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\$3,350,000.00

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\$77,180,513.62

## Correspondence

### ACKNOWLEDGMENTS.

#### Armenian and Assyrian Relief, Diocese of Saskatchewan.

Marsden, \$45; Edgerton, \$13.50; Wasca, \$6; Lashburn, \$1; Monitor, \$25; Sturgeon Lake, \$10.75; Royal and Red Deer Hill, \$65.30; Melfort, \$70; Prince Albert, \$15. Total, \$251.55. The treasurer of this fund for the United States and Canada is Mr. Woodbury G. Langdon, 59 East 59th Street, New York City, U.S.A.

### TEACHING SERVICES.

Sir,—Your suggestion in the "Canadian Churchman," of September 13th, of "Teaching Services," is a timely one. I come in touch with numbers of women who have drifted or are drifting away from the Church for lack of this very thing. Some of them go to no place of worship, others go to Nonconformist churches because of the variety in the service. Others, again, regularly attend Christian Science and Theosophical meetings in order to learn, so they tell me. Some of them say that the Anglican service has become dull and uninteresting through too familiar use; others say they do not understand the service and never hear any explanation of it. Yet these women have a real longing to learn more of the spiritual side of life, some of them buy books such as "Esoteric Christianity," that teach about the hidden meanings of the Bible and Church ceremonies. Cannot the clergy seize this time of awakening and teach their people? May I give a few suggestions?

1. Let explanations be given at beginning of each psalm (whether said or sung), such as are found in the People's Prayer Book (Bishop of Edinburgh, 35 cents). I heard this done very effectively in a Yorkshire parish one Sunday.
2. Give pauses for private meditation (sitting or kneeling), such as is done in Quaker and Christian Science meetings.
3. Before and during the Lessons give simple explanations of difficult passages, etc.
4. Give two short addresses at each service, one being an explanation of part of the service, for example, giving

history of Liturgy, even using a blackboard.

5. Have extempore prayers, with intercessions for local and parochial needs, including personal requests.

6. Have a question box in the church, to which all are asked to contribute, answers to be given in one of the addresses on the following Sunday.

7. Have a monthly congregational practice, with teaching by a competent teacher (not necessarily the organist) on the Communion music and chants. By this means the choir could be recruited and interest in this service awakened.

If people will give up one evening a week for a class of instruction on the Prayer Book services, or for a Bible Class, arrange for this. But will they? I once had a class of ladies one afternoon for instruction on the Occasional Offices, and found ignorance, but eagerness to learn—but the ordinary business woman has little time for this, so that Sunday is the only time to teach her.

A Churchwoman.

### ARCHBISHOP CRANMER.

Sir,—I have been much interested in reading in the "Canadian Churchman" of the 6th inst., the article on Archbishop Cranmer. It is an article giving some much needed information to many in our grand Dominion.

I am writing with special reference to the parallel noticed between St. Peter's denials of our Lord, and the recantation of Cranmer. As I read it, it reminded me of another case. Many years ago, the present Cardinal of Quebec published a book: "Sur L'Infaillibilité des Papes." A copy was sent to me to read. This I did, and I remember that in one place he was making an excuse for some one who had, like St. Peter and Cranmer, failed or fallen. The book seems to be unpurchasable now. I have for some time tried to get a copy of it, but failed. So I must quote from memory. But I remember the words of the passage to which I refer were: *La frayeur ôte souvent la volonté de sorte que l'on n'est pas coupable.*

I cannot remember for certain who it was for whom this excuse was made, but, as far as I can remember, the recantation began: "Ego Berengarius." When I read this I thought: "The same excuse, even if not a good

one, might be made for Cranmer." It may be that some of your readers can tell who it was that failed in courage and faithfulness.

J. B. D. a B.D.

### GREATER ELASTICITY IN THE EVENING SERVICE.

Sir,—“Spectator,” in his telling way, has drawn attention to a difficulty we all feel—namely, the need of greater variety and elasticity in our evening service. I suggest printing in our Prayer Books a Form of Bidding Prayer, after the manner of the 55th Canon (1603). This evidently refers to a still older custom, and it is within the power of our General Synod to amend this canon, if necessary. The point is it authorizes a non-liturgical service with extemporaneous prayer—the minister taking the whole service from the pulpit, and wearing cassock and black gown. In other words, the form of service common in a Presbyterian church is quite permissible in our own Church, provided the other necessary services have been held. Supposing we have Morning Prayer and Holy Communion in the forenoon and Evening Prayer at, say, 3 or 4 in the afternoon—catechising after Second Lesson—what is to hinder the clergy in city and town churches anyway, holding a “free” service on the lines of Canon LV. (1603)? The printing of the canon, or an amended form, is an answer to the demand for greater elasticity or an alternative form of service.

T. G. Wallace.

20th Sept., 1917.

### THE WORD “MASS.”

Sir,—May we ask space in your columns for our reply to the observations made with regard to the use of the term “mass” in our publications for September? One of our subscribers has also taken exception to the lesson in question, and we beg to repeat the explanation made to him.

May we say, first, that we are at one with you in the distinct cleavage that we feel must be drawn between Anglican teaching as such and any Roman doctrine? You will see from all our lessons on the meaning and nature of the Sacrament that this is so. The copy for the November “Assistant” was only yesterday submitted, and we should be glad if you looked for the lesson for November 11th in this connection. The inclusion of the term mass in our lessons of September 16th was in no wise meant to seem to identify us with the Roman Church.

Secondly, though our limited space allowed us little more than an enumeration of the titles that have been applied to the Holy Communion, our reference to St. Ambrose shows that the inclusion of the term mass was not meant to connote the present-day (Roman) associations with the term. The actual word mass is innocent in itself, and its use was allowed to pass from reasons of historical completeness. We agree at the same time that misunderstanding might arise from our inclusion of the term, as we omitted to state definitely that “mass” was no longer an authorized title in the Anglican Church by reason of its Roman associations.

It may be asked whether historical completeness be a sufficient ground for our passing of the lesson. This brings us to the particular reason why the writer desired to include the term objected to. Protestant prejudice against the Roman Church has led in many quarters to an ignorant and superstitious fear of any Roman service or custom. Children brought up

in small Canadian communities sometimes catch the impression that “mass,” “patenosters,” etc., mean wicked and unutterable practices that mark the Roman Church off from all decent humanity. The writer still remembers the relief experienced as a child when it was learned that mass was the rite in the Roman Church which corresponded with our Holy Communion. From that time it has seemed reasonable and desirable to try to remove the veil of fear and misunderstanding from the minds of those who might have had the same misconception. At the same time there has always been the strongest desire to differentiate clearly and finally the difference in the Anglican and Roman positions.

We might say, in conclusion, that somewhat the same outline as that of September 16th was followed in a lesson of some years ago. Canon Powell, whose sound and loyal teaching has always been honoured, then allowed the inclusion of the term mass as not necessarily having a sinister meaning. It is still the aim of our lesson writers (who wrote for several years under his wise guidance) “to present Church doctrine and Bible truth along the lines of the Church Catechism and the Book of Common Prayer.”

With regard to the use of the term Protestant, we recognize the fact that it has an important and valuable application to the Church of England. It is the inculcation of a merely negative Protestantism that we feel should be discouraged. On the other hand, the Church's treasure of positive teaching should not be neglected, and in our emphasis upon this we are not more reactionary than the Anglicans of the seventeenth century (who included some of the soundest and most reverent thinkers in the history of our Church), or than most impartial scholars of the present day.

Thanking you, sir, for your consideration, we are

S.S. Institute Publications.

Sir,—Permit me to emphasize your editorial paragraph on the use of the word “Mass” by Canadian Churchmen. I desire to call attention to some remarkable statements in the “Teachers' Assistant” for September. In the Lesson Notes for the 16th, “Mass” is given as one of the titles of Holy Communion, and it is significant that while the Scriptural title, “The Lord's Supper,” occupies four lines, that of the “Mass” takes up no less than eleven and a half. But, worse than this, the writer actually says that the word “Mass” “means ‘Feast,’ and may be taken to signify the spiritual feeding on Christ which takes place in Holy Communion.” It would be interesting to learn who is responsible for this, for, of course, the word “Mass” means nothing of the kind. In view of the fact that, as your paragraph rightly says, the term “Mass” was omitted from our present Prayer Book (in 1552); after having appeared as the sub-title of the Communion Office in the Prayer Book of 1549, it is obvious that the use of it to-day by Anglicans is absolutely opposed to true Churchmanship, to say nothing of other considerations equally strong. But as long as such teaching as this is allowed to pass and be given to children the present disunited state of our Canadian Church will continue. I notice that the Advisory Board connected with the “Teachers' Assistant” consists of five representative names. Have they no responsibility for the teaching provided for our scholars? It would also be interesting to know whether any of our Church leaders have protested against the children being given this inaccurate information and doctrinal error. It is simply astounding that anyone writing Sun-

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