

# *The* **WITNESS**

CHICAGO, ILL., JULY 23, 1931



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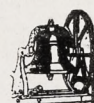
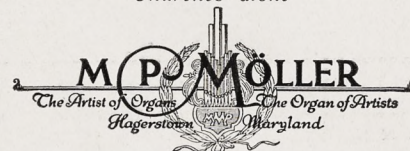
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# THE WITNESS

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## MARRIAGE AND DIVORCE

*An Editorial by*

BISHOP JOHNSON

I HAVE read the proposed canon on marriage and divorce several times, and every time I read it I am more bewildered as to its application to the specific cases that come before us under the present law. It involves more legal machinery than the ordinary diocese can supply. It implies more time than the average bride and groom are willing to give. It confuses, or it seems to confuse, a priest's sacramental functions with his civil duties.

One wishes that the whole thing could be simplified for the carrying out of its purpose. First it would seem best to define the distinction between civil marriage and Holy Matrimony, which may blend into one another and yet may be distinctly separate. When the Christian Church began its work in the Roman Empire, as far as we know, there was a civil marriage, recognized by the state, and no Church weddings. It is highly probable that Christians had their marriage blessed by the Church, but the Church probably did not marry them until after the Church became identified with the state.

Now we are unlike the European nations in that there is no union of Church and state. And while the state recognizes the legality of marriages performed by the clergy, there is no question in the mind of the state that in legalizing the marriage the clergy are acting as officers of the state, and there is no distinction of persons. One clergyman is as good as another. There are many clergy throughout the United States who have no more concern over marrying divorced people than would a justice of the peace. They act upon the assumption that as officers of the state it is their duty and privilege to join any whom the state authorizes them to marry.

NOW the Church has no brief against the validity of such marriages or the legitimacy of children who are the product of such unions. What the Church stands for is the sanctity of that union which the state

has recognized. That is why the Church blesses such unions. It does not thereby alter the nature of marriage but makes it a sacramental act of an indissoluble character. The Church believes that those whom God has joined together no man may put asunder without violating the sacred character of the union. Just as the Church blesses a silver goblet and it becomes a chalice. It does not alter the nature of the vessel, but merely makes it a holy thing.

So it would seem as though the Church should make a clear distinction between civil marriage and Holy Matrimony. Now the clergy are confronted with two kinds of applicants for their consideration. Those who have taken the vows of Holy Matrimony and those who have merely entered into a civil contract. It is manifest that we cannot join together a second time those who have vowed to live together as man and wife "until death do them part." Unless we are prepared to insert into the service the words "or divorce", we cannot get away from the conclusion that such a remarriage is a violation of vows.

It is too bad that Church people cannot remarry when others can, but that is the price we pay for our acceptance of Christ's authority. Such service has other compensations, but remarriage is not one of them.

It would seem a very questionable thing for clergymen to be told that when they put on their vestments and marry people in the chancel that they are priests of the Church and that when they wear their ordinary clothes in the rectory they are officers of the state. I am afraid that many of them would not feel the force of the distinction.

ON THE other hand the Church is confronted now, as it was in the Roman Empire, with pagan marriage between pagans and Christians. In speaking to Christians St. Paul says (First Corinthians VII) that husband and wife should remain true to their concep-



tion of marriage, but in the matter of mixed marriages between Christians and unbelievers he seemed less certain of his position. "But the rest speak I, not the Lord." He trusts that the unbelieving wife or husband will be sanctified in the union, "but if the unbelieving depart, let him depart." There was a difference in the two cases.

Such difference still remains. Should persons who have not taken the vows of Holy Matrimony, who were outside the Church during their marriage, be debarred from the Church and all her sacraments because of things that they did before they came under the law of Christ? It has never seemed to me that the canon law of the Church could be applied to those who are "without" when they express the desire for the first time to come under the yoke of Christ.

One wishes therefore that the canon made a sharp distinction between marriage as a civil contract and Holy Matrimony as a sacramental obligation.

AS TO the annulment of marriage for the purposes of carrying out this principle, unquestionably there ought to be some power which could exercise mercy where the state is not concerned. Even where annulment could be secured from the judge it is easier to grant a divorce; where adultery could be shown, it is the line of least resistance to plead desertion.

In short we are confronted with two different things. The state is concerned with property rights, the legitimacy of children, the home as an institution for rearing future citizens, and its laws have reference to these rights. In addition the Church is concerned with the forgiveness of sins and the life everlasting. It strives to carry out the will of God in the obligations of Christian discipleship. They are not concerned with the same interests. The Church recognizes all that civil marriage involves but adds to it all that our baptismal vows demand. The Church should welcome the cooperation of the state in these praiseworthy efforts, but it should not be content to accept that as the only purpose of Holy Matrimony.

Any effort to make the chalice in any way like the goblet in its use is to desecrate the chalice and not ennoble the goblet. It will be the same error if we attempt to make the Church's ceremony anything less than Holy Matrimony and the civil marriage anything more than a legal contract.

In the one case you have those who put the law of God before the statutes of the state, and in the other case you have those to whom "vox populi" is "vox Dei". They cannot come under the same bracket until they acknowledge the same authority.

Let us confine Holy Matrimony to the Household of Faith. Let us show as much mercy to our own as the law of God will permit. Let us extend to those without who desire to come in the pardon that the Master always gave to those who knew not the law. And let us not become entangled in a system of legal machinery that will deceive the elect and constantly compromise the Church by technical decisions which prove anything and convince no one.

## *The Missal*

By

BISHOP WILSON

A CIRCULAR letter from the Rev. Dr. Cummins asks for an expression regarding the American Missal. One might be justified in thinking that enough pointed remarks had already been made about it but Dr. Cummins evidently wants more.

Bishop Ivins, the compiler of the Missal, is a good friend of mine. He understands that it is not necessary for friends to hold identical views about everything. I congratulate him on the care and diligent research out of which he has produced a very fine volume. It happens that I do not care for it myself, which, of course, is no reflection on the book. Not having been educated to many of the forms contained in it, I would be only confused in attempting to use it. For instance, I cherish a profound distaste for an intoned service (particularly the singing of the Creed). Doubtless this is my own eccentricity with which I expect many honest people to disagree.

Most of the things I have read about it, pro and con, seem to be productive rather of heat than of light. Mr. Morehouse's editorial in the Living Church of June 20 is interesting, as his editorials always are, but to my mind not very illuminating. I cannot see what the Missal has to do, one way or another, with our pronouncements on Church unity. Dr. Grammer's recent criticism in the Churchman is obviously a case of special pleading. He wants regulations rigidly enforced upon the clergy when it comes to leading public worship but he wants the utmost latitude for the clergy when it comes to teaching the Christian religion. He wants to have his cake and eat it. Such labored distinctions are both specious and illogical. As has already been pointed out, every clergyman at his ordination signs the "Constitutional Declaration" that he will conform to the doctrine, discipline, and worship of the Church—these three, and the first of these is doctrine.

The particular exception which I take to the American Missal is the certification of the Custodian of the Standard Prayer Book stating that certain parts of the Missal are in conformity with the corresponding parts of the Book of Common Prayer. This gives it a quasi-authority to which I do not believe it is entitled. It ought to stand in the same class as the numerous devotional manuals which we certainly would not wish to abolish. The argument for such certification could just as well be made to apply to the Presbyterian Book of Common Worship or the Lutheran Common Service Book which contain much material identical with that in our Prayer Book. As the authorized formulary of the Church, the Book of Common Prayer is the only one which ought to be so certified.

This very thing has already placed some of our bishops in an anomalous position. Section VI of Canon 46 says—"it shall be the duty of the Ecclesiastical Authority of any Diocese or Missionary District in which any unauthorized edition of the Book of



Common Prayer, or any part or parts thereof, shall be published or circulated, to give public notice that the said edition is not of authority in this Church." Acting under those directions, several bishops have formally banned the American Missal. But in the preceding section of that same canon we are told that no Prayer Book is "of authority in this Church unless it contain the authorization of the Custodian." The point is that this book does contain a qualified authorization of the Custodian and is thereby relieved of the charge of being an "unauthorized edition." In any case I believe this canon needs some revision before the bishops feel themselves conscientiously obliged to denounce Bishop Slattery's Communion Manual, "God's Board," and a score of others. But in this particular case the Custodian has taken the American Missal out from under the canon.

All said—the excitement seems to me to be out of all proportion to the liturgical cause of it. Surely General Convention will not be asked to spend its precious time worrying an issue out of this book. Tom Marshall once said that the thing most needed by the country was a good five-cent cigar. We might add that the Church needs whatever is the ecclesiastical counterpart of that fragrant article.

## *A Statement for Consideration at Denver*

THERE are some of us deputies to the General Convention who are anxious to bring up at that Convention resolutions with respect to certain, what may be called, public questions. We have in mind, for example, a resolution (which was adopted as a memorial by certain Diocesan Conventions) requesting the General Convention to appoint a Commission to consider the desirability of requiring by law an unemployment reserve fund to be contributed to by employers and employees. There is also the suggestion of a possible resolution with respect to the method of approaching the solution of the prohibition problem. Finally, there are a number of suggestions bearing on the relations of our country to the rest of the world; such, for example, as participating in the World's Court, joining the League of Nations, assisting in an immediate disarmament, etc. As preliminary to all such questions, we want to direct the minds of those interested in advance to the force of the possible objection that any such resolutions are undesirable on the ground that the church ought not to go into politics.

We should be among the first to agree that the church ought not to go into politics in the ordinary sense in which that phrase is employed; for example, we can hardly imagine our church backing a particular candidate or candidates for office or raising a campaign fund for a particular party. On the other hand, we

are among those who believe that the objection that the church ought not to go into politics is often, though perhaps unwittingly, made in such a way as to prevent the church from expressing itself on moral questions. We have no doubt that there are those in our church who believe that the duty of the church may be defined by simply preaching the teachings of Jesus Christ and urging our members to conform to the same. Our understanding, however, is that it is also the clear duty of the church to assist in bringing about a solution of moral problems and trying to better social conditions throughout the world. This seems to us to be the underlying principle which is behind the moral development of social service in the church which is taking so many forms, as, for instance, in the matter to reform of prisons and prison lives which was so close to the heart of the late Dean Lathrop head of the Department of Christian Social Service. We want to submit the proposition that if there are what appear to the people in our church to be serious violations of moral law either in the lives of our people or in the relations of our country to foreign nations, it is not only the right, but the duty of our church to discuss such violations and wherever practicable to suggest steps for the amelioration of objectionable conditions.

In passing, may we add that we are quite convinced of the un wisdom of passing moral "pious resolutions"? To illustrate, in some Diocesan Conventions we have in the past few years passed a number of resolutions which in general urge upon our people the duty of obedience to the law, and particularly the prohibition law. We are among those who believe strongly in the duty of such obedience, but we have come to the conclusion that human nature being what it is, the passage of such resolutions has no desirable effect on the minds of our people, but simply tends to annoy those who, whether on inadequate grounds or not, are persuaded that they are justified in disobeying the laws. We should also distinguish between moral and business problems. We quite recognize that on purely business questions the business man should be left to decide and the church should be silent, but we suggest that there is a point where purely business questions end and the moral problem begins. For example, the question of hours during which women and children should work, and the question of liability of employers for injuries sustained by employees, which were originally thought to be business questions, became obviously moral questions when not settled aright by our business leaders; hence laws become necessary to control business. It seems to us that the adoption of such laws involved a moral problem which would have quite justified our church in speaking its mind. Similarly, at the present time, as against the view that the question of workmen's unemployment relief fund is a business question for employers and employees to settle, it seems to us that there is much to be said in favor of the view that back of a cold business question lies the fundamental moral problem of how people who are out of employment are to be cared for, and we



are among those who are coming to the view that instead of depending upon private charity, which has proven painfully inadequate, even if it were the right solution, it is a very serious question whether business ought not to be obliged to furnish a relief in advance to take care of those so unfortunately situated.

We have tried to express some of our thoughts with reference to the correct attitude of the church towards problems of this character, and are hoping that this letter may perhaps induce others who share in or differ from these views to express themselves, so that this important question may be given thoughtful consideration before General Convention meets.

It is understood, of course, that the signers of this statement are not necessarily committed to every item mentioned herein, but to the general principle that the church should deal with the Christian aspects of such matters.

Rt. Rev. Samuel B. Booth, Bishop of Vermont

Rt. Rev. Chauncey B. Brewster, Retired Bishop of Connecticut

Rt. Rev. Benjamin Brewster, Bishop of Maine

Rt. Rev. Charles Fiske, Bishop of Central New York

Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York

Rt. Rev. Henry W. Hobson, Bishop Coadjutor of Southern Ohio

Rt. Rev. Irving P. Johnson, Bishop of Colorado

Rt. Rev. G. Ashton Oldham, Bishop of Albany

Rt. Rev. Philip M. Rhinelander, Retired Bishop of Pennsylvania

Rt. Rev. Warren L. Rogers, Bishop of Ohio

Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri

Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts

Rev. George C. Foley, Pennsylvania

Rev. John Mockridge, Pennsylvania

Rev. Gilbert E. Pember, Pennsylvania.

Rev. Howard C. Robbins, New York

Reynolds D. Brown, Pennsylvania

Reed A. Morgan, Pennsylvania.

Louis B. Runk, Pennsylvania (Alternate)

Hon. George W. Wickersham, New York

## *The Miners' Strike*

*An Editorial by*

WILLIAM B. SPOFFORD

**M**ANY Church people are interested in the plight of the miners of West Virginia. As a result of appeals that have appeared here and elsewhere there has been sent to the relief organization in Charleston the sum of \$2500, raised among Church people. Also a great deal of second hand clothing has been sent to the union headquarters, located in the Old Kanawha Bank Building, Charleston.

At the moment the miners are on strike. Every effort was made by their leaders to arrange a conference with the coal operators to settle their difficulties and work out standards for the industry. The operators ignored these efforts. The miners then walked out. And just that you may know what it means to be a striking miner, or the wife of a striking miner, allow me to relate a story or two.

Mrs. Charles Seacrist and her unborn child are dead in Hugheston and her neighbor, Mrs. Chris Deviti, is at the point of death as a result of coal company brutality. Chris Deviti was in Cabin Creek on July 8 to attend the hearing on the company's notice to vacate his house when the superintendent sent a constable and two state troopers with a truck to take the furniture out and dump it on the creek bottom. When Mrs. Deviti protested, the constable kicked her and threw her on the floor. Frightened by the convulsions into which this brutality threw the woman, the constable called the company doctor. Distrusting the company doctor, as all miners' families do, the Devitis called another physician who later signed a statement that he found the woman in convulsions and threatened with a miscarriage. Deviti is endeavoring to bring action against the constable and the mine superintendent.

Mrs. Seacrist saw Mrs. Deviti's treatment from the window by her sickbed and died from the shock. Her last words were, "Isn't there any law in this place?" Her death was immediately hushed up by the superintendent so that Charleston newspapers could not even get her name until the union strike committee came to Charleston next day.

When the infant daughter of Mr. and Mrs. E. H. Gunnoe of Prenter died in a Charleston hospital on July 6, Gunnoe was refused the use of the camp ambulance to come and get the little corpse, though the ambulance was bought by the miners themselves from their burial fund. The superintendent told Gunnoe that the ambulance now belonged to "future employees" of the company.

A medical examination of 150 children in the mining camps at Gallagher and Ward shows them to be grossly under weight and suffering from anemia, skin infections, worms, and all the ills that follow undernourishment, according to Dr. Ruth Fox of the Fifth Avenue hospital of New York City who has been in the field with a corps of assistants. "We haven't had any fresh meat in 11 months and can get so little of what we do eat—beans, potatoes, white bacon, and flour gravy—that we eat only twice a day," one mother told her.

This isn't pleasant reading. But then if Christian people are not to protest over such a situation I do not know who will. Many of you have helped generously. If there are others who are able to do so money sent to the office of the Church League for Industrial Democracy, 154 Nassau Street, New York City, will be forwarded at once to a responsible relief agency in the coal fields.



# NEWS OF THE EPISCOPAL CHURCH

*Edited By*

WILLIAM B. SPOFFORD

A GENIAL note arrives at my desk reminding me that it is the time of year when I pan the clergy for their long vacations and maybe as a favor I will cut it out this year. "I don't like your despicatory attitude about long summer vacations for the clergy. They make such good use of them, studying and that sort of thing, and as they are literally on call 24 hours of every day all of the rest of the year working most of that time, I am all for giving them a long time off in summer. Besides does it ever occur to you that most of the congregation can't go off for long vacations so that having the clergy go away is a kind of vacation."

There is merit in that letter and a convincing argument. There are hard working parsons certainly, but they are generally not the ones who have the long summer holidays. Speaking very generally I am sure that the clergy have a rather soft time of it—much easier than ninety-nine per cent of their congregations. However it is doubtless true that their people are glad to get them out of the way for a bit. This is well illustrated by a story told me the other day by a venerable clergyman of Maine, about the honored Bishop Tuttle. As you may know Bishop Tuttle was deaf. At a reception in New York during his closing years, he was conversing with a well-known Churchwoman, equally deaf.

"Do you attend divine service?" inquired the Bishop.

"I do," was the reply.

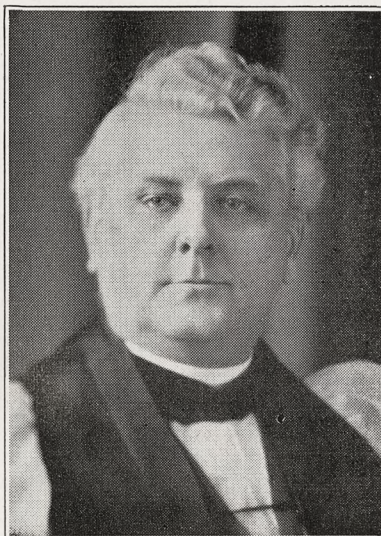
"And can you hear sermons?" he shouted.

"No, I am unable to hear them, Bishop," she said.

To which Bishop Tuttle boomed out the retort: "Madam, you are greatly blessed."

\* \* \*

It is nice to discover that some of you at least missed last week's issue of this paper. Quite a flock of letters have been received with the query, "How come?" The answer is a simple one. By skipping an issue last summer we discovered that the Church can struggle along for a week or so without us. Having subjected you to that discipline once without ill effects we decided to try it again. Last year it was done to enable the managing editor to get in a brief vacation. This year the motive was not as laudable. We plan, before September arrives to bring out a couple of



BISHOP TYLER  
*His Death is Mourned*

double numbers devoted largely to General Convention matters. Skipping the issue of July 16 made it possible to do this without running too great a deficit for the month. When the extra page numbers appear we hope that you will feel that we were justified.

\* \* \*

Now to get at the accumulation of news. First there are bits of items from several summer conferences. Rather strange, considering the depression and all, but attendance records have been broken most everywhere this year. People seem to be turning from bonds to God. There were over five hundred at Wellesley, as previously reported here. At the Albany summer school, June 22nd to 26th, there were sixty-five clergymen a record. The leaders were the Rev. Cyril Bickersteth of the Community of the Resurrection who lectured on the ideals of the ministry and on the technique of meditation. The Rev. F. G. Vail of Bishop's College, Canada, lectured on philosophy; Dean Richardson of Albany on moral theology; the Rev. John Chapman retired missionary of Alaska, thrilled the group with the stories of Alaskan Church life with which he was associated for forty years. There was also a lively session on unemployment insurance, led by Mr. S. W. Wilcox, statistician of the New York state department of labor.

\* \* \*

There were 325 present at the con-

ference of the diocese of Olympia, held at Tacoma. Bishop Huston was the dean of the faculty, and was the leader of Bible classes for the young people and he was supported by a faculty of distinguished men and women. A new feature this year was a conference hour for the clergy, conducted each day by some clergyman of the diocese. It was a popular feature.

\* \* \*

Western Michigan had the best attended summer school in the five years of its existence from June 22nd through the 27th with over 200 registered. The Rev. Lewis B. Whittemore was the director and Bishop McCormick the chaplain. Members of the faculty from outside the diocese were the Rev. R. W. Woodroffe, Rev. Charles H. Young, Rev. Harold Holt, Rev. Charles L. Taylor, Dean Victor Hoag and Miss Mabel Lee Cooper.

\* \* \*

Long Island devoted their summer conference efforts to young people, over one hundred gathering at Stony Brook for a week the first part of July. Bishop Larned was the chaplain.

\* \* \*

Wyoming met for convocation at Sheridan for three days the latter part of June—and a convocation out conference. The outstanding accomplishment was the adoption of a budget which means that the district meets a greater share of its own expenses.

Bishop Schmuck stated in his message that all clerical vacancies in the field have been filled and that the past year has been one of great progress. All the Church institutions are in a flourishing condition. The district increased its payments to the National Council by over \$1000.00. Last year, for the first time, the district raised money for the advance work of the Church, pledging \$500.00 towards St. John's School Cape Mount, Liberia. This sum was overpaid and \$938.18 has been sent to the Treasurer of the National Council for this purpose.

\* \* \*

The Rev. A. Jaynor Banks, director of the Society of the Nazarene, recently conducted a healing mission at St. James Church, St. James, Long Island.

\* \* \*

About 12,000 scholars and 500



teachers are enrolled in the daily vacation Bible school in Brooklyn. Our own church was not a large factor in the early years of this movement but many more of our parishes than formerly are now interested.

\* \* \*

The Church has lost a real leader in the death of Bishop Tyler of North Dakota who died at his home in Fargo after a brief illness. Bishop Tyler, sixty-nine years of age, went to the northwest as Bishop in 1914 after a long service as rector of parishes in Virginia and Maryland. He was a picturesque figure, a man of great consecration and courage, who endeared himself not only to his people in North Dakota but to the people generally throughout the Church.

\* \* \*

The financial condition of Christ Church, Brooklyn, the Rev. W. Sheafe Chase, rector, has been made the subject of articles in New York newspapers. There has been, during recent years, an influx of Hebrews into the neighborhood which has resulted in very small congregations. The parish has an endowment of a little over \$50,000 but it is quite insufficient for its needs. However Canon Chase has assured our correspondent that the conditions of the parish is not one to cause alarm, and that there are plans for future work which have recently assumed a more hopeful aspect.

\* \* \*

St. Andrew's Church, New Haven, Conn., of which the Rev. William E. Morgan is pastor, has an unusual record for confirmations. Since 1912 Dr. Morgan has presented 821 persons and there have been 567 baptisms. On June 21st the Rt. Rev. Frank DuMoulin, acting for Bishop Acheson confirmed a class of 11 adults and 20 children. The parish is ministering most effectively to a large section of the city.

\* \* \*

The Rev. W. Russell Bowie, rector of Grace Church, New York, had strong things to say last Sunday about the general custom of branding as a "red" anyone who holds a minority opinion.

"It is quite possible," said Dr. Bowie, "that the particular individual who disagrees with some of the prevailing policies of international big business and of practical politics may be only a shallow propagandist of his own odd notions; a soapbox orator whose main concern is the exhibition of himself. But it is equally possible that the man who dissents from the prevailing policies of the world-ruling forces of his time may

#### GENERAL CONVENTION

MAY we urge rectors to order their Bundles for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Convention period only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

be the courageous and prophetic thinker whose voice must be listened to if we are to be governed by inertia but by intelligence.

"Nevertheless, since they are alike in the fact that they are both disturbing to the conventionally-minded, the man of words and the man of wisdom are both catalogued indiscriminately under the one stereotype. Both of them are radicals, and a 'radical is a person who ought to be suppressed.'

"The D. A. R. and other fervent self-appointed guardians of the public safety are interesting examples of the convenient device of making clamor take the place of thought. They drew up long lists of men and women whom they pronounced to be dangerous citizens, inclusion in which became an unintended but conspicuous compliment, inasmuch as the list included a large number of individuals in America who happened conspicuously to be using their brains.

"What they were thinking and what contribution their thought might make to America was of no consequence. Having ticketed them as radicals the Daughters and other estimable ladies and gentlemen of their persuasion saw the fellow citizens of their not for what they were but in the light of what they were persuaded that a radical must be. The rubber stamp had obviated any such superfluous bother as discrimination."

Independence of thought characterizes the true Christian, Dr. Bowie said. He added that the religious leaders of the world all had been great thinkers, and that their thought was notable for the absence of

"glib current notions" and conventional ideas.

\* \* \*

With a warning that charity and cheap optimism will not restore prosperity the Rev. Lorin Bradford Young, associate pastor of the Holy Trinity, Brooklyn, said last Sunday that capitalism is about to collapse and that the present business depression is a sign that the system is at the end of the road.

Placing the blame for great inequalities of wealth in modern society on the fact that money goes not to the wise, or the strong, but to those who control the tools of production, the rector said that nowhere could be found a better illustration for the text, "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

Modern society cannot take away the surplus from the people who produce it indefinitely, he said, and Christian ministers who see the injustices of the present industrial world should lead the way out.

\* \* \*

There were others to receive honorary degrees at the University of the South besides the Rev. Bland Mitchell and the Rev. Gardiner Tucker, as reported here a few weeks ago. Among them was Jefferson Randolph Anderson, who is known to every General Convention deputy as the man who keeps things moving in the House of Deputies, as the chairman of the committee on the dispatch of business. He received the degree of doctor of civil laws, as did also the Rev. H. R. Gummey of the faculty of the Philadelphia Divinity School. The Rev. John Gass of Charleston, W. Va. also received the degree of doctor of divinity.

\* \* \*

Gilbert V. Hemsley of the Yale Divinity School and Robert I. Park of Berkeley were ordained deacons at St. Paul's, New Haven, on July 7th. Mr. Hemsley is to be the curate at Trinity, Torrington; Mr. Park is as yet unassigned.

\* \* \*

Treasurer Franklin of the National Council reports that no loss whatever was suffered on the ten and a half million dollars of trust funds belonging to the Council during the past year. If you don't think that is something ask your banker.

\* \* \*

The Rev. W. F. Sewell leaves Susquehanna, Pa., on September first to take charge of St. James, Pittston.



On the same date the Rev. E. G. McCanoe leaves Minersville to become rector of the Epiphany, Glenburn, Pa.

\* \* \*

Sister Esther Carlotta, in charge of Resthaven, the southern house of the Society of the Nazarene at St. Augustine, Fla., conducted most successful healing clinics recently at St. John's, and St. Michael's and All Angels' Savannah.

\* \* \*

Dean Grant of the Western Seminary, a member of the commission on marriage and divorce, in a recent statement characterized the proposed canon the most sane and the most humane ever set forth by the Church. In regard to that part of the canon relating to the remarriage of divorced persons Dean Grant said:

"This is perhaps the most significant change which the commission made at its recent meeting. It will be welcomed generally over the Church, I believe. It provides for the entire omission of the provision of some other kind of service than the Prayer Book and some other place than the Church for the second marriage of persons whose former marriage has been nullified."

Another important recent change, Dean Grant said, relates to the process of nullifying marriages. "Instead of stating the grounds of nullity," he said, "a wholly different approach is made to the problem and the canon now states impediments, the existence of which shall prevent the marriage if known at the time and may nullify it if the case is brought into court later."

Dean Grant pointed out that the wording of the canon with regard to nullity takes into consideration civil laws in some states where divorce only and not nullity is recognized. "Since civil law in many states recognizes divorce only, and since many divorces are granted for ostensible causes, the real cause not being disclosed for the sake of the avoidance of scandal, the ecclesiastical court is left free to determine the real cause of divorce."

"We do not think our proposed Canon is perfect," Dean Grant concluded, "but we think it is a step in the right direction. In dealing with matters of this kind, there are no higher laws than justice and charity and the two are not opposed. If the Church is to legislate at all, it must deal in absolute fairness with its children. As far as I know, no better proposal has been put forth, no saner, more humane or more

#### ON THE COVER

THE powerful drawing on the cover is the work of John Ives, one of the band of craftsmen who have obtained for J. Wippell & Co. Ltd., of England their world-wide reputation in ecclesiastical art. It was engraved by the artist on hard linoleum, a method favored by modern artists as a means of self expression. The drawing embodies the spirit of craftsmanship as applied to the needs of the Church, the production of which in their highest form is the earnest endeavor of the firm. Further examples of the work of this artist may be found in various stained glass windows which have been erected by Wippell in different parts of this country.

Christian. The abuse of such ecclesiastical courts as the present Canon proposes creating, in other states or churches, does not render the principle false."

\* \* \*

The Rev. John C. Donnell, of Orange, California, has assumed his new duties as chaplain of the Seaman's Church Institute at San Pedro, succeeding the Rev. Harold Kelley now Headmaster of the Harvard School, Los Angeles.

\* \* \*

A retreat for the clergy, under the auspices of the Brotherhood of the Way of the Cross, is to be held at Adelynrood, South Byfield, Mass.,

beginning Monday, September 14th and closing on Thursday.

\* \* \*

Camp Stevens, the Los Angeles diocesan summer camp for boys, held under the auspices of the Brotherhood of St. Andrew, came to a close on Monday, July 6. This camp was one of the most successful ever held in Southern California. Mr. Walter MacPherson, Field Secretary of the Brotherhood, was director of the Camp. The Rev. Franklin L. Gibson, rector of St. Athanasius Church, Los Angeles, was the chaplain. The Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens, was a guest in the camp for two days. About forty boys were enrolled from various churches in the Diocese. The camp site was over one hundred miles from the city of Los Angeles—far up in the San Bernardino Mountains.

\* \* \*

Bishop Ingley and the Rev. Z. T. Vincent, Rector at Fort Collins, Colorado, recently made an automobile trip through northern Colorado to contact isolated church families, that are ordinarily reached only by mail. In the town of Walden, Colorado, the community church was borrowed and the Bishop baptized eight persons, confirmed eleven and administered Holy Communion to twenty. No church clergyman had visited the place previously for a number of years.

\* \* \*

Two hundred and twenty-five men and boys attended the recent Saturday afternoon conference under the

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## THE WITNESS

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auspices of the Brotherhood of St. Andrew, held at Port Washington, Long Island.

\* \* \*

The Rev. F. L. Barry has been elected rector of St. Gabriel's, Hollis, Long Island, to succeed the Rev. C. Ronald Garmey who is to take up work in Pittsburgh, Pa.

\* \* \*

Thirty children of the Children's Cottages of the Church Charity Foundation, Sayville, Long Island, are guests of Mr. Edwin Gould (musterd) at his camp near Spring Valley, N. Y. for ten weeks during the summer.

\* \* \*

Laymen from seventeen parishes of the diocese of Chicago met at Camp Houghteling, in Michigan, over a recent week end and pledged themselves to renew their efforts to bring all laymen to realize their Christian responsibilities. The leader at the conference was Bishop Keeler of Minnesota.

\* \* \*

At the advanced age of seventy-four but while still hale and hearty, the Rev. John F. Pritchard has had a stained glass window dedicated in his honor. Three and a half years ago he relinquished his retiring pension to take charge of the then run-down mission of St. Luke's Church, Renton, and within one year had inspired the people to plan and complete a new church seating three hundred persons. Amongst the windows placed in the church at the time of the dedication was a large one in the vestibule which was left undedicated. The men recently decided to complete the payment of its cost and have it dedicated to the glory of God and in honor of their rector. The latter insisted however on the ladies of the guild being associated with him in the honor. On Sunday, June 28, Bishop S. Arthur Huston, bishop of the diocese, dedicated the window.

\* \* \*

It was stated here some weeks ago that Trinity, Michigan City, Indiana, was the largest parish in the diocese. Wrong. There are two larger; Trinity, Fort Wayne, which is the largest, and St. James', South Bend, which is second. Sorry for the error.

\* \* \*

Here is a communication from the Rev. Henry Lewis, rector of Ann Arbor, Michigan:

"There is a young Chinaman by the name of Fong, who is going about the country soliciting funds in order to complete his medical

education and return to the mission field in China. He was for a time at the University of Michigan and he has in his possession a letter from me stating that he is all right. Since helping him I have discovered that his story is untrue and that he should not be helped in any way."

\* \* \*

An unusual service was the ordination to the priesthood of the Rev. Robert Capers Fletcher, deaf mute missionary of the province of Sewanee, at the Church of the Advent, Birmingham, Alabama, June 28. In the congregation were both deaf and hearing friends, gathered from over a large part of the province. Mr. Fletcher was presented by the Rev. R. Bland Mitchell. The sermon was preached in sign language by the Rev. Gilbert C. Brad-dock, of St. Ann's Chapel for the Deaf, New York City, and was simultaneously read from manuscript by the Rev. John L. Jenkins.

\* \* \*

The Rev. Ilbert Brayshaw, assistant at St. James, Wilmington, N. C., is to take charge of Christ Church, New Bern, N. C., the first of September.

\* \* \*

The Province of the Pacific has opened headquarters in San Francisco—or is about to do so. It will be an experiment for a five months period to determine whether or not a need will thus be supplied.

The Diocese of California has provided an office at 1217 Sacramento Street—Dean Weld of Santa Barbara and others have raised a fund to care for the expenses, and

it is anticipated that this initial period will prove of such value to the Church, that the National Council will be glad to assist in making the headquarters a permanent part of its organization.

\* \* \*

Since the Church Properties Fire Insurance Corporation commenced business in 1929, it has written policies covering \$26,903,870.00 of Church Properties, with premiums totaling \$404,905.82. Losses paid \$13,143.87. In a recent circular letter, Mr. Monell Sayre writes:

"The Church Properties Fire Insurance Corporation does not promise more than the 20% reduction of cost at present, but you will recollect that its originators and the majority of its Directors are those who were instrumental in founding the Church Pension Fund. The Church Pension Fund is paying to its beneficiaries practically twice what it promised."

\* \* \*

There is a "gift of life" committee of the Auxiliary in the diocese of Florida. This summer they are sending four volunteers into the mission fields, all of whom are to give from four to six weeks of their vacations to this work. Their expenses are paid by the Auxiliary of Florida. Two are at work in Virginia, one in Georgia and the other in South Dakota. Fine idea.

\* \* \*

The Rev. John Fairburn, St. John's, Cape Vincent, N. Y., is to retire at the end of August. During his ministry there, lasting over the past six years, he has added

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greatly to the endowment fund of the parish, has placed the parish on a self-supporting basis and has been responsible for the building of a parish house.

\* \* \*

Bishop Manning of New York has been ordered to take a complete rest by his physicians. He is not to attend the General Convention but does plan to return to his work the first of October.

\* \* \*

The death of the Rev. John C. Jagar, Kinderhook, N. Y., occurred on July 4th in New York City. He had been the rector at Kinderhook for twelve years.

\* \* \*

There was a fine conference this year at Orkney Springs, Virginia, with clergy present from ten dioceses and from foreign fields. The leaders were Professor Wilmer of the University of the South, the Rev. C. Clowes Chorley of Garrison, N. Y., and Dr. W. H. Jeffries of the Philadelphia City Mission.

\* \* \*

All Saints, Portsmouth, Ohio, recently received a bequest amounting to over \$30,000 by the will of Miss Margaret Firmstone. Miss Firmstone died in June in her 77th year. She was the choir mother of the parish for thirty years and was active until a month before her death.

\* \* \*

Calvary Church, New York, has begun its summer outdoor services. At seven each Sunday evening a vested choir march up Fourth Avenue to Madison Square where a service is held, led by the rector, the Rev. Samuel Shoemaker.

\* \* \*

The annual reunion of DuBose Training School is to be held at Monteagle, Tennessee, August 4th through the 6th.

\* \* \*

Little St. Stephen's church, Chicago, a rustic frame structure of miniature proportions, will be the

permanent home of Emil Zoir's series of seven paintings, entitled "The Creation," it is announced. The collection is valued at approximately \$75,000, and has been given to St. Stephen's by the artist in preference to placing it in larger churches, colleges and art centers which have bid for it.

Emil Zoir is holder of four foreign medals and European titles and is well known in the world of art.

\* \* \*

Opposition to any reduction in war debts unless there is a corres-

ponding reduction in military budgets, was voiced by Bishop Stewart of Chicago in a statement regarding President Hoover's debt moratorium. Bishop Stewart advocated a drastic reduction in all military expenditures.

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\* \* \*

The clergy of the diocese of Southwestern Virginia are to be the guests of Bishop Jett for a fall conference to be held in Roanoke from October 19th through the 21st.

\* \* \*

There were 250 registered at the conference at St. Alban's School, Sycamore, Illinois. Among the outstanding leaders, in addition to Bishop Stewart and Bishop Keeler, were the Rev. LeRoy Burroughs of Ames, Iowa; the Rev. Don Frank Fenn of Baltimore; the Rev. Robert Flockhart of Maryland and Miss Vera L. Noyes, expert in religious education.

\* \* \*

Bishop Furse of England, General Convention preacher, is to be one of the speakers at the pre-Convention meeting to be held in Chicago. Mr. George W. Wickersham, delegate to the Convention from New York, is also to speak.

\* \* \*

Bishop Jenkins of Nevada preached at St. Mark's, Portland, Oregon, on July 5th. He has just completed a six weeks visit in Alaska, going over a good deal of the territory he served as a missionary thirty years ago.

\* \* \*

The Rev. A. A. Morrison, rector emeritus of Trinity Church, Portland, Oregon passed away early Sunday morning June 28th, at his home near Portland. Burial services were held from Trinity Church, on Tuesday, June 30th. Dr. Morrison became rector of Trinity Church in 1899, and served continuously until his retirement November 1st, 1929. The present splendid edifice was built during his rectorship.

\* \* \*

The Companions of the Holy Cross held a conference on the Kingdom of Christ at their retreat house, Adelynrood, South Byfield, July 3-6. Addresses were given by the Rev. Arthur M. Sherman of China and

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Bishop Colmore of Porto Rico on the first evening. The following morning the conference was addressed by Miss Caroline B. LaMonte, Mrs. P. A. Sweet and by missionaries on furlough. That evening there was an address on Gandhi delivered by Thomas Jacob of Calcutta. Sunday was a day of devotion, with the Rev. Herbert Hawkins of the Order of the Holy Cross as leader.

\* \* \*

Bishop Sterrett of Bethlehem ordained on June 20th, Gerald Russell Minchen and Kenneth Ethelbert Heim to the diaconate in the Cathedral of the Nativity, Bethlehem. The Rev. R. K. Yerkes of the Philadelphia Divinity School, from which the two men graduated, preached the sermon. Mr. Minchen is to go to Spokane to do mission work, while Mr. Heim is to go to the General Seminary for a year of advanced work, after which he expects to go to St. Dunstan's School in Providence as a teacher.

\* \* \*

The diocese of Dallas has just concluded the Churchmen's vacation conference, held in St. Mary's College. It is said to have been the most successful conference, in spirit, in point of numbers, and in content of courses held in many years. One hundred and nineteen persons were registered, including sixteen of the clergy, and a very large number of young people. One of the interesting features of the conference was a series of round table discussions held by the clergy each day on various topics of current interest. Among these topics were the proposed canon on divorce; the proposed canon on the placement of the clergy; the American Missal, and the Lambeth statement on Birth Control.

\* \* \*

Bishop Morris of Louisiana sailed

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on June 20th for Panama where he will remain for six weeks to attend to the affairs of the missionary district of the Canal Zone, from the jurisdiction of which he has not yet been relieved by the House of Bishops. He will return to his diocese in the latter part of August to make a number of visitations before leaving for Denver to attend the General Convention.

\* \* \*

Sherwood S. Clayton was ordained deacon in Trinity Church, New Orleans recently by Bishop Morris. He was presented by the Rev. R. S. Coupland and the sermon was by the Rev. Malcolm Lockhart. He is to work in Louisiana but has not as yet been assigned to his field.

\* \* \*

The genial rector of the Little Church Around the Corner, New York, the Rev. Randolph Ray, returns from a visit to Italy where he had charge of the American Church for a few weeks, singing the praises of Mr. Mussolini.

"I went to Italy prejudiced against Mussolini," Dr. Ray said, "but I return very enthusiastic about the present Italian government. The whole system works smoothly; it suits people and everybody's happy."

\* \* \*

The first summer conference of the missionary district of San Juan was held this year in the mountains east of Fresno. Bishop Sanford was the chaplain and Dean Farlander of the cathedral was the head of the faculty. Courses were given by the Rev. Fred Bartlett, Mrs. David Covell, Mr. A. R. Merix and Miss Avis Harvey. There were about sixty present.

\* \* \*

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diocese of Louisiana was passed with the closing of the successful Camp Parten, the Y. P. S. L. camp, at Bay St. Louis, Miss., on Saturday, June 20th. Eighty-three full-time campers were enrolled, and a faculty under the direction of the Rev. S. L. Vail provided an ample curriculum of studies. The camp was administered by the Rev. J. S. Ditchburn, assisted by Miss Alma Hammond, diocesan director of religious education.

\* \* \*

Motion pictures of life in India were shown at the annual conference of the Girls' Friendly Society of the diocese of Harrisburg, held at Camp Betty Washington recently.

\* \* \*

A diocesan Young People's Fellowship has been organized in the diocese of Quincy as a result of a meeting held at Grace Church, Galesburg, that was attended by about 75 young people, counselors

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and rectors. Miss Nellie Smith, diocesan director of religious education, explained the work of the Fellowship, a constitution was adopted and officers elected.

\* \* \*

Bishop Wing of South Florida ordained Harold F. Bache and William L. Hargrave to the diaconate in Trinity Church, Miami, recently. Mr. Bache is in charge of All Saints', Fort Lauderdale and St. Paul's, Delray Beach. Mr. Hargrave is to return to the seminary in the fall.

\* \* \*

The Rev. R. Y. Barber, rector of Grace Church, Galesburg, Illinois, celebrated his 25th anniversary in the priesthood on June 21. Mr. Barber has had a remarkable record in the mission field of the west and southwest.

\* \* \*

The Rev. Lyman Bleecker, curate at Trinity, Hartford, Conn., has resigned to accept the rectorship at Cold Spring Harbor, Long Island.

\* \* \*

Rafael H. Daugherty, a young man of Emmanuel Church, Keyser, West Va., and who is working his way through college in preparation for the ministry, received a scholarship to the Diocesan Summer Conference at Jackson's Mill. He did not have the railroad or bus fare but, nothing daunted, started out to walk the 106 miles from Keyser. Owing to a recently enacted law against hitch hiking in West Virginia he had to be careful to accept only such offers from motorists as were voluntarily made but so successful was he that he was among the first to arrive at the conference grounds. Determination and perseverance, what?

\* \* \*

A woman in China just on the point of throwing a little baby girl into the river was interrupted by a Sister from a Roman Catholic mission, some little time ago. The mother would not desist from her purpose until the Sister in desperation offered her twenty cents for the baby, the whole amount she had with her at the time. The woman took it at once, left the baby and disappeared. Next day several women came to the Convent, with babies for which they asked twenty cents, and that has become the standard price at that place.

\* \* \*

The Church's mission at Helper, Utah, has the only library in all Carbon County; much of it was given by a New Yorker. Helper is not a mining town, but it is the center or hub of all the coal camps in that

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\* \* \*

A number of students from the Virginia Seminary are doing supply work during the summer in the diocese of Southwestern Virginia. Richard R. Reasley is in charge of Trinity, Rocky Mount, with services also at a couple of neighboring missions. Mr. Hunter C. Clark is at Big Stone Gap, which has been without a rector since May, 1928. Marshall N. Bacot is assisting the Rev. H. H. Young who is in charge of a large number of missions.

\* \* \*

Do bulletin boards pay? The Church of St. Andrew, Staten Island, New York, installed one recently. It carried the usual notices, and as a happy afterthought, the rector, the Rev. Francis R. Godolphin, added the line: "Boy Scouts and Hikers Welcome."

Next Sunday several Scouts from a nearby camp appeared at Church school, and thirty-one of them attended the morning Service.

\* \* \*

A vocational conference held a few months ago at Windham House, New York, to help college girls decide where and how they could best spend their lives, was attended by forty-five girls from nineteen colleges.

\* \* \*

Plans for the annual conference on rural Church and social work to be held at the Manlius School Sep-

tember 7 to 11 are complete. This school is held under the direction of the rural committee of the provincial commission on social service. The Rev. Charles R. Allison will be

the director, the Rev. Leslie Chard religious leader; Archdeacon Jaynes will have charge of the recreation and the Rev. H. C. Whedon will lead the singing.

## Services of Leading Churches

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Rev. H. Percy Silver, S.T.D., LL.D.  
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### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sundays: 8, 9, 11, and 3:30.  
Daily: 7:15, 12 and 3.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
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### Grace Church, Brooklyn Heights

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

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
Daily: 12:30, except Saturday.  
Holy Days and Thursday. Holy Communion, 11:45.

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

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The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays:  
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.  
Weekdays:—8:00 A. M.

### Gethsemane, Minneapolis

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri. and Holy Days.

### 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

(St. Luke's Hospital Chapel)  
Rev. Robert Holmes  
1450 Indiana Ave.  
Sundays: 8, 11:00 and 7:45.  
(Summer Evensong, 3:30).

### St. Paul's, Chicago

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

### The Atonement, Chicago

Rev. Alfred Newbery  
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Sundays: 7:30, 9:30, 11 and 5.  
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### St. Stephen's, Chicago

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Sundays: 8:45, 11 A. M. and 5 P. M.  
Holy Days: Holy Communion, 10 A. M.

### Church of the Advent, Boston

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Summer Schedule  
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.  
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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