

# The Witness

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## Bishop F. F. Reese of Georgia Denounces Lawlessness

Ku Klux Klan is Unlawful and Contrary to the  
Spirit of Christianity

Bishop Reese of Georgia in his address before the Diocesan Convention of his diocese, spoke most forcefully on the question of law and order, especially in connection with the Negro problem. He said, "I am concerned more about the danger and injury done by mob and other form of violence. These work grave injustice frequently to innocent people and always do grave injury to the dignity and security of our state. I speak of this more immediately in connection with such acts against our colored people. All decent people are horrified at the charges of unspeakable crime against some of these people which are now the subject of legal investigation. As a Southerner and a white man I know the difficulties of our situation and the irritations that the situation is calculated to excite in us. But no irritations or criminal outrages can justify mob violence or other similar injustices. Many of these people are industrious, respectable and law-abiding. They are entitled to justice. All of them are our brethren in Christ. They are entitled to every opportunity possible to live in peace and security and to work out without unnecessary restriction their individual and racial destiny as they are capable of doing so.

"The race question is too complicated and too serious to be disposed of by any off-hand judgment of ignorance and prejudice. It is not only the future of the negro which is at stake, but the future of our own peace and security. For the violence and the domination by force of one race over another race cannot produce anything but loss and disaster to both races. It is not a question of white control. Of the loss of that I have no fears. It is a question of how we shall maintain it—whether we do it by force or by just administration of law and by the inevitable working out of natural law. Every exhibition of threat breeds violence after its kind and the end is destruction and a scarcely concealed anarchy.

"I hereby protest most solemnly and earnestly against such methods. I protest against the misguided, if not criminal folly, of those who have disturbed the situation and created distrust and apprehension among the better negroes by organizing a secret society under a name which can only recall the lawless violence of those who perverted the purpose of the original society so named a generation ago. No patriotic or sensible man could for one moment consider it anything but folly to

## Berkeley Presents Call of Ministry to Students

President Bell Says that Civilization Depends  
On Spiritual Leadership

The second annual Conference on the Call of the Ministry was held at Berkeley Divinity School, Middletown, Conn., on Friday and Saturday, April 15 and 16, under the direction of the students of the school. Delegates were present from Harvard, Yale, Trinity, Wesleyan, Williams, Amherst, University of Pennsylvania, and other institutions. Addresses on the work of the ministry and its claim upon the life of college men were given on Friday evening by the Rev. Henry Hobson, of St. John's Church, Waterbury, and Rector-elect of All Saints' Church, Worcester, and the Rev. John W. Harte, student-pastor of the University of Pennsylvania.

On Saturday morning there was a meeting in the interests of the missionary aspects of the church's ministry, and addresses were made by the Rev. Samuel B. Booth, who told of his unique community for farm work, prayer and study in Bucks County, Penn., the Rev. George B. Gilbert, missionary of Middlesex County, Conn., who gave a vivid description of the methods that he is using in the restoration to usefulness of old and deserted country churches, thus making them of vital service to the isolated communities in remote rural districts, and the Rev. E. P. Ziegler, of Cordova, Alaska, who presented the need of recruits in the frontier missions of the church.

The Rev. R. B. Ogilby, President of Trinity, presided at a Question Box meeting, and answered the many inquiries in regard to the preparation for and the advantages of the ministry as a life work.

In the afternoon a most stirring address was made by the Rev. Bernard Iddings Bell, President of St. Stephen's College, Annandale-on-Hudson, on the Spiritual Leadership of the Emerging Generation. "The survival of civilization depends on spiritual leadership," he said, "and the world will go into decay in two generations if we cannot have it. The war was a symptom, not a result of this process of disintegration, and we cannot recover from the effects of it any more than we could recover from a disease that had only run half its course. We are living not as men, but as educated beasts. We have lost our sense of dignity and are behaving as a race of superapes. This is seen in our international relationships, in which the nation's are governed by the ethics of the wolf-pack. This is the spirit of all governments without exception. When we

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## New Witness Editor

The Editor of the Witness takes pleasure in announcing that the Rev. Julius A. Schaad, rector of Trinity Church, Bay City, Michigan, whose articles on religious education have caused such wide discussion, has been added to the Editorial Board of the paper.

organize a Ku Klux Klan at this day. The name condemns it. It is not necessary. It can only be at the least a serious error. It cannot fail to be perverted, even if in its origin it is not unlawful and dangerous.

"I think Christian people and good citizens should utter their minds and express their convictions about matters of grave significance to social well-being. I think the Church should bear witness in such matters. It should condemn evil and evil customs. It should stand for law and order against secret or open violence. It should take its stand to protect the weak. And I believe that at this time of serious issues, it should proclaim its moral judgment against wrong and injustice. I therefore ask this convention to adopt and to publish its condemnation of all mob violence, of all acts of injustice against the negro and to declare its opinion that the organization of this secret society is more than a mistake. It is an unwarranted and dangerous folly."

This was later done by a resolution offered by a special committee approving all that was said by the Bishop as expressive of its sentiment on the subject, and recommending that the clergy read that part of the address to their congregations.

## Dr. Patton Visits South Carolina

The Rev. Dr. Robert W. Patton, campaign director, completed a series of conferences in the Diocese of South Carolina during the second week in April. The first part of the week was spent in Charleston, where he preached in four different parishes on Sunday, and in the two succeeding days held four conferences on the Church's Mission at which partially all of the parishes in the city were represented and all of the clergy, including some from nearby towns.

## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Dr. S. S. Drury Is New Rector of Trinity Church

The Rev. Samuel Smith Drury, rector of St. Paul's School, Concord, N. H., has been elected rector of Trinity church, to succeed Bishop Elect William T. Manning. It had been the custom that whenever Trinity has made a choice from its own clergy the vicar longest in the parish service succeeded to the rectorship.

The Rev. Milo Hudson Gates, vicar of the Chapel of the Intercession, one of the candidates, held that priority. The other defeated candidate was the Rev. W. W. Bellinger, vicar of St. Agnes' chapel.

Dr. Bellinger succeed Bishop Elect Manning at St. Agnes.

Trinity's new rector, Dr. Drury, is an old friend of Col. William Barclay Parsons, chairman of the committee on nominations. He occupied the pulpit of Trinity one week during Lent this spring.

### Don't Eat That Others May

The Rev. Frank Wilson, rector at Eau Claire, Wis., recently sent the following notice to his people:

"Not long ago the Westminster Presbyterian Church in Minneapolis asked its people to reduce their Sunday dinner on a certain Sunday to the simplest possible fare and to give the money so saved to the China Famine Relief Fund.

The Church people of Eau Claire are being asked to make a similar self-denial on Sunday, April 17. You are asked to make your Sunday dinner as plain as possible and to give to starving China the financial benefit.

The offering in Christ Church at 11:00 o'clock on April 17 will be for this fund. We hope you will bring your money to church and make it not only a gift, but an offering based on your self-denial.

Please read the article on the famine in China in the April Herald. What you will save from your Sunday dinner will probably keep a whole family in China for a month or two from starvation. This is not much to ask.

This is not an ordinary appeal; it is literally a matter of life and death.

"In as much as ye have done unto the one of the least of these my brethren, ye have done it unto Me."

The offering on Sunday morning amounted to \$155.00.

### Supplementary Statement 1920 Quota Payments

In submitting the supplementary statement of receipts to March 31st, 1921, to apply on the 1920 quota, we would call attention to the fact that since the close of the books, as of December 31, 1920, the sum of \$50,484.38 has been received to apply on that year, making the total contributions to March 31, 1921, from the dioceses and districts, to apply on the 1920 quota, \$3,071,401. This does not include contributions which were specifically requested not to credit to any diocese. The amount of such contributions was \$13,601, making the grand total for the year \$3,085,002.

The principal changes in this statement

since the early report are as follows:

Southwestern Virginia makes a decided advance and shows 115 per cent of its quota paid, which, with the exception of the little Missionary District of Porto Rico, is the banner percentage. Southern Virginia also shows a fine increase from 88 per cent to 108 per cent.

North Carolina joins the ranks of those dioceses which have completed 100 per cent of their quota.

South Carolina, shown in the last report as having paid only 53 per cent of its quota, now has 79 per cent of its quota paid.

Delaware makes a strong advance from 60 per cent to 73 per cent paid.

Georgia, while showing only 76 per cent of its quota, joins the Missionary District of San Joaquin in the leadership for percentage of increase over what was given to the General Church in 1919, each now showing 40 per cent increase.

Maryland retains its lead for the actual increase in dollars over the amount of last year, namely, \$107,018.48.

The dioceses which have paid 100 per cent of the 1920 quota are now as follows:

Porto Rico, Virginia, Southwestern Virginia, East Carolina, Southern Virginia, North Carolina, West Virginia, Maryland.

How many will there be in the 100 per cent class in 1921?

### New Lecturn for Evanston Church

At the morning service at St. Lukes, Evanston, last Sunday was blessed the beautiful Lecturn erected in St. Luke's Church, Evanston, by Mr. Joseph A. Rushton in memory of his father the late Rev. Joseph Rushton, L.H.D. (B. 1848-D. 1917). It was designed by Mr. Thomas Tallmadge, the architect of the Church, and is rich in symbolic carvings. The plan is to enrich it still further by filling the niches with appropriate figures of men like Ezra, St. Jerome, and Erasmus, representing, respectively, the Jewish, Latin, and Greek forms of the Scriptures. There will probably also be included Moses for the law, David for the Psalter, Isaiah for the prophets and St. John for the evangel. No memorial can be more appropriate for Dr. Rushton, since he was, himself, one of the best Bible teachers in the church.

### Rev. Dr. Muller Added to St. Stephen's Faculty

St. Stephen's College announces that the Rev. James A. Muller, Ph.D. (Princeton), has been elected to the Chair of History to succeed Clarence R. Williams, Ph.D. (Yale), who has decided to withdraw from the faculty to devote himself to educational work in connection with his own Communion. Dr. Muller did both his undergraduate and graduate work at Princeton. He took his Doctor's degree in the Department of History, magna cum laude in 1916. He then became Professor of History at Boone University at Wuchang, China. After three years he returned to this country and became Professor of Ecclesiastical History pro tempore at the Episcopal Theological School, Cambridge, taking the place of Dean

Washburn of that institution who was at the head of the Episcopal Church war work. Since the war, Dr. Muller has been devoting his time to research and publishes this fall a treatise on "Bishop Gardiner" which is a study in the reactionary forces which took possession of England toward the close of the reign of King Henry the VIII.

Dr. Muller is said by Professors Van Dyke and Meyers of Princeton to be one of the most brilliant of the younger Historians in this country.

### Dr. Wheat to Head Army Commission

At the regular meeting of the Army and Navy Commission of the Church held in Washington on April 13th, Chaplain Clayton E. Wheat of the U. S. Military Academy, was elected Secretary of the Commission. All communications should be directed to him at the Cathedral Office, Mt. St. Alban, Washington, D. C.

### Executive Council Organized in Georgia

Unanimous adoption of a new canon providing for an Executive Council to take effect the first of June, the passing of a resolution to hold a Diocesan Conference on religious education and Christian Social service, the day before the next Diocesan Convention which will meet in Christ Church, Savannah, May 10, 1922, a fine address from the Bishop, and eloquent addresses from the Rev. W. H. Milton, D.D., executive secretary of the Department of the Nation-Wide Campaign, and the Rev. Charles N. Lathrop, D.D., executive secretary of the Department of Christian Social Service, were notable events of the ninety-ninth annual convention of the Diocese of Georgia, which was held in St. Thomas' Church, Thomasville, April 13 and 14.

### Final Meeting of the Interchurch World Movement

The General Committee of the Interchurch World Movement held what may be regarded as its final meeting in New York on April 8th. About fifty persons were in attendance representing cooperating denominations. The representation was very wide.

The reports of two committees were carefully considered. A special committee of business men reported through James M. Speers and Raymond B. Fosdick on the winding up of the business affairs of the Interchurch World Movement. The Committee on Reorganization reported through Bishop Thomas Nicholson of Chicago its chairman, on the best methods of conserving the values of the Interchurch World Movement and preserving the cooperative spirit between the churches and agencies that had been represented in the Movement.

The two outstanding questions passed upon were, first, the decision to commit all further responsibilities with reference to the conclusion of the affairs of the Interchurch World Movement to the Executive Committee making it unnecessary to call together again the General Committee; secondly, the approval of the plan for

the appointment of a Consultative Committee to serve as a point of contact between the cooperative agencies of the Protestant denominations already in existence.

The report of the group of business men gave assurance that the remaining obligations of the Interchurch World Movement could be fully met out of existing assets and providing outstanding pledges and underwritings are fully paid.

#### One Stamp a Day for a Month

The first step in enlisting the one million church members in Illinois in behalf of the state campaign for the China Famine Fund was taken in Chicago last week when five hundred clergy and laity representing every denomination, met in the directors room of the Continental and Commercial Trust and Savings Bank at the call of John Jay Abbott, vice-president of the institution and campaign chairman. An effort is to be made to induce every Illinois churchman to buy at least one China Life Saving Stamp a day at 3 cents each for a month.

#### Pittsburg, Kansas, Parish Has Large Class

During a recent visit of Bishop Wise, a class of 27 candidates was presented by the Rector, Rev. James Pernette DeWolfe for confirmation, one being previously a member of the Roman Church. Rev. DeWolfe had quite recently baptized eight of the eleven adults of this class. A large congregation attended the service, every available seat being occupied and it is estimated that over 200 people were turned away.

The progress made by the boys choir under the training of the Rector showed itself unmistakably in the musical part of the Church Service. The entire event was an inspiration.

The Parish is happy in reporting the possession of a chapel in the northwest portion of the building of St. Peters. An altar has been erected and among the gifts received are the Altar Linens and embroidered frontal from the Junior Altar Guild, an Altar Cross from Archdeacon Smith and a vestment case from Mr. J. J. Stephenson of Pittsburg, Kan., while St. Peters Ladies Guild gave the sum of one hundred and thirty dollars towards the completion of the chapel. It is the desire of the Rector and Parish to have the chapel finished at an early date.

A keen interest is taken in the monthly meetings of the Rector and his Council. The aim of this conference is to get every organization of the Church to work in the five fields of service as outlined by the Church Service League. A chart is being prepared to be hung in the church porch to clearly demonstrate the relative position of each field and its workers.

#### Dr. Leighton Parks Fears Power of Rome

St. Bartholomew's Parish, New York, has a chapel on 127th Street, near Lexington Ave., devoted to work among Swedes, and in charge of the Rev. Eric G. Ericson. It seems a pretty lively place with more than 500 communicants whose regular attendance on services is larger in propor-

tion than is usual in English speaking congregations. Monday night, April 18th, Mr. Ericson arranged a celebration in honor of the 400th Anniversary of Martin Luther's appearance before the Diet of Worms. There was very fine music by Swedish singers, and the Rev. Dr. Leighton Parks eulogized in English the sterling qualities of Luther and the Reformation. He maintained that unless Protestants would awake and stand firmly for freedom of conscience, as Luther did in 1521, it would not be long until the Roman Catholic Church would dominate all American life in her old arrogant manner.

There were visiting clergymen from all parts of the city at this celebration.

#### Dr. Manning Denounces Sermon By Bishop Williams

The Cathedral celebrated the tenth anniversary of its present status April 17. The speakers were Dr. Butler, the president of Columbia University, Dr. Stires, president of the Standing Committee, and Dr. Manning, the new Bishop, whose date of consecration is now changed from May 6th to May 11th.

Dr. Manning used some significant words in his address which were quoted in all the papers Monday morning as having reference to a sermon of Bishop Williams the preceding Sunday: "Something was said from this pulpit last Sunday about the presence and power of an invisible government among us. We all know that no such thing as an invisible government exists in this land, and therefore that no such thing ought to have been suggested from any Christian pulpit. In this land we make the laws ourselves, and can change them if a majority of us so desire. Any talk of revolution is the mark of a mind that, to say the least, is not well balanced."

#### Iowa President in Accord With Religious Work

"Nothing is of greater concern to administrative officers and faculty of the University of Iowa than providing a wholesome religious and moral atmosphere which may influence the young men and young women of Iowa," says President Walter A. Jessup.

"The University of Iowa is a non-sectarian educational institution; nevertheless, it aims to stimulate an intelligent and earnest consideration of the great religious principles. Many of its courses tend directly toward that end. It encourages the work for students in the Iowa City churches and in the student religious organizations, such as the Young Men's Christian Association, the Young Women's Christian Association, the Newman Club, the Menorah Society, and similar groups.

Through the work of numerous student pastors and student assistants associated with Iowa City churches for the purpose of forwarding Christian principles among the student body, students in the university are constantly in touch with the Church.

"Occasionally one finds the opinion expressed that college or university students are careless and indifferent toward religion and religious questions. The population of the University of Iowa is about 5,000 and the population of Iowa City about 12,000, yet I venture to guess that

in many Iowa City churches approximately 50 per cent of those in attendance at Sunday morning services are students and faculty members. It is a healthy condition.

"At Iowa we have a great opportunity to influence the state, the middle west, the whole nation. We are producing those who will be the leader among men after twenty or twenty-five years. We are attempting to make the most of our opportunity."

#### Church Union in South India

The Congregationalists and Presbyterians of South India have already formed a union, and recently this union group met with Episcopalian leaders to discuss a wider union. As in all discussions of union with the Episcopalians the question of orders is to the fore. Some resolutions were adopted looking toward union and laying down some principles. When the niceties of language are stripped away, the agreement is fundamentally that any minister must receive a commission from the bishop before he can serve churches which in the past have been known as Episcopal churches. It is possible, however, for ministers to continue their work as in the past without any commission, provided they restrict their ministry to the churches which have been accustomed to receive a ministry that was not in the apostolic succession. Of course all new ministers are ordained by the bishop. The plan is more generous than that which is offered by the Lambeth Conference. It says nothing of reordination in order to secure fellowship with the Episcopal churches. Just what attitude will be taken by British Episcopalians toward this new plan is not at present clear.

#### The Conneaut Christian Nurture School

The Conneaut Christian Nurture School will meet at Conneaut Lake, Pa., June 27, to July 2. It is a distinctly Christian Nurture School and not a General Conference. The aim is to be of practical help to the teacher. In one division of the morning sessions the Five Fold Plan will be the special study; Information and Memory by Mrs. William R. Roberts; Church Loyalty by the Rev. R. E. Schulz; Devotional Life by the Rev. E. G. Budlong; and Christian Service by John Loman. At the same time Miss Eleanor Sibley of the University of Pittsburgh will have a class on "The Pupil" and the Rev. L. L. Riley will have a class on "How to Teach the Life of Christ."

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## A NATIONAL NEWSPAPER

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We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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## THE CHRIST IN THE COMMUNITY.

By Bishop Johnson

In visiting towns and villages one gets an insight into human life which one does not get from seeing society en masse in the larger cities.

It is not so easy to conceal one's real self under the scorching searchlight of familiar acquaintance.

And after all the cities are largely composed of people that come up from the country. City people and country people are not really so different as they may seem. In fact I am impressed with the fact that country people are the more real.

Christ chose nearly all of His apostles from the rural district of Galilee rather than from the metropolitan Jerusalem. Only a few of our Presidents were born in cities of more than 5000 people. Most of them were brought up in only small places.

The veneer that one puts on in the city is often a disguise of the real man, who looks imposing in evening clothes, but really thinks the same thoughts and has the same attitude toward life that his rural brother is less successful in disguising.

So that a bishop who is constantly visiting places both large and small gets a cross section of human life that ought to be illuminating.

Looking at the Christian religion of today in this cross section one is more depressed at the pettiness of spiritual life than he is by its wickedness.

Christ's vision was so big and our vision so diminutive.

God is judged by those vehicles of His grace who often make the most noise because they carry the least weight.

Christ warned us of this danger. He spoke scathingly of those who made ostentatious profession of their religious practices. Who offered loud prayers in the synagogue; who made their gifts under pressure of public observation; who practiced their asceticism in public and used their consciences to detect the faults of the flesh rather than to detect their own sins of the spirit.

I am impressed with the fact that the current religious life of the average community is unworthy of the Christ because of the wrong emphasis that has been put upon religion by petty minds. We need less philosophy and more grace; less censoriousness and more charity; less assurance and more service. There is a smug feeling on the part of people whose lives are thoroughly respectable but whose spiritual force is negligible that they are plenty good enough to please God and themselves. There is a lack of humility which is profoundly conscious of its own personal unworthiness and a surplus of satisfaction in the fact that we have eliminated petty vices even though we have not acquired solid virtues.

In our Lord's time those who flouted Him did so because He demanded a kind of service which required spiritual effort, whereas they had come to regard perfection as the absence of certain vices.

Christ could forgive sins but He was unable to sweeten bitterness that was regarded as a virtue in itself.

To despise the Samaritan; to censure the easy living Publican; to confound the latitudinarian Sadducee were virtues and not vices in the mind of the Pharisee. He rested on his observance of little virtues such as keeping the Sabbath and refraining from things which the Church had pronounced unclean, but omitted to grow the substantial virtues of mercy, charity and kindness.

Is it any different now?

Is not the bitterness of prejudice more esteemed as a sign of orthodox sectarianism (both within the Church and without) than are suffering long and being kind; than thinking no evil and rejoicing not in iniquity.

We need more grace and less philosophy. Grace is God's help. It implies that the seeker appreciates his need of such help; that he esteems the means which Christ established for conveying such help to the seeker; that he regards Christ and not his neighbor as the standard by which he shall estimate his own righteousness.

It is "by this man that God will judge the world" and not by comparisons with one's neighbor.

It is all right to have a philosophy but the more perfect that philosophy is the more necessity for seeking God's grace to attain our philosophical ideal.

There is just one natural reaction for the honest man who is confronted once with the righteousness of Jesus Christ, and that is the humble petition of St.

Peter. "Depart from me for I am a sinful man, O Lord!"

This is the instaneous reaction of sin when it is first confronted with holiness, and except for the fact that "we are saved by His grace and that not of ourselves, it is the gift of God," we could not endure the continued presence of Christ in the face of our continued failures to attain thereto.

We need more charity and less censoriousness.

The face that hardens, when its own righteousness is brought into contact with that which it regards as unrighteousness, is not the reflection of the Master's face.

If He can endure us with patience and kindness in the face of our shortcomings we ought surely to endure one another.

Bitterness had no place in Christ's attitude toward sin and severity only when the sin was that of self righteousness. We are not greater than the Master. The Christian, who shows hardness because some man plays cards or smokes or dances, is implying that he has no subtle vices which must offend the Christ.

How can he pray to God that he himself be forgiven in the same way as he forgives others.

Let him cast the beam (or splinter) out of his own eye that his vision may be clearer—so that like a skillful surgeon he may see clearer to remove the mote (or speck) out of his brother's eye.

The absence of a charitable attitude toward those offences which are particularly offensive to us individually produces bitterness, and not healing; claims for oneself judicial forms that belong to God; and blunders frightfully in winning men to Christ.

We need less assurance but more service.

If it is true that when we have done all, we are unprofitable servants, then what shall be said when we do little or nothing faithful for Jesus' sake.

To me the Day of Judgment is a very real thing, but the matter which is my chief concern when I stand before the Judgment Seat of Christ, is not so much the sins which I have committed; of which I have repented; and which have been healed by His stripes; but rather the things that my Master expected me to do but which through apathy and indolence I have neglected to do faithfully.

If it be true that "nothing in my hand I bring," what about the sheaves that I was to bring to the Harvest; what about the talents that I was bidden to use; what about the door that my negligence and presumption has closed in my face.

## The Witness Fund

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

Bishop Mikell	.....	\$25.00
Mrs. Emily Nourse	.....	.50
Mrs. Charles Magill	.....	2.00
Miss Emily Thompson	.....	.50
Mrs. J. W. Scholes	.....	.50

# NEWS LETTERS FROM NEW YORK AND LONDON

## NEW YORK LETTER

By Rev. James Sheerin

Calling a rector to Trinity Parish in New York City is as important an event as electing a Bishop to some of the well-known dioceses. The local newspapers felt this the last three months, and made use of all the news they could get as to the proceedings. There was no doubt that Dr. Milo H. Gates was the favorite candidate in every popular sense. Ask anybody, almost anywhere outside clerical circles, and you would get an immediate and enthusiastic answer, "Oh, I wish they would call Dr. Gates." A good many had the feeling that he represented a more natural American Churchmanship than has sometimes been the case with old Trinity. Perhaps it would be better to put it that Dr. Gates is distinctly human, and that the stiffness which often repels people in our undiluted Angelicanism is peculiarly absent from him, whether decked out in eucharistic vestments, preaching on sacraments in the pulpit, or hearing confessions according to approved Catholic theories.

But vestries are somewhat like the Republican party, when in convention: They are just as apt to be swayed by reasons and facts of which the man in the street never thought. Therefore the popular candidate is frequently set aside to the surprise of all the hopeful ones. It may be that, in the long run, the vestries and conventions are right. At any rate, in the case of electing the rector of Trinity Church one need not slight the others mentioned if he declares that the choice is unqualifiedly good. Some who had been highly spoken of from distant parts of the country were too manifestly out and out "ritualists," or Catholics, as they preferred to be called. Trinity seems to want a High Churchman, but it is best that he should not be too high. The successful candidate, who does not seem to have known that he was a candidate, is the Rev. Samuel Smith Drury, rector of St. Paul's School, Concord, N. H. It can hardly be said that he has had great experience in parochial work. He never had charge of a large parish, unless St. Stephen's, Boston, may be called so. He was vicar of that well-known work among the poor for two years. He was called vicar because it is one of the chapels of the Episcopal City Mission. Its standards of work had been set by such saintly and practical men as Bishop Brent, and it may be assumed that Dr. Drury has imbibed the reverent breadth associated with the name of that great missionary. It has included, to an amazing extent, a scholarly acquaintance with literature and science together with a devout eagerness to help solve religious and social problems. The years spent by Dr. Drury as head of the famous Church School can hardly have weakened this admirable combination.

### The Beauty of St. Thomas'

The church I helped in a year ago was St. Thomas', magnificent in architecture, unsurpassed for central location as "the most fashionable church in America,"

which, by the way, is a rather false and unkind description. Fortunately it is untrue as concerns the zeal of the clergy, the devotion of the people, and the beauty of the worship. I have seen a good deal of poor and rich churches in my day, and I am inclined to give the palm to certain richness when it comes to modesty and freedom from thoughts of how other people are dressed. Perhaps there is ample reason for that. At present I only state it as a fact. But there is something gloriously worth striving to see and be a part of in a service carried on as it is in superb St. Thomas' with its great leadership in music and sermon. I do not wonder that from year to year it is unable to contain the crowds who flock to its doors.

To call a church a chapel is to give it a subordinate position in the mind of those who have not seen it. It sounds like a plain dissenting meeting house in an English village, or a place of worship for college boys or in a hospital, or a struggling mission not yet elevated to the honors of a parish church. But all these suggestions of humble character fade away when one takes a bus and alights at the Chapel of the Intercession, 155th Street and Broadway. Standing as it does at the intersection of the two parts of Trinity's fine city cemetery, its perfect walls and tower and its beautiful gothic windows make it probably the most charming group in America, especially when seen as it is grouped with vicarage, choir rooms, and parish house. Nor is this feeling of admiration lessened when one enters the nave, with its aisles graced by fine pillars and the choir and altar beyond as near perfection as anything can be when made by human hands. They say that Dr. Gates built the finest rural church in America, that at Cohasset, Massachusetts. Now there are many who assert that as vicar of the Chapel of the Intercession he has built the finest city church.

## LONDON LETTER

By Rev. A. Manby Lloyd

Lord Braye approached the Government in holy week and asked whether "inasmuch as many millions among us are now coming to the unspeakable mystery of the Divine Atonement, His Majesty's Government would think fit to change their policy in Ireland from cruelty to mercy and from hardness to conciliation—call a truce, repudiate reprisals, publish the Strickland report (on Cork burnings) and recall the "Black and Tans"?"

Lord Newton replied that he had never seen a question worded in a more offensive manner! "I venture to say," writes a Northern Protestant, "that sensible men will agree with Lord Newton. We have

had quite enough of this. First there was the Sermon on the Mount. That was to save Germany from the knock-out-blow. Then came the Golden Rule. That was a reason for watering down the peace. And now, when things are going quite nicely in Ireland, out comes the Atonement. What has the Atonement to do with it? I have always held that in its full purity the Atonement was really a Protestant doctrine. Be that as it may, it was assuredly not designed for the benefit of Romanists and Irish rebels at that!"

This is the text of a letter to a London weekly. I quote it verbatim, that your readers may have an insight into the mentality of our governing classes.

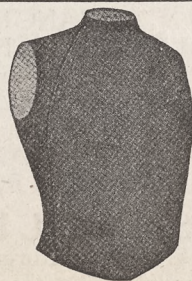
### A. G. Gardiner and President Wilson

Up to a week or two ago the former was a writer of trenchant articles in the Daily News, which is owned by Cadbury, the Cocoa-king. In another journal Mr. Gardiner gives an outline of an interview with ex-President Wilson at Paris in January, 1919, relating to the grave and inexcusable misreading in the English Press of his message to the belligerents in 1916. "I had spent the morning with General Smuts and he had spoken of the hostility to the President and his policy which had begun to be apparent in America, and especially of the demand that U. S. A. should revert to "isolation." Knowing that I was to meet the President that night, he suggested that I might usefully impress upon him that if America detached itself from the League of Nations there could be no League worth the name." Then he met Wilson.

"Yes," said the President. "I see the danger. . . I am bound to confess that there are as many provincial minds to the square mile in my country as anywhere. And it is not wonderful that it should be so. Its history is the history of detachment. Its geography is the geography of detachment. It is a great country, with great problems of its own, profoundly self-occupied, with little intercourse with the outside political world. The war has come to it as a tremendous breach with its past and it is not surprising if there is an unreadiness to see that the breach is final and that isolation is no longer a tenable policy."

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## History of the Church Service League

BY HELEN STERLING

Secretary of the National Committee

It is scarcely a year and a half since delegates from the Woman's Auxiliary, the Girl's Friendly Society, and the Guild of St. Barnabas for Nurses adopted at Detroit the resolution which began, We invited all other women's Church Societies to join with us in creating a Church League of Service. "This resolution, later approved of and accepted by the other societies, was followed by the definite suggestion that to conduct the business of the League and to prepare for its development there should be formed a National Council, with three representatives from each of the seven existing national organizations, and nine members at large. These representatives, who were subsequently chosen from their respective organizations, viz.: the Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Church Periodical Club, Church Mission of Help, Guild of St. Barnabas for Nurses, and The Church Women's League for Patriotic Service, met at Church Missions House the following December and elected nine delegates at large, thus forming the National Committee to which has since been added a delegate from each provincial council of the Church Service League as formed, and also one from each of those Departments of the Executive Council of the Church upon which women are serving.

In the eighteen months since the resolution was adopted diocesan councils have been organized at the rate of more than two each month, five provincial councils have been formed, and in at least two dioceses there are fifty or more parish units. It is evident that the "invitation" was accepted.

But the history of the first year and a half of the Church Service League may not be written so much in figures and sums total as in the spirit in which the idea has been received. Doubt there have been, of course; inquiries, no end of them; but only those whose privilege it had been to see many of these same doubting and inquiring letters could understand how constantly increasing was the evidence that inquiry was very perceptibly deepening into interest, and doubt into an honest determination to have some share in developing the new project.

A careful analysis of the letters shows that the prevailing difficulties in the way to universal acceptance of the Church Service League arise not so much from a lack of understanding of its purpose as from fear of a supposed rigid technique of organization. That very simple little rule of success, "Do what you can, with what you have, where you are," seemed to help amazingly here. In other words, the whole question of intelligent organization, whether in diocese or parish becomes merely a matter of making the plan yield to existing local conditions.

Paucity of organizations which may be drawn together into a Service League ought never to be a stumbling if one remembers that the reason for any federa-

tion is not that taken together three organizations are three times as powerful as one organization, but rather, as the recently recognized "group" idea declares, that when three or seven or any other number of groups get together for enlightenment, for consultation and co-operation, "an entirely new power in the universe is thus created." So it must be that whenever guilds and societies, however few in number, come together for "mutual understanding and co-ordination of effort," it must inevitably happen that there is then and there released, in parish and in diocese, an entirely new dynamic force capable of possibilities in the way of service hitherto undreamed of. There has arisen, moreover, in the development of the Church Service League a most interesting contingent; for it is becoming increasingly evident that the more natural Service League is that which includes men's as well as women's organizations, and it would seem from the number of Service League so formed springing up all over the country that this ideal, which has been held in mind from the start, is capable of speedy fulfilment.

The National Committee has tried to avoid anything like didactic instruction or rigid formulas. Realizing that the real life of the Church Service League must be entrusted to the parish units, it has emphasized as essential two points only, namely, that the parish unit should consist of a federation of all societies or departments in which women work in the parish, with the understanding that during the year the activities of the unit shall include some definite service in the five fields, i. e., the Parish, the Community, the Diocese, the Nation, and the World. The Committee accepted as the "immediate programme" before the women of the Church, United Prayer, United Study, and United Giving, assuming at this time the publication of the Church Prayer Leaflet, and recommending as an opportunity for corporate prayer and contemplation the observance of a Day of Intercession and Meditation early in Advent. The leaflet of Suggestions published by the Committee on Devotional Life for

use on this day was ordered by 64 dioceses and missionary districts to the number of 58,458 copies. Bible Reading for use during Advent, published by the same committee were ordered by 68 dioceses and two missionary districts, to the number of 52,304 copies. A recent Bulletin published by the Committee on Co-operation, contains suggestions for ways in which the various organizations which make up the Service League may, by interchange of intelligent and devoted service, be mutually helpful. The Statement published by the National Committee sets forth the purpose and ideals of the Service League, with suggestions for organizing the several divisions.

When all is said and done, the heart of the whole thing seems to lie in the one word "co-operation." It is, of course, inevitable that individuals working in and for the Church should have, as elsewhere, their own especial points of enthusiastic service; it is likewise certain that there can never be for any individual, who is not cognizant, at least, of all the work which the whole Church is doing, the joy of completely intelligent service. "We shall find when we have time to study them," the Prayer Leaflet reminds us, "that every mission and department of the Church has its own romance, its own pathos, its own peculiar joy." And some of us are finding, moreover, as we come together out of our separate corners, and learn of the work other women are doing in the name of the Church, that in working exclusively, as we have done hitherto, sometimes for the Woman's Auxiliary, sometimes for the Girls' Friendly Society, or, it may be, for the Church Periodical Club, we have been not altogether unlike craftsmen engaged for a long time upon a bit of detail, with no knowledge of the whole plan; but now the entire pattern is revealed and we are permitted to see for the first time the design which we have, all these years, been helping to make.

Needless to say that one likes it; needless also to say that one seeks more eagerly than ever before opportunity to help in completing the design.

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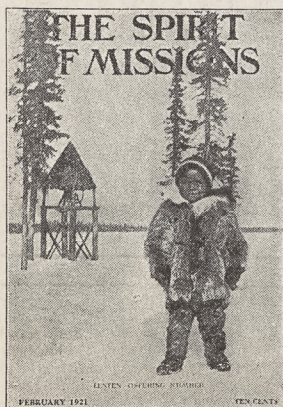
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## The Editorial

(Continued from Page 4)

Christ was severe with the sin of self-righteousness, but He quickly condemned the sin of unfruitfulness when and where He expected to find ripe fruit.

A Christian religion which is content to take pride in its own prejudices; to be officiously conscious of its neighbors' faults; and to be supremely indifferent to its niggardly services is about as hopeless a religion as the Devil could invent for the duping of our silly human nature, so prone to deceive its own self.

To me the problem of Church unity today is far more a hopeless difference of moral standards than any vital difference of faith and order.

People are far more concerned in preserving their prejudices than they are concerned in thinking through the problem of faith and order.

## Berkeley Conference

(Continued from Page 1)

say 'America first' we must mean not first in domination over others, but first as the servant of the world and the exemplar of Christian brotherhood.

"Nothing can stop future wars but getting out of the ranks of the beasts and behaving like the sons of God. Our industrial society is built on the principle of acquisitiveness, in which the rule of 'dog eat dog' is the guiding one. Our industrial problems are not economic ones but moral. They can be solved only by the application of the principle of Christian brotherhood.

"There are illustrations of this also in our social life. That most plastic and beautiful of the arts, the art of the dance, is corrupted by the same evil. Go to any of our college dances and see if you do not think that the men are acting like educated beasts.

"The trouble is we have been bamboozled by a lot of scientific dogmatists. They tell us that we are descended from brute beasts, and that is quite true, but when they say also that we are nothing but brute beasts they have not an atom of evidence, and we must deny it decisively. We have forgotten that we are the sons of God. We have emasculated religion in our colleges and eliminated it from our elementary schools.

"There will be no progress in this century unless religious leaders, chosen from the young men of our colleges who will preach the fundamental dogma of Christianity, which is that man is the Son of God. We can only save society by giving to individuals this new motive. The purpose of the ministry is to carry the Person of Christ to the persons of men, to convince the world of men of their own dignity, to teach them first that they are the Sons of God, and to show them how to act in consistency with this sonship.

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