

The **WITNESS**

CHICAGO, ILL., APRIL 30, 1931



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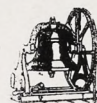
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THE AMERICAN MISSAL

An Editorial By

BISHOP JOHNSON

IT IS impossible to engage in any game without rules; to participate in civil life without laws; to accept ordination in any ecclesiastical body without agreeing to accept some authority. Along side of such corporate obligations are the personal principles which each of us hold. The problem which confronts us is that of adapting our personal convictions to the external authority which we have accepted.

There are those who endeavor to conform rigidly to the canon law of the Church. There are others who do not hesitate to readjust the law to their own private judgment.

Probably the great mass of Churchmen are satisfied to obey the law in the main but have their own interpretation of this and that law, realizing that the Episcopal Church has no police force and that each man is on his honor in the matter. The honor system breaks down however when each man does that which is right in his own eyes regardless of the rights of others. In an age which is lawless outside the Church it is difficult to preserve order within, especially when we have a constituency with such diverse views.

Here is a group which adopts the theology of the Roman Church but rejects its polity. They combine mediaeval doctrines with a purely congregational system of canon law. They look upon their own parish churches as little principalities in which they can do as they please without reference to Episcopal authority or the action of the General Convention. The parish altar seems to be their own personal property upon which they can place anything, and before which they can do anything that they please. When asked why they enjoy the privilege they reply that they are following Catholic usage. In this respect they resemble fundamentalists who tell you that they are following Holy Scripture. In each instance you have a compelling authority without any competent court to interpret the law or to enforce it. Each presbyter exerts a power which is regulated solely by his own interpretation. He

rejects the Pope, since he himself is the pope and the parish church is his Vatican City. He ignores the fact that his own orders and his own altar are not his own private property but belong to the whole corporation. He claims what amounts to a *jus liturgicum*, that is a liturgical law which is similar to the common law in secular affairs. It is the law built up by common consent and practice.

But the common law does not take precedence over legislative enactment; and the common law cannot be invoked without a court to interpret it.

It is a question whether a bishop has authority to invoke the *jus liturgicum*.

IN CONNECTION with the American Missal, which has been authorized by some bishops and banned by others, we have a case in point. Of course if one bishop can forbid it, another may authorize it, for the power to bind and loose stands or falls together. Unless a bishop is enforcing some specific canon or rubric he must fall back upon common usage or the *jus liturgicum*. There is a question as to how far bishops may go in this matter. There is no question in my mind that presbyters have no right to exercise an authority, each in his own parish, which bishops hesitate to exercise each in his own diocese. The polity of our Church, whatever it is, is neither Congregational nor Presbyterian.

The American Missal as a manual of devotion and as an artistic production is unquestionably a work of merit. We have no quarrel with its ritual or its theology. But when it is officially placed upon a parish altar for use in the divine service the question arises, "Who can put it there?"

I question the right of bishop, priest or vestry to put it there. It is not the same thing as a book of offices which the priest may use on special occasions. It is the Missal as its name implies, and the Missal is the symbol of official sanction. "It is sent" by what-

ever authority that has the right to send it. And there is no power, in my judgment, which can put it there but an act of General Convention.

It is not enough to say that it contains all that the General Convention ordered to be used. Unquestionably it contains more. If bishop or priest can put more in the official document, then others may put in less. If one can amend an act of General Convention by additions, then another can amend by subtractions. There is nothing sacrosanct about addition that is denied to subtraction.

I HAVE no criticism to offer that a publisher may send forth as creditable a book as the American Missal. That is his privilege as a private citizen. I do question the right of any bishop, priest or vestry to place it officially upon an altar of our Church because the altar is not their own personal property, and because the General Convention has designated what book shall be so used.

It is painful to me to disagree so flatly with those whose principles I accept, but I firmly believe that it is more important to obey than it is to offer sacrifices in a meticulously correct manner.

Unless and until the General Convention authorizes the use of the American Missal I feel that it is usurping a place upon the altar fully as much as a denominational minister would be usurping a place in the sanctuary. It is no answer to say that he is a more pious man than the rector. Undoubtedly he is. That is like saying that there are better lawyers in court than the judge, which might be true but would have nothing to do with the case.

It is not sufficient to say that the American Missal is a better book than the Book of Common Prayer. Possibly it is. But unless it is officially placed upon the altar it has no right to replace the official document.

Neglecting Our Own

By

WILLIAM B. SPOFFORD

A CASE now before the Supreme Court of the United States which should be of interest to all Church people is that of Miss Marie Averil Bland. A Canadian, she applied to the naturalization bureau for citizenship, but was turned down, since she refused to take that part of the oath which reads, "I will support and defend the Constitution and laws of the United States of America against all enemies." That is, she refused to take it if that meant the bearing of arms. She then brought the case before the district court, which also decided against her. On appeal, however, the circuit court reversed the decision of the lower court and decided that Miss Bland was entitled to citizenship. The bureau of naturalization then appealed the case to the Supreme Court, where it is to be tried this month.

In presenting her case before the lower courts Miss Bland, a communicant of Grace Church, New York, stated that to bear arms, she believed, was contrary to the teachings of Jesus and of her Church. The fact that she was a Red Cross Nurse at the front during the war seems to indicate that she is prepared to do her bit, short of killing. So one rather wishes that the Church, officially, might support her in this case, particularly since the Church went on record at the General Convention of 1925 by asserting it to be "our solemn judgment that aggressive warfare is a crime on the part of a nation and so to be held by followers of Christ." Yet when a communicant of the Church gets up in court and tells the judge that she cannot kill because her Church forbids her to do so, the Church, at least as far as official action is concerned, leaves her flat.

Why is it that the social service department of the National Council has taken no action in this case? Surely it is not because they were unaware of it, for newspapers throughout the country have carried the stories for months. Why pass such resolutions when we are apparently unwilling to back them up, at least to the extent of supporting a communicant who takes them seriously? It is, of course, true that the department of social service has been without an executive secretary since the untimely death of Dean Lathrop. Nevertheless the department is still in existence, with competent men in charge. Yet when this case was brought to their attention by Mr. Spear Knebel, social service secretary of the diocese of Long Island, who made it clear that the case called for prompt action, the buck was passed to a subordinate who was not to take up his job at the Church Missions House until two days before a brief had to be filed with the Supreme Court. It was, of course, impossible for him to do anything about it at that late date, even had he desired to do so.

So Mr. Knebel, a diligent and resourceful young man, hustled himself about and was successful in getting a brief filed on time, in the name of a number of prominent individuals of the Church, including Bishop Parsons, Bishop Brewster of Maine, Mr. George Foster Peabody, Dr. Bowie of Grace Church, Dr. G. M. Williams of St. Mary the Virgin's, Dr. Melish of Brooklyn and others. Thus did Mr. Knebel and his associates do a job which, in the light of our official General Convention position, should have been done by the Church's representatives at the Church Missions House. Had these individuals not done so it would have been left entirely to the Quakers to come to the defense of this Episcopalian—the Quakers and the American Civil Liberties Union, the latter an organization of liberals, the directors of which, at least, would hardly consider it a compliment to be called Christians, let alone Episcopalians. And the primary reason, I am sure, for the attitude of these fine men toward organized religion is that regardless of high-sounding resolutions, we are never to be depended upon when it comes to cases. This Bland case is one more justification for their indifference, and with some antagonism, to organized religion.

Let's Know

By
BISHOP WILSON

A COURTEOUS KNIGHT

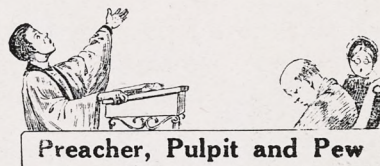
BOTH the place and the date of the birth of Godfrey de Bouillon are somewhat uncertain. After his death legends multiplied about him so that it is a little difficult to sift out facts from fable. His birth took place somewhere in northern France or Flanders in or about the year 1060 A. D. He was brought up in the school of medieval chivalry and was taught to be a courteous Christian knight.

While still a young man he earned a reputation as a courageous warrior—particularly distinguishing himself in the attack upon Rome in the army of Henry IV of Germany when that boisterous king was doing battle against Pope Gregory VII. Then came the call to the First Crusade. Godfrey was one of the earliest to take the cross and he quickly gathered about him a band of crusaders. His brothers, Eustache and Baldwin, joined him. He obligated many of his estates to equip the expedition and eventually departed at the head of ten thousand knights and thirty thousand foot soldiers.

Godfrey successfully piloted his army across Hungary with none of the disastrous rioting which had all but consumed the preceding expedition under Peter the Hermit. Arrived before Constantinople, he engaged in a prolonged controversy with the Eastern Emperor over what he considered the unjust demands made upon the crusaders. At last he moved his force forward over Asia Minor and shared in the classic siege of Antioch. Then the combined armies of the crusaders centered on the Holy City itself. On July 15, 1099, he and his brother Eustache placed a moving tower against the walls of Jerusalem and were the first to enter the city. One of the blots on the record of the crusaders was a massacre of the Moslems after the city was taken, but Godfrey had no part in that. He had vowed to pay his devotions at the Holy Sepulchre and as soon as the city capitulated, he laid aside his armor and performed a humble pilgrimage, barefoot, around the ramparts, ending in prayer at our Saviour's tomb.

Having won this initial success, it was then necessary for the crusaders to consolidate their gains and organize a defensive administration of the conquered territory. Several of the leading knights were invited to accept the arduous office of King of Jerusalem, but they all declined the embarrassing honor. Finally Godfrey was approached and with characteristic humility he agreed to undertake the responsibility—only, he said that he would never wear a crown of gold where his Saviour had worn one of thorns. So he declined the title of king and would be known only as the Defender of the Holy Sepulchre. With prompt vigor he set up his new administration and successfully ward off a fierce attack of the Moslems coming from Egypt. For a year he carried on his work with singular devotion and then died at the unfortunately

early age of about forty years. Had he lived a few years longer, there might have been a different outcome to the Crusades. His piety, justice, chivalry, and courage were very effective in reconciling the differences of the many and somewhat discordant elements who had taken up the challenge of military adventure. With his death, factions became active and the crusading spirit deteriorated. It was all very romantic and sometimes not very Christian—but Godfrey de Bouillon stands out as an example of what a Crusader ought to be, the fairest knight of them all.



Preacher, Pulpit and Pew

By
E. P. JOTS

MOST of us are willing to admit that we know less about the Bible than we should, but it is a rather startling fact that many men and women who do their reading by kerosene lamps know much more about their Bible than some students in theological seminaries. The Yale Divinity School stands very high among such institutions, yet some of the answers recently made by a class of 60 seeking entrance to that school were surprising. For instance, it was said that Abraham wrote Genesis; that Palestine is watered by the Nile; that Hezekiah was the king of Deuteronomy, and that the flood was an example of an apocalypse.

* * *

The village choir boys had decided to form a cricket team, and appointed their junior member honorary secretary.

In due course the youngster appealed to the curate for support.

This is how his letter ended: "And we should be very pleased, sir, if you would allow us the use of the bats which the choir men say you have in the belfry."

* * *

At a prayer meeting held in the back-woods of Rhode Island, testimonies were requested, and a very old woman tottered to her feet.

"I want ter tell this blessed company," her voice quavered, "that I have rheumatiz in my back, and rheumatiz in my shoulders, and rheumatiz in my legs, and rheumatiz in my arms, but I have been upheld and comforted by the beautiful Bible verse, 'Grin and bear it.'"

* * *

"I have heard a great many stories about baptizings," said R. R. Brasher, "but the following notice in a Kansas paper was a new one to me: 'Positively no more baptizing in the pond in my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners.'"



WILLIAM MERCER GREEN HALL
At All Saints' College, Vicksburg, Mississippi

ALL SAINTS' COLLEGE

By

MARY LESLIE NEWTON

ALL SAINTS' COLLEGE, with its long pillared gallery, fronts the west from the crest of one of the high loess hills about Vicksburg, and looks across the river, a mile away, to the low willows of Louisiana. There are no more beautiful sunsets anywhere than those All Saints' sees. All about the school is the beauty of the National Park; one of the loveliest in all America, with its tumble of round, green hills, its slopes and ravines, its old trees, its clay cliffs, and the monuments that recall old heroism there. There is always a southern breeze stirring; and there are always far horizons no neighbors can ever shut out; there are always the "unbroken skies" of the school song, "Oh, set upon a warriors' hill, beneath unbroken skies." For beauty of situation, for health, and for freedom, All Saints' can have few rivals.

When the Rev. Theodore DuBuse

Bratton was called from the headship of St. Mary's, Raleigh, to become Bishop of Mississippi, his first desire was to plant in his diocese a school for girls and young women which should not only be a centre of sound learning and culture, but also a seed place for Christian principles and Christian life. He opened the doors of All Saints' College in September, 1909, setting over it as its first dean the Rev. William Mercer Green, who is now his coadjutor in the diocese; so that the school is in a very real sense home to both the bishops, and their influence colors its whole life and tradition. It has always stood for thorough work, simplicity of life, and high ideals, and has always been singularly fortunate in gathering together a faculty who embody these aims and stand for the highest culture and for all that is most sincere in character.

THE two buildings of the school are commodious, safe, and well-built. The first one, William Mercer Green Hall, contains the class rooms, the dining hall, the chapel, the studios, and the dormitory for the younger girls; while the newer Johnson Hall is occupied by the junior college pupils and the high school graduating class, and has a beautiful living room and a fine auditorium; this latter the scene for occasional school dances and for many recitals and plays. There is an excellent chemical laboratory; and both the music and art departments are well equipped. Since most of the gymnasium work can take the form of out-door sports, year-round, the gymnasium equipment is very simple; but there are courts for basket ball and tennis, a beautiful pool open at the foot of the hill; and the park roads invite to hiking and horseback riding. The dormitories hold some sixty

or seventy girls and teachers, and as many girls come also from town; but the group has essentially the intimacy and close fellowship that are lost in too large a group. Its home life, where older and younger girls and faculty are together like members of one family, is and has always been one of the happiest features of All Saints', and potent in character-formation. The whole routine of the day is simple, natural, and wholesome. The girls control their own home and school conduct, subject to certain simple restrictions as to hours and privileges; and their own council reports determine largely what these restrictions or privileges must be. The younger girls are carefully chaperoned when in town, but the college department has much more freedom, and its members learn to manage their own affairs before they enter the larger world of four-year-college or of life. Much of the home life centers around the chapel, where very brief morning and evening prayers are daily said, and where often the chaplains or the bishops celebrate the holy communion for the household. There is a very active Y. P. S. L., which enjoys the advantage of immediate suggestion and

help from the diocesan secretary of religious education, resident in the school; and a devoted altar guild. There is also a regular Bible study, both on Sundays and in required week-day classes.

THE faculty numbers some fifteen or sixteen members, all fully equipped for their work; some older, some younger, but all women of high character and fine influence. The classes are small, insuring close and careful work; and each girl's standing and effort is intimately known to the dean, who is in immediate touch with every department of the school. The high school department is fully accredited, so that its graduates are admitted to any college which accepts pupils on certificate; and all its units are standard college entrance units. Lack of endowment has prevented the college department thus far from asking admission to the Southern Association, but it has always been accredited by the State, and its work has never been refused or failed to stand the test, when its graduates have offered it at the great four-year colleges and universities. By courtesy, All Saints' girls are allowed to validate their college hours, because the repu-

tation of the work done in the school is so high; and they have gone on successfully to take honors elsewhere.

The work of the special departments is as high as is that of the ordinary school courses with teachers trained in the best schools of this country and abroad. In the State and Federation Art exhibits, All Saints' invariably carries off many individual and departmental ribbons; and the foundations laid in its art department have prepared more than one girl to go on to real success in later work. The music department in all its parts—piano, violin, and voice,—has an enviable reputation; and the All Saints' music pupils are repeatedly honoured by invitations to furnish programmes for the gathering of older and professional musicians. They compete in the State trials, also, and win high place there. A new pipe organ has just been installed this year; the joint gift of Saint Andrew's Church, Jackson, and the alumnae of All Saints'; and this will mean much in the future life of the school. This also may be the place to add that the English department at All Saints' carries off many honors from such sources as the "Magazine World" and



YOUNG PEOPLE'S SERVICE LEAGUE
At All Saints' College, Vicksburg, Mississippi

the State competitions; while its members always stand high in college English courses. Courses in typewriting and shorthand are also offered.

ALL these honors count towards "The Cup", which is annually awarded by the student government association to the class making the best record in special achievements like these, in scholarship, in athletics, in all the phases of its citizenship. Though All Saints' does not play extra-mural games, except with the other groups in Vicksburg, its class competitions are spirited; and in the swimming tournaments, in basketball, volley ball, baseball, and other games, the victories are keenly coveted. Sports continue all winter long, in the mild climate of Mississippi; and it is always notice-

able how the girls of All Saints' gain in health and vigor. The school fare is simple but excellent; All Saints' having its own cows and furnishing only the best in whatever is served upon its tables. A resident house mother and daily visits from the school physician play their part in the fine health record, also.

There are many pleasures besides the games. Friendship with the people of Vicksburg is encouraged, and many hospitable homes are open to All Saints' girls. Class plays and stunts furnish eager interest. There is a Dramatic Society; and in the Canterbury Pilgrims, the school possesses one of the most individual and charming literary societies that can anywhere exist. Its initiations and its pilgrimages are real events. For the younger classes, the Treasure

Seekers fill a like place. There are a fine Glee Club, a Junior Music Club, that includes other girls in town, a Sketch Club, and the Conventus Romanorum, popularly believed to speak nothing but classic Latin in its assemblies; while the French pupils, though they do not call themselves a club, offer frequent plays, and roll off their speeches with such fluency and such true Gallic gestures that even those who know no French welcome loudly the news that there is to be a French play on some soon date.

And thus, to both girls and teachers who have ever lived within her walls, All Saints' is a school among schools; one that stands and will always stand for what is truest and best in the ideals and the hearts of her daughters.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

DISCUSSION provoking changes in the laws of the Episcopal Church regarding Marriage and Divorce are proposed in the tentative draft of a new Canon "Of Matrimony" which will be presented to the General Convention, meeting in Denver September 16 next. Among the suggested innovations are:

Removing from the laws of the Church all grounds for divorce, including adultery.

Permitting priests of the Church to marry persons who have been divorced for whatever cause.

The creation of an Ecclesiastical Marital Court which shall pass upon the right of such persons to contract a second marriage.

Provision that, where such marriages are approved by the Marital Court, the ceremony shall not be performed in the Church, nor shall the approved service in the Book of Common Prayer be used.

Public and private instruction on the nature of Christian marriage is made compulsory. Without such instruction, together with a written pledge signed by the contracting parties to conform to the doctrine of the Church regarding marriage, solemnization of the marriage by a priest of the Church is inhibited.

The new Canon defines the nine grounds upon which marriage may be annulled as follows:

"Lack of free consent; failure of either party to have reached the age of puberty; impotence of either party;

mental deficiency of either party sufficient to prevent the exercise of intelligent choice; insanity of either party; consanguinity, whether of the whole or the half blood within the following degrees: (a) One may not marry his ascendant or descendant; (b) one may not marry his sister; (c) one may not marry the sister or brother of his ascendant or descendant of his sister or brother; mistake as to the other party to the marriage; existence of venereal disease; previous marriage, unless the other spouse has died or the previous marriage has been declared null or divorce has been granted by a civil court."

Of interest, also, in connection with the working of the proposed Ecclesiastical Marital Court, is the provision in Section VI of the proposed new Canon, that before instituting proceedings for divorce, the offended party shall invoke the services of a minister of the Church toward a possible reconciliation, who shall report his findings to his Bishop if his efforts to that end are unavailing.

"One of the most striking changes in the proposed Canon," says Bishop Page in his statement, "is that it removes all grounds for divorce, including adultery. On the other hand, it should be noted that all penalties are removed so far as divorced persons are concerned. There was a practical agreement of the Commission in regard to these changes. Indeed, the suggestion came from one of the

most conservative members of the Commission. There is one outstanding reason for removing the exception for adultery, namely, that in a divorce given by the civil court for adultery it is only too often the innocent party that is penalized. Many times when the wife is guilty of adultery the husband makes himself the apparent offender in the eyes of the law. Moreover, in many cases where adultery is the real cause for divorce, some other ground is given, such as drunkenness, cruelty, or desertion. This is often done for the sake of the family reputation, especially for the sake of the children. The present Canon of the Church often penalizes a husband or wife who is high-minded and chivalrous as compared with some other man or woman who is above all things looking for self-protection. Every clergyman is familiar with such cases."

As to the lifting of the ban against marriage by the Church of those who have been divorced on statutory grounds, Bishop Page says:

"The part of the Canon that will undoubtedly cause most discussion is Section VII, which permits clergymen of this Church, under certain conditions, to solemnize the marriage of men and women who have been divorced. It should be made clear, however, that the door for remarriage of divorced people is by no means thrown wide open. Under the proposed Canon no clergyman of this Church can remarry divorced per-

sons unless the Bishop, or a duly constituted court, after due inquiry, shall declare that the purposes of Christian marriage will be best served by the proposed marriage, and even then the clergyman may not use the form of service contained in the Book of Common Prayer, nor may the service be held in the Church.

"There was a general agreement on the part of the members of the Commission that people who for any reason whatever had failed to keep the vows made in a former marriage should not be remarried in the Church or by the Prayer Book Service, just as if they had successfully fulfilled the vows previously made. At the meeting of the Commission at which this proposed Canon was adopted this proposal received unanimous acceptance by all those present, who represented a majority of the Commission. Unfortunately, several members of the Commission, and those who might have been most likely to dissent, were unable to stay throughout the meeting: but the other members of the Commission aimed to present in Section VII a plan on which they hoped the Commission could agree. However, it is not certain that they succeeded, probably because there was not a clear understanding as to what the word 'solemnize' might involve. A majority of the members of the Commission felt that, in view of the fact that the law allows the remarriage of divorced persons and that therefore new marriage relations are entered upon and new families are founded, it is desirable that the Church should bring into these new homes every possible spiritual influence. On the other hand, there was an equally clear desire that in doing this the Church should take no step which might seem to condone divorce."

Bishop Page urgently requests, in behalf of his Commission, full and free criticism of the body's proposals, and asks that all such criticisms be sent to him at No. 63 East Hancock Ave., Detroit, in order that they may be considered at a final meeting before the report is submitted to General Convention.

The new canon is the work of a commission which, as Bishop Page points out, "has within its membership the best of legal ability and experience, and it also includes men representing various schools of thought within the Church." The Commission includes in addition to Bishop Page, Professor Beale of Harvard Law School, the Rev. Percy G. Kammerer of Avon, Conn., John M. Glenn, director of the Russell Sage Foundation, New York; Rt. Rev. Paul Matthews, Rt. Rev. William J. Scarlett, Rt. Rev. Cameron J. Davis, Rev. Frank H. Nelson, rector

of Christ Church, Cincinnati; Very Rev. Frederick C. Grant, president of the Western Theological Seminary; Rev. Howard C. Robbins, of the General Seminary; Rev. Caleb R. Stetson, rector of Trinity Church, New York City, Origen S. Seymour, chancellor of the diocese of Long Island; George W. Wickersham, former Attorney General of the United States, and Roland S. Morris, formerly Ambassador to Japan, and chancellor of the diocese of Pennsylvania.

The attention of the clergy is called to a little item at the foot of column one on page fifteen, which may be of interest to some of you.

They have discovered what to do with factories during the depression in Wales. In one village they are tearing down a factory which is located near a Roman Church to provide a parking space for automobiles. Perhaps some economist will figure that one out.

The Church lost a valuable servant in the death in Atmore, Alabama, of Dr. Robert C. Macy, who gave his services voluntarily, with his wife, who was formerly Deaconess Sands, in ministering to a poor Indian tribe in that state. He had exposed himself in treating one of his charges who had contracted flu and soon died himself of pneumonia. Writes our correspondent, J. F. Plummer:

For many years he was opposed to the Christian religion. His first wife's example of cheerful patience and unflinching faith through months of lingering illness before death released her, compelled him to reconsider his opinions. It was my privilege to be his friend and adviser at this time—it was 1917—, lending him books, etc. After a period of weeks, he made the Christian confession with a sincerity and simplicity of conviction which is not often seen and I presented him and two of his daughters for Confirmation.

In 1919, he responded eagerly to the Church's call for more workers and was sent to Mexico to rehabilitate "Casa de la Esperanza" a little hospital in the hills west of Mexico City, which had been despoiled in the frequent insurrection. Here he found great happiness in ministering to the physical and spiritual needs of a wretchedly poor peon population. Meeting and marrying his present wife, who was serving the Church in Mexico City, they were transferred to the hospital at Zamboanga in the Philippine Islands and, after three years or thereabout, he was invalided home, resigned his appointment in the Church's service and entered upon that voluntary service, first in South Baldwin and afterward in Es-

cambia County, which is now so gloriously ended.

All through the day Dr. Macy's body awaited burial groups of Indians and others were coming to Mrs. Macy. One group consisted of an Indian man and his wife and son. Their eyes were reddened with tears but, typically, they had little to say as they waited their turn and I talked with them. I said that Mrs. Macy hoped to remain with them and to carry on. The man spoke earnestly: "I sure hope she does; if she don't we are *ruint!*"

The Rev. Stephen E. Keeler of St. Chrysostom's, Chicago, was elected bishop coadjutor of Minnesota, at the convention of the diocese held at Faribault. He received more than a majority of both clerical and lay votes on the first ballot. After an all day conference with a delegation that came to Chicago to notify him of his election, Dr. Keeler announced that he would go to Minneapolis to confer with Bishop McElwain and to look over the work of the diocese before giving his decision. Dr. Keeler came to Chicago a year and a half ago.

The following were elected deputies to the General Convention at the convention of the diocese of Minnesota; clergy: F. D. Butler, A. E. Knickerbocker, Phillips E. Osgood and D. H. Atwill. Laymen: J. R. VanDerlip, H. C. Theopold, W. H. Lightner and E. H. Foot.

The new St. Andrew's Church, Albany, N. Y., was dedicated on April 19th by Bishop Oldham, with Bishop Creighton, former rector, preaching. The structure is one of great dignity and beauty.

The Rev. James A. Mitchell, Baltimore rector, has accepted a position as professor of applied Christianity at Alexandria Seminary. The Rev. Lewis A. Heck has been called to the Church of the Messiah as Mr. Mitchell's successor.

Bishop Sumner of Oregon was the preacher at the Easter services at both the Greek and Russian services in Portland. The Greek Easter was on April 11th.

Lenten offerings of the Sunday Schools in North Carolina were presented at services held at four centres on April 19th. There was somewhat of a falling off in the amount this year but it is hoped that the amount will come to at least \$6000.

St. Stephen's, Chicago, won the shield of honor, for 1931 in an interesting way; the honor goes to the best young people's group in the

diocese. This year there were three of them tied for it; St. Stephen's, St. Luke's, Evanston, and St. Margaret's. It was put up to Bishop Stewart to decide. He therefore wrote the names of the three parishes on bits of paper, placed them in an alms basin, offered prayer, and then asked that a name be drawn. It was St. Stephen's. Another interesting part of it is the fact that St. Stephen's is one of the smaller parishes—showing no doubt that the race is not always to the swift or victory to the strong.

* * *

William James Dodge, junior warden of St. Paul's, Chattanooga, Tennessee, and the head of the Sunday School at the Chapel of the Good Shepherd, a part of the parish, died on April 8th. Not only was Mr. Dodge a regular and devout communicant of the Church but he was an extraordinary man in business. He was the president of a foundry, and he did everything possible to bring Christ there, living all seven days of the week by that new commandment, "Thou shall love the Lord thy God, and thy neighbor as thyself." His rector, the Rev. Oliver Hart, writes of him:

"His own faith was so direct and simple that he had a hard time understanding these pious brethren whom you can't trust in a business deal. His employees, black and white, all speak of him as a square-shooter. It was a rather interesting fact that in spite of the business depression, his foundry had the best year last year in its history and I think that nothing gave Mr. Dodge more pleasure than the fact that he was able to give his employees a bonus last Christmas."

* * *

Instead of having one service in Philadelphia for the presentation of the children's Lenten offerings, as in past years, there are now seven services, one in each convocation of the diocese and an extra one for Bucks County churches. On Sunday, April 26th, the children of the Convocations of North Philadelphia, South and West Philadelphia as well as Germantown attended services to present their contributions to missions, and on May 3rd the Norris-town, Chester and Bucks County children will meet in a central location in each district.

* * *

Mrs. H. Hobart Barber, wife of the rector of the Good Shepherd, Augusta, Ga., died of pneumonia on April 10th after a brief illness.

* * *

The Rev. Dr. Charles W. Shreiner, founder and headmaster of the Church Farm School at Glen Loch, Pa., was elected dean of the Chester convocation of Pennsylvania on April 8th. This is one of the largest con-

vocations in Pennsylvania, having over fifty parishes within its limits. Dr. Shreiner succeeds the late Rev. Benjamin N. Bird.

* * *

One hundred and fifty members of the Girls' Friendly Society in the diocese of Long Island attended their annual missionary meeting, held on April 15th at St. Anne's, Brooklyn. The speaker was Dr. Lewis B. Franklin of the National Council. The offering at the service was sent to All Saints' Mission, Hillsboro, Oregon, to which Girls' Friendly branches throughout the country have pledged \$2500.

* * *

The diocese of Quincy has completed its fund for \$2500 promised for a new parish house at Las Vegas, Nevada, as a part of the Advance Work Program.

* * *

The parish house of St. Stephen's Church, Wilkesburg, Pa., was dedicated on the 17th by Bishop Mann and the Rev. William Porkess, the rector of this thriving parish. The inscription on the corner stone is "Bring ye all the tithes into the storehouse." Those who know Dr. Porkess will be aware of the significance of this for he is a confirmed tither and attributes much of his remarkable success in Wilkesburg to that fact.

* * *

That the present economic depression has affected the women of North Carolina very little was shown at the Convention of the Woman's Auxiliary April 14-15 at Wilson, N. C. If the men can keep up with the standard set by the women they will be doing well. Work throughout the diocese is in a most encouraging condition. The secretaries of social service, box work, education, advance work, and so on, told of the excellent work done in their departments. The outstanding address was that of Bishop Gilman of Hankow, who spoke sympathetically of the nationalist aspirations of China.

* * *

Five hundred clergymen are attending the Church Congress now in session at Christ Church parish house, Cincinnati. The sessions opened on Tuesday, with a corporate celebration on Wednesday morning, with Bishop Hobson celebrating. The Rev. Howard C. Robbins of the General Seminary is the congress chairman. Detailed reports of the sessions will be presented in THE WITNESS next week.

* * *

While so many clergymen of the Church are in Cincinnati at the Church Congress, editors of religious journals are meeting in Washington to discuss the problems of their trade. You might be interested in seeing

the list of topics they are going into a huddle about. They are leading off with "Some popular misconceptions of our work," with W. E. Gilroy of the *Congregationalist* giving the address. Then "The world in which the present day editor lives" after which "The principles governing the selection of material" with James R. Joy of the *Christian Advocate* as the leader. Circulation and ways of getting folks to read their papers is to take an afternoon, while "How can the editor keep his religion," a very important problem, is to be discussed. On the last day there is a discussion of advertising and also of methods of securing effective cooperation from both laity and clergy.

* * *

Bishop Capers of West Texas recently conducted a bang-up mission at Holy Trinity, Vicksburg, Mississippi, where the Rev. Gordon Reese is the rector.

* * *

The Rev. Arthur Melbourne, Spearfish, S. D., under forty years of age, died after a brief illness. He had been in Spearfish for five years.

* * *

Bishop Brewster, retired bishop of Connecticut, visited St. James', Danbury, on a recent Sunday and confirmed a class of 211, of whom 150 were adults with half of them men. He preached the sermon, after which he hurried to the nearby town of Bethel to preach and confirm another class. Certainly this is ample evidence of his youthfulness and vitality in spite of his more than eighty years.

* * *

Frederick Johnson, organist and choirmaster at the Advent, Boston, is the dean of music at the Wellesley Conference this year. Courses are provided in every field of Church music, with a notable faculty consisting of the Rev. Walter Williams, rector of the St. Dunstan's College of Sacred Music, the Rev. Winfred Douglas, Uselma C. Smith, organist at the Redeemer, Bryn Mawr, Pa. This school for a number of years has been one of the outstanding features of the Conference.

* * *

The Rev. Gardiner C. Tucker, rector at Mobile, Alabama, recently celebrated the fiftieth anniversary of his ordination. He became the rector of St. John's in 1885 where he has served continually for forty-six years.

* * *

The Rev. Joseph R. Walker, Demopolis, Alabama, has accepted a call to Apalachicola, Florida, and has entered upon that work.

* * *

The new church of St. Alban the Martyr, Queensborough, Long Island, was first used on Easter Day and was dedicated by Bishop Larned on

Friday in Easter week. The seating capacity is for two hundred, not including a small chapel for daily services. The basement is to serve for a time as the parish hall. The Rev. Harry J. Stretch is in charge.

* * *

The Rev. Marvin L. Wanner of Fairbanks, Alaska, addressed the Auxiliary of Connecticut at a meeting held at Trinity, Bridgeport, on April 8th.

* * *

The Rev. Clarence D. Weedon, assistant at Trinity, Bridgeport, has accepted a position as assistant at St. Paul's, Brooklyn.

* * *

The corner stone of the new parish house for Grace Church, Brooklyn, was laid last Sunday afternoon by the rector of the parish, the Rev. George Parkin Atwater, assisted by the rectors of neighboring parishes. The building is expected to be ready in the fall.

* * *

The national committee of diocesan altar guilds has arranged a program for the General Convention consisting of a corporate communion, a conference, an exhibit and a course in the training institute.

* * *

The New York branch of the clerical union for the maintenance and defence of Catholic principles met at St. James, Brooklyn, on Tuesday. There was a sung mass at eleven, a

meditation following delivered by the Rev. Gregory Mabry of St. Paul's Brooklyn. In the afternoon Father Huntington of the Order of the Holy Cross read a paper on the subject of cooperation of the religious and the secular clergy.

* * *

Fifty clergy of the diocese of Chicago were at a meeting of the northern deanery, held at St. Mark's, Geneva. The speakers were the Rev. Charles E. McAllister and Archdeacon Zeigler.

* * *

The Rev. Howard D. White of

Tarrytown, N. Y., cautions you in your dealings with a gentleman by the name of Maurice Jones, professing to be a Canadian Churchman. He is a six footer, bushy red hair (which ought to make it easy) very thin and emaciated, and admittedly addicted to the use of drugs. His usual approach is to attend early service and to faint as the congregation is leaving.

Asks help on the basis that he has recently had the "Cure" and is seeking employment in order to regain his health that he might prepare himself for "mission work among

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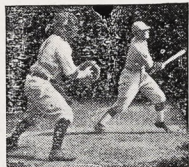
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drug addicts." Carries a directory containing the names and addresses of many of the clergy especially in New York City. Further information from The Rev. Howard D. White, St. Mark's Church, Tarrytown, N. Y.

* * *

A conference on "What Is Life For?"—an age-old question—is being held this week at Antioch College, Yellow Springs, Ohio, attended by both Christian and Jewish leaders and their followers. The program was arranged by Bishop Paul Jones, whom as I presume most of you know, is now the college pastor at this unique college.

* * *

Bishop Stewart of Chicago ordains several students of the Western seminary to the diaconate within this next few weeks. The first was William D. McLean, Jr. who was ordained on Saturday last at St. Mark's; presented by his father who is the rector. The sermon was preached by the Rev. Stephen E. Keeler of St. Chrysostom's. On May 1st four men are to be ordained in the seminary chapel, with a second group being ordained on June 12 in connection with the seminary commencement.

* * *

The 109th annual convention of the diocese of Georgia and also the 23rd anniversary of Bishop Reese's consecration, was held at Douglas, April 14-16, with the Rev. Francis H. Craighill, rector at Douglas and a grandson of the Bishop presiding at the sessions. On the 14th there were reports from the heads of various departments, with the convention formally opening on the 15th. In his convention address Bishop Reese deplored the spirit of individualism prevalent in the Church and stated that the regular services of the Church must be conducted by the clergy of his diocese, in accordance with the rubrics of the Prayer Book. While the convention was in session the Auxiliary held their annual meeting in the Presbyterian Church nearby. Delegates elected to General Convention: clergy: H. H. Barber, Augusta; David C. Wright, Savannah; James B. Lawrence, Americus; Charles C. J. Carpenter, Savannah. Lay delegates: J. R. Anderson, Savannah, Frank D. Aiken, Burnswick, J. A. Setze, Augusta, William K. Miller, Augusta.

* * *

The diocese of Rhode Island, with the approval of Bishop Perry who is the Presiding Bishop of the General Church, will hereafter hold postulants and candidates for the ministry to a strict interpretation of the Canons. The Standing Committee has made a statement that it is as much its duty to discourage some candidates as to encourage others. It

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* * *

The Rhode Island Altar Guild is presenting, through its Directress, Mrs. Elisha H. Howard, a moving picture of the care of Altars. The scene is laid in the Sacristy and Sanctuary of St. Martin's Church, Providence, the Rev. Dr. A. Edward Saunders, rector. Mrs. Saunders, Mrs. Eugene V. Elsbree and the head acolyte, Edward Quillan, take part.

* * *

The Rev. Howard Dunn has resigned as assistant at St. Anne's Brooklyn, to accept the rectorship of St. George's, Lee, Massachusetts.

* * *

Mrs. Mary Breckenridge, a churchwoman from Kentucky and director of the Frontier Nursing Service in the mountains of that state, has been spending several days in Chicago, presenting the story of her work to society groups.

* * *

Larger cooperation between religion and the medical profession was

urged by Bishop Stewart speaking before the St. Luke's Hospital association at Chicago last Tuesday. Many prominent churchmen and others were present. The science of medicine has played a large part in the spread of Christianity, Bishop Stewart declared, pointing out that St. Luke, a young physician, was a potent factor in its spread. The world today is turning more and more to the philosophy of a good life, rather than metaphysics, stated the Bishop, pointing to the large interest in questions of conduct, the value of beauty, truth and goodness. One of the greatest things a hospital does is to stimulate a larger stewardship and brotherhood among the rich, in addition to ministering to the poor, Bishop Stewart declared.

* * *

The diocesan field department in Alabama says there are twenty counties in the state where the Episcopal Church has no organized work. Eighteen of the fifty-one clergy are working in missions.

* * *

March 21 was Commencement Day at St. Paul's University, Tokyo. In Japan the academic year begins in April and all the graduating exercises and other activities that are associated with June in the life of edu-

cational institutions in the United States occur in Japan in March. The attendance, especially of parents and friends, was the largest in the history of the University. The graduation class numbered one hundred and forty, including eight divinity students. The Commencement orators were Bishop McKim and the American Ambassador, the Honorable Cameron Forbes. In spite of the serious business depression in Japan, one-half of the graduates have secured good openings in professional and commercial life. This is an indication of the high esteem in which the University and its graduates are held by the public, and is especially striking when it is remembered that only fifteen per cent of the students graduating from the Imperial Universities this year have been able to obtain immediate positions.

* * *

Bishop Freeman of Washington and former Senator Pepper were the speakers on Tuesday evening at a meeting of the woman's committee for the Washington Cathedral, held at Providence, R. I., at the home of former Senator Gerry.

* * *

Members of the Young People's Fellowship of St. Martin's Church, New Bedford, have spent the week

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* * *

We seem to be digging up all sorts of records for length of rectorships. An item appeared here not so long ago patting the Rev. John A. Good-fellow on the back for his record of 59 years as the rector of his parish in Philadelphia. And I believe we did say that it was a record. Last week we were told of the record of 65 years as the rector of Stepney parish, Maryland, held by the Rev. Alexander Adams. Now we are told that the Rev. Samuel Moody Haskins was the rector of St. Marks, Williamsburgh, Brooklyn, N. Y. for 61 years.

* * *

Between December 1st and March 10th, Archdeacon Bentley of Alaska travelled 1,260 miles on snow shoes, driving his dog team ahead of him. The actual number of travelling days in that period was fifty, so he made an average of 25 miles a day.

"For the most part," he says, "the weather was fine and the trails good. There were two marriages, thirty-nine baptisms and countless services conducted in many out-of-the-way places. Next winter I hope I may be able to cover more ground and so reach more people."

* * *

Comments are superfluous on the following item from the South African Church Chronicle: According to a Dutch newspaper, the age-old custom of the call of the muezzins to prayer at the minarets of Turkey is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets through the whole of Turkey. These will be connected with a central transmission station, where the muezzins will at regular hours broadcast their musical cries. This will do away with the old bell-men and horn-blowers, and ensure that the call will be heard all over the country at the same time.

* * *

Almost unique among the yearly reports of the bishops is that from the missionary district of Salina. Bishop Mize writes: "The general business depression and unemployment situation has had but slight effect on western Kansas. It has not touched Church life in the district of Salina." The district more than completed its gift for advance work, to build a new church at Bontoc, in the Philippine Islands.

A layman connected with the Cathedral in Salina took charge, with

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special energy and devotion, of the annual canvass for the Cathedral budget, giving his time and ability as a definite service to the Church. His earnestness drew others to him, and with mutual plans and endeavors the objective was attained in such amount as had never been known in the Cathedral parish, which not many years ago looked to the Bishop for assistance in its support. They secured a budget of \$10,000, plus \$2,500 to repair the organ, and gave the dean a car.

Grace Church, Hutchinson, with 115 communicants, had 150 Church members at its parish meeting.

* * *

The Young People's Service League of the Diocese of Florida, which occupies a regular page in the diocesan paper, also makes a contribution to the cost of producing the paper.

* * *

One reason why confirmations were fewer last year in Arizona is because the bishop and clergy are insisting on longer training. Too many people, the Bishop says, had been accepted with too little idea of what confirmation involved.

* * *

Eighteen mountain missions of the Church in the vicinity of Sewanee, Tennessee, will be manned by delegates to the National Convention of the Brotherhood of St. Andrew, on Sunday, August 30, according to plans recently completed by the Program Committee of the organization. At each mission one or two of the delegates will conduct the service and another will make the address. The "Missioners" will be, at least in part, selected from the younger delegates to the Convention and will thus give a practical demonstration of the pos-

sibilities of service on the part of the young laymen of the Church.

* * *

June 29th to July 10th, inclusive, are the dates of this year's summer school of rural leadership, conducted

by the University of Wisconsin College of Agriculture. As in previous years, the Episcopal Church group, men and women, will have their special conferences at noon and in the evening, while the mornings are oc-

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Daily: 7:15, 12 and 3.

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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Broadway at 10th St.

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Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays: 8:00 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.

4th Ave. South at 9th St.

Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

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Knapp and Marshall Streets

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Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. James, Philadelphia

Rev. John Mockridge

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Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.

Sunday: 8, 11 and 4.

Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Robert Holmes

1450 Indiana Ave.

Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas

Dorchester Ave. at Fiftieth St.

Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery

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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.

Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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* * *

Here is a letter from the Rev. H. B. Liebler of Sound Beach, Connecticut, which contains a suggestion which seems to have merit. He writes:

"It would seem platitudinous to announce solemnly that our prayers should not reflect a lower standard than the one we advocate in practice. Still less should the Church place upon the lips of her clergy a prayer which is inconsistent with Christian principles.

"Yet for years priests of the Anglican Communion have been praying for the punishment of wickedness and vice. To be sure, neither wickedness nor vice can be punished, as these are abstractions, but the plain meaning of the prayer must be that wicked and vicious persons should be punished by Christian rulers and magistrates. Few Christian penologists today would deny that this prayer represents the sadist vengeance of society upon the criminal which is happily being outgrown even in non-Christian lands.

"We don't really want anybody to be punished. We want wickedness and vice corrected. We may differ among ourselves as to the place which the use of force may have in dealing with criminals, but we are agreed that it is merely a means and not an end.

"Of course we can't have another revision right away. But why cannot individual bishops authorize the substitution of the word 'correction' for 'punishment'?"

"Picture a quiet Sunday morning, at the early celebration. Think of the warm and loving hearts of those who are gathered together to 'Do this' in remembrance of Him who bade us love our enemies. But for the fact that many repetitions have dulled us to the sound, I believe that a sensible shudder would pass over that congregation as the brutal words were uttered. We have segregated, by ominous spaces, the 'imprecatory Psalms.' Let us have the authority of the pastors, if not of the whole Church, to delete this relic of barbarism from our ritual."

* * *

"Our Church school," writes a rural teacher in the diocese of Central New York, "is a room in a slightly remodelled horse barn, very small,

into which we have put seven tables, the necessary chairs, an organ, a small but growing library, and a useful but cumbersome stove. When all the children come the walls bulge a little.

"I only wish you could know the effort the children make to get to Church school. Nearly all of them walk a mile or two, and one family

of little children walk every Sunday a distance that is five miles by the road but which they declare is nothing at all 'cross lots.' No words could possibly describe the roads of this county (at least no nice words) and in the spring the roads simply have no bottom. But in mud up to their ankles, or in blizzards, they come regularly."

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