thee; mine are the cattle upon a thousand hills!"

Isaiah knew better than we do: "Who hath required this at your hands, to tread my courts? Bring no more vain oblations!" Christ said it over and over again; service of God consists in helping men in the name of Christ! Service means not ritual, but mercy!

Are there any in want around you? Are you helping to feed them? If not, you are not serving Christ.

Are there any orphan children?

Are there jails or hospitals unvisited? Are there girls in distress, betrayed perhaps or led astray by the lure of vice? Are there men whose families are destitute, and who are trying vainly to get work to provide for them? If there are, are you helping them? If not, you are not serving Christ.

"Oh, but," you say, "Judas Iscariot protested because the Magdalene anointed His feet with costly ointment, and Christ rebuked him." Yes. He said that because he was a thief. Does that change the words of Christ as to your judgment and mine?

All these churchly splendors may be added on AFTER we have obeyed Christ, without offense. But if all the money the church has is spent in rearing these huge piles to the vanity of men, and if there is no interest left in doing the one thing Christ sent us to do, then we have committed the crime of the "Corban" of the Jews.

#### THE SECOND OATH

As we study the Quest of the Sangreal, we find that the main part of the oath of the seekers, after they have sworn to defend the religion of Christ, is to relieve the oppressed. The Knights Templar and the Knights of St. John had their origin in military bands who defended Christian pilgrims. The primary obligation of the knights of the Round Table, after the defense of their faith, was to redress wrongs, protect the helpless, and destroy injustice.

In many parishes today we have social service committees. But they seem to be looked on in general as a sort of modern "up-to-date" wrinkle of the rector, whose activities must not be allowed to interfere with raising funds for the new organ.

What would you think of an army



which went through elaborate drill, and spent great sums on splendid barracks, and wonderful uniformed flags, and glittering gold braid, but when asked to defend its country, said, "We are afraid to spoil our uniforms, and besides, we haven't time"? An army which is so exhausted by drilling that it cannot march is of small service to the cause.

The Episcopal Church has a splendid manual of arms; but does it fight?

We have officers duly commissioned, and holding high rank; but do they lead us against the foe? Or have they become army bureaucrats, who punish with reduction in the ranks, and even with expulsion, hardy warriors who say, "Your drill is too cumbersome; your weapons are out of date"?

No army can fight unless it is effectively drilled. But the object of drilling is discipline in the face of the foe. No army can remain in good condition unless its barracks are in good condition. But the church building is ONLY a barracks. The battleground lies outside!

This is not a matter of church policy, to be discussed and settled by conventions and bishops. It involves your own personal hope of eternal life. For Christ made it very plain, very plain indeed, that unless you, yourself, help the poor, naked, hungry, sick and forlorn, you cannot enter into His home.

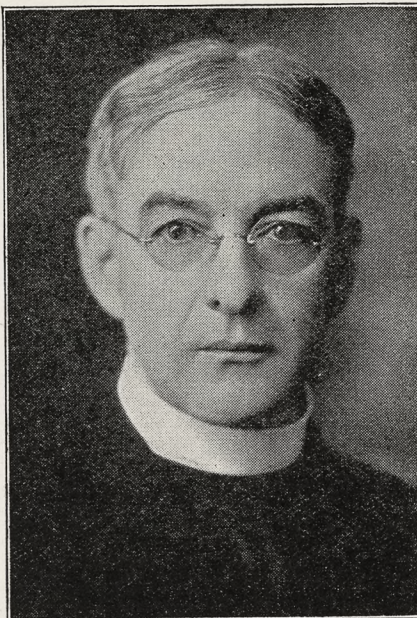
#### THE GATE OF DEATH

There is very definite teaching in the structure of all our Stations of the Way, in the logic of the arrangement of Episcopal churches, on this doctrine of the judgment. The main floor represents this life. Into the next level, the chancel floor, there are steps, and an open gateway. This passage represents Death. In many old churches, and in a great number of modern ones, there is a chancel screen, or a cross-beam, holding a cross above the head of one who passes. Most medieval churches had the figures of St. Mary and St. John on either side of the crucifix, over the heads of all who entered the gateway; teaching them to lift up their heads as they went through the grave and gate of death.

But what do this gate and its steps mean? First, that death is a step up, and not down; and secondly, that as we brought nothing into this world, we can carry nothing out. It is the gate known as the Needle's Eye, through which no camel can carry a load. "Thou fool, this night thy soul shall be required of thee; then whose shall all those goods be which thou hast gathered?"

Of what use to a church standing naked in the presence of God, are all these splendors?

There is another gate, the entry



BISHOP MAXON  
*Lenten Preacher in New Orleans*

into the Sanctuary. That represents the Judgment, beyond which only those who are fit for the immediate presence of God may pass. There, in our worship, we kneel, and stretch out our hands across the bar of judgment, asking to become part of God's own self, that we may enter.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world. For I was hungry, and ye fed me. Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

How did Christ spend his life while he was on earth? In teaching, yes; but he never taught a crowd that was hungry until he had fed it. He never preached to a crowd containing sick until he had healed them. The paralytic that broke in on his solemn discourse through the roof was made strong before he continued preaching.

Well, we are the body of Christ. Whatever is true of the bread and wine is certainly true, even more true, of the people who receive it. "This is my Body. . . This is my Blood," said Christ. "Ye are his body. His flesh and his bones; YE are the body of Christ; the CHURCH is his body"—over and over again St. Paul cries this, vehemently, insistently. Christ said, "I am the vine, ye are the branches." "Ye abide in me, and I abide in you."

Transubstantiation of the worshiper is the object of our faith; "It is no longer I that live, but Christ that liveth in me."

Our canon of the Eucharist insists, over and over again, that the

consecration is not complete until the worshipers have partaken. "That we, receiving them, may be partakers of the body and blood of Christ." . . "That He may dwell in us, and we in Him." . . "We are very members of the mystical body of Christ . . . that we may DO ALL SUCH WORKS as Thou hast prepared for us to walk in."

WE are the body of Christ. He has left himself no other upon the earth. Our hands are his hands; if our hands do not do his works, they are left undone.

#### WHAT THEN?

What then? Shall we tear down our churches and build hotels for the unemployed? Shall we abandon our Sunday services and establish soup kitchens?

Let us not be foolish. An army which is overdrilled needs only to swing into action to find out how valuable is that discipline. But the object of the drill is to fight, not to make a show.

Now, the church is committed to make this fight against suffering, scientifically. It is trying to do so. But it is woefully hampered by the utter lack of belief on the part of average church members that the fight really amounts to anything. Not infrequently, parish priests are to blame.

But every bishop has under his charge a number of enterprises for which he desperately needs help. Every diocese has a hospital, and if it can get enough backing, knows where more are required. Every diocese has an orphans' home. And in every town there is, or ought to be, a branch of the Church Mission of Help, in which our Church has made its own greatest contribution to the awful, desperate need of the girl who has fallen, and is trying to stand again upright.

Every parish, if it be a Christian parish, must have a special group devoted to the study of what that diocese is doing to uphold the hands of Christ, and to helping it do that task. Every Christian has a primary obligation, prior to any other claim, to help the distressed. But much harm is done by unwise and spasmodic efforts to heal a deep-seated evil.

We must trust our officers; but we must back them in their work with eager and effective help.

Public worship is not "service." It is renewing the oath, receiving instructions, joining in drill, rededicating ourselves and receiving new strength. The warfare is carried on outside. Service of Christ consists in "showing forth his praise, not only with our lips but with our lives, by giving up ourSELVES to his service."

(Continued on page 14)



# LITTLE RESERVATION IN ENGLAND

*According to Report of the Archbishop of Canterbury*

*Reported by*

A. MANBY LLOYD

ALL three houses of the Church Assembly sitting at Church House, Westminster, have now given their general approval to the new Prayer Book measure.

The House of Laity voted recently as follows:

For general approval...196  
Against ..... 80

Majority for...116

On Tuesday the voting in the House of Bishops was 35 for and five against, and in the House of Clergy 247 for and 35 against.

The three houses met yesterday before the House of Laity resumed its debate, and the Primate made the following statement:

To the best of the knowledge and belief of the bishops the number of the churches in which continuous reservation is, as we believe, practised is well under 700. The number is between  $4\frac{1}{2}$  and 5 per cent of the total number of churches in England.

Taking only the churches in the Province of Canterbury the proportion is about  $5\frac{1}{2}$  per cent, and in the Province of York a little over 2 per cent. Half the total of the number of the churches in England, as a whole, in which continuous reservation is practised are in seven out of the 43 dioceses, and all of those are in the Southern Province.

Miss F. A. G. Tristram, of Durham, reopened the debate in the House of Laity with a plea for postponement. Further time and opportunity should be given for the sending forward of a better Prayer Book measure. The country had need of a longer time to ventilate its views.

Mrs. Wordsworth, of Salisbury, on the other hand, pleaded for loyalty to what she said was the general expression of the Church in favor of the new Prayer Book.

Sir Charles Marston, of Lichfield, said:

If we pass the book with reservation it will not be accepted by the House of Commons. If we exclude reservation the book will not be accepted by the High Church. We are on the horns of a dilemma. What does a wise man do when he is on the horns of a dilemma? Personally, I always mark time.

Mr. J. G. H. Halse, of Exeter, said that no action of the House of Commons had been so popular in the country as the rejection of the deposited

book and no action so popular among rank-and-file Churchmen.

The Earl of Selborne, the chairman, advised members to put the House of Commons entirely behind them when they gave their vote. "We are not responsible to the House of Commons, but to our own constituencies and consciences."

\* \* \*

"Marriage certificates are to be torn up as scarps of paper, our homes are to be broken up, children are to be brought up under the shuffling and shame of changing parents. The misery that would be sure to follow is too awful to contemplate."

These remarks were made by Bishop Reid at the Glasgow and Galloway Synod when referring to the attempt being made to extend facilities for divorce.

The marriage contract was undertaken for better or for worse, and it would seem to be unjust to abide by it only if the contract turned out well and to repudiate it if things went ill.

"I believe it is true to say that the hooliganism of our streets, labour troubles which are all too frequent, revolt against discipline which is so common can all be traced back ultimately to the breakdown of family life and to the loss of the ideals which ought to direct it."

\* \* \*

The Archdeacon of Auckland (Canon Derry) speaking at the Durham Cathedral Choristers' Association dinner said an American visitor to Durham Cathedral approached the verger and remarked: "Go ask your boss what he wants to sell this whole caboodle for."

Another American visitor in London was much impressed by St. Paul's Cathedral. After returning home he cabled to his agent in London requesting him to make an offer for St. Paul's. The agent cabled that he had been to the dean, and offered 4,000,000 pounds.

The American replied, "Accept offer."

Shortly afterwards the agent cabled to America stating "Four millions includes dean, and you have to take him."

The American at once replied "Bargain off."

\* \* \*

Meantime there is much marching and counter marching. On the one side, Lord Halifax and Malines Con-

versations; on the other, the Ku-Klux-Klan. The latter are better known as the Kensitites, but a rose by any other name will smell as sweet. They don't wear nightshirts or ride by moonlight,—nothing so picturesque. But then they are lacking in a sense of humor if not in courage. Their *modus operandi* is to bully small churches and timid (?) priests; their appeal is to the mob. Last week we saw them at work in Darwen. Last Sunday (reports a priest who was assisting from Bury) the church was filled with organized parties from other towns, who came with the object of "desecrating the Mass."

\* \* \*

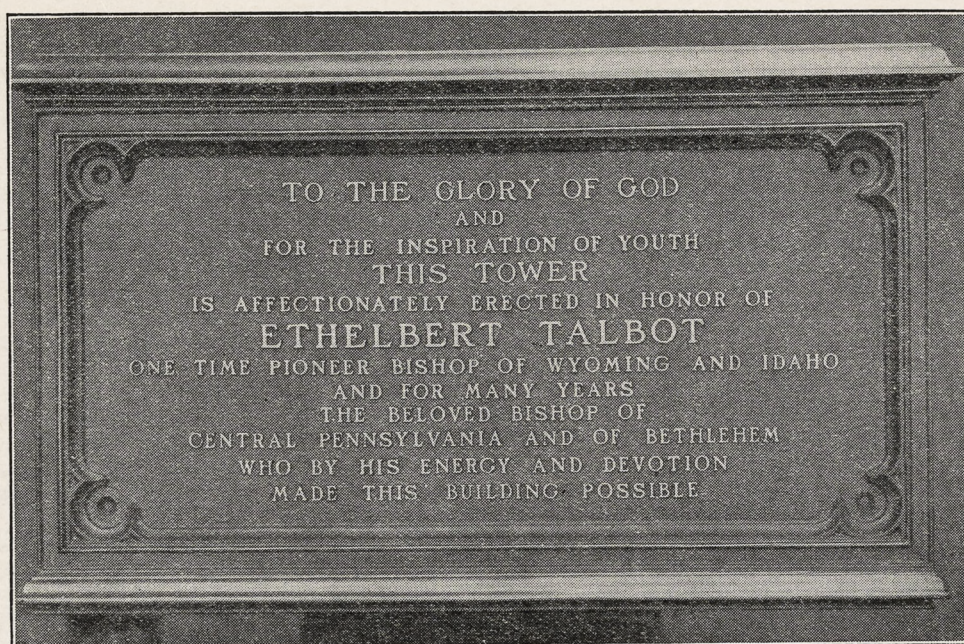
The king has opened Parliament and Mond's Combine is in full swing. The mines are in an awful mess and one-fifth of the miners have lost their jobs for good. The Cabinet hope to restore the balance of power by giving the vote to "Flappers." The demand for flats in Mayfair far exceeds the supply and the slums are slummier than ever. The Daily News has swallowed the Westminster Gazette and more fleet journalists are walking the streets. This is the result of cut-throat competition—bribing people with insurances. Buy the Daily Mail, get yourself killed and some lucky guy gets ten thousand pounds.

\* \* \*

The hunting people have come to town in tailored tweed and well-cut gown, and other expensive raiment. The income-tax will not go down, not by a florin or a half-a-crown. But the law will solace the simple clown with a system of easy payment. Four Tory peers want pubs controlled by government inspectors. They've started a school for promising peers, as company directors. And Jix (Sir Joynson Hicks) returns to the House again to censor greyhound racing. Hugh Cecil gives the Bishops beans and the atmosphere is bracing. But, like Silas Wegg, I am dropping into poetry. I must chuck it or Bill Spoford will cut it all out.

St. John's, San Bernardino, California, after occupying one location for forty years has been moved in order to allow for expansion. The entire church has been moved and remodeled inside and out, and a new parish house added.





## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

A GENTLEMAN of Tennessee has spent a good bit of money in distributing widely a pamphlet in which he sets forth his opinions about the menace of catholicism. It is nice to discover a layman who seems as interested in the things of the spirit as he is, say, in speculating in real estate. I shall not attempt to suppress his enthusiasm by calling attention to errors in his work, nor encourage him to spend more cash by praising the many good things in his literary effort. But one error should be corrected here since it deals with this paper. He states that THE WITNESS is an organ of the Anglo-Catholic party of the Episcopal Church. Even on this point I am willing to allow him an opinion. Yet I do feel that he should allow us to do our own broadcasting as to policy.

I asked Bishop Johnson, our skipper, several years ago just what our policy was, though I must admit that the question interested me so little that I had been connected with the paper for several years before it occurred to me to inquire. He replied, "We are plain Episcopalian, and like the Episcopal Church; we have no policy on Churchmanship. Loyalty to the teachings and doctrine of the Episcopal Church; it seems to me that about covers it. And keep out silly bickering."

I have been selecting material on that basis ever since. As a matter of fact I never think of an author's

#### A LENTEN OFFER

A CLERGYMAN called us on the 'phone to inquire what commission we would allow on yearly subscriptions. There are not many subscribers to Church papers in his parish, so he has persuaded one of his organizations to canvass the parish during Lent, thinking they may do a double service, get a paper into the homes of the parish and at the same time make a bit of money for an offering they want to make at Easter. We agreed to allow 75c on each yearly subscription during Lent only. "But you can't afford to allow so much," he said. And we replied, "Of course not, but we lose money in any case, so what does a little more matter." In any case if there are any of you who wish to take advantage of this commission of 75c on each yearly subscription please do so. Secure as many as you can in the parish; send us \$1.25 with each name and address and the paper will go to that person for a year; you retain 75c. Just two conditions: first, this offer is for NEW subscriptions only; second, the offer is good only during Lent.

"churchmanship" in passing on an article, and I am sure that anyone who has read the paper at all consistently during the past few years

will readily grant that we have had articles from high, low, broad, modernist, liberal, radical and conservative. In our special articles for this Lent, for example—Dean Inge, Canon Streeter, Canon Storr, Dr. Worcester, Studdert-Kennedy—one of them I know to be an evangelical low churchman, but where the rest of them stand I haven't the slightest idea. I have a hunch that they are too big to line up at all. As for our editors, I think the same may be said of them.

THE WITNESS suffers somewhat I am afraid in consequence of this policy; or lack of it if you prefer. Like other Church publications we have our difficulties in paying the printer, and it is not easy to enlist that support which expresses itself in cash without a crusading glamour. A weekly that is defending the faith against the menace of modernism, or one that stimulates the Protestant's fear of Rome can enlist the cash of partisans; whereas a paper that is trying to be simply Episcopalian has an Episcopalian's reward. Our future lies not in the large offerings of the few, but in the \$2 yearly subscriptions of the many. Therefore if there are clergymen who feel that we serve a worthy purpose they might take advantage of the Lenten Offer printed elsewhere on this page. And if there are those who are not persuaded that the offer is a generous one I shall be happy to send them a copy of last year's statement of



receipts and expenditures. Figures are often eloquent.

\* \* \*

Here are the ten greatest Americans, according to Dr. John Haynes Holmes, of Community church, New York: Lincoln, Emerson, Thoreau, William Lloyd Garrison, Theodore Parker, Robert E. Lee, Walt Whitman, Mark Twain, Charles W. Eliot and Eugene V. Debs. This list was presented in a recent address from Dr. Holmes's pulpit.

\* \* \*

The picture on page 9 is of a tablet which was unveiled a few Sundays ago at the laying of the corner stone of the new church that is under construction at State College, Pennsylvania. The money for the church, which is to minister to the students of the State College, was raised in all of the dioceses of Pennsylvania, by a committee of which Bishop Talbot was the chairman. While Bishop

Talbot, who died last Monday after an illness of heart disease, was unable to be present when the tablet was unveiled, it was a joy to those connected with the enterprise that it could be done during his lifetime. Bishop Talbot died in his eightieth year and was the oldest member of the House of Bishops, having served as the Presiding Bishop of the Church. The tablet was made by the George Hardy Payne Studios.

\* \* \*

An unusual group of preachers are on the program for the Noonday Lenten services being held under the auspices of the Greater Boston Federation of Churches, of which the Rev. George L. Paine is the executive secretary. There are seven Baptists, eight Congregationalists, two Lutherans, six Methodists, one New Church, three Presbyterians, four Unitarians, one Universalist, and the following Episcopalians: Dean Stur-

gis, Rev. Samuel S. Drury, rector of St. Paul's School; Bishop Dallas of New Hampshire, Bishop Slattery of Massachusetts, Canon Streeter of Oxford, Rev. E. T. Sullivan of Newton, Massachusetts.

\* \* \*

In addition to raising over eighty thousand dollars the campaign for the Church of the Epiphany, Brooklyn, directed by the firm of Ward, Wells, Dreshman and Gates, has added eighteen families to the parish. A new church is to be built at once. The Rev. Lauriston Castleman is the rector.

\* \* \*

Church Congress is to be held in

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### NATURE AND GOD

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### FAITH IN GOD, AND ITS CHRISTIAN CONSUMMATION

By Rev. D. M. Baillie

Traces the historical emergence of the idea of faith; deals with the general problems of the nature and basis of religious faith in general ("What is Faith?"); and proceeds to a consideration of the special problems and claims of Christian faith. *\$3.25*

### ST. PAUL AND PAGANISM

By Rev. Thomas Wilson

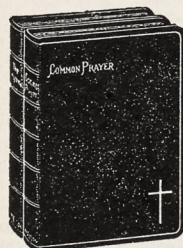
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Providence, April 17-20. "Is the Episcopal Church a help or a hindrance to Christian Unity" will be discussed by Dean Washburn, Rev. C. Malcolm Douglas and Mr. F. C. Morehouse. "Christian Training for Marriage," by Rev. Endicott Peabody and Dean Virginia Gildersleeve. "Prohibition, Is It a National Benefit," by Rev. W. Russell Bowie, Mr. Lawson Purdy, and Mr. R. Fulton Cutting. Thursday morning the subject is to be "Is the Growing Centralization of the Church Helping or Hurting Parish Life?" The Revs. George H. Thomas and Carl E. Grammer will discuss it in relation to national organization, and Dean Robbins and Rev. Alexander Cummins will take up the subject on the diocesan side. Thursday evening, "What Do we Mean by the Divinity of Jesus," by Revs. Frank Gavin, Luke M. White and W. Cosby Bell. Friday morning, "Wise and Unwise Methods of Personal Evangelism," by Rev. John N. Lewis, Capt. B. Frank Mountford and Father Spence Burton. Friday afternoon, "How Our Services May Be Made of More Spiritual Value," by Revs. Donald B. Aldrich and Frederick W. Pitts.

\* \* \*

Rev. R. Y. Barber, in charge of a number of missions in the diocese of Springfield, arranged for a corporate communion for the men last St. Andrew's Day. It occurred to Captain Norman Finlay, who was present, that the parson needed a new car since the old four lugger had done a hundred thousand miles. He passed the word around, assigned the job of

collecting the cash to men present from different missions, and now Mr. Barber is riding in a brighter and bigger automobile.

\* \* \*

The diocese of Sacramento is to celebrate the thirtieth anniversary of the consecration of Bishop Moreland by raising \$100,000 additional endowment for the Episcopate. In his convention address Bishop Moreland said: "I advise you to stand firm, build your life into Christ, sacrifice more for your religion, then leave the future to God. Don't imagine there is anything advanced in the

ideas of easy divorce, companionate marriage, childless unions. They are old dead creeds which civilization has outgrown. You can see them working to perfection in India." Delegates to the General Convention: Clerical, Revs. J. E. Baxter, W. H. Hermitage, Paul Little and T. C. Maxwell; laymen, F. H. Denman, J. L. Martin, Harry Seibel and Frank Vines.

\* \* \*

Captain B. F. Mountford, head of the Church Army, just completed a successful mission at St. Peter's, Washington, N. C. This was the

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\* \* \* \* \*

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first invasion of the South by the Church Army, other members conducting missions at the same time in Calvary Church, Tarboro.

Five hundred and thirty men were present at the annual Ash Wednesday corporate communion of the Brotherhood of St. Andrew in Brooklyn.

Preaching mission was held at Grace Church, Hutchinson, Kansas, by the Rev. J. P. Dewolf of Kansas City, Missouri, with a filled church at each meeting.

Rev. Floyd W. Tomkins, rector of Holy Trinity, Philadelphia, conducted a quiet day for the woman's auxiliary of Ohio in Cleveland on February 17. There were two hundred present.

Mrs. Eleanor Ledbetter, who had done a great deal of work with foreign language groups in Cleveland, has been made a member of the board of officers of the Auxiliary in Ohio. Through her initiative a series of fellowship meetings with the women of foreign language churches have been held in the city.

A most successful Church Army mission was conducted recently at St. George's, Flushing, Long Island.

The beautiful new parish house of St. Peter's Church, Washington, N. C., was opened and dedicated on Feb-

ruary 19th with a service, and a reception attended by 2,000 people the following evening.

Baltimore has the distinction of having started the Noon-day Lenten services now so popular throughout the country. The first of these services was held in the Church of the Messiah, then located in the heart of the business section of the city. At the initial service a dozen men were

present and one of them was asked to come forward and play the organ. The sermon was preached by the Rector, the Rev. Peregrine Wroth. This Noon-day service immediately became popular and the church was crowded with men. For several years

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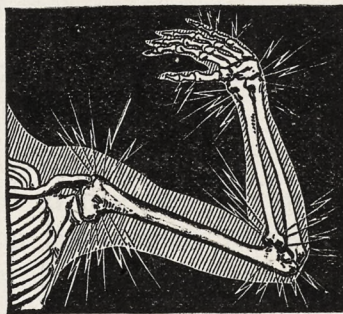
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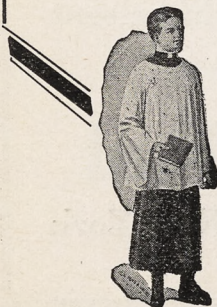
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the local clergy filled the pulpit; then invitations were extended to well-known preachers in other cities. The services continued for thirty years.

In 1904, following the great fire, Old St. Paul's, Charles and Saratoga Streets, the mother church of the city, began the same practice and has continued with full congregations every Lent since that time. Some of the most eminent preachers in the country have occupied the pulpit.

\* \* \*

Alexander M. Guerard, a thick set man, above the average height, wearing opaque glasses and purporting to be blind, according to Rev. E. H. Eckel of St. Paul, Minnesota, is running about among the clergy looking for "suckers." Beware.

\* \* \*

A new Anglican Church, Emmanuel, has been consecrated in Warsaw. It is part of a fine block of buildings erected last year in a central part of the capital by the London Mission to Jews. The English Church in Warsaw has been there for more than fifty years without a permanent home of its own until now. The Bishop of Fulham (Anglican Bishop for North and Central Europe) had the service, assisted by the head of the Mission, Rev. H. C. Carpenter,

who is also British chaplain, and by the Rev. O. H. Prentki, recently ordained, the first Polish citizen to be in Anglican orders. Attending the service were the British Minister and Legation staff, representatives of the Polish Government and the municipality of Warsaw, the Metropolitan of the Orthodox Church in Poland, the heads of the Polish Lutheran and Evangelical Churches, the American Consul, many other Americans and British, and the Hebrew Christians.

\* \* \*

Bishop Rowe sailed February 15 from Seattle en route to Ketchikan and Fairbanks. From Fairbanks he was to go 300 miles by airplane into the region of the Koyukuk River, to visit missions.

\* \* \*

Rev. Charles S. Hale, rector at Ashland, Kentucky, has accepted the assistant rectorship of Christ Church Cathedral, Lexington.

\* \* \*

Rev. Gardiner L. Tucker, secretary of religious education of the province of Sewanee, has just completed a course of lectures on Church School methods at the Cathedral, Lexington, Kentucky.

\* \* \*

Bishops Sessums, Green and Maxon, and the Revs. Richard Wilkinson,

R. N. Spencer and R. A. Kirchhoffer are the special Lenten preachers in New Orleans. All of the Episcopal (Continued on page 16)

## New Books for Lenten Reading

### CHRIST AT THE ROUND TABLE

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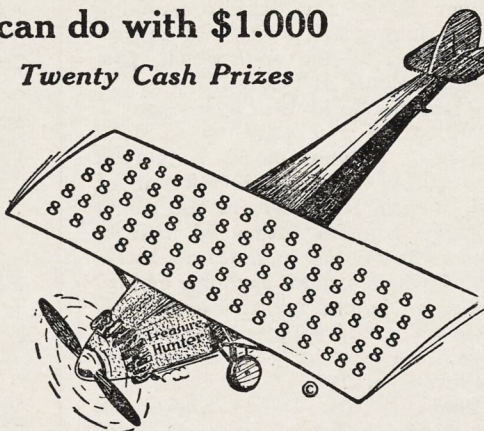
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Holy Days, Holy Communion, 10.

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Daily, 7, 9:30, and 5:30.

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There is space here for two  
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(Continued from page 7)

Shall we all rush out and give dimes to beggars? No. Let's don't. That multiplies beggars. But we have an absolute, primary and binding obligation to understand why, in a country so rich as this, there should be any beggars. We have an absolute obligation to see that hospitals to care for the sick poor are equipped scientifically, and administered with tenderness, not run as butcher shops. We have an obligation to make it possible to care for deserted orphaned children. To make this plain is not an additional task of the church on Social Service Sunday. It is its primary duty, every hour of every day in the year.

We hear much lately about the splendor of our great cathedrals. But a great cathedral can be a great sore, if it distracts money and interest away from the church's primary obligation, to seek and to save those who are lost; if it weakens the little parishes which are vanishing off the face of the earth.

"Great cathedrals are part of our Catholic heritage." Yes; but we also have a Protestant heritage that flames out in wrath against the turning of money intended for God to gratify vanity of men.

"The Ages of Faith have come again!" Not while our palatial churches, built with much to-do and unction, are empty of worshipers; and not while we have cut out of our Prayer Books any definite teaching of the immediate, swift and certain destruction of the soul which, possessing enough of this world's goods, lets Lazarus lie in want at his gate.

"What do you want us to do?" you ask. In your parish is there a branch of the Church Mission of Help, or the Daughters of the King? Is there a group either of men or women interested in diocesan methods of relief, orphan asylums, or hospitals, or homes for the aged? Is there a Charity chapter? Is there a Juvenile court in your town that needs workers?

There is some place where you can help, through some accredited branch of the church's activity. Get in touch with the Department of Social Service at National Headquarters, or with your diocesan department. Ask them for orders.

This is not merely a matter of a new sensation. It is the question of whether you, who are one of the Hands of Christ, shall serve the Body, or shall be a paralytic and crippled member, fit only to be cut off and cast from Him.

### QUESTIONS.

Have the class make up as complete a list as possible of the agencies in the community, with a description of the aim of each one. Have members find out from officers of these agencies just how church people can aid the work and report at the next meeting of the study class.

## Services

**Cathedral of St. John the Divine, New York**  
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**The Incarnation, New York**  
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## In Memoriam

IN THE death of Bishop Talbot, the Church has lost one of its most picturesque figures.

My first recollection of him was at the General Convention in New York, thirty-nine years ago, when he addressed a joint session of the General Convention in answer to a speech made by Phillips Brooks. I have forgotten the subject under discussion, but I can remember my admiration for the handsome young bishop of the far west, who dared to cross swords with the great Boston prophet.

It was this dashing audacity that carried him into the hearts and the lives of the people on the frontier and made his record in Wyoming so full of romance and captivating power. He could mingle with cowboy and ranchman on their terms without losing any of the dignity of his message or the charm of its apostleship. He was an expert fisher of men, who took a real zest in his art.

He was equally at home in the cabin of the pioneer or the mansion of the financier, and he used the one to minister to the other.

When he left Wyoming to take the See of Bethlehem, his influence had penetrated to every village and hamlet of that sparsely settled state of immense proportions.

He lived to be the oldest bishop in term of service in the Church and was for a short time honored by holding the office of Presiding Bishop therein.

He was much loved by those whom he loved so well, and whom he always greeted affectionately, no matter how much time might have elapsed since he had been intimately associated with them.

Recently he came to Denver to consecrate the Cathedral of St. John the Divine, and although nearly thirty years had intervened since he had left the west, he picked up his old associations and received the affectionate greetings of many old comrades and spiritual children who had never forgotten his ministrations to them in the days when he mingled with them.

His was a ministry of great affection in which he translated the love which he had for his Master into the love which he manifested toward those to whom the Master had sent him.

He rests from his labors and has entered into intimate fellowship with the dear Lord Whom he loved, but his works do follow him.

I. P. J.

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(Continued from page 13)

Churches of the city are uniting for these services.

Rev. Leicester F. Kent, archdeacon of the Yukon, has resigned because of the illness of his wife and is to leave Alaska at once.

Southern mountaineers, their virtues, their failings, their needs, what social work can do for them, what the Church can do, will again be studied at the annual Church Conference on Mountain Work, in Knoxville, Tenn., March 19 and 20. The meetings of the Church group are followed by the general Conference of Mountain Workers, March 20 to 22.

The Rev. Robert W. Patton, director of the American Church Institute for Negroes, was the speaker at a Churchwomen's luncheon in Albany on Shrove Tuesday at the Hotel Ten Eyck. The luncheon was organized by the various women's organizations last year and proved so successful that it was repeated this year. Bishop Nelson and Bishop Oldham attended and, respectively, made introductory and closing addresses. The clergy of Albany and some neighboring towns attended, and more than 250 women from Albany and the Capitol District made up an enthusiastic audience.

The preacher at the noon day Lenten services held in the Garrick

theater the first week of Lent was Bishop Wise of Kansas; last week Editor Frank Wilson of Eau Claire, Wisconsin; this week, Rev. Julius A. Schaad of Augusta, and next week, Bishop Freeman of Washington.

Dr. Wood and Dr. Teusler expect to sail from Tokyo on March 16, on the Empress of Russia.

Bishop Roots and Mrs. Roots and

their daughter expect to sail from Shanghai on May 5, on the President Taft.

Lenten discussion groups with laymen addressing the men's club and lay-women leading the women, are being held at All Saints, Brookline, Massachusetts. There is a different leader for each group each week, the topics having been assigned before Lent.

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