

The **WITNESS**

CHICAGO, ILL., MAY 21, 1931

COMRADE JESUS

by

RALPH CHEYNEY

I tramped the pavements, cursing God,
When there beside me Jesus trod!

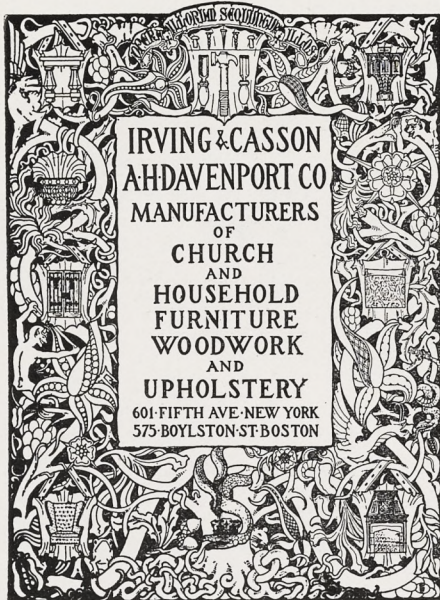
Now we shall walk, my Friend and I,
Across the earth, the sea, the sky.

I do not know what He may be;
I only know He walks with me.

From Eden barred and Paradise,
Too wisely sad, too sadly wise!

Oh, lonely feet! Oh, bleeding feet!
In step with mine on the city street!

MESSAGE OF THE WEEK



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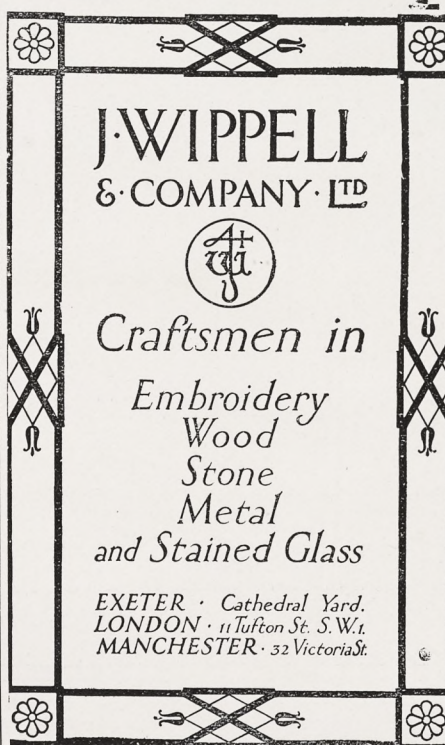
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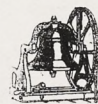


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OUR HERITAGE

By

BISHOP JOHNSON

THE things that the Apostles did immediately after Pentecost were the result of the instruction they received from Jesus between Easter and the Ascension. During that time He was training twelve men to carry on his work. He did not overwhelm them with His Majesty but wooed them by His winsomeness. When He had won them to a confession of His divine nature He then told them that He would build His Church on their confession and that the gates of hell would not prevail against it. Subsequently He commissioned them to carry His mission of forgiveness to posterity. Speaking to the twelve He breathed on them and said: "receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." On another occasion He had given them power to bind and to loose, Hebrew expressions equivalent to making laws and repealing them.

After His Ascension the eleven elected Matthias to the office which Judas had held. Subsequently the Apostles "added to the Church such as were being saved" and when the Church was thus recruited they "continued steadfast in the Apostles' doctrine and fellowship; in the breaking of bread and in the prayers." St. Paul laid down rules "for those within" and attitudes "toward those without." From the start the Church was a brotherhood, comparable to some of our secret societies. It had its pass words and its rites in which only those who had been initiated could participate.

The Church was called the pillar and ground of the truth by St. Paul and he also referred to it as the Body of Christ. It was the Church which Christ purchased with His own blood, which He would one day present to the Father, a glorious Church without spot or blemish. To judge the early Church from the standpoint of our chaotic confusion is rather absurd. It ought to be looked at from the viewpoint of its inception. Looking at it from the genesis of the Church there can be

no doubt "that the Church was" something very precious, regardless of the question as to "what the Church was" in its original form.

IT DOES not seem to me to be a vital question whether the primitive Church was organized with bishops, priests and deacons to whom were assigned specific duties. But it does seem essential that the Church thus formed should have an authoritative ministry to whom the Master gave the power of perpetuation and the authority to govern. It also seems evident that the Church was unanimous at a very early period in its insistence that the right of ordination was vested in the Episcopate and that, regardless of their authority, they were entrusted with the power of perpetuating the ministry.

We may then inquire as to why the Church was organized and what Christendom has lost in its present divisions. Unquestionably the primary duty of the Episcopate was to bear witness to the faith. "Be ye witnesses unto me" was the parting command of the Master to His Apostles. It is due to this organization that the essential faith of the Church was embodied in the Apostles' Creed at a very early date, and elaborated by a Council of bishops into the Nicene Creed under the stress of the dogmatism of Arius as to the person of Christ. The bewildering confusion today as to what faith Christ taught is due to the substitution of private opinions for authoritative tradition, but even so the historic Church has never departed from its trust and has kept these creeds as to her testimony to the faith.

The Church was also to be the channel of sacramental grace. It has kept the altar and the font as instruments by which Christ has imparted to us the life that He promised to give. The absence of the altar and the neglect of the font is another loss which has come from disintegration.

The Church was the reservoir for the receipt and distribution of the Holy Spirit through the agency of the laying on of hands. Ordination and confirmation are bound up with the early records of the Church.

The Church was also intended to be an international of love in which the rich and the poor were to meet together, and in which there was to be neither Jew nor Greek nor other caste distinctions. The altar rail was the symbol of democracy in an age when special privilege ruled the world. With the loss of this universal leveler religion has broken up into little groups of people who think alike, instead of being a universal brotherhood in which men are to love one another.

IT IS perfectly true that the Reformation was a protest against intolerable offences, but in their zeal against these abuses they sacrificed values which they might have conserved. The consequence was that other devils entered, where one had been deposed. The scholastics were largely responsible for the abuses for which they had plausible logic, but Luther and Calvin were also scholastics, and they substituted logic for love, and sects for the Kingdom. They amended the creeds, perverted the sacraments, sacrificed the unity of the spirit and changed the test of membership from that of a common altar to that of intellectual agreement. It is perfectly correct to blame Rome for its offenses but we ought not to permit the sins of Rome to blind us to the faults of the Reformers. They were exceedingly difficult gentlemen to live with if you happened to disagree with their dogmas.

The Anglican Church was fortunate, whether by accident or God's providence, in that when she rejected Roman domination she did not part with Catholic tradition. Her position today is a difficult one because of the inevitable entanglements which arise in each direction. We have those whose temperament is more Roman than the Romans; and we have others whose tendency is more radical than the Protestants. But all of this contention is on the surface; it is confined to a small percentage of the clergy, while it is extremely vocal, it is not particularly effective in the synod of the Church.

Fortunately for those who love the Church for what she has preserved, and also for what she has rejected, the General Convention is not stampeded into alliance with either group. And while we have a very inefficient police force, yet the power of tradition is still strong enough to save us from a merger with either Rome or Geneva. We prefer to lose the services of an occasional minister who is dissatisfied with his lot than to follow him into either camp. There is no immediate danger that any large group of Anglo-Saxons will don the Roman collar on the one hand or the negligee costumes of our Protestant brethren on the other.

It is most unfortunate however that such a large proportion of our constituency is so illiterate in religious matters that they cannot discriminate between the noise of the horn and the burr of the engine. The Anglican Church is at its best when the engine runs quietly and the horn is used sparingly and it keeps in the middle of the road.

DENVER SEVENTY YEARS AGO

By

BENJAMIN DAGWELL

GOING to Denver for the triennial convention next September will present many contrasts with the conditions which existed three score and ten years ago when the Territory of Colorado was created and when the Church was in its infancy there. Graphic pictures of the conditions which existed there seventy years ago are given in the unpublished memoirs and letters of Benjamin F. Hall, of Auburn, N. Y., first chief justice of Colorado and an ardent Episcopalian, which are in the possession of his son, Dr. Edward H. Hall of Laramie, Wyoming.

Colorado became a Territory on February 28, 1861. Lincoln was inaugurated on March 4, and eleven days later appointed Mr. Hall, a neighbor and intimate friend of his secretary of state, W. H. Seward, to be chief justice of Colorado. Judge Hall left Auburn June 26 and arrived at St. Joseph, Mo., (then the end

of railroad travel) in three days, a trip which can now be made in about half that time. From St. Joseph to Denver he traveled by Overland coach drawn by four horses. This journey by way of Fort Kearney, Neb., Julesburg, Col., and the South Platte required six days. The coach fare from St. Joseph to Denver on his first trip cost \$200 in gold, but on a later trip only \$75. Now the trip from St. Joseph to Denver can be made in less than fourteen hours at a cost of \$22.76.

Sitting upright for six days and six nights between St. Jo and Denver was not as comfortable as travelling in a Pullman, but the discomforts were somewhat mitigated by acting on the suggestion of the stage company to buy a pillow, a rubber-lined army blanket, a silver cup (to disclose by discoloration the deadly alkaline water of the desert,) and some lemons (to counteract alkalies;) by means of which "I was able, by God's

help, to perform the trip quite comfortably except during the heat I suffered some and was prostrated last night."

En route Judge Hall saw thousands of Pawnee, Sioux, Cheyenne, and Arapahoe Indians, herds of buffalos, a great many antelopes, prairie wolves and prairie dogs. The Indians were peaceable in 1861 towards the whites, but the Sioux, Cheyennes and Arapahoes were disputing the right of the Pawnees to hunt buffalos south of the Platte and hostilities were imminent. The Indians were well disposed toward Judge Hall as they had learned that he had erected in Auburn a monument to the Cayuga sachem Tagahjute (Logan), a Christian Indian who met a tragic fate at the hands of the white men; and at Harvey's ranch the Pawnees provided him with a buffalo meat supper, "one of the best meals I have ever eaten in my life," declared the Judge. He reciprocated by buying ten pounds of tobacco for the Pawnees and having a grand "smoke" with them. A little later the Sioux presented him with an Indian pony "Walla-Walla," a pair of moccasins and a beautiful beaded quiver containing a bow and arrows.

ARRIVING at his destination, where now stands a magnificent city of 288,000 souls, Judge Hall found a heterogenous population of about 3,500, including many gamblers and dissolute persons. Most of the buildings were of wood and rudely furnished, but some were of brick and had carpets. There were no sidewalks and people walked in the middle of the streets. The houses were lighted at night by candles or oil lamps. Laundering cost fifteen cents apiece for shirts and collars (buttons being ripped off as nowadays) and a shave cost "four bits" (fifty cents.) "The ladies at the church all wear good dresses," the Judge wrote to his wife. "At home they wear white muslin wrappers trimmed with red and blue. These white wrappers for morning gowns look very neat. Some have a gingham jacket or basque with them for Hockabouts." At the Broadwell house where the Judge first stopped he was chary about making feminine acquaintances. "I have not deemed it discreet to be acquainted with any ladies about this hotel because I do not know but their husbands are gamblers. As a Judge, it becomes me to be very circumspect." Communication with the east was uncertain. Letters which can now be transmitted by air from New York to Denver in 23 hours required from twelve to fourteen days when they came through, but frequently they were intercepted and never arrived. The telegraph reached only to Julesburg, Col., and a ten word telegram which now costs only ninety cents cost nine dollars and ten cents. Telegrams were also delayed and sometimes intercepted. These irregularities caused many days of anxiety, especially in view of the dangers to which representatives of the Government were exposed.

IT IS interesting to recall the perils amidst which Church life began in Colorado, as experienced by

Judge Hall. While he was preparing to go to Denver, Sumter was fired on and the great tragedy of the Civil War had begun. "Quite one-half of the people here (in Denver) are secessionists" and the struggle to save Colorado for the Union began. Confederate sympathizers undertook to enlist troops and were arrested. "They said that if the Lincoln government touches them they will shoot us all." "When the rebellion reached here everything changed to terrorism and uncertainty," he wrote his wife. "As you know, if my letters have reached you, my assassination and that of the governor was attempted." The Knights of the Golden Circle threatened to "wipe out" the Judge if he interfered with them. "I wear a brace of small pistols constantly under my coat and have Gen. Seymour's pistol beside in my bedroom and a Sharps rifle in my office. I hope to have no occasion for using them, but caution is the parent of safety." (One can imagine the anxiety, not only of the Judge himself but also of his wife and eight children in Auburn, in these circumstances.) The Governor had at his command no troops with which to enforce order and had to depend on a Marshal's posse to execute warrants of the court. The troops at Forts Wise and Garland were under the control of "a rheumatic Major belonging to New Mexico." The Governor had "no firearms, no ammunition, no nothing. . . no money to pay the annual dues previously agreed upon to the Arapahoes, Cheyennes, Kiowas and Navahoes"; "the rebel troops are increasing (Oct. 1861) and as the 64,000 Indians in the Indian country south of Kansas have joined the rebels, we are expecting trouble." Denver had a flour supply for only ten days, and that was in the hands of rebel sympathizers. And the Judge and Governor could get no word from distracted Washington in response to requests for money, arms and ammunition. So they sent to Forts Laramie, Kearney, Wise and Bent for arms and in October (1861) secured two wagon-loads of ammunition from Fort Laramie.

The establishment of law and order in Colorado was rendered more difficult by the fact that the pioneers, without federal authority, had organized in 1859 a territorial government called Jefferson Territory, and they were much concerned about how the courts established by Judge Hall would construe the land transactions and other acts performed under the illegitimate Jefferson Territory government. How these difficulties were reconciled and how confidence and respect for the legitimate authorities was finally won is beyond the scope of this article, the purpose of which has been to show, by the testimony of an eye-witness and participant, the conditions of "sedition, privy conspiracy and rebellion" and some of the hardships of the pioneer period, in the midst of which Colorado came into political being and the Church was organized in that Territory. The story of the organization of the Parish of St. John's-in-the-Wilderness in Denver, in whose beautiful Cathedral the members of the next Triennial Convention will worship, will be told in a succeeding article.

CATHOLICISM AND THE MISSAL

By

BISHOP CHARLES FISKE

WE SHALL never exert much influence in solving any problems, great or small, until we have ourselves tried to set an example in respect for authority, obedience to law, and high moral purpose.

I know that there is a solid, substantial, dependable middle type of Churchman whose numbers are so large as to comprise the great majority of Church people, both lay and clerical; but their influence is often nullified by the vagaries of small groups of clergy and laity who form a sort of "lunatic fringe" on both sides.

We have had remarkable evidence, in a neighboring diocese, of the fact that some men are intent upon the winning of an argument or the forcing of an issue and the acceptance of their program, no matter how much wreckage they leave behind. They seem to care little for the good name of the Church and find positive joy in open air laundry work on ecclesiastical linen. Fortunately, they are apt to go to such extremes as to bring about their own discomfiture. The one unpardonable sin in metropolitan religious circles is an offense against good taste. All else may be forgiven; this may not. And such an offense has happily ended a recent period of controversy.

There are groups of men in Holy Orders, moreover, who seem to have no conception of authority and obedience. They are few in number, but noisy in voice and action. On the one hand are those who defy the Church's canon law; make alterations and emendations in her order of worship; deny her doctrinal teaching. What are we to do about it? What *can* we do about it, when on the other side are men, presumably zealous believers in apostolic order, who show themselves equally defiant of discipline? The rubrics of the Book of Common Prayer seem to be regarded by such clergy as little more than gentle and kindly suggestions as to what would be nice to do in the public services of the Church provided the clergyman in his superior wisdom did not feel that it would be better to do something else. How absurd that the Church should spend twelve years in revising our Prayer Book, if it is to have no authority in actual usage!

There has recently been published a new "American Missal" for use in our churches. For the most part, it contains material to which no reasonable objection can be made. Most of the clergy, for example, use private prayers in preparation for Holy Communion and during the Celebration, and it is a convenience to have such prayers in traditional form for use *as secreta*, just as it is convenient to have certain psalms printed in the proper place to be sung as introit hymns and graduals. Many of the clergy find it devotionally helpful to use certain ritual acts in addition to those provided by rubric. Directions for such use might well be given, therefore, according to ancient form, pro-

vided more care were taken to distinguish such directions from the manual acts required by the Prayer Book. There is much other convenient and wholly innocuous material in the new book.

BUT the book does not stop there. It adds material of a doubtful character. It gives directions so extensive as to make necessary the printing of the Prayer Book Order for the Administration of the Holy Communion and the new proposed Order on different pages, as separate services. It actually modifies certain Prayer Book rubrics. It directs the omission of parts of the service for a so-called "Shortened Mass." It rearranges parts of the service. It provides an elaborate system of special introits, antiphons, collects, epistles, and gospels for additional holy days. It sets forth commemorations of some Festivals which the revisers of the Prayer Book deliberately rejected. It provides a Kalendar with a list of saints amusing and absurd as to many of the selections. It inserts prayers and collects for use in conjunction with those now authorized, and in most cases painfully commonplace when so brought into a comparison. It adds elaborate ceremonials and observances for various occasions, such as Holy Week, etc., with some special directions for "requiem masses," "votive masses," and so on. In many points, unobjectionable as the rest of the book is, it is nevertheless utterly alien to the spirit of the Prayer Book, in the simplicity and dignity of the Anglican rite. Even if it were not all this, the book is issued in such form as to resemble the authorized altar books; it appears just at the time when Prayer Book revision had been completed and the authors of the "Missal" had failed to impress their ideas upon the revisers or upon the General Convention; it apparently seeks to set up a rival use, regardless of the fact that congregations will be confused by such variety and in many cases individual worshippers will be greatly disturbed.

This is not Catholicity. It is Protestant individualism running rampant. No one has asked me to license the book for this Diocese, I am glad to say. To make such a request would mean some such message as this: "There are certain things we want to do, and expect to do, with or without the general authority of the Church, regardless of the effect upon united congregational worship. Until we change our minds, and decide upon something else, we propose to have what we want even at the risk of setting up a little Church within a Church."

THE results are distressing. I have heard of a parish where, in Holy Week, the clergyman put on "the whole works," to use a crude expression, with the result that one good woman departed from the church indignantly murmuring part of a psalm: "They reel to

From Bishop Fiske's diocesan convention address.

and fro, and stagger like a drunken man, and are at their wit's end." I know of another worshipper (like myself a lover of *Alice in Wonderland*) who heard one of our very modernistic Catholics go through a Celebration of Holy Communion with such rapidity of action and word, that she quoted the Red Queen to whom I have already referred, when the Queen said to Alice: "Curtsy while you're thinking what to say, child; it saves time."

Seriously, however, while the new book is, for the most part, unobjectionable, how are we to have any discipline when reasonable liberty thus degenerates into license? An argument for the new liturgy has actually been made on the ground that the clergy already use so many unofficial service books that the use of this book will better conditions. In other words, since everybody has been disobeying the law, each after his own sweet will, it is now recommended that all disobey in exactly the same way! Apparently lawlessness has become so prevalent that an attempt at reformation is to be made by suggesting that all lawlessness should be directed into one channel. It is like advising bootleggers to limit the variety of their wares and sell only one forbidden intoxicant!

The use of the book, I need not say, is not authorized in this diocese. Indeed, I have no right to authorize it. I am a constitutional officer, acting under constitutional restrictions. Under the Constitution of the Episcopal Church, the right of the Bishop to set forth a "use" for his own diocese was relinquished, and one "use" was adopted for the whole country, the Bishop retaining, of course, certain liturgical authority in setting forth prayers on special occasions for which no provision had been made elsewhere. I am glad that the action was taken. It is sufficiently confusing to the faithful Church layman to find almost every variety of ceremonial as he goes from parish to parish; if, as he moved from diocese to diocese, he found each Bishop fixing his own rite, he would be about as happy as a riotous and excited flea!

Let's Know

By

BISHOP WILSON

MITRES

MITRES are worn on episcopal stationery, diocesan seals, and sometimes on the heads of bishops. They are, of course, head-coverings and are numbered among the bishop's vestments as the peculiar symbols of his office.

The origin of the mitre has been the subject of much research. Efforts have been made to show that in some form it dates back to the days of the apostles. Maybe so—but we cannot be very sure about it until we come down to the tenth century. At that time the mitre was really getting into use but it was a different thing in shape and appearance than what we have now. It was in the form of a helmet with a pointed top and

two ribbons or "lappets" hanging down the back. Quite likely it was an adaptation of the steel helmet worn by the knights and the lappets may be reminiscent of the neck-covering which fell from the back of the helmet over the knight's shoulders. Then for a time the pointed top disappeared and it was worn as a round cap. The next development was the crossing of the crown with a band from front to back which depressed it in the middle and some mitres show the bulges at the two sides in the shape of modest horns. Then the mitre was turned so that the points appeared at the front and back instead of at the sides. It was at this time that they were stiffened. Finally the straight edges were curved slightly and we come to the form most commonly seen today. Nobody seems to know just why these variations were introduced—perhaps, merely as a matter of changing fashions. At the present time the two points have taken on a symbolical meaning as indicative of the tongues of fire which represented the descent of the Holy Ghost on the day of Pentecost.

It is sometimes said that the mitres of bishops are plain while those of archbishops are coroneted or set with jewels around the head-band. This is a mistake. There is only one bishop in the Anglican Communion who has a right to the coroneted or jewelled mitre. That is the Bishop of Durham, in England. Up to little more than a hundred years ago the diocese of Durham was a temporal palatinate and the bishop was, in theory, a temporal sovereign as well as the head of a diocese. Early in the nineteenth century that theoretical privilege was relinquished. But in the old days the bishops of Durham even had their own separate parliament and wore a coronet in token of temporal sovereignty and the mitre as the emblem of spiritual jurisdiction. In the coat-of-arms the mitre was set in the coronet. I believe they were never worn together but they were combined in heraldry and the Diocese of Durham uses the coroneted mitre in its coat-of-arms today.

Roman Catholic bishops are obliged to wear their mitres, at least on certain occasions. For Anglican bishops there are no regulations and it doesn't seem to make much difference one way or the other. Some Church people dislike to see a bishop in a mitre because they think it savors of Rome. It was in common use hundreds of years before there was any serious difference between the Anglican Church and the Church of Rome. It is just as much our inheritance as it is theirs. I have never heard anyone object to the presence of a mitre in a diocesan seal. I wonder why it should be any more formidable on a bishop's head?

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THE WITNESS

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

DEPUTIES to General Convention, Bishop Manning's anniversaries, the American Missal and a resolution dealing with our capitalistic industrial order of society were the headlines at the convention of the diocese of New York held last week. First of all the Bishop came in for a lot of hurrahs in view of the fact that it was his tenth year as bishop of the diocese, his fortieth year as a clergyman and his sixty-fifth year in his life. So everyone chipped in a little something, presents were bought, and given at a grand party attended by a lot of people, including any number of neighboring bishops. It was a delightful affair with pledges of goodwill and mutual esteem flying back and forth most of the afternoon.

Later in the day, following his annual address, Bishop Manning made a pronouncement on the Missal, thus forestalling possible action by the convention on that much discussed topic. Bishop Manning said:

"The publication of an unauthorized service book for use in our churches bearing the title of 'The American Missal' having come to my knowledge, I find it my duty as the ecclesiastical authority of the diocese to give public notices, as I do hereby in accordance with the provisions of Canon 46 of the general convention, that the said book is not of authority in this Church and that it is not authorized for use in this diocese." A resolution was introduced later stating that use of the Missal by any diocese should be deemed a canonical violation, but Bishop Manning ruled it out of order on the ground that one diocese has no right to suggest what action another should take.

The resolution that caused the most discussion was one introduced on the second day of the convention, calling upon General Convention to appoint a commission to consider economic adjustments to protect workers against the hardships of business depressions. It instructs the diocesan deputies to the General Convention "to take such steps as they may deem appropriate to secure the appointment, by that body, of a commission to consider possible measures whereby Christian principles and influence may be made effective in bringing about adjustments in our economic system as may guard the workers of the country against a recurrence of hard-



BISHOP MANNING
Receives Many Honors

ships resulting from such depressions." The resolution was strenuously opposed by Judge Edward Finch, vestryman of St. Bartholomew's, and by Mr. Monell Sayre, head of the Church Pension Fund. It was as vigorously sponsored by Mr. Charles C. Burlingham, attorney and chairman of the social service commission of the diocese and by Bishop Gilbert. The resolution was adopted by the convention.

Finally there was the election of deputies to General Convention with the following results: Clerical, Revs. Howard C. Robbins, H. Percy Silver, Caleb R. Stetson and Edward C. Chorley. Laymen, Messrs. Stephen Baker, George W. Wickersham, Samuel Thorne and Monell Sayre.

Bishop Manning announced the acceptance of the resignation of Mr. George Zabriskie as chancellor of the diocese, because of ill health. He had held the office for fifteen years. Mr. Robert W. B. Elliott of the Church of the Incarnation was appointed chancellor.

* * *

The Fellowship of Social Workers of the diocese of New York met at Calvary House, New York, on Monday of this week. The address was given by the Rev. Rankin Barnes, new secretary of the department of social service of the National Council. A quiet hour was held in the afternoon, conducted by the Rev. John Suter, Jr., head of the depart-

ment of religious education of the National Council.

* * *

The Rev. John Rathbone Oliver is to be the essayist at the commencement at the General Seminary to be held from Monday thru Wednesday of next week. His subject: "The practical results of the agitation for birth control." Dr. Denslow is to preach the baccalaureate sermon, while the commencement address is to be given by Professor Arthur D. Nock of Harvard.

* * *

The convention of the diocese of Bethlehem was held at St. Luke's, Scranton, Pa., Monday thru Wednesday of this week. It opened on Monday evening with a dinner at which the Hon. Charles H. Tuttle, candidate for governor of New York was the guest of honor. Bishop Sterrett presided and spoke on "diocesan facts and hopes." On Tuesday morning there was a conference on religious education, with the Rev. Malcolm Peabody of Philadelphia as leader. In the afternoon there was a conference led by Dr. William S. Keller of Cincinnati. At the session on Wednesday the Rev. Robert S. Flockhart of Maryland spoke on the work of the National Council.

* * *

In his address before the convention of the diocese of Newark, held at Grace Church, Orange, Bishop Stearly declared that birth control clinics have proved a godsend and a blessing to many harassed and troubled souls. The Bishop of Newark also had strong things to say on the subject of crime. Calling attention to the growth of crime and of grafting he said:

"Jobs, racketeerings, graft, large and small, hold-ups, shake-downs: how many words of sinister connotation are part of the common vocabulary these days! The presence of these things is an evil omen, for they do not remain stationary in form or amount nor can they be confined to one department of life.

"It is one of the great failures in our duty that so many men and women absolve themselves from political responsibility and take the easy road of paying what toll is necessary rather than helping to assure honest dealings and capable administration in governmental affairs."

Commenting on grafting by public officials, Bishop Stearly said:

"There are apparently large num-

bers of people who think that money gotten from the public treasury is honest graft and that presents for presumed protection are a natural form of recognition of favors received from those in authority. There are others besides policemen whose bank accounts have been unduly swelled during their occupancy of public office, and of some persons prominent in public life it would seem that their chief activity has been in seeing to their own and their friends' re-election so that fruitful sources of money-grabbing might not be taken from their reaching hands."

* * *

By the will of George F. Baker, New York financier and Churchman, Washington Cathedral is left the sum of a quarter million dollars.

* * *

The treasurer of the National Council, Dr. Lewis B. Franklin, if I remember correctly, bawled us all out last month for being slow with payments on quotas. This month he is more cheerful. He writes:

"I do not like to write complaining letters but last month I felt compelled to do so. Today I can send to the Treasurers a heartfelt word of thanks.

"The enclosed statement shows that we have made up all of the loss of the first three months and are \$45,836.16 ahead of last year to May 1st. We might remind you that part of our improvement may be due to the earlier date of Easter and the receipt of large sums from the children in April of this year and that we are still \$74,000 behind 1929, but I will let you find that out for yourselves.

"Out of the thirty dioceses from which no money was received up to the first of April, 21 have remitted, most of them in substantial amounts. One more diocese, Albany, has adopted a resolution calling for monthly proportionate payments."

* * *

Convention of the diocese of Central New York was held at Trinity, Syracuse, May 5th and 6th. Bishop Fiske's address was a lively affair, dealing, as it always does, with vital matters. His remarks on the Missal are printed elsewhere in this paper. He also expressed his opposition to certain parts of the proposed new canon on marriage and divorce; stated that it was the job of the Church to transform this world into a Christian one, proposing just such a commission as that suggested by the resolution passed in the convention of the diocese of New York, to study the whole question of unemployment and allied business problems, with the distinct purpose of



RANKIN BARNES
Talks to Social Workers

seeking a way in which to apply Christian principles to the difficulties.

The proposed Canon on Marriage was referred to the committee on constitutions and canons of the diocese, which reported the canon "at variance with the traditions and fundamental principles of the Church; that it is contrary to the doctrines of Christ; that it is contradictory, inadequate, does not reflect the teaching of Holy Scripture, does not meet the spiritual needs of men and women anticipating holy matrimony and offers no adequate solution of moral problems."

The following were elected deputies to General Convention; Revs. H. H. Hadley, A. A. Jaynes, Harold E. Sawyer and F. T. Hendstridge; Messrs. F. M. Boyer, C. L. Behm, Willis H. Howes and Professor H. N. Ogden.

* * *

The Boston branch of the Church League for Industrial Democracy met this Wednesday evening at Trinity Church. The address of the evening was given by Miss Margaret Weisman of the Consumers' League on "Industrial Depression and justice for women workers." The rector of Trinity, the Rev. Arthur L. Kinsolving, also spoke.

* * *

The convention of the diocese of Northern Indiana was held at Plymouth, May 5th and 6th. A mass meeting was held the evening of the 5th with an address by the Rev. Charles N. Tyndell, rector at Fort

Wayne. The following afternoon the convention was addressed by Archdeacon Deis of Chicago. The Auxiliary were in session at the same time, with the largest attendance in their history. The following were elected deputies to General Convention: Revs. W. J. Cordick, Charles H. Young, L. C. Rogers and A. L. Schrock; Messrs. J. H. Haberly, John M. Sweeney, M. V. Starr and J. A. Johnson.

* * *

In a certain suburban settlement of 2500 people, near New York, there were five Protestant Churches. Recently the Episcopal Church and the Lutheran Church entered the field. This was considered a mark of non-cooperation by the committee on comity of the Greater Federation of Churches. The whole matter was discussed at the last meeting of the Brooklyn Clerical League held the other day, with a large attendance, including Mr. George Hobart of this particular committee of the Greater Federation of Churches. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, suggested the possible application of Canon II to the situation, showing that it would be allowable for the bishop to give Episcopal ordination to the minister of any denomination who might be the pastor of a Community Church. He could then minister to our people, said Mr. Melish, remaining as pastor of the Community Church. Some liked the idea; others not so well. There was lively discussion.

* * *

Speaking before the Clergy's Round Table of the diocese of Chicago, Canon Davey of Liverpool Cathedral told of the diversified work being carried on at that great Church centre. He told of how the Cathedral during strikes would send representatives in among the workers and seek to determine conditions and causes, in turn taking steps to try to bring about settlements and agreements. The 1926 English rail strike was a moral struggle to the working people, said Canon Davey, who had an important part in the settlement of the strike. He predicted that the same things which are happening in Russia with regard to social and industrial readjustments will occur in England.

"Theories which before the war seemed largely preposterous and radical, today are rapidly coming to be seriously considered by the thinking people," said Canon Davey. "The 1926 strike showed that the working people of England had risen solidly to stand together as a group for the things they believe to be right. What has gone on in Russia will go on in

England within the next five or ten years. England is going to make great industrial and social readjustments which will bring about a complete enfranchisement of the masses."

* * *

At the convention of the diocese of Kansas held at Independence, February 10th, appointment was made of a committee to plan for a reorganization which would provide for a board of trustees for the diocese. The convention then adjourned and met again on May 5th in Topeka. The first order of business was the report of this committee. They presented new by-laws the most important of which, I take it, was one providing for a board of trustees of fifty members who are to meet once a year on the last day of the convention. The by-laws also provide for an executive committee of eight, elected by the trustees, with the permanent members being the bishop, the dean and the president of the standing committee. The vice-president is to be a layman and he is to preside at meetings, and the other four members are to be laymen also. Their job is to take care of the finances of Bethany College, Christ's hospital, the Vail school for nurses, and a number of diocesan funds. This committee is also to act as an advisory counsel to the Bishop and decide upon all policies of the diocese, with the approval of the board and the diocesan convention.

* * *

Convention of diocese of Albany, May 5 and 6, opened with a memorial service for the late Bishop Nelson at which glowing tributes were paid him for his lifelong service to the Church. At the evening session on the first day there were a number of splendid addresses, chief among them one by Dr. Lewis B. Franklin, vice-president of the National Council. Deputies to General Convention: Revs. Guy H. Purdy, G. L. Richardson, C. R. Quinn and A. R. McKinstry; Messrs. C. W. Betts, J. S. Conover, G. R. P. Shackelford and R. R. Raymond.

* * *

The Church Army, lively organization, has gone in for outdoor street meetings in Harlem, the Negro settlement of New York City.

* * *

The Girls' Friendly Society of Western New York held their annual meeting recently at Rochester. Mrs. Harper Sibley outlined the work for the coming year.

* * *

Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York and Western

New York, traveled over 18,000 miles last year in ministering to his congregations. Recently he presented a class of six for confirmation at St. Luke's, Jamestown, Rev. Lewis E. Ward, rector.

* * *

Rev. Henry S. Gatley, Buffalo, has accepted a position as assistant superintendent of the Church Extension Society, Rochester, N. Y.

* * *

Convention of the diocese of Vermont—canons were revised, executive council was elected, diocesan missionary, the Rev. James E. McKee, was appointed. Plans were discussed for the celebration of the 100th anniversary of the diocese next year, and the Rev. George Gilbert and the Rev. W. J. Brown, rural experts, discussed that topic. The Rev. Robert Frazier, in charge of the Advance Work Program of the National Council, also addressed the convention. Deputies to G. C.; Revs. Vedder Van Dyck, Morgan Ashley, Mer-ton Ross and W. J. Brown; Messrs. Herbert W. Congdon, John Spargo, Frank Oldfield and James Dewey.

* * *

Twenty-six parsons from all parts of the country met at the College of Preachers in Washington last week to study preaching missions, their purpose and technique. The leaders were Bishop-elect Stephen Keeler, Dean D. Wilmot Gateson of Bethlehem, Pa., and the Rev. William Smith of Worcester, Mass. Practically all of those attending the conference were from dioceses west of the Mississippi.

* * *

Convention of the diocese of Easton was held at Cambridge, Maryland, opening with a stag dinner with the Rev. Franklin J. Clark, secretary of the National Council and Mr. John S. McDaniel, Maryland layman, as speakers. The following evening there was a mass meeting with a stirring address by the young Bishop-coadjutor of Virginia, the Rt. Rev. Fred Goodwin. Elected to G. C.;

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* * *

Rev. John A. Wright, son of the rector of Christ Church, Savannah, has been appointed locum tenens of St. Paul's, Augusta, Ga., pending the election of a successor to the Rev. Julius A. Schaad, who is now the dean of the cathedral at Quincy, Illinois.

* * *

On a beautiful lakeside estate of 82 acres on Mercer Island, Washington, Bishop Huston on a recent Sunday dedicated a home for underprivileged children and a holiday house for members of diocesan organizations. The fine property was donated by Mrs. Louise Ackerson. Two old buildings have been completely made over into comfortable quarters that will take care of twenty children. A chapel is one of the features of the new property.

* * *

Among the Shrine Mont ministrations for the warmer months of this year none will be more notable than the second session of the Shrine Mont

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Summer School for Clergy. This will occupy the eleven day period from June 22nd to July 3rd.

The school is held under the auspices of a council of Bishops Tucker, Thomson, Jett and Strider with Dean Green of the Virginia Seminary. Bishop Tucker, with the Rev. Professor W. E. Rollins, now dean elect of the Virginia Seminary, and the Director of the summer school, Dr. Woodward, form the executive committee.

The lecture courses, designed to meet the most vital needs of the clergy in personal life and ministerial work, will be associated with informal talks and discussion in conference. Devotion, fellowship and recreation will have full provision. One day is planned to be set apart for a retreat.

The lecturers and their themes are as follows: Rev. C. Breckenridge Wilmer, of Sewanee—"The Preacher and His Bible;" Rev. E. Clowes Chorley, rector of St. Philip's, Garrison, N. Y., "Studies in the Gospels"; and William H. Jefferys, superintendent of Philadelphia city mission—"Aspects of Christian Mysticism," or "Christ's Way of Knowing God."

* * *

People in New York City have had an opportunity to see for themselves some of the beautiful Cathedral posters mentioned in an article in the current issue of *The Cathedral Age*.

Miss Winifred Guy of England has been displaying her collection of travel posters, at Lord and Taylor's store. In addition to having technical and artistic interest as the finest of advertising poster "art," if the word is allowed, nine or ten of them are really beautiful Cathedral pictures, issued by railroad companies and municipal corporations to encourage travel. Is it too much to hope that by the time when Grace Cathedral, San Francisco, St. John the Evangelist, Spokane, St. John the Divine, New York, St. Peter and St. Paul, Washington, and still others, are completed, American railways and even Chambers of Commerce may think them worth calling attention to?—not to mention the beautiful spires of St. Patrick's, New York, or some of the exquisite old Spanish Missions of the Southwest.

* * *

Nearly two hundred men who are heads of families have had to be discharged from their temporary jobs by the New York Mission Society, because its emergency wage funds for the unemployed are so low. To help these men and many others in similar conditions, the Society is asking for contributions, in the hope that it can distribute at least \$7,000 per week in relief and wages.

"It is hard to see them adrift now,"

states Dr. Sunderland, "with so little prospect of employment elsewhere. They will be called back at once, if the necessary money can be secured for their wages."

"In addition to those discharged," continues Dr. Sunderland, "this Society is now furnishing work to another group of 140 men and women. Practically all of these have dependents. To retain these people, the Society must find wages."

* * *

Last year the School for Christian Social Ethics was established as a part of the Conference for Church Work, which has been held annually for many summers in the buildings of Wellesley College, Wellesley, Mass. Miss Vida D. Scudder, professor emeritus of literature at Wellesley, as dean of the school, presented a group of courses which had so great an appeal that more than one-third of the total membership of the conference were enrolled for one or more of them. In response to this clear indication of the eager social conscience of our congregation the School will be continued under Miss Scudder's direction. This year she will herself lead a series of discussions on the social awakening of the churches between 1850 and 1930. The Rev. Norman B. Nash, of the Episcopal Theological School, Cambridge,

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is to have a course on the social teachings of our Lord. The executive secretary of the Church League for Industrial Democracy, will present a series of lectures on modern problems in the light of Christianity, in which he will be assisted by such lecturers as the Rev. Spence Burton, S.S.J.E., on prisons; William Nunn, New York University, professor of economics, on civic liberties and other authorities. There will also be two evening meetings under the direction of this faculty.

The dates for the conference are June 22 to July 3.

* * *

The diocese of Iowa has rented a camp at Cedar Lake, near Mason City, for the month of June. The annual clergy and laymen's conference will be held there June 8th to 11th and the Girls' Friendly Society will have a camp from the 14th to the 21st, and the boys camp of the diocese will be held for the balance of the month.

* * *

St. George's Day was commemorated by a special service at the Redeemer, Brooklyn, when several hundred members of the Sons of St. George listened to a stirring sermon by Bishop Stires. Mr. Roger Stevens, British vice-consul in New York, also spoke.

Bishop Stires in his sermon earnestly advocated the cancellation of war debts. He said, "The actual war loans should have been canceled long ago, I do not see how America can afford not to cancel the debts. Now we erect tariff walls about the nation, which makes the repayment of these loans the more difficult. Cancellation of the debts would be a greater contribution to world peace than the signing of the Paris peace pact. Did we think we could enter a great war, win it, and then save our men and our money too? There is a certain shame in driving a hard bargain with a wounded comrade."

* * *

The diocese of Albany has received an estate with a large house and extensive grounds by the will of a devout Church woman. It is located in Broadalbin, New York, and is to be used as a house of rest for persons who otherwise would have no holiday. In addition to the property there was a bequest of \$50,000, the income of which is to sustain the property. It is hoped that the house may be put into use this summer.

* * *

Following its policy of developing progressive Christian leadership among its members, The Girls' Friendly Society is holding a training conference at Adelynrood, South Byfield, Massachusetts, July 31 to

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* * *

Preparations are being made by patriotic, military and religious organizations of the District of Columbia for participation in the fourth annual massing of the colors service which is to take place on Sunday, May 24th, in the open-air amphitheater at Washington Cathedral on Mount Saint Alban.

Sponsored by the District of Columbia chapter of the military or-

der of the world war in commemoration of the heroic dead of the nation, the service is considered one of the most picturesque ceremonies of the Spring season in the National Capitol. A feature is a procession of flags, including United States colors and emblems of virtually every national patriotic society, which are massed before the outdoor altar.

* * *

In churches in the diocese of New York last week there were distributed copies of the new annual report of the New York City Mission Society. With this report, this historic organization completes ninety-nine years of activity as "an agency of mercy among the poor, representing the Episcopal Church and its friends." This Year Book reports for the year 1930 two major types of service, that of religious work carried on by this Society's chaplains in public institutions, and that of relief provided to the destitute and the handicapped. In its religious activities, the Society records an aggregate attendance at chapel services of 233,216, with 34,952 communions made.

In its relief departments, attention is called by the Rev. L. Ernest Sunderland, Superintendent, to the fact that, while this Society was able to help only 2,500 individuals and families in 1929, through its Social Service Department, it has been able

by stretching every resource, to provide aid in 1930 to 6,400, or an increase of 3,900 individuals and families. Its convalescent work, likewise, has practically doubled, 8,700 days' care having been provided in 1929, as compared with 17,000 days in 1930. At St. Barnabas' House, this Society's historic temporary shelter for homeless women and children, 31,095 day's care were provided in 1930.

* * *

The annual service of the Little Helpers in Long Island was held at St. Bartholomew's Church, Brooklyn, on a recent Sunday, with an attendance of several hundred, representing a great proportion of the Brooklyn and Queens parishes, with a few from greater distances. The vested choir of St. Bartholomew's was augmented by a blue-robed choir of girls from Christ Chapel. The rector of the parish, the Rev. Dr. Townley, presided, and several other clergy were in the chancel. Bishop Stires made a most appropriate address on "Follow your leader." At the conclusion of the service, the roll of branches was called, and the tiny tots representing each parish came forward to the chancel steps with their offerings. At the recessional the congregation followed the choir into the parish hall, where, on a continuous table ranged all around the wall, were set marvellous miniature

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* * *

The young people's conference for the province of the southwest is to be held this year at Winslow, Arkansas, from July 23rd to August 5th. The leaders are to be Bishop Capers, Mrs. D. D. Taber, field worker of the Auxiliary, Miss Rachel Sumners, leader of young people in the diocese of Dallas, Rev. Charles Sumners of Texas, Miss Dorothy Fischer, head of the work for young people in the province, Rev. B. L. Smith of Dallas, Rev. H. A. Stowell of Arkansas and a number of others.

* * *

On July 14, 1833, John Keble preached the Assize Sermon at Oxford, England. With that the Oxford movement began. For a long time the movement aroused enthusiasm both in defense and opposition. Churchmen took sides for it against the Tractarians. But the controversy in its old form has died down. The company of theologians and others, who have taken in hand the preparations for the celebration of the centenary in 1933, contains members of all parties, Anglo-Catholic and Evangelical alike. When they went to interview the Archbishop of York they pointed out how much the movement which will always be linked with the names of Keble, Pusey and Newman, has done for the whole Church. Among those present were the Bishops of Winchester and Croydon, both inheritors of an Evangelical tradition, and the Bishop of St. Albans, with other Anglo-Catholics. The Archbishop of York in his own name, and in the name of the Archbishop of Canterbury, assured the deputation of their hearty support of the plans for a united celebration in 1933.

* * *

Channing Pollock, author of a Broadway success, "The House Beautiful," speaking at a luncheon in New York the other day, dealt with the subject of "Sophistication."

"I can understand most ambitions. I can understand the ambition to collect postage stamps, or to grow dahlias bigger than anyone else, or even to make speeches after luncheon. but I can't understand this new ambition to be 'hard boiled', and 'sophisticated'. Gangsters are 'hard boiled'. Street women are 'hard

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boiled'. Crooks and gamblers and racetrack touts are 'hard boiled'. But I never heard of a 'hard boiled' poet, or artist or composer, or indeed of any great man who was 'hard boiled'. Why should our young people want to be like gangsters instead of like great men?

"And 'sophistication'; what is it? John Galsworthy said at the Brooklyn Academy of Music that 'cleverness is inimical to stature', and he was right. Big men are not clever. They have no interest in being smart-alecks. They re-utter old and eternal truths.

"The really big men not only cling to the eternal verities but to the authors who express them. You find the little fellows running after all the new smart-aleck writers, but Mr. Galsworthy still believes that Dickens 'was the greatest English novelist'. I agree with him. It will take more than a flock of smart-alecks to dethrone the great Mid-Victorians—or to equal them."

* * *

For the benefit of other dioceses who may be considering a similar project, the social service chairman in the diocese of Maryland, the Rev. Dr. S. Tagart Steele Jr., reports as a successful and timely effort, a course of seven lectures given by the Rev. Dr. John R. Oliver on the subject of moral theology in relation to psychiatry. Twenty-five clergy attended some of the lectures, which were in line with the institutes on family relations sponsored in recent years by the national Social Service Department, and included such matters as the influence of incorrect thinking on behavior, symptoms of serious mental diseases, and certain problems of sex.

* * *

Ruge Hall, new centre for Episcopalians at the Florida State College for women, Tallahassee, was dedicated on April 26th by Bishop Juhahn. The presentation was made by Dr. Hamilton Holt, president of Rollins College. It is a beautiful and adequate building, the gift of Mr. John G. Ruge.

* * *

In recognition of the services rendered by the late Bishop Garland in helping to establish the existing friendly relations between the Episcopal Church and the Greek Orthodox Church in this country, a service in his memory was held in Philadelphia in St. George's Greek Catholic Church. The Rev. Dr. William C. Emhardt, secretary of the committee on ecclesiastical relations of the National Council, and many representatives from the diocese of Pennsylvania were present.

* * *

The retiring viceroy of India, Lord Irwin, has been unceasing in per-

sonal efforts to raise money for an adequate church in New Delhi. The dioceses of the Church of India are making offerings to complete the fund as a practical expression of their appreciation and gratitude for

his life and work. The Metropolitan of India, Bishop Westcott, writes: "We have never had a Viceroy in India whose life and character have borne such emphatic testimony to the Christian Faith."

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

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The Rev. Harold F. Hohly
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Weekdays:—8:00 A. M.

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St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
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

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Sundays: 8, 11:00 and 7:45.
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