

The **WITNESS**

CHICAGO, ILL., JUNE 11, 1931

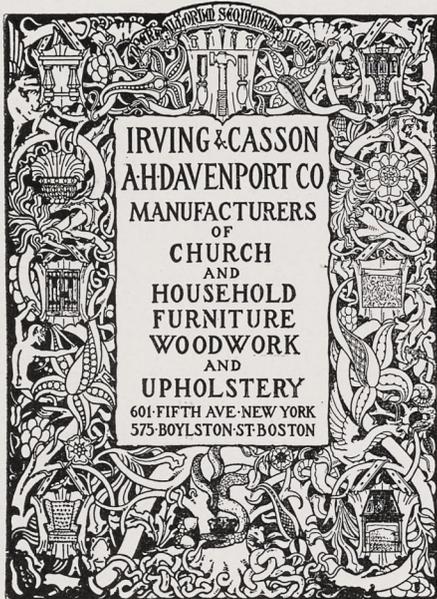
THE SPIRITUAL HARVEST

by

F. W. ROBERTSON

REWARD is not the result of merit. It is, in the order of grace, the natural consequence of well-doing. It is life becoming more life. It is the soul developing itself. It is the Holy Spirit of God in man, making itself more felt, and mingling more and more with his soul, felt more consciously, with an ever-increasing heaven. You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown a seed of life—you reap life.

MESSAGE OF THE WEEK



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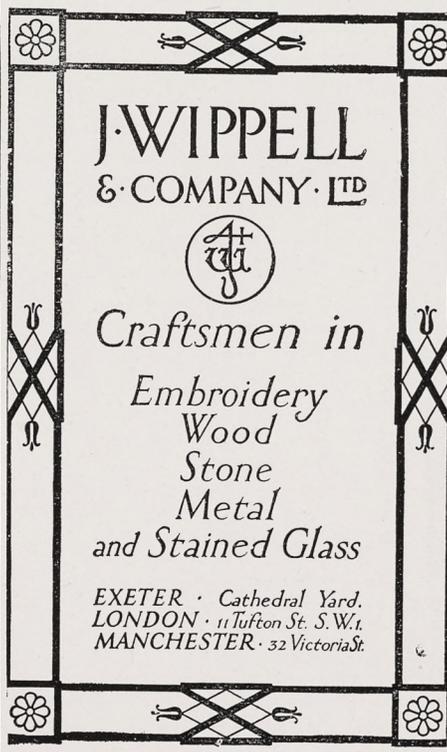
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THE MISSAL—TREASURE OF DEVOTION

By

KENNETH R. FORBES

ANY definite forward step in liturgical or ceremonial development in the Episcopal Church seems inevitably accompanied by the erection of a group of "straw men" which their creators proceed solemnly to knock down. This is equally true whether the forward step is an official one taken by General Convention or an unofficial one taken by individuals and groups within the Church. We witnessed this phenomenon during and after the 1928 revision of the Prayer Book, the motives and effects of the changes being misinterpreted and "viewed with alarm" quite needlessly because they were nothing more than the creations of the apprehensive critics themselves. The same sort of thing we are now seeing as an accompaniment to the recent publication of the unofficial volume called the "American Missal." Perhaps the title was not wisely chosen and has contributed to the misunderstanding of the book's essential nature and purpose.

One hesitates to take issue with the Bishop of Colorado on this subject because of his well-deserved reputation for level-headedness and straight thinking and his frank sympathy with the Catholic position in our communion. In his recent editorial in *THE WITNESS*, however, there is so clearly a misunderstanding of the essential nature of "The American Missal" that a further analysis of this book is evidently needed. Bishop Johnson has erected a "straw man" and very effectively knocked him down. The gist of his argument is that the Church has officially set forth a Prayer Book containing everything necessary for the celebration of the Eucharist and that, therefore, no volume containing any words not found within the covers of the Book of Common Prayer is legitimately placed upon the altar of any church or cathedral of the Episcopal Church, with or without the sanction of the diocesan.

This position, I believe, contains a false assumption which invalidates the whole argument. The assumption is that a priest, celebrating the Sacred Mysteries

before a congregation, reads audibly unauthorized additions to the order of Mass as found in the Book of Common Prayer. This is by no means necessarily the case. I may (and do) say Mass with the "American Missal" before me on the altar and not interpolate any word not found in the Order of the Holy Communion of this Church. Why then, it may be asked, should you have the bulky volume on the altar at all? The answer to this question is necessarily a brief analysis of the contents of the "American Missal."

THE contents is in three distinct divisions, each one with a clear, separate and, I think, quite legitimate purpose. First, detailed ceremonial directions which may be followed wholly or in part, at the priest's discretion, with no disloyalty to the Prayer Book which makes no attempt (quite properly) to define ceremonial in any way save in the "manual acts" at the Consecration. Then the suggested "secret" prayers at various points in the Mass are certainly legitimate for any priest to use for a vehicle of his personal devotion. Would anyone dream of denying him the privilege of silent *extempore* prayer as he offered the oblations of bread and wine or as he received his Communion? Wherein is the principle in any way different? The added collects (on certain days) after the Collect for the Day and the collects provided before the Blessing are valuable to indicate especially pertinent objects of prayer and thanksgiving and need never be used word for word if it is felt that only a collect printed in the Book of Common Prayer is permissible to be used in directing the congregation's petitions.

Second, The Introits, Tracts and Graduals and the Preparation for Priest and Server before Mass would all of them seem to be strictly legal to use just as they stand, in full or in part, at the discretion of the priest. The Tracts and Graduals clearly come under the rubric

following the Epistle: "Here may be sung a Hymn or an Anthem." The Preparation is said before the Mass begins and is entirely the private and intimate concern of priest and server, while the Introids are sung (as a processional Hymn is) before the commencement of the service.

Third, The Collects, Epistles and Gospels for days not provided for in the Prayer Book give the priest a great quantity of material valuable alike for informational and for devotional purposes. Whether a priest is justified in using them at Masses on days for which the Church provides no special Collects, Epistles and Gospels is, perhaps, debatable. The first rubric before the section of Collects, Epistles and Gospels in the Prayer Book certainly seems to forbid it explicitly. It is, however, pertinent to consider whether this rubric, as a survival of the days when daily Masses were almost unknown in our communion, should not fairly be interpreted by "the rule of reason" (as the Supreme Court does our Federal Constitution) and parishes where there are frequent or daily week-day Masses be permitted, without the stigma of disloyalty, to use such special Collects, Epistles and Gospels if the Bishop of the diocese does not forbid the practice. If such a return to the primitive practice of the Christian Church as daily Masses is not to be condemned or discouraged, it is at least logical that Collects, Epistles and Gospels in greater number and variety should be available for the use of such parishes as care devotedly enough for our Lord's Service to celebrate it every morning—or many mornings—each week.

WHATEVER our opinion may be as to the proper use of the material in this third class of the contents of "The American Missal," it ought to be evident to anyone who has carefully examined it that its presence upon any altar in our Church is quite legitimate and that it may be used there by even the most liberal-minded devotee of the Church's Canons and Rubrics, so long as he finds in it *any* material that helps him to a more reverent and devout celebration of the Sacred Mysteries.

Personally, I find many things in "The American Missal" that I consider ceremonially and liturgically inappropriate to the genius of our own Church, together with much that is thoroughly useful and seemly in any Catholic Liturgy of the Western type. And it is quite simple to use the latter and ignore the former, maintaining the while a quite strict conformity to the Order of the Holy Communion of the Book of Common Prayer, which appears plainly and fully in the volume under consideration. I do not believe that the time has come—or will come in this generation—for a uniform, standardized American ceremonial use. To look to the Roman Congregation of Rites for our model in ceremonial is altogether too cheap and easy a shortcut. A coherent and, in some ways, a unique American use must grow by the slow process of trial and error, as everything else of worthy, enduring quality has grown, in Church and in State. Today, variety and elasticity in details of ceremonial should be encouraged

rather than uniformity and crystallization. "The American Missal" has a wealth of well-ordered liturgical and ceremonial material. It should be regarded everywhere as a book of reference and a treasury of devotion which any intelligent and loyal priest can make use of at the altar (as well as in the study) without deviating a hair's breadth from the standards set by the Canons of the Church or the Rubrics of the Book of Common Prayer.

AN ANSWER

By

BISHOP JOHNSON

THE question before us is not the desirability of the end but the rectitude of the method. To do a wrong thing that good may come is unethical and no permanent good can be built upon a wrong foundation.

For the General Convention to authorize a standard Book of Common Prayer is one of those corporate acts which is intended to prevent the substitution of individual judgment for that of the court. If there is any doubt of the attitude of General Convention toward the matter let those who advocate its use propose to that body that it be authorized. If it is so authorized they will remove the objection of many to its use.

The argument which is used in Mr. Forbes' article would apply equally well to those who would use unordained ministers to take the place of the authorized priesthood; or amended creeds to take the place of those in use; or other deviations from authorized procedure. The writer acknowledges that the American Missal is unofficial. Then the question seems to be can any individual substitute an unofficial book for an official one in an official manner? The question is not whether the minister is a better man than the priest; or the creed a better creed than the one in use; or the American Missal a better book than the Prayer Book.

In football you would be penalized for substituting your own rules for those by which the game is played. The vital question is whether one can preserve the unity of the spirit in the bond of peace if individual priests, even if they are conscious of spiritual discernment, make up their own rules for the game. Of course one concedes that rebellion is frequently justified and ultimately emerges into a patriotic revolution, but while it is merely rebellion those who are in positions of trust must regard it as unlawful, and the rebel must accept martyrdom as the price of his effort until he has demonstrated the wisdom of his cause. There are personal virtues and there are corporate virtues, but one hesitates to go camping even with those whose personal virtues are unquestioned but who insist upon having their own way regardless of the group. If one saint claims an individual privilege in matters corporate, then all kinds of saints are going to be very hard to get along with.

If Mr. Forbes claims the right to use the American Missal in his private chapel that is his privilege. If he claims the right to substitute an unofficial book upon an official altar in the face of definite use then I cannot

agree with him simply because he claims that his book is one of superior character. It is the court which must determine that superiority, and a careful priest ought to remember what he promised in order that he might be-

come a priest. I am sure that he did not audibly state upon ordination that he reserved the right to substitute his private judgment in official acts for the mind of the Church.

THE PIONEER PARISH OF DENVER

By

EDWARD HAGAMAN HALL

IT WILL require an active exercise of the imagination on the part of those who attend the triennial convention in Denver in September, when they meet in the splendid Cathedral, to picture the small and troublous beginnings of the Church in Colorado a life-time ago. The primitive conditions, physical hardships and personal perils which existed when Colorado was made a Territory in 1861 and when the Church was in its infancy there have been described in a former article, the details being drawn largely from the manuscript memoirs of Hon. Benjamin F. Hall, who was the first Chief Justice of Colorado. We now give some particulars concerning the organization of the pioneer parish of St. John's-in-the-Wilderness (now called St. John the Evangelist), derived mainly from the same source.

The first steps toward the organization of the parish were taken just before Colorado became a Territory and almost simultaneously with the consecration of the Right Rev. Joseph Cruikshank Talbot as Missionary Bishop of the Northwest—"Bishop of All Outdoors" as he was sometimes facetiously called. The Bishop was consecrated on February 15, 1860. On January 17, preceding, the Rev. J. H. Kehler, a retired Episcopal clergyman from Virginia, arrived in Denver, and a few days later a meeting was held at which it was resolved to take steps to hold regular services. On February 19 a temporary organization was effected and on April 10 a vestry was elected. During the next two years services were held in a schoolhouse and in private buildings, Mr. Kehler officiating. That was the situation in July, 1861, when Judge Hall arrived from Auburn, N. Y., and assumed his office as Chief Justice of the newly created Territory of Colorado. The Judge was an ardent Episcopalian and worked with zeal for the advancement of the Church. When he opened the first supreme court of Colorado, on July 11, he asked Mr. Kehler to offer prayer. "I had that ceremony performed," said the Judge, "to indicate to the people of Colorado that I recognized the obligations and duties of Christianity." He then drafted a law, similar to the one in New York state, authorizing the incorporation of religious bodies, secured its passage by the new legislature, and in November filed with the recorder of the

county the necessary articles for the incorporation of St. John's-in-the-Wilderness.

THE most pressing need of the parish at this time was a permanent house of worship. In casting about to meet this requirement, it was learned that a brick building "in the suburbs" (now the corner of Arapahoe and 14th streets!) which had been used by the Methodist Church South and was owned by a Doctor Hobbs of Central City, could be bought for about \$2,000, and the project was submitted to Thomas J. Bayaud, Richard Whitsett, Amos Steck, R. W. Roath, J. H. Morrison, W. Porter, M. M. Deland, O. D. Cass, G. H. Wilcox and others, who promised not only to subscribe liberally themselves but also to see that the amount should be raised at once. The work went forward with enthusiasm; the church was bought in the spring of 1862, and a carpenter and a mason were employed to fit it up for use. Judge Hall and his son Henry prepared the plans for the chancel and altar, modeling them after the chancel and altar in St. Peter's Church in Auburn, N. Y. Four or five ladies procured a carpet for the chancel, damask for the altar, lamps for the entire building, and a small but respectable bell for the belfry. One of the ladies had a parlor organ which she gave to accompany the singing.

As the work neared completion, Bishop Talbot was notified and arrived in Denver on Saturday night, May 31, 1862, for the dedication. Mrs. Talbot, a charming woman with artistic tastes, accompanied her husband. She remained in Denver several weeks while the Bishop visited his missions and she beguiled a part of her time by painting wild flowers. Judge Hall's son Henry assisted Mrs. Talbot to dig up plants and found it difficult work sometimes because in the dry soil they sent down such long tap-roots to reach moisture that it seemed as if they had no end.

When the Bishop and wife arrived in Denver, they were bare-headed, their hats having dropped off their heads while they were asleep in the stage-coach. "He said he would be ready to officiate the next morning if I could contrive the way to supply himself and his wife with hats," wrote the Judge, who succeeded in procuring the necessary head-gear. But the Bishop's arrival took the Judge by surprise, as the Bishop had not sent notice of the date of his expected visit; and the Judge

The author of this article as well as the one that appeared in the issue of May 21st, erroneously credited to Dean Dagwell, is the son of the first Chief Justice of Colorado.

had not advertised the service. The legislature had passed an act setting apart the first day of the week as the Christian Sunday, but it was disregarded by most people as a day of either rest or worship. Therefore, in order to secure a congregation, wrote the Judge, "I went to Gibson's printing office early Sunday morning and wrote a short notice of the Bishop's arrival and our intention to have religious services in our church that morning. I requested that after the second bell, the business men close their places of business for the day. These were printed on a slip and circulated in the city. The request was generally heeded for as many different reasons as such a mixed population chose to assign. Some closed from religious motives; some out of respect for the Bishop; and some out of respect for me. Jews and gamblers as well as others closed up at the second bell and came to Church. When we (the Bishop and Judge) reached the church it was full and there were twice or three times as many men outside the building as there were in it. But the windows were raised so that the outsiders could hear the Bishop and some of them could see him. The tout ensemble was a gratifying sight to the Bishop and all concerned. The Bishop officiated three times that day, morning, afternoon and evening, preached a fine discourse each time, and sang nicely with the choir. He was a man of great physical as well as mental vigor and appeared to be delighted with his duties."

THE next day the Bishop presided at the parish meeting at which R. W. Roath and Judge Hall were elected wardens, and S. S. Curtis, Amos Steck, J. H. Morrison, M. M. Deland, Thomas G. Wildman, and Henry J. Rogers were elected vestrymen. Services were held every evening that week and on the following Sunday the church was dedicated and a class of five or six was confirmed.

The Rev. Mr. Kehler, who had officiated as rector until June 6, 1862, was succeeded temporarily by the Rev. Mr. Hager, until the Rev. H. B. Hitchings arrived in the fall and began his rectorship which lasted six years.

When, in the fall of 1863, Judge Hall resigned from the bench to accept another appointment under the government, he also resigned from the vestry of St. John's; and under date of September 24, 1863, Mr. Hitchings transmitted to him a series of resolutions adopted by the vestry, one of which said:

"That we do recognize and fully appreciate the many and great efforts he has ever put forth since his residence among us to establish the Apostolic Church of Christ; and that we are particularly mindful that it was through his untiring exertions we became possessed of the edifice in which our praise and prayers are now offered to the Almighty."

Such were some of the difficulties and perils amidst which the Church was planted in Colorado. But St. John's is no longer "in-the-Wilderness" and the present beautiful English Gothic Cathedral in which the members of the triennial convention will meet in September is now called the Cathedral of St. John the Evangelist.

Let's Know

By
BISHOP WILSON

PHILISTINES

ONE of the questions of antiquity is where the Philistines came from. They were in Palestine when the Israelites entered the land, occupying a section of the sea-coast covering some two thousand square miles. Their territory was very fertile and when we first meet them in Old Testament history they were a wealthy and rather well civilized people. Amos tells us they came from Caphtor but nobody knows where Caphtor was. It is most likely that their place of origin was one of the islands of the Mediterranean Sea, either Cyprus or Crete.

In their palmy days they were a very military people, strong as defenders and ruthless as invaders. Their religion had unique characteristics but evidently took over some aspects of the Jewish faith. For hundreds of years they were in a constant state of hostility with Israel. Sometimes they were the aggressors, sometimes they were on the defense. During several extended periods they had the better of this border warfare and held portions of Israel in complete subjection. At no time did the Hebrews really conquer them. Hebrew children grew up with stories of Philistine depredations in their ears much as Scotch children must have been reared in the days of Robert Bruce. It was no wonder that Samson with his naturally adventurous spirit should have grown up imbued with the single desire to expend his prodigious strength against these hereditary frontier enemies. During all the period of the Judges and down thru the reign of Saul, the Philistines were a continual thorn in the flesh to Israel.

Their political policy seemed to be concentrated in a determination to keep the sundry tribes of Israel from effecting a workable consolidation. Even when David set up his kingdom in Hebron, he was restrained from gathering in the northern part of the country until he had fought it out with these ancient enemies. He was the first one to bring them into anything like subjection. And when the kingdom split after the death of Solomon, the Philistines were again up in arms. Never again, however, did they attain to their former prestige. Gradually their power grew less and less until their distinctive history really comes to a close about the end of the seventh century before Christ, tho some of their cities continued to be important centers for some time thereafter.

The influence exerted on the history of Israel by the existence of that sturdy tribe on their western flank is probably of no mean importance. The Hebrews were never able to break their way thru to the sea. Thru-out their history they were an inland people which undoubtedly contributed largely to their solidarity and conservatism. Had they been able to conquer the Philistines early in their occupation of Palestine, they

might very well have become a maritime people with wholly different consequences in their later development. Traditionally the Philistines have been marked as a people of low, narrow and materialistic instincts, oppositionists to loftier levels of cultural development. That is what is meant by "philistinism" in modern parlance—an expression coined, I believe, by Matthew Arnold regarding a certain class of people in England in his day.

News from England

By

A. MANBY LLOYD

"NEVER give anything to the poor," said Bernard Shaw at Letchworth. He was talking round the subject of libraries and the English language. The poor are useless and dangerous, he said, and ought to be abolished. A strange commentary on this comes from Newcastle, where Sir Chas. Trevelyan, M. P., has been challenged by a prominent and wealthy Conservative to distribute half his wealth to the poor. Sir Charles, in a pamphlet, had said that the central need of the world today was a better distribution of wealth. The offer is open for a week.

Philip Snowden's proposal to tax Land Values shows that Henry George is not dead. There is some talk of sending Philip to the Lords for his sins. Concern is felt in the Labor Party at the Pope's attack on Socialism, recalling Leo XIII's Encyclical. Sir James Sexton contends that it only refers to the extreme, the irreligious type of Socialism. Fr. Day, the Jesuit, says we must not judge by condensed summaries of what the Pope really says. The reference "No good Catholic can be a Socialist," is to Communism. G. Bernard Shaw's comment on this is "I have always been a Communist."

* * *

Yesterday (May 21) the Right Rev. Timothy Rees of the Community of the Resurrection, founded by Bishop Gore, was enthroned as the new Bishop of Llandaff. It was proposed that the new Bishop and his attendants, after the ceremony, should proceed to the historic Cross on the Green, where at the end of the twelfth century, Archbishop Baldwin, accompanied by Gerald the Welshman, preached the Crusade. The new bishop is, of course, a very high churchman but the nation will overlook the greivous offense in view of the fact that he is of their own blood and eloquent in their native tongue. It is probably the most popular choice that has been made for centuries. We may trace it to the gradual catholicising of the Welsh church and to its freedom from the shackles of the State.

The chaos in the English church does not lessen. There are thousands of churches where Sanctus bells and censers are used and very many in which are sanctuary lamps. Some churches have seven in a row, a very pretty piece of symbolism, and often lighted, even when there is no Reservation.

Yet at Whitley Bay, in Newcastle Diocese, the Chancellor has ordered the removal of these things, allowing at the same time, the retention of five crucifixes!

* * *

G. K. Chesterton is back from his American tour, and has been treating us to random reflections. There is, he says, supposed to be a sort of Civil War raging in America, between the Puritans and the Anti-Puritans. The latter are men like Mr. Sinclair Lewis and Mr. Mencken, whose one remaining link with the Republic is probably their disinclination to draw swords and die for the King. And they are all Puritans—especially the Anti-Puritans.

But it is not pure Puritanism. . . it is Prohibition. The pure Puritan had a God who wished to damn people rather than save them. He pushed the Parliament to oppose the King and then wrecked it to kill the King. He created the Scottish Sabbath, compared with which the Jewish Sabbath is jolly. But every man has a sane spot somewhere and he was not a teetotaler.

* * *

Just because soldiers are here to uphold the law, some people would have us believe that they are beyond the pale of religion, declared Canon Gowing, Rural Dean of Southend, in protesting against attempts to abolish army chaplains. It is not easy to accept the argument that a chaplaincy implies general consent to the war system. Does a prison chaplaincy imply approval of our entire prison system, including capital punishment!

* * *

Already more than nine hundred thousand pounds has been paid for tickets in the Irish Hospitals Derby Sweepstake, and there are many who would like to see English Hospitals benefit by the same method. A leading London Hospital lately sought the views of its contributors and the result of the canvass showed 59 per cent were opposed to sweepstakes.

* * *

As I write comes the news that the House of Commons has thrown out by 181 to 58 the Bill to legalize lotteries for Hospitals. The House was not influenced by Sir Wm. Davison who pointed out that M. P.'s balloted for seats in the gallery and paid two dollars for seats at the Trooping of the Colours.

M. P.'s lay back and roared with laughter as Sir John Simon, the leader of the rebel Liberals, twitted Mr. Lloyd George for his support of the new Land Tax proposals. "He deserved many blessings, but not the one reserved for the meek. The meek shall inherit the earth. There would not be much good in that if God had given the land to the people."

* * *

The Rev. Horace Fort, Vicar of Holy Trinity, Brighton, and not unknown to your readers, preached at the annual service of the Modern Churchmen's Union at St. Andrews Church, London, on May 27th. The Church Tutorial Classes Association, with which he was formerly connected, met last week at Grantham, under the presidency of the Bishop of Middleton.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

CONTRARY to bygone days there is comfort these days for religious people in the statements that are coming from our great scientists. There was a day not so long ago when most of them were lined up pretty solidly as atheists or agnostics, but many advances have been made in the field of science during the past decade so that most of them are now swinging back to theism.

As proof of this we have the replies to a questionnaire sent to the 450 distinguished members of the British Royal Society by the Rev. C. L. Drawbridge, secretary of the Christian Evidence Society.

More than 200 members replied to the questionnaire, the Rev. Mr. Drawbridge said, most of whom answered nearly all of the six questions sent them, and of this number a large majority indicated religious belief.

"The general popular opinion," Mr. Drawbridge said, "has been that scientists are materialists, but that is disproved by the answers to the first question, which was, 'Do you credit the existence of a spiritual domain?' Opponents to Christianity also say that scientists are 'determinists' and do not believe in man's free will. But a very large majority of the replies to the second question, 'Do you consider that man is in some measure responsible for his acts of choice?' a proportion of thirty to one said that man is responsible within limits. Discussing this question, some of the scientists said that hereditary and environment had a considerable determining influence, but that man's will is one of the determining factors."

The third question, "Is it your opinion that belief in evolution is compatible with belief in a creator?" brought affirmative replies, which Dr. Drawbridge explained in the following words:

"A majority of those replying said that evolution referred to what took place and creation to the agency by which it took place. The former word was descriptive and the latter was concerned with the great first cause. Therefore there is nothing incompatible in belief in evolution and in a creator—in what has happened and the cause that made it happen. For example, take a simple thing like a hat. A hat is made by a process, but it is also made by a hatter, or if it is made by machinery, then by machinery made by men."

To the fourth question, "Do you



EARL M. HONAMAN
Works Hard in Harrisburg

think science negatives the idea of a personal God as taught by Jesus Christ?" most of the scientists replied that as the questionnaire did not define the meaning of the phrase, "idea of a personal God as taught by Jesus Christ," it was difficult for a scientist to answer.

The fifth question was, "Do you believe that the personalities of men and women exist after the death of their bodies?" On this point there was much less unanimity of opinion than on the previous questions.

Regarding the sixth question, "Do you think the recent remarkable developments in scientific thought favorable to religious belief?" many of those replying said that religious belief and scientific thought had nothing to do with each other, though most agreed they were favorable to religious belief.

Mr. Drawbridge is now working on the replies, which are still coming in, tabulating the answers and analyzing the lengthy disquisitions which some scientists included in their replies. He hopes to complete the work so as to publish a book on the results by the end of the year. Some scientists in replying requested that their names be not published.

In addition to those answering the questionnaire, Mr. Drawbridge received a number of replies declining to answer. Those refusing were divided into three groups—first, those declining on the score that religion was a private, personal matter; second,

those who declared that, as the questionnaire did not define its terms, they were unable to answer the questions, and, third, those who simply answered, "Too busy." But, on the whole, Mr. Drawbridge is satisfied that the supposed antagonism between science and religion is thoroughly disproved by the replies he has received to his questions.

"Scientists," he concluded, "are friendly to religion, but very cautious about accepting dogma."

* * *

The smallest university college of arts, letters and science in the United States, St. Stephen's College, Columbia University's country college at Annandale-on-Hudson, New York, held its commencement on Sunday and Monday, June 7th and 8th, five days after the commencement of the city portion of Columbia University, which is probably the largest commencement of the year. In this small college, 25 picked men, trained individually, had conferred upon them the Columbia Bachelor of Arts degree. Dr. Nicholas Murray Butler, president of the university, conferred the degrees. The Rev. Barney Phillips of Washington, chaplain of the United States Senate and president of the House of Deputies at the last General Convention, preached the baccalaureate sermon. The commencement address was delivered by the warden of the college, the Rev. Bernard Iddings Bell. The graduating class was the largest in the history of the college, twenty-five, of whom six plan to enter theological seminaries in the fall.

* * *

Professor Halford E. Luccock, brilliant young Yale professor, said rather pat things to the graduating class of the Yale Divinity School the other day.

"One of the most impressive moments in the graduation exercises of many medical schools comes when the class takes what is known as the Hippocratic Oath," Professor Luccock said. "This is a pledge, honored through long use of centuries, by which the candidate for the degree of Doctor of Medicine binds himself to observe the highest ethical standards in the practice of his profession."

"In like manner, an apostolic oath might well be devised for ministers at the threshold of their life work. Among its pledges I would suggest these:

"I will not wear blinders. I will

look with realistic gaze at my world, at all of it, and not accept as my interpretation of the world any bedtime stories promulgated by any privileged groups.

"I will not be court chaplain, echoing back the comfortable platitudes which put a religious blessing on the present order of life.

"I will not be Rip Van Winkle, coming into the present scene with the insignificant irrelevancies of battles long ago.

"I will not be a pulpiteer, compensating myself with the opiates of meaningless rhetoric for my failure to deal courageously with the ethical evils of my time.

"I will allow nothing, neither ease nor the prestige of economic tradition or the pressure of a perverted interpretation of patriotism, to deflect my loyalty to Jesus."

Professor Luccock told the young clergymen if they have nothing "but the big booming generalities which echo in every Chamber of Commerce and luncheon club in the land, and—God pity us—in some pulpits, in God's name keep still."

"Bring to the total life of our time," Professor Luccock continued, "to our chaotic morality, our popular magazine philosophy, our individualistic ethics, our trust in force, the chauvinistic nationalism now rampant throughout the world, the challenge of Jesus's valuation of life. Every generation of preachers is confronted with the same alternative—either to conform to the world like a chameleon, taking our protective coloring from prevailing standards and practices, or to transform the world.

"The first is by far the easiest. One never gets into 'hot water' by conformity. But, on the other hand, one never gets into the succession of the prophets without a baptism of 'hot water.' Indeed, the essential point about the apostolic baptism is not the amount of water, but its temperature. The priest is never in hot water; the prophet is never out of it. If you have any word for this time which is peculiarly the contribution of Jesus, sharp edged and thorough going, in God's name say it."

The conference of Church workers among the deaf is to hold its third triennial meeting in Chicago, October 8th and 9th. Among the important projects to engage the attention of the conference will be the completion within a prescribed time of the fund now being raised to maintain the work. At the moment \$8,000 of the \$30,000 has been raised.

The question as to whether or not there should be religious education in the public schools was discussed at

CLERICAL SKETCHES

EARL M. HONAMAN

EARL M. HONAMAN is a young clergyman in charge of four churches in the diocese of Harrisburg, one in each of these towns: Mechanicsburg, Enola, Harrisburg and New Market, all of which means that he has to burn a good deal of gasoline during a week attending to his various services and meetings, to say nothing of parish visiting. He is a native of Lancaster, Pa., a graduate of Franklin and Marshall College, from which he graduated with honors. He then was at the General, but finished his seminary training at Philadelphia, lonesome apparently for Pennsylvania. He was ordained a deacon in the summer of 1928, married in the fall of that same year and was ordained before the new year rolled around.

a meeting in Wallingford, Connecticut, on May 21st, with the pastor of the Roman Catholic Church, the Rev. Francis Finn, and the rector of our St. Paul's Church, the Rev. Donald Greene, taking the affirmative, while Rabbi Mendel Rosenfeld held that religious training was not the job of public school teachers.

The diocese of Connecticut has lost two well-known clergymen by death recently. The Rev. George H. Hilton, rector at Huntington, and at Shelton, died on May 25th, after a brief illness. On the 18th Archdeacon W. D. Humphrey, for 39 years the rector of Christ Church, Roxbury, died of pneumonia after a brief illness.

The clergy of Chicago observed "Bishop's Day" at their last meeting in honor of Bishop Stewart who was there and gave a fine address.

Speaking on "Prose and Rhythms," Bishop Stewart advocated the elimination of the long list of announcements just prior to the Sunday morning sermon and the substitution of the short instruction. The instruction should not be longer than two minutes, he said and may be upon numerous phases of the Church about which the communicant should be instructed.

The Bishop invited the clergy of the diocese to spend the day of June 18, the first anniversary of his consecration, with him at Doddridge Farm, Libertyville. It will be a day of spiritual stock-taking, the Bishop asking that his clergy arrive at Libertyville the evening of June 17 and

depart the morning of June 19. The morning of June 18 will be given over to devotions; the afternoon to discussion of common problems; the evening, to recreation.

The Rev. William H. Milton, rector of St. James Church, Wilmington, North Carolina, has recently reported to the trustees of the American Church Institute for Negroes as to progress in securing the gift of \$10,000 pledged by his parish for a girls' trades building at Voorhees, the Institute's school in Denmark, South Carolina. This building is part of the present Advance Work Program. Dr. Milton said that, to date, over seven thousand dollars had been collected in cash and pledges, and that he felt that the whole amount would be available when needed. He reported that approximately ninety per cent of his congregation had made individual pledges or gifts towards this building. No other single parish in the Church, since the Institute was organized, has made itself wholly responsible for an entire building.

The diocesan paper of Georgia reminds us that the average parson is always in a jam. A few years ago, with prices high, he could usually collect his salary but was unable to buy much with it. Now that prices are lower he finds it difficult to collect his salary. Incidentally from letters received at THE WITNESS office apparently unemployment is also hitting the clergy. Within the past few weeks letters have been received from a number of able clergymen unable to find work. In most cases they have served as curates, the parishes that they have served cutting expenses by eliminating them. All of which may be necessary and desirable but it does raise the question as to whether or not we should be recruiting more men for the ministry when we are unable to keep busy those already ordained.

The Rev. W. W. Stewart, a master at Holderness School, has been elected rector at Auburn, Maine, and is to begin his work there the first of July. He is a graduate of Harvard and of Bexley Hall.

There are libraries available for the one million Negroes in Georgia in but three places: Atlanta, Savannah and at our Fort Valley School. Negroes have access to none of the other libraries in the state. This fact is emphasized in an appeal now being made by the Fort Valley School for funds with which to buy more books. A year ago they raised \$1,000 from friends and as a result received a grant of \$500 from the Julius Rosenwald fund. The Rosenwald

fund has now granted another \$500 on condition that another \$1,000 be raised.

* * *

And here comes Mr. Ralph Adams Cram, architect extraordinary, telling the young ladies at Bryn Mawr in a commencement address, that we have about reached the end of one social era, with a new one, and he hopes a better one, just around the corner.

Mr. Cram said many things indicated the passing of the present era. There was an increasing questioning and abandoning of standards hundreds of years old; there was the "universal failure of democratic Parliamentary government," and there was the "break-down of industrial civilization," with an attendant increase of capitalism and mass production, he said.

The greatest contributing cause of all he characterized as the "progressive abandonment of an age-old scheme of personal ethics, honored if imperfectly enforced."

"There is the turning of the vast new forces and energies deriving from intensive scientific discovery and abnormal inventiveness into agencies not for better life but for quicker and more comprehensive death," Mr. Cram said.

He asserted the Legislatures of the world were going from "folly to folly," and that many religions were "turning to high-powered advertising in an effort to restore the dissolving religious interests of the people."

But modernism he held "merely a fad, a fancy which shall pass away." Civilization, he said, needed to return to the earlier forms of beauty wherein all were co-creators and co-participants instead of merely disinterested onlookers.

Mr. Cram is obviously wise in other matters besides architecture.

* * *

Regional conferences in preparation for the preaching mission that is to be held in the fourth province in the fall were held May 20 to 29th. At Memphis the conference was in charge of the Revs. Bland Mitchell and Oliver J. Hart, two able young parsons who always make things hum wherever they are. At Decatur and Charlotte the conferences were in charge of Bishop Penick, with Mr. Mitchell, Mr. Hart, and the Rev. W. H. Milton assisting. There were about one hundred of the parsons who are to be the missionaries in the fall present. It was largely a "281" affair apparently—at least most of the talent was drawn from the National Headquarters, with Lewis B. Franklin, vice-president, David Covell, general secretary, Robert Frazier, advance work secretary, John Irwin

of the publicity department and Robert Patton, boss of the American Church Institute for Negroes, showing the gentlemen how the job is done.

* * *

The first bell of a set of chimes was dedicated at Trinity Cathedral, Reno, Nevada, recently, by Bishop Jenkins. It is a memorial to the first bishop of the district, the Rt. Rev. O. W. Whitaker.

* * *

The Rev. Cyril E. Bentley has accepted an appointment as associate director of the American Church Institute for Negroes, beginning his work the first of September. He is at present the rector of Christ Church, Macon, Georgia. He has held many important positions, both in the diocese and in the province, and is for the second time a deputy to General Convention.

Archdeacon Bentley writes from Nenana, Alaska, that one day in April, as the children were gathering for their prayers in the Chapel, it was learned that Miss Thompson, who usually plays the organ, was not well and could not be with them at the service. One of the smaller children said, "How will we have chapel without a hymn?" An older child replied, "Oh, we'll just read a Psalm. The show must go on." It did.

* * *

A four-day conference for clergy was held at the Divinity School in Philadelphia from June 8th to 11th. This is the second season for this conference, which is conducted by the faculty of the Divinity School and the department of religious education of the diocese of Pennsylvania. Two psychiatry courses, given by professors from the medical school of the University of Pennsylvania, and three others on modern theological thought, industrial relations and Christian principles in present conditions by theological professors and Spencer Miller, Jr., proved to be of great interest to many busy rectors who have little time during the winter to study such matters.

* * *

Bishop Davenport and the Hon. George Wharton Pepper were the principal speakers at the annual convention of the Young People's Fellowship of the diocese of Pennsylvania, which was held in the Church of the Holy Apostles, Philadelphia, on May 21st.

* * *

Compulsory unemployment insurance was the principal topic discussed at the annual meeting of the Church Club of Philadelphia on May 18th. The Hon. Clinton Rogers Woodruff, of the central committee on Christian social service and Reynolds D. Brown,

of the University of Pennsylvania, both spoke very strongly in favor of the adoption of unemployment insurance by law.

* * *

The fourth year of Church Army work in the diocese of Connecticut got under way on Ascension Day and will continue thru September. This year Captains F. H. Board, a native of Buffalo, and A. N. Duxbury, of Fair Haven, Massachusetts, will travel about the diocese with their mission van holding services. They are two of eighteen men who have been in training this year at the Training Centre of the Army at Providence. This year, as you know, they are also beginning with the training of women workers. Quite an institution, that Church Army.

* * *

One of the liveliest young people's groups in the diocese of Georgia is the one at St. Michael and All Angels in Savannah. It has an enrollment of thirty-five in spite of the fact that the parish has fewer communicants than any in the city.

* * *

Not infrequently this office received a genial note from some kind subscriber informing us that after reading their copy of the paper they mail it to some friend at a distant point. Some copies apparently visit five or six households before they are worn out. It is a very good custom—keeping your copy circulating. But here is a fact that you might consider; it costs 3c to mail a single copy of THE WITNESS. We will enter an annual subscription for that friend for exactly the same sum (\$1.50 a year) thus enabling him to get a fresh copy each week and on time. More than that; at the time he receives his first copy we will write him a note informing him that the paper comes as a gift from you. When you send in your renewal won't you also subscribe for a friend? The renewal price is of course \$2 but for a time we have been accepting a renewal and one new subscription for a total of \$3, and we hope to be able to continue doing so. That extra dollar can do a lot of missionary work.

* * *

Trinity Church, Hartford, Connecticut, is to receive a trust fund of \$50,000 by the will of the late Henry N. Robertson.

* * *

The Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, was the preacher at the service held at St. Luke's, Evanston, when the united thank offering of the diocese of Chicago was presented. The Church was packed. The amount of the offering was not made known. Mr. Goddard said that the Church as a whole, the

parish and the individuals are missionary basically. He stressed the necessity of missions and answered various objections which are frequently voiced against the missionary program of the Church.

* * *

All who contributed to the Porto Rico Hurricane Fund in 1928 and 1929 will rejoice to learn that the new building for St. Luke's Hospital, Ponce, Porto Rico, opened on May 12. It is a fine building and the greatest possible credit to the local committee.

St. Luke's was founded in 1906. The old building, it may be remembered, was already patched and

propped to the limit after the earthquake of 1918 and then, after ten more years of constant use, was all but demolished in the hurricane of September, 1928. The new hospital is not only up to date and well equipped but is a really beautiful building, of Spanish architecture.

* * *

Bishop Ablewhile of Marquette was the preacher at the commencement of Shattuck School, held June 7th thru the 11th. The graduation address was delivered by the Rev. Phillips E. Osgood of St. Mark's, Minneapolis.

* * *

Plans are under way to go ahead

with the construction of the Pro-cathedral of the diocese of Maryland in the fall. The building will be constructed at the present undercroft, which is located at St. Paul's Street and University Parkway, Baltimore. The cost has been cut to a quarter of a million dollars, the plans having been reduced in scale to provide for a seating capacity of 500 instead of 800 as originally planned.

When the Church of the Ascension contemplated consolidating with the Pro-cathedral congregation, it would have been necessary to have the large seating capacity, but Ascension has now united with the Church of the Prince of Peace, Walbrook, and the larger plan for the Pro-cathedral is not needed.

The proposed building will be the first of the cathedral group. A number of memorials have been presented for the new edifice, principally furniture for the Chancel.

* * *

The Rev. Alexander M. Rich, after 41 years as rector of St. John's, Charleston, S. C., has retired from parish work and is now living at Jacksonville Beach, Florida. He hopes however to do supply work and to preach an occasional mission, work for which he is well equipped.

* * *

The young people of the diocese of Georgia had their annual diocesan convention in Augusta, May 23-25 with about a hundred delegates present. Bishop Reese made the principal address.

* * *

The current issue of *The Spirit of Missions* has an important article by Dr. John W. Wood on India. Certainly the question as to whether or not our Episcopal Church should en-

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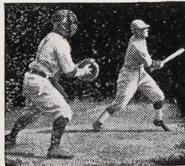
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ter that field is to be one of the most important matters to come before General Convention. In his article Dr. Wood says:

"The strategic importance of India in the evangelization of the Orient; the peculiar contribution which our Church can make to the development of a Christian India; the growing interest of our own people in India, intensified by the study in which thousands of Churchmen and women recently have been engaged; the increasingly urgent calls from India for our help; the recent change in the status of the Church in India whereby it became an independent national Church, an integral part of the Anglican Communion; all these factors enhance the importance of this action of the National Council which it is hoped will receive the enthusiastic approval of the General Convention. No other proposal coming before that body is of such vital missionary significance."

* * *

The Rev. David Cady Wright, Jr., recently ordained son of the rector of Christ Church, Savannah, Ga., has accepted a call to Waynesboro, Virginia.

* * *

The Good Shepherd, Oriskany Falls, N. Y., is to receive \$2,000 from the estate of the late Edward Hamblin, parishioner.

* * *

A class of eighty-nine was recently presented to Bishop Fiske for confirmation at Trinity Church, Watertown, N. Y. It was one of the largest classes in the history of the diocese.

* * *

The Episcopal Church, with a gain of 3,600 members last year in Chicago, stood fourth among non-Roman communions of the city according to a report made public this week by the Rev. Walter Mee, executive secretary of the Church Federation of Chicago. A total gain of 55,000 was reported. Plans were announced by the Federation looking toward work in a city with a population of 7,500,000.

The Lutheran church, with a gain of 13,565, lead other churches in membership increases. Other ranking churches in order were: Methodist, Presbyterian, Episcopal, Congregational, Baptist.

* * *

Leaders in religious education of the province of the Mid-west met in Chicago last week and made plans for children's missions next fall. The plan will be a follow up of the King's Ship program which has been widely adopted during the past year.

The plan to be followed next year pictures the children as "Ambassadors of Christ" and carries out the

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* * *

The Rev. Austin Pardue, Sioux City, Iowa, has been called to be the rector of Gethsemane, Minneapolis.

* * *

The Rev. Jerome Fritsche, Denver, Colorado has been appointed the headmaster of St. John's Academy, diocesan school of Salina.

* * *

Several items of wide interest have become known regarding the schedule for evening meetings during the Conference for Church Work to be held in Wellesley, Mass., from June 22 to July 3. Although such announcements are not usually made until the conference opens, there are various events and speakers which can be announced as certain.

The Rt. Rev. Thomas Casady, of the missionary district of Oklahoma, will attend the conference and will be one of the speakers on "Missionary Night." Mrs. Alfred A. Gilman, wife of the suffragan bishop of Hankow,

herself a missionary of many years' service and a brilliant writer and speaker, is also to be present. Two evenings will be devoted to the consideration of social ethics and modern conditions, under the leadership of Miss Vida D. Scudder and faculty.

* * *

At the Hare Industrial School (a memorial to Bishop Hare) on the Rosebud Indian reservation in South Dakota, the first class will be graduated this month. The boys that attend are from 15 to 18 years old at entry, and stay for three years to study: farming, carpentry and livestock raising—learning a trade to help them take their places in American life today. The principal,

Mr. Carl W. Sacre, last week took some of the boys to the State College at Brookings to compete with the Indian schools of North and South Dakota in the live stock and field crop judging contests. The Hare School boys won 1st place as a team in judging Holstein cattle, 1st place in judging field crops, 3rd place as a team in judging live stock, 3rd place as a team in the entire judging contest.

* * *

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The western missionary districts find a special meaning in the words, "this transitory life." The migrating population in the district of North Texas, for example, results in the fact that while there were one hundred persons confirmed last year, this being well above the average for the twenty-one years of the district's history, the net gain for the year was only two communicants. There is encouragement, however, in the fact that for the past decade the population increased 89 per cent, and the Church's communicant list increased 88 per cent, so nearly keeping pace with the gain in population.

Bishop Seaman and his clergy have taken as a major project for this year to extend the services of the Church into every county where the Church has not yet gone. Each clergyman is "taking certain neighboring counties." There are eighty counties in the district. Bishop Seaman said to his 1931 convocation:

"I go through a good many towns where we ought to be having services. I feel very strongly that we have scattered members who if located might in some cases cooperate in a program of Church extension. I am therefore submitting to our department of missions a map showing that of 80 counties in this district no more than 45 have ever had, so far as our records show, an Episcopal Church service of any kind. These counties are grouped around the counties where we have a resident clergyman or regular services.

"I am asking the department to seek the cooperation of all the clergy in providing, during this year, some

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kind of Episcopal Church service in each of these counties yet unvisited, and report at the clergy conference in September. The laity could help very much if they would get a list of the counties into which we should like to make visits and send to me the name and correct address of any Episcopalians they know in any of these counties."

* * *

Soon after coming to Oklahoma, Mrs. Thomas Casady, wife of the Bishop of Oklahoma, organized a club for the wives of the clergy of the District. Recently a house-party was held at the episcopal residence, with all present.

* * *

The Rev. Edward A. James went to Minneapolis, Minnesota, the first of January to be the rector of the Negro congregation of St. Thomas'. Since that time he has presented forty-two persons to the Bishop for confirmation.

* * *

The diocese of Southern Virginia has twenty-nine Negro congregations, ministered to by twelve Negro clergy. There are about 2,000 communicants and 1,800 Church school pupils. Only two of the congregations can be considered self-supporting and they all have had a considerable struggle. Appropriations from the diocese and from the general Church help to meet the small salaries of the clergy.

* * *

New Orleans, largest city of the eastern South, has among its 458,000 population about 120,000 Ne-

groes. Our only work among them is at St. Luke's Chapel with about 130 communicants, Bishop Morris of Louisiana, long familiar with the West Indians in the Canal Zone, wants to extend the Church among

the New Orleans colored population, many of whose parents came from the West Indies. Alexandria is another large Negro center where the Bishop hopes to be able to start work.

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Gamma Kappa Delta: 6 P. M.
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