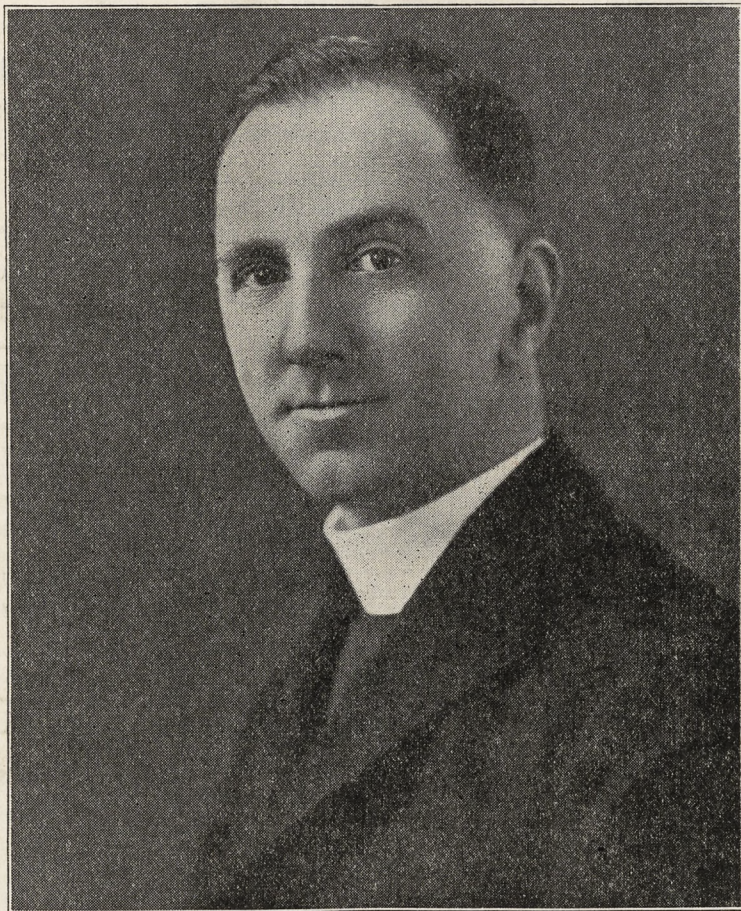


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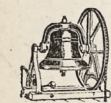
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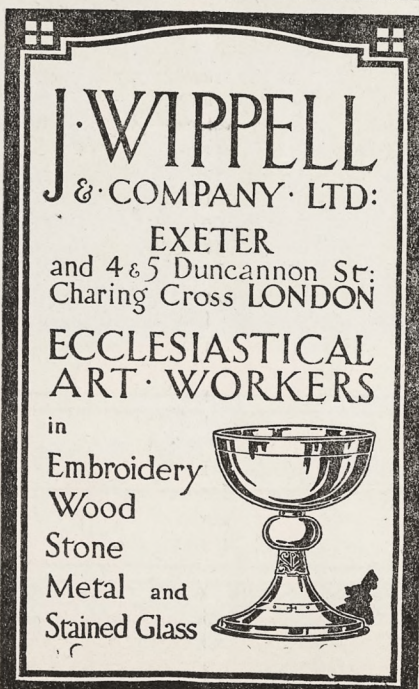
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## THE POWER OF THE PRESIDING BISHOP

### A General Convention Topic

by

Rt. Rev. Irving P. Johnson

WHAT will be the powers of the Presiding Bishop to be elected in New Orleans and how does that office differ from that held by Bishop Tuttle?

\* \* \*

It is easier to ask this question than it is to answer it; because the Church is rather passing through a period of transition than acting on a completed policy.

In considering this please note certain things about the Catholic Church which is not true of Rome or of the dissenting bodies.

The Catholic Church has never exalted discipline over faith and worship, nor made them subservient to it.

Originally the Church received its faith and worship from Christ through the witnesses whom He chose to be His evangelists; but the discipline of the Church was made to relate itself to the temporal environment in which the Church was to function.

Thus the faith and worship of the Church was the same in Jerusalem, Rome and Egypt, but the discipline of the Church varied in these localities.

In Jerusalem the apostles acted as a Sanhedrim under the presidency of St. James, who probably was the most mature of the apostles and related to the mother of Christ. (See Acts. XV.)

When St. Paul became the organizer of the Church among the Gentiles, he adapted the organization of the Church to that of the Roman Empire, and so such terms as province, diocese and parish were borrowed from the usage of the Roman empire and applied to the divisions of the Church's autonomy.

To St. Paul, Christ Himself was the Sole Emperor and he never looked upon St. Peter as the vicar of

Christ from whom he was to receive orders, but rather as an ambassador of Christ with powers similar to his own.

As time went on, the sense of Christ's personal presence in His Church was dimmed, and so the Papacy sprang up as successors of the Emperor who had somehow withdrawn Himself from personal sovereignty in His own body.

When Europe was broken up into national divisions, the papacy became an anachronism and was supplanted by such papal substitutes as Luther, Calvin and Wesley, who acted upon a theory of practically infallible sovereignty, which they were too wise to assert, but not too modest to assume.

In England the autonomy of the Church followed that of the nation, though somewhat afar off, and for a time ascribed to the king a sovereignty which was claimed by other usurpers in other communions.

When Parliamentary sovereignty supplanted the sovereignty of the king, the English Church revived convocation as its spiritual parliament, but gave it little power.

In the United States the Episcopal Church, following historic practice adapted its government to that of the government of the United States. Indeed, the same men who framed the constitution of this Church were the very ones who were leaders in framing the constitution of the United States.

In this parallelism, states and territories, became dioceses and missionary districts; governors became bishops with constitutional limitations. Congress, with its upper and lower house, became the General Convention with its House of Bishops and House of Deputies; and so forth; but there was no provision made for a president

Dioceses were jealous of their liberties and hesitated to create or recognize any authority, however slight, to which they were constitutionally related.

So, while they had a presiding bishop, he was little more than Chairman of the House of Bishops and spokesman of the Church in its relations with the Church of England or other contemporary bodies.

In other words, the Episcopal Church, along with Congregationalists and Quakers, rejected any national organization to which they were personally bound.

To them any official to whom might be given the powers of the president, was at once in danger of assuming the imperial purple.

At the same time the Episcopal Church was suffering for the lack of any adequate federal organization as compared with Roman Catholics, Methodists and Christian Scientists, whose national organization was so effective that their credit was good at the banks, which is a good index of effective organization.

The Episcopal Church was merely a collection of unrelated units. So we finally came to the necessity of creating something analogous to the cabinet, and we called it a National Council and gave it limited powers of administration.

Still we balked at the idea of completing our analogy to the national government. We declined to have any officer whose powers were similar to that of the President, for the presiding bishop resembles the President only in the fact that the first six letters of his official name are the same; for the presiding bishop of the Church in this country is not really the presiding bishop of the Church, but the chairman of a committee,



which, in turn, is more or less a department which registers the acts of the executive secretaries who are, in a sense, the employes of the National Council.

The presiding bishop who succeeds to the combined offices of Bishop Talbot, technically presiding bishop; Bishop Gailor, chairman of the National Council, and Bishop Brown (Virginia), chairman of the House of Bishops, will be nominally the presiding bishop of this Church, whose cathedral will be the chapel at 281 Fourth avenue and whose official residence will be a suite in some New York hotel.

Inasmuch as his powers have been deliberately made indefinite, he will spend most of his time discovering what they are and in the meantime the Episcopal Church in this country will be administered by a committee meeting four times a year and for two days at a time.

During those eight days our administrative machinery can function. During the remaining 257 days, the presiding bishop will be busy wondering what his duties are and the Church will continue to be administered by a group of most excellent and charming executive secretaries, who do as well as any secretaries could do to emphasize and carry on their respective departments. And all this is so, because certain eminent and respectable laymen are afraid of the Pope. So they eagerly adopt the principles of the Russian Soviet as a safe substitute for the most remote danger that could actually threaten American Episcopalians, whom no Pope would govern long without suffering nervous prostration.

## Let's Know

By Frank E. Wilson

### THE FORTY-EIGHT CONVENTION

IT is "far from being certain that the same event would have been produced by any other plan that might have been devised." So spoke the Rev. Dr. White, referring to the constitution upon which the Episcopal Church was erected in 1789.

The first General Convention was held in Philadelphia, Sept. 27, 1785. This, and the second Convention held the following year, were both preliminary in character. The Constitution was drafted and presented to the first Convention but was not officially adopted until the third in 1789. Thus we count the real beginning of the Episcopal Church to date from 1789, the first Convention dates from four years earlier.

The first Convention was composed of sixteen clergymen and twenty-four

## Our Cover

The Rev. A. J. Gaynor Banks is the Director of the Society of the Nazarene, the organization of the Church devoted to healing. Mr. Banks was born in England, graduated from King's College, and later from the University of the South. He was the rector of several parishes in Texas before becoming the head of the Society of the Nazarene several years ago. He is in charge of a conference that the Society is to have at St. George's, New Orleans, the first week of the General Convention.

laymen—and no bishops. The third Convention, which adopted the Constitution was composed of seventeen clergymen and sixteen laymen, including Bishop White who was the only bishop present. The forty-eighth General Convention, now meeting in New Orleans, is composed of a House of Bishops with 140 members and a House of Deputies with some six hundred clerical and lay deputies.

Of the forty-eight conventions, eighteen have met in the city of Philadelphia, the last one in that city being in 1883. The ability of the Church to house the Convention has grown so greatly in the last forty years that it has met in such widely different localities as Minneapolis in 1895, San Francisco in 1901, Boston in 1903, Portland (Oregon) in 1922, and now in New Orleans in 1925.

The shortest Convention was held in New Haven, Conn., in 1811 when the sessions lasted only four days. The longest was held in New York in 1874, when it took twenty-eight days to get through the necessary business. Fifteen times Bishop White presided over the House of Bishops, not including the third Convention when he was the only bishop present. The longest term of office as president of the House of Deputies belongs to the Rev. Dr. William E. Wyatt who bore that honor for eight successive Conventions, from 1829 to 1850. At the Convention of 1922 Bishop Tuttle (now deceased) was the presiding Bishop and the Rev. Alexander Mann, D. D. (now Bishop of Pittsburg) was president of the lower House. At this present writing it is impossible to say who may be elected for the meeting of the present year.

General Convention sits in two houses separately—the House of Bishops and the House of Deputies. All legislation must receive the concurrent approval of both houses. Numerous joint meetings are held but official business must be conducted separately. It is quite similar to the procedure of Congress where joint action

is required of the Senate and the House of Representatives sitting apart from each other. Bishops hold their seats in the upper House by virtue of their office but clerical and lay deputies are elected to their seats in the lower House by their respective dioceses. Every diocese is entitled to four clerical and four lay deputies while every Missionary District is entitled to one of each.

The present Convention opened Oct. 7 and will be adjourned Oct. 24. It will be Number 48 in the history of the Church. Remember it daily in your prayers.

## Cheerful Confidences

By George Parkin Atwater

### SHALL WE PAY THE NATIONAL DEFICIT?

AS a National Church we have a deficit of about one million dollars. "The Church at Work," which is the official publication of our National Council has an editorial which presents the difficulty of this deficit. I quote the concluding paragraph of this editorial:

"It would seem that a Church which can give \$39,000,000 in one year could find \$1,000,000 to turn the national deficit into a surplus. There are abundant resources from which to draw. There is abundant good will and loyalty. Who shall devise a practical plan for achieving this much desired object?"

In answer to such an invitation I venture to present a plan.

At the first business session of the General Convention let a deputy arise and offer the following resolution:

"I move that the National Council arrange that each parish and mission in our land shall, on Christmas day secure an offering equivalent to one dollar for each communicant officially reported, and that such offering be forwarded before January 1, 1926 to New York, to be applied on the deficit of the National Church."

Let the House of Deputies pass that resolution at once and send it to the House of Bishops. They may see the desirability of passing the resolution immediately.

If this is done the consideration of the deficit will be at once removed from further attention by the Convention, and will not cloud the consideration of our future financial operations.

Clergy conference of the Chicago diocese last Thursday at St. James'. Leaders, Rev. R. Bland Mitchell secretary of the Field Department of the National Council, and the Rev. George Thomas, rector of St. Paul's, Chicago.



## The Council's Work

By Alfred Newbery

### DOES THE PLAN WORK?

We tell this story not for its humor but in order to use it as an illustration. As in about fifty per cent of the cases, an Irishman is the butt. He was taking care of a sick friend and was at the bedside when the doctor made a second visit. Much perturbed by the condition of the patient, the doctor turned to the Irishman, and said:

"Just how much of that powder did you give him? I told you to give him as much as you could put on a dime. Is that what you did?"

"That I did," responded the Irishman, "but I had no dime so I used two nickels."

In other words, "I took your plan and ruined it in an essential detail."

That story is one answer to be made to the question of the success of the plan still generally known as the Nation-Wide Campaign. It is perhaps not the only answer, but it is one answer, and has a reasonable amount of justifying facts behind it. Many dioceses and parishes accepted the plan, and then ruined it in some essential detail.

Make two observations here. It is no more necessary to suppose that the plan was deliberately distorted than to suppose that the Irishman deliberately overdosed his sick friend. It is more probable that the plan was wrongly understood. The second observation is that not all details are essential details. It was not an essential detail of the plan of the Nation-Wide Campaign that a certain thing happen on a certain day being done by a certain organization. That is very different from saying that the certain thing inevitably precedes certain results, and must be achieved somehow by somebody before those results can come.

The Nation-Wide Campaign was, and is, an effort to enlist the prayers, the interest, the activity and the financial support of every member of the Church in the whole work of the whole Church. Its method was to build upon the devotional life of the parish and to add the information previously so little known, of the Church's Task, in all its bigness. Then to this quickened devotion with its horizon so greatly enlarged, finally an appeal was made for more devotion, for deeper interest, for active personal service and for financial support.

In one instance a large number of persons in the parish pledged their service. Nothing was ever done about those pledges, so that in the following year when the rector sought to get



MR. FRANKLIN  
Treasurer of the National Council

his organization together again, they said, "What's the use of trying to camouflage the fact that all we are out for is money," and they refused to go out for anything else.

In another instance a diocese failed to send out the literature that was provided to give the necessary information. Was that an essential detail? No, not if the diocese was giving the information with some other literature or in some other way. But it was not. The information—an essential detail—was practically omitted. Whatever was carried out in that diocese was *not* the operation of the essential principles of the Nation-Wide Campaign.

Far beyond any discussion of the greater adaptability of this or that section of the country to this or that type of activity, far beyond any discussion of the variation in financial resources, in personnel for leadership, among the parishes, or the dioceses, far beyond any discussion of the popularity or unpopularity of leaders and names, far beyond all these surface things, for that is what they are, lies this: that no parish or diocese that has made the whole effort, understanding all the *essentials* of the movement, has proven it a snare and a delusion, while there are not a few whose experience demonstrates that it is the common sense of Christianity applied to the life of Christianity's Church.

Church Peace Conference is to be held in Detroit November 10-12. Speakers: Bishop Brent, Bishop Motoda of Japan, Hugh Edwards, member of the British Parliament, David Hunter Miller, who drafted the Geneva Protocol, Prof. Shotwell, who drafted the disarmament plan now under consideration by the League of Nations, Mrs. Carrie Chapman Catt (you know who she is), Theodore Marburg, formerly minister to Belgium, Father Ryan of the Catholic Welfare Council, and others.

## The Problem of War and the Convention

By Rev. Smith O. Dexter

HOW can the Church which places a cross on every altar as the main symbol of her faith longer hesitate to repudiate war? The Cross typifies the distinctly Christian method of redemption. Our Lord refused the way of force to save the world and deliberately chose the way of self-sacrifice for others. No arms: "put up thy sword into its place, for all they that take the sword shall perish with the sword." No fighting: "if my kingdom were of this world then would my servants fight —; but now is my kingdom not from thence." Not even a heavenly army: "thinkest thou that I cannot now pray to my Father, and he shall at once give me more than twelve legions of angels? But how then shall the scriptures be fulfilled that thus it must be?" Only the way of the Cross.

And what Christ chose for himself, he also laid upon every member of his Church: "he that will come after me, let him deny himself and take up his Cross and follow me." The way of self-sacrifice for others.

But war is the fierce denial of this. It makes no difference what we used to think of war; that is of the past. We see now that war ranks us with the enemies of our Lord. It is a multitudinous crucifixion of the very Christ we worship as the Son of God. Every man, woman and child who is killed or violated or starved to death is Christ crucified again. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Must the Church still "play safe?" Must she humbly take orders from any party majority which happens to be in office? Did Christ cringe before the Sanhedrin; did he bow humbly before Pilate? It is all as plain as day; unless the Church repudiates war, root and branch, she is recreant to her Lord.

On the other hand the bold assertion of three principles will place her squarely on His side.

(1) She will neither sanction any future war nor permit her resources to be used in its prosecution.

(2) She will give her full support to every measure of government which seeks to substitute justice and goodwill for international strife.

(3) She will give her individual members entire freedom to follow the dictates of their conscience in their attitude towards war.

I earnestly beg of you, our bishops, priests and laymen, who are soon to



speak and act for our Church, that you will consider what our Lord chiefly demands of you when you gather at New Orleans. Shall you exhaust those precious days in wording our printed prayers to God more nicely,

and in planning financial campaigns to wipe out endless deficits; or shall you rise from kneeling before His altar to take your stand with Him against the foulest sin that blackens the world today?

## LARGER AND STRONGER PROVINCES

### *The Four Province Idea*

by

*Rev. Gardiner L. Tucker*

THE Educational Department of the Province of Sewanee has come out officially in favor of uniting all the "Sewanee Dioceses" into one province. Such a province would include the present province of Sewanee and some Dioceses now in the Southwest, taking in nearly the whole South.

At the same time there has been advocated in other quarters such a modification of the provincial boundaries as would give four provinces, instead of the present eight—these four to correspond to the four sections of the United States, North, East, South and West.

The two propositions are in accord—in fact, the one is a development of the other. If a Province of the South be desirable, why not provinces of the other sections, East, North and West?

At their meeting in Sewanee, Tenn., on August 13, 1925, the Department of Religious Education of the Province of Sewanee adopted the following resolution:

RESOLVED: That this Department place itself on record as favoring such a realignment of provincial boundaries as will unite in one province all the dioceses which are associated in the support and management of the University of the South.

Some of the reasons for this action are the following:

Since the year 1857 a number of Southern Dioceses, from North Carolina to Texas, have been associated in an educational enterprise, the University of the South at Sewanee. Later, the Diocese of Missouri and the Missionary District of Oklahoma have joined this "Sewanee Group." This association of Dioceses has performed the functions of a province more effectively than most of the officially constituted provinces, both in developing a corporate consciousness and in carrying out common enterprises. In recent years it has raised over \$1,000,000.00 for its University. Every year the meeting of the Board of Trustees of this University has brought together at Sewanee the bishops and leading clergymen and laymen of these dioceses, with their

families. Every year several hundred students from these dioceses have been enrolled in the University and its preparatory school. During the last sixteen years the Sewanee Summer Training School has brought to Sewanee several hundreds of the Church's leaders and workers every year, coming from all the Dioceses of the Sewanee Group—Arkansas, Texas, Oklahoma and Missouri, as well as from the Province of Sewanee. In all these ways there has been built up in this area a real unity of life and feeling, a real corporate consciousness.

The educational field workers of the province of Sewanee have in practice included Texas and Arkansas in their regular field of service. In return, Bishop Quin of Texas and other educational leaders in these two states have given their services in the Province of Sewanee. Such regional conferences as the Southern Conference of the National Student Council, the Southern Conference on Religious Education, the Southern Conference of the Young People's Service Leagues have quite naturally been held at Sewanee, and have included representatives from the Dioceses of the Sewanee Group outside the Province of Sewanee as well as from those within the Province.

In short, nearly all the dioceses of the Sewanee Group are now operating together as one educational working unit.

The present boundaries of the two Southern provinces were drawn without reference to the function of religious education, being continuations of the boundaries of the preceding Missionary Departments. Now that the provinces have almost entirely ceased to be used for missionary purposes, and that religious education has assumed first place in the actual functions of the provinces, these boundaries have become anachronisms. They cut in two a group of dioceses which have been a living and working educational unit for nearly seventy years.

Therefore, the recommended inclusion in one province of all the dioceses associated in the support and

management of the University of the South is not an effort to create something new, but is, on the other hand, an effort to give official recognition to the oldest and most active "provincial equivalent" that the Church has ever had.

#### THE FOUR PROVINCE SYSTEM

Meanwhile there has come from other quarters the suggestion that a system of four provinces would be better in many ways than the present system of eight provinces. The proposed four provinces would correspond to the four sections, North, East, South, and West. If that system were adopted, the dioceses of the Sewanee Group, together with any other Southern dioceses that might be included (the Virginian dioceses for instance) would naturally be the province of the South. While the other three provinces would not have exactly the same common loyalties and historic bonds of unity as this province of the South would have, still there are strong reasons for such an arrangement in the other sections.

Quite naturally, the nation is divided into four "regions" or "sections": East, South, West, and the section commonly called "midwest." People speak spontaneously of "living in the East," or of "going down South," or of "moving out West." The other section, comprising the entire northern half of the Mississippi Valley, commonly called the "mid west," has practically ceased to be western. It would not be inappropriate to call it "the North," making the provincial names correspond to the four points of the compass. There would be good psychology in such a terminology.

#### APPROPRIATE NAMES

While this detail of appropriate names can be settled later, it is not unimportant. A name that evokes loyalties is a good asset. For instance, if the name Province of the South has more power to stimulate provincial consciousness than "Province of Sewanee," it is a better name. In this case, the name has power not only because of historical associations but because of present-day connotations. A name that stands for all the Southern dioceses, with all their resources and all their people, means more than a name which denotes only a fraction of this content. In the same way, such a name as "The Province of the East," if it stood for the corporate consciousness of the section most richly endowed with the wealth and leadership of the Church, would be a better name than one which stood for no more than a fraction of this content.

#### SECTIONALISM

The question at once arises, "why stimulate provincial consciousness?"



We do not want provincialism or sectionalism in the Church. We have been fighting parochialism and diocesanism—why should we encourage provincialism and sectionalism?"

The answer is simple.

Exaggerated, inflamed, and selfish parochialism or diocesanism, or any other kind of "localism" we do not want of course. But if we should abolish parochialism entirely, including all parochial loyalties, we would abolish loyalty to the National Church, and to the Church Universal along with it, for the reason that the natural and necessary representative of the National and the Universal Church must always be the local unit. The individual Church members sees, feels, and knows his Church in and through his parish, and loyalty to his parish is his natural approach to the larger loyalties. The same thing is true of diocesanism. The strength of the Church lies in its strong parishes and strong dioceses with their strong loyalties.

#### THE REAL EVIL

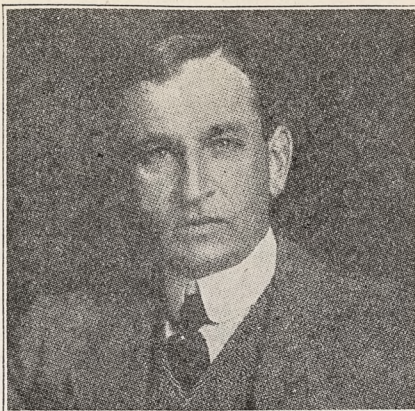
It is 'parochialitis' and 'diocesanitis' that we want to abolish—not parochialism and diocesanism. Loyalty to parish and diocese as constituent parts in the larger whole, as *organs* in the larger *organism*—this loyalty is indispensable. Loyalty to parish and diocese that finds its expression in saying, 'My parish must take its part in the Diocesan Program and pay its quota'; 'My diocese must take its part in the National Program and must pay its quota'—such loyalties as these are the very lifeblood of the Church.

It is this sort of provincial consciousness and loyalty that is desirable, and very much needed just now. The provinces as at present constituted are too small and too weak to evoke strong provincial consciousness.

#### SUBLIMATING SECTIONALISM

If provincial consciousness and provincial loyalty can be used to strengthen national consciousness and national loyalty, they are highly desirable states of mind to cultivate. If they can be used to strengthen the appeal of the National Program and to stimulate efforts to pay the quotas thereof, they are constructive forces of great value.

The distinct advantage of the four-province system is that each province will capitalize a regional and sectional consciousness already existing, and will capitalize it for a larger common loyalty. A friendly contest among four strong provincial "teams," East, North, South, and West, for the best record in raising the provincial quotas of the National Program would have some Scriptural precedent, and would capitalize and "sublimate" a



DR. STURGIS  
To Lecture at the Convention

constructive force of great power. Since St. Paul boasted of the forwardness of mind in the Corinthians, in order to encourage the Macedonians to liberality, and the author of Hebrews urged the "provoking of one another to love and good works," the stimulation of the spirit of generous emulation in the Church today, for a similar purpose, could not be called unworthy.

One of the strongest arguments for the four-province system remains to be considered, viz., the superior efficiency of the large province for educational functions. So far, the province has done its best service as an educational working unit, and its most efficient service in that special field has been rendered through its provincial field workers and the provincial summer conferences.

With the larger resources and greater financial strength of the enlarged provinces, each province would have both money and workers more nearly adequate to its work. Each province could support a corps of workers, able to take part in diocesan and parochial Church Normal Schools, able to assist and counsel diocesan and parochial workers, to stimulate diocesan leadership, to build up diocesan and provincial summer schools and conferences,—in short, to do more efficiently what they have been doing less efficiently because they have lacked money.

Of course, the success of the four-province system—or to any kind of provincial system—depends on the adoption of the Provincial Percentage Plan, or of some other arrangement giving to the provinces the right of self-support.

Without that, it does not matter a great deal whether we have eight provinces, or four, or none. A province without work to do, or without money to do its work, is not worth maintaining.

## Great Church Schools

MARGARET HALL

ONE of the most delightful Church Schools for girls in the country is Margaret Hall, a college preparatory school for girls operated by the diocese of Lexington, and located in the heart of the blue-grass country at Versailles, Kentucky. A parent of one of the pupils recently wrote this of the school:

"I am deeply interested in schools; that is why I observe them. I am interested in the growth and development of young girls. *In them and through them we have the hope and realities of the future.* What parent does not feel this? What student of humanity does not know it? Ages have proved it. Ages will keep on proving it.

Schools are made up of four things: faculty, pupils, "the plant," and the intangible, indefinable, elusive but permeating "spirit" of the whole.

The faculty of this school is composed of college-bred women; they are earnest, sincere, hard-working, interested. Do you realize what it means to have teachers *care* whether your child succeeds or not? Talk with some girls and find out. Think back upon your own school days.

The pupils are merry, mischievous, hard-workers in study and play, and—happy. They are held strictly to account for punctuality, concentration in study-hour, perfection in behavior at church, obedience and courtesy.

The plant is up-to-date, home-like and attractive; there is a charm about it which strikes you as you enter the house and go through halls, pupils' living-room, dining-room, class-rooms, gymnasium, bedrooms.

As to the spirit, that can best be described by the following. Said one pupil, "This is the strictest place I know—but I love it." Said another, "This is the nicest place—teachers are your *friends*! They dance with you, and play basket-ball!" Said a visitor, "What beautiful manners! How nicely they behave at table!" Said a lecturer, "I never say such attention! I should like to have them in my college classes!" Said a parent, "They have done what her father and I could not do! And what she herself said she never would!" Said a graduate, "They say in college we are better prepared than most Freshman girls in our classes. We tell them that's how they do it at Margaret Hall!"

There are many good schools. This is one of them.



## The Bible Is Not a Text Book of Science

One Year Off in Seven Makes Strong Appeal to Our Eastern Editor, a Parish Priest

### NEWS NOTES

By Rev. H. P. Almon Abbott

We note that Dean Washburn, of the Episcopal Theological School, Cambridge, Mass., will be on sabbatical leave of absence throughout the coming academic year. The Dean will spend the first half of the year in study in this country, and the second half in travel and study in Europe. We congratulate the Dean upon this well-earned period of rest and intellectual refreshment. What a wonderful thing it would be were the average clergyman to be granted one year "off" in seven! It would conduce to longer rectorships, and it would prevent so many hard-driven men from "going stale on the job." In the case of preachers, of men with a flair for preaching, such procedure would be exceptionally beneficial. We doubt whether Phillips Brooks could ever have been the preacher he was without his constant summers and years in Europe. Vestrymen might well take notice! The investment would bring commensurate returns.

\* \* \*

Those of us who spend our summer vacations in New England have heard much of the splendid work accomplished during the holiday season by the Rev. Edward T. Sullivan at the Boston Cathedral. We clip the following from a Massachusetts newspaper: "Tomorrow evening will be Dr. Sullivan's last service at the Cathedral this summer. In response to numerous requests, he will preach, on this occasion, the sermon on 'The Golden Door,' which was preached earlier in the season to the morning congregation." We notice two things here: Let us so preach, those of us who are parsons, that our people may want to hear the same sermon twice, and let us so listen, those of us who are numbered among the laity, that our appreciation of what we hear may lead us to ask our Spiritual Pastors and Masters to favor us more than once with their best sermonic efforts! This Sermon Graveyard, filled with tombstones sacred to the memory of Sermons of Yesteryear, Sermons dead beyond the possibility of Resurrection, is one of the saddest things in a preacher's life! Brethren of the Congregation, Help us!

\* \* \*

"God or Gorilla? Was Adam a God-like Man, or a Man-like Ape? Back-to-the-Bible Lecture." So runs an advertisement in an eastern newspaper!

And, we had been led to believe that the Bible is a Treatise on Religion, not a Text Book on Science! Surely, in the early chapters of Genesis we have the bold attempt of a human artist to achieve the impossible—to show us God building a Universe all splendidly new. Everything new, as the artist saw it, everything new and shining and unflawed. No doubt that is why he could write at the bottom of the picture, "And God saw everything that he had made, and, behold, it was very good." Back-to-the-Bible is a splendid attitude to assume; but as a touchstone of fact in things scientific it is apt to be somewhat misleading. Infallibility is one thing, and Ex-Cathedral Infallibility is quite a different thing. When will Evangelistic Enthusiasts recognize and abide by the distinction?

\* \* \*

Here is a pathetic cry contained in a personal letter from the Far East: "One of the serious difficulties in trying to carry on Mission Hospital Work is the fact that the majority of our people at home do not realize how impossible it is for us to come out here to the field empty handed and build up anything approaching modern hospital organization out of our own earnings. And, yet, it is on this basis that the general Mission Work, so far as hospitals are concerned, is conducted in the Foreign Field. This means relatively poor work, over skimping, constant interference with the efficiency, and, therefore, the very fundamental purpose for which the hospital is conducted. With the knowledge that is coming to the Far East of how such institutions are conducted at home we should not attempt any longer to carry forward our Mission Hospital Work on such meagre lines." And, there is a rumor in the air that several of the larger dioceses of the Church are going to the General Convention in New Orleans with a strong recommendation to reduce the annual missionary budget by approximately one-third! It is unthinkable that the Church would agree to any such reduction if they really understood the situation. Let us as a Church resort to Days of Humiliation and Prayer, of Fasting and much Weeping, that our minds may be enlightened, our hearts emboldened and our pocket-books opened wide!

Hobart College opened on the 26th with the largest enrollment in the history of the college . . . 400, including the girls at William Smith College. Many improvements have been made to the buildings during the summer, and a number of new men have been added to the faculty.

## Should Church Join The Federal Council?

Inquiring Reporter Asks About Joining Federal Council of Churches

### INTERESTING ANSWERS

The Inquiring Reporter this week went after the most debatable question that is to come before the General Convention. Remember the plan, each week a question is asked of a number of delegates with the request that they answer in not more than two hundred words. Here is this week's question: "Should the Episcopal Church Join the Federal Council of Churches?"

*From Mr. Samuel Mather, lay delegate From Diocese of Ohio*

I have your letter of September 24th, and in answer would say that my natural sympathies and inclinations tend to influence me to give an affirmative answer to your question, although I recognize that it is quite possible that reasons might be advanced by those who have given more careful thought and investigation to the policies of the two bodies as to make it seem inadvisable to join up with them at the present time.

*From Mr. George F. Henry, lay delegate from Diocese of Iowa*

As the foregoing question will probably come before the next General Convention in some form, I hesitate to comply with your request for an answer to it in advance of the discussion which will certainly take place in the House of Deputies. Yet, having heard the subject debated at other conventions, and having read numerous articles in the Church press upon the subject, and believing that no new thoughts remain to be expressed, I am willing to answer the question, "yes."

I am thoroughly disgusted with the false pretense of co-operation involved in the present relation, and if the foregoing question is answered "no" by the General Convention, I hope no resolution will be adopted continuing the existing relation between our Church and such Federal Council. This and similar gestures of co-operation and Church Unity as show in the rejection of the "Concordat" and in the inconsequential results of the World Conference on Faith and Order are a reproach to our intelligence if not to our honesty, and make us the laughing stock of the religious world. We never reach the consideration of any concrete form of simple co-operation without certain leaders shying away through fear

(Continued on page 16)



## News Paragraphs Of The Church of England

**Controversies of Various Sorts Hold  
Centre of Stage in the Church  
of England**

### ATTACK ON FLAG

*By Rev. A. Manby Lloyd*

Jack Bucknall has been accused of "hurling slurs at the nation's flag," but retorts that he loves and honors the national flag of England. "That flag is St. George's flag. St. George was killed by the empire for tearing down an imperial proclamation ordering the massacre of a body of people who were organizing for the Kingdom of God." He then describes the historical evolution of the Union Jack, in much the same terms as Conrad Noel: "If these acts were righteous, the Union Jack is a Christian flag. If these acts were unrighteous, the Union Jack is an un-Christian flag." He supports his argument with quotations from Gladstone and Lecky and goes on: "We have nothing but praise for a British commonwealth, for a voluntary union of the colonies with the mother country. But as Christians and patriots we condemn the forcible or fraudulent annexation of peoples involuntarily subjected to our dominion, such as Iraq, India, Egypt. Who would dare maintain that the British penetrated India for the souls of the Indians, and not for the pockets of the English? As to Egypt, we are there to safeguard our trade routes and our cotton interests. As to Iraq—Lloyd George truly said: "There is oil in Mosul." . . . I am not denying that many brave men have died under the Union Jack. It may justify them, but it does not justify the Union Jack."

So Jack Bucknall has got his picture in all the papers and has raised a hornet's nest in Truro Diocese. And Protestant Cornwall is incensed at being flouted by this stalwart, who has emptied a church only to fill it, refuses to be called "reverend," says his daily mass, and signs himself "Priest of the Catholic Church."

\* \* \*

Birmingham Diocese is also in a state of turmoil. The Modernist Bishop Barnes, says G. K. Chesterton, was made by the newspaper men, who are very jolly fellows but know nothing whatever about a religious controversy like that in the Church of England. One of these simple pressmen happened to wander into a church and heard an elderly clergyman saying that evolution was pos-

sible or probable, in the same tone in which elderly clergymen have been saying it for the last fifty years. Having somehow got it into his head that the Apostle's Creed declares Darwin to be the devil, the journalist ran raving down Fleet Street crying, "Startling pronouncement! Bold Speech!" The clergyman, who had never been notable except for success in the mild hobby of mathematics, went on talking peacefully and might have been left in peace.

But it was not to be. There was in power at the moment a group of politicians who happened to know even less than the journalists—at least about this particular controversy. They dragged out of his seclusion this harmless mathematician, with his early Victorian Evolution, etc. Naturally he began to take himself more seriously than some of us do and since he has been a bishop he really seems to have lost his head. He seems to conceive himself as a sort of Chief Inquisitor pledged to persecute the Anglo-Catholics and he excommunicates them in a series of Encyclicals full of criticisms so amazingly crude that they might be quotations from the forgotten leaflets of Kensit or Bradlaugh. He really seems to suppose, at this time of day, that the sacramental conception of spirit and matter can be dismissed by being called "magic"; and that he can shout at the most intelligent people left in the C. of E. that they "must" give up this and "must" abandon that, like a schoolmaster scolding little boys . . . Thus Mr. G. K. C.

The latest development is the Bishop's refusal to institute a priest presented to a Birmingham living by a friend of mine, Rev. Mr. Nieson, who is vicar of James Adderly's old church at Saltley.

There has already been a delay of four months and there is a threat of legal procedure against the Bishop. Very piquant. Dr. Barnes has stirred up so much strife that his tenure has become an impossible one; hence the rumours of his transference to the vacant Deanery of Westminster, created by the death of Bishop Ryle. Another rumour says that Mr. Baldwin has turned him down. The Abbey should not be the dumping ground for theological misfits.

St Stephen's College opened on the 20th with 140 men, the capacity of the dormitories. Policy now is to limit the number to 140 during the next five years, using the increased pressure of applicants further to improve the calibre of men accepted. Several additions to the faculty this year . . . have twenty professors now.

## News Paragraphs Of The American Church

**Electing President of Deputies Is Going to be An Interesting Event  
in New Orleans**

### CONVENTION NOTES.

*By Rev. W. B. Spofford*

By the time most of you read this the General Convention will be under way in New Orleans, with fully 5,000 people on hand. Next week we will be able to give you the news of the opening sessions of both Houses; and of the outdoor service . . . the first one to be held in connection with a General Convention.

\* \* \*

The Convention is meeting in two splendid halls in the very centre of the city . . . Jerusalem Temple and the Athenaeum. The Woman's Auxiliary meets in the former and the House of Bishops and the House of Deputies in the latter. There are three large auditoriums in these two buildings which will accommodate mass meetings and the sundry gatherings which make of a General Convention a real event. The various departments of the National Council are to hold mass meetings; the Daughters of the King are to have their meetings; the Nazarene Society is to hold a conference at St. George's Church; the Church Periodical Society is to stage a few meetings, and during the week of the 11th the Church League for Industrial Democracy is to hold a mass meeting each evening in Temple Sinai, nearby, with an open forum meeting each noon at the hour for luncheon. You see some people had rather talk than eat . . . hence the wisdom of an open forum. But if you are at all interested in the subject take these meetings in. The speakers are men of international reputations.

\* \* \*

Then in the parish house of the Methodist Church, nearby, the various agencies of the Church will have their wares on exhibit; with attractive ladies present to press literature upon you. THE WITNESS exhibit is going to be in charge of the Young People's Society of St. Paul's Church. I can't say much for the exhibit, but I will vouch for the attractiveness of those in charge of it . . . I picked them out myself.

\* \* \*

How varied is the interest in Convention problems was indicated in this paper last week. The Inquiring Reporter asked several delegates what they considered the most important matter to come before the Convention. Dean White of Cleveland said that



the election of the Presiding Bishop was the important thing. There are others, so I'm told, who feel that the important thing is to elect the proper person as President of the House of Deputies. Indeed so intensely do they feel this that, for the first time in history, according to the old-heads, electioneering has been going on; letters soliciting support for candidates and all that sort of thing. Cooperating with the Holy Ghost in getting the right man for the job, apparently. However, we let that pass. Prayer Book Revision is going to take a lot of time. Dr. Jessup of Buffalo, told you in THE WITNESS last week why it should. Mr. Fenn, a young energetic rector from Minneapolis, on the other hand, says there is nothing as important as staying out of the Federal Council. Bishop Brent and Bishop Parsons say there is nothing as important as getting in. The reporter this week has rounded up other opinions on this. At the Convention in 1922 the Church voted to stay out by one-half of a vote. That being the situation we should hear a bit of heated oratory before a vote is taken on this matter. I know which side is going to win, but it isn't fair for me to tell. Besides before the last presidential election I told who would be the next man to occupy the White House . . . from now on my announcements will be made after the votes are counted.

\* \* \*

Make a guess at the amount of the United Thank offering. In 1922 it was \$681,145.09. Will it be a million this year?

\* \* \*

Everyone in the Episcopal Church isn't going to be at New Orleans, so let's see what else is going on. First a word to those taking a Bundle of THE WITNESS. There are a lot of

you . . . our circulation has doubled since the first of October. Many rectors have orders of fifty and more copies each week, to have on sale at the Church door on Sunday morning. Don't put them on a table with a card requesting your parishioners to take one and drop a nickle in a box. That doesn't work. If it is at all possible have a boy or girl sell them. Then feel free to cut down the size of your bundle at any time. The wise merchant has ten copies for fifteen customers rather than twenty-five copies for the fifteen. Make 'em hard to get and you will find that the Bundle Plan works well.

\* \* \*

And what do you think of Dr. Atwater's suggestion about cleaning up the debt of a million dollars? Easiest thing in the world . . . IF you can get people to do it. But why not?

\* \* \*

St. George's Church, Kansas City, Missouri, sold its property and purchased a site on the corner of Linwood Boulevard and The Paseo, where a beautiful new church has been erected. The Rev. C. R. Tyner is rector.

\* \* \*

The clergy of the diocese of Harrisburg held a conference recently to discuss matters to come before the General Convention.

\* \* \*

Rev. H. D. Viets, rector at Carlisle, Pa., has been given a leave of absence because of ill health. He has left for England. Meanwhile the services will be in charge of the Rev. A. W. Griffin.

\* \* \*

The Rev H. A. Hanson, formerly a Lutheran minister, was ordained to the diaconate on September 20th in

All Saint's Cathedral, Indianapolis. The sermon was preached by the Rev. Cleon Bigler of Kokomo.

\* \* \*

Clergy of the diocese of Lexington met in Frankfort, Kentucky, on September 22 and 23. Had a discussion of the relationship of the clergy and laity, with the Rev. J. D. Gibson of Covington telling 'em about the clergy, Mr. A. C. Hunter speaking for the laymen, and the Bishop putting up his own defense. The next day they talked about Missions, with Dean Massie of Lexington, Rev C. S. Hale of Ashland, and Rev. T. L. Settle of Lexington doing the talking. Then of course that matter of the effectiveness of the National Council came up, with the Rev. F. B. Bartlett, a clergyman of St. Louis the council for the defense.

\* \* \*

The first annual Catholic Congress is to meet in New Haven, Connecticut, November 3rd-5th. Meetings are to be held in the high school auditorium . . . the services in Christ Church. Subjects and speakers: The Anglican Reformation, Rev. Frank Gavin of the General Seminary; What is the Episcopal Church? Rev. S. C. Hughson, O. H. C. (he has picked a hard one); The Problem of Christian Living in a non-Christian World, Hon. T. L. Ray-

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mond, mayor of Newark, N. J. (the subject itself, to my way of thinking, is an indication of some progress); Christianity in Business, Col. H. Anthony Dyer of Providence; Suffering and the Will of God, Professor Hall of the General; Faith Healing, Rev. Selden Delaney, editor of the American Church Monthly; The Sacrament of Unction, Rev. C. L. Gomph of Newark; What is the Bible, Rev. W. P. McCune; The Catholic Layman's Use of the Bible, Prof. C. S. Baldwin of the Columbia University; The Eucharistic Sacrifice, Rev. G. M. Williams, S. S. J. E.; How to Use the Mass, Rev. Frank Vernon, Philadelphia; The Mass the Church's Chief Act of Worship, Dr. Van Allen of Boston.

Clergy attending the Congress are asked to bring with them cassocks, surplice and biretta, and to attend the Solemn Mass vested. No stoles, hoods or tippets will be worn at that service. Why no stoles? No kidding someone tell me. I have noticed on recent occasions that those churchmen who wear birettas omit the stoles, but I haven't dared to ask the reason. Someone help me out.

\* \* \*

Conference of laymen of the diocese of Chicago last week at Taylor Hall, Racine. Guess they figured they would have to get them out of town to keep them from running away to business. Bland Mitchell was the leader.

\* \* \*

Ordination at Grace Church, Stamford, New York, of H. B. Jones, to the diaconate. Bishop Oldham ordained Mr. Jones and preached the sermon.

\* \* \*

Here is a funny one. A long communication this morning from Boston, addressed to the delegates to the General Convention by an organization that is apparently unwilling to say what it is, complaining that the Department of Christian Social Service is represented "almost entirely by men of acknowledged radical views." Dean Lathrop will be smiling over that. Lot of folks recently have been jumping on the Department because it is too conservative to suit them. What to do? What to do?

\* \* \*

Great celebration in Syracuse of

the tenth anniversary of the consecration of Bishop Fiske. At the morning service in Trinity Church, on the 29th, there was a corporate service of thanksgiving for the recovery of Bishop Fiske's health, which was attended by all of the clergy in the diocese and by lay representatives from every parish. Bishop Davies of western Massachusetts preached . . . he was a class mate of Bishop Fiske. Then they had a nice luncheon at one of the hotels with speeches of course, and the presentation of a handsome pectoral cross, the chancellor of the diocese, and the Rev. H. P. Horton, rector of St. John's, Ithica, speaking.

Bishop Fiske then delivered a very stirring address in which he expressed his thanks to the clergy and laity of the diocese. The celebration closed with a great community service in the evening in St. Paul's Church, when addresses were made by Bishop Ferris, coadjutor of Western New York, and the Rev. Murray Bartlett, president of Hobart College.

\* \* \*

Ordination in South Dakota, Rev. Valentine Junker, formerly a Presbyterian minister, was ordained a deacon by Bishop Burleson, on the 27th in Calvary Cathedral.

\* \* \*

Cornerstone laid for a beautiful new church in Omaha, Nebraska; St. John's of which the Rev. E. J. Secker is rector. Folks out that way figure this church will soon be one of the strongest parishes in the city. Going to put up a nice plant to allow for growth.

\* \* \*

Another new church going up at Lincoln, Nebraska, to keep up with the growth of the city in the southeast suburban district. The priest in charge of the church, which has been named St. Matthew's, is the Rev. F. W. Sherman.

\* \* \*

Still another sign of the energy of the Church in Nebraska. They are rapidly developing the work among students in the state University in

Lincoln, under the Rev. L. W. McMillin. Lot of building going on there this summer so that now they are very well equipped for this important work.

\* \* \*

The following letter from Mr. W.

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"I ran across this item recently in a certain paper:

"One of the most satisfactory things in connection with this journal has been the number, variety, interest, and importance of the letters of dissatisfaction which we have received. For, believing as we do, that hardly any spiritual or mental condition is more deplorable than indifference, every such letter has been a fresh and welcome proof of stimulating and creative concern with and interest in, our work on the part of our readers. As Mr. Heywood Broun remarked in another connection the other day, it is only by the letters an editor or a writer receives that the effect of the written word can be measured."

"Now, people somehow have never formed the habit of writing the book publisher how they like or dislike his books and authors. Why the public should keep the magazine editor up to his work by expressions of approval or disapproval and give the religious book editor the silence treatment is a mystery.

"It is a situation that one of these religious book editors would like to change.

"I am venturing to ask, therefore, whether you will give this communication a place in your columns.

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Macmillan Company, 60 Fifth Avenue, New York, N. Y., in regard to recent books that they have read bearing the imprint of its religious department.

"Would you like to see another book written by some favorite religious author of yours? Have you a religious book in mind in outline that 'ought to

be written'? Do you know of a sound religious thinker who ought to be induced to 'write a book'?"

\* \* \*

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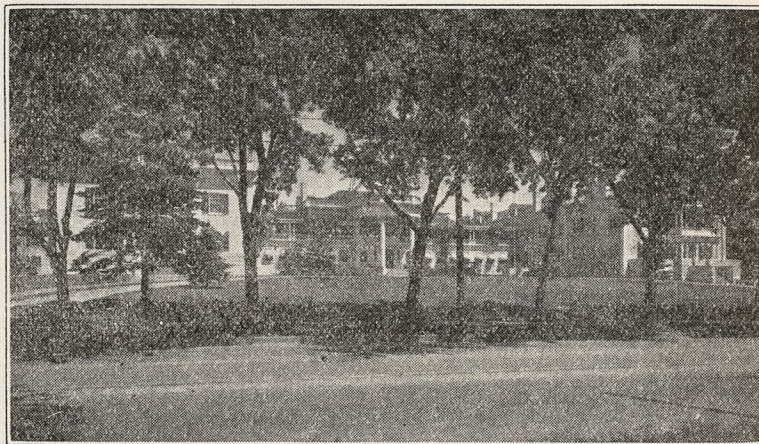
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**Trinity Cathedral**

Very Rev. Francis S. White, D. D., Dean.  
Sundays at 8, 11 and 4.  
Daily at 8, 11 and 4.

## BALTIMORE

**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon  
(First Sunday in each month  
Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon

## CHICAGO

**Grace**

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
Rev. Wm. Otis Waters, S.T.D., Rector  
Sunday Services: 8 and 11 A. M., 7:30  
P. M.

**St. Paul's**

Dorchester Ave. and Fifteenth St.  
Rev. George H. Thomas, Rector.  
Sundays at 8, 9:30 and 11 A. M. and  
7:45 P. M.  
Holy Days at 10 A. M.

**The Atonement**

5749 Kenmore Avenue  
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Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional).

**St. Chrysostom's**

1424 North Dearborn Parkway  
Rev. Norman Hutton, S. T. D., Rector.  
Sundays: 8, 9:30, 11 and 4:30 P. M.  
Tuesdays at 10 A. M.; Thursdays at 8  
P. M.

## EVANSTON

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Daily: 7:30 and 5:00.  
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**Trinity**

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Church School; 11, Morning Prayer and  
Sermon (first Sunday of month, Holy  
Communion and Sermon); 4, Service and  
Address; 5:30, Young Peoples Fellowship;  
7:30, Service and Address.  
Wednesdays and Holy Days: 12:10, Holy  
Communion.

## ATLANTIC CITY

**The Ascension**

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Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00, Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, Wed-  
nesday Friday; Eucharist, Thursday and  
Holy Days.

## NEW YORK

**Cathedral of St. John the  
Divine**

Sunday Services: 8, 10:15 and 11 a. m.;  
4 p. m.  
Week-day Services: 7:30 and 10 a. m.;  
5 p. m. (Choral except Mondays and  
Saturdays).

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**Trinity**

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Daily: 7:15, 12:00 and 4:45.

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Sundays: 8, 10, 11 A. M. and 4:30 P. M.  
Saints' Days: Holy Communion, 11  
A. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8 and 11 A. M., 4 P. M.  
Week Days: 8 A. M., Noonday.  
Holy Days and Thursdays: 11 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph.D., Dean  
Sundays: 7:30, 11 A. M., and 7:45 P. M.  
Week Days: 7:30 A. M.  
Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell  
Moodey, Clergy.  
Sundays: 8:45 and 11 A. M. and 7:45  
P. M.  
Daily: 12:10 P. M.  
Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

Very Rev. Robert S. Chalmers, Dean.  
Rev. B. L. Smith, Associate Priest.  
Sundays: 8 and 10:45 A. M. and 7:45 P.  
M.  
Daily Services: 7:30, 9:30 and 5:30.

## PHILADELPHIA

**St. Jame's Church**

22nd and Walnut Streets  
Rev. John Mockridge, Rector.  
Sundays: 8 and 11 A. M., 8 P. M.  
Week days: 7:30 and 9 A. M., 6 P. M.  
Thursdays and Holy Days: 10 A. M.

## ST. PAUL

**Church of St. John the  
Evangelist**

Portland Ave. and Kent Street  
Rev. F. D. Butler, B. D., Rector  
SUNDAY SERVICES  
8:00 A. M. Holy Communion.  
11:00 A. M. Morning Prayer and Ser-  
mon. (First Sunday in each month Holy  
Communion). ALL WELCOME

## MINNEAPOLIS

**Gethsemane**

4th Avenue South, at 9th Street.  
Rev. Don Frank Fenn, B. D., Rector.  
Sundays: 8 and 11 A. M., 7:45 P. M.  
Wednesdays, Thursdays and Holy  
Days.

## ALBANY

**All Saints Cathedral**

Swan and Elk Sts.  
The Very Rev Charles C W. Carver,  
B. D., Dean.  
Sundays: 7:30 A. M.; Church School  
9:45 A. M.; Sung Eucharist 11 A. M.;  
Choral Evensong 4 P. M.  
Week Days: 7:30 A. M., 9, and 5:30  
P. M. Wednesday and Friday the Litany  
after Matins. Thursday and Holy Days  
he Holy Eucharist 11 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.  
Very Rev. B. D. Dagwell, Dean.  
Rev. Jonathan Watson, D. D., Assistant.  
Sunday Services: 7:30, 11:00 A. M.,  
7:30 P. M.; Church School, 9:30 A. M.;  
Young People's Society, 6:00 P. M.

## MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.  
Very Rev. C. S. Hutchinson, D. D., Dean.  
Sundays: 7:30, 11:00, 7:30.  
Week Days: 7:00 and 5:00.  
Holy Days: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
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Saints' Days and Tuesdays, 9:30 a. m.  
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Christian Unity, New Orleans, October 14th, under the auspices of the Commission on Faith and Order. The speakers are to be Bishop Brent, Bishop Anderson and the Rev. Peter Ainslie of the Disciples of Christ. Bishop Manning will preside.

\* \* \*

The clergy of St. Mary the Virgin, New York, are planning an intensive campaign for the coming winter to deepen the spiritual life of the parish. To this end a series of lectures is planned.

\* \* \*

Diocese of Georgia is off with an early start on the fall campaign. They are well organized, with the Rev. H. D. Phillips from Columbia, South Carolina, coming over to help out. The Rev. R. A. Kirchhoffer, another associate secretary of the Field Department, is doing a lot of the heavy work.

## The Tabor Fund

WE print herewith the initials of those who have donated to the Tabor College fund. For the benefit of those who are seeing THE WITNESS for the first time, a word of explanation is necessary. Tabor College, located in Iowa, was about to be closed as a Congregational College. The trustees turned to the Episcopal Church to save it. A plan has, therefore, been worked out whereby the college will be operated jointly by the Episcopal and Congregational churches. The services in the chapel will be the Episcopal service; the president of the college, the Rev. F. W. Clayton, is an Episcopal clergyman, and the dean is likewise one of our clergy, the Rev. L. T. Weeks. There is a board of fifteen trustees, of whom five are Episcopalians, including Bishop Shaylor of Nebraska, Bishop Longley of Iowa, and Bishop Johnson, the editor of this paper. Some weeks back we devoted an issue to the college and ran an article by Bishop Johnson in which he urged WITNESS readers to rally to the support of the institution. The list be-

low shows the initials and towns of those who responded to the appeal. Because Bishop Johnson is in attendance at the General Convention, any others who may care to make contributions should make checks payable to

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These donations will be sent to Bishop Johnson and will be acknowledged in THE WITNESS. Any desiring further information about the college should address the Rev. F. W. Clayton, Tabor, Iowa.

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## THE INQUIRING REPORTER

(Continued from page 8)

that our so-called historical position as a branch of the Holy Catholic and Apostolic Church will be jeopardized if not destroyed. Let us be honest and either join the Federal Council or say "goodbye" to it. If the latter is to be the decision, the gentleman who rejoices to state his views "without mincing matters" can then be relieved of the stigma of any seeming relation on the part of the Protestant Episcopal Church to a body which he says in print that he does not like "because it is Protestant." And yet such writer has solemnly promised, "In the Name of God," conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church (not the Episcopal Church) in the United States of America.

*From Mr. John McE. Ames, lay delegate from Diocese of Kansas*

Not quite one hundred and fifty years ago thirteen sovereign states formed themselves into a federation for mutual benefit and safety. Each maintained its independence, but recognized the need of concerted action along certain common lines. The confederation failed, but out of it grew the United States of America.

Today, the Episcopal Church is invited into a federation. We will maintain our integrity and no jurisdiction is surrendered. We will stand side by side with the denominations in furthering the extension of Christ's Kingdom along certain lines common to all. This federation may prove a failure, but are we justified in not lending it our aid and counsel? If the original states had not federated there might never have been any United States.

Benjamin Franklin was not satisfied with the constitution of the United States, but signed it as the best compromise obtainable. It is still a working instrument.

We may not like all the conditions of the Federal Council of Churches, but certainly it is a step forward and the best plan so far devised. Out of it may grow the ideal we are hoping for. We cannot reach this ideal by isolation. It is up to us to play the game.

*From Mr. Edward H. Bonsall, President of Brotherhood of St. Andrew*

In my opinion it should—for the following reasons:

First. To show that our professed desire for unity is sincere. How can we expect to accomplish results through the Conference on Faith and Order if we are unwilling to work together with those whom we are inviting to confer.

Second. In order to strengthen

the forces of righteousness by presenting a united rather than a divided front. There are many lines of work in which we have been co-operating in a sense. Why not do so as members of the Council rather than in some way which requires an explanation or apology?

Third. The Federal Council has exercised a growing influence for good in many ways, and this has been more potent because it represents large groups of Christians who, though organically independent, work together in the Council to accomplish common purposes. If we accept membership we can help to mold and guide to the accomplishment of even greater things.

Fourth. While federation is not the attainment of the ideal, it is a step in the right direction; and besides enabling us to share in a great work, it smooths the way toward realizing that for which our Lord prayed, the oneness of His followers.

*From the Hon. Burton Mansfield, lay delegate from Connecticut*

I have your letter of September 24th in regard to the Federal Council of Churches.

I prefer not to commit myself beforehand if the matter is coming up for discussion in the Convention. I would prefer to be free so far as my judgment is concerned.

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