

The **WITNESS**

CHICAGO, OCTOBER 4, 1928



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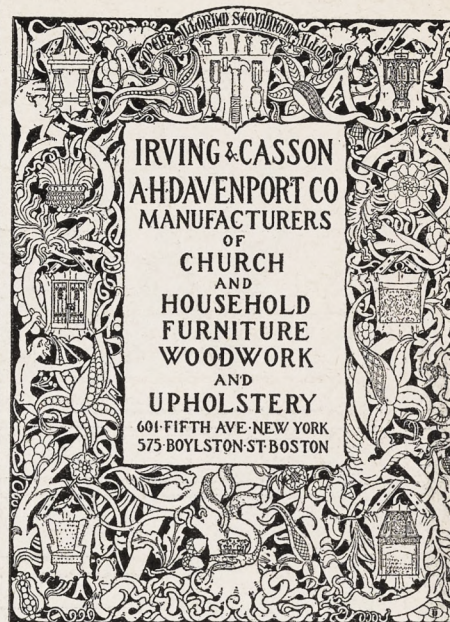
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ANSWERS FROM THE CLERICAL DEPUTIES

To the Questionnaire on Convention Topics

Edited by

WILLIAM B. SPOFFORD

THERE is no *good* time for questionnaires—they are properly considered a nuisance and a bore. Especially do we dislike them in the midst of our vacation time when our minds are on speckled trout and that possible 100 card that we hope some day to present to the keeper of the records at the golf club. The response from this questionnaire sent to all deputies and bishops in August was therefore particularly gratifying and we are grateful for the courteous response. Of the 320 clergymen in the House of Deputies to whom it was sent (we sent none to deputies from foreign fields) we received returns from 177, considerably over half. This article will give to you the facts and opinions that we gather from the replies received from the clergy, with another article to follow next week in which we will tell you of the lay deputies and the bishops.

AGES

We might begin by telling you that the 167 who stated their ages (the rest dodged that question) represent a total of 8327 years of wisdom, which makes the average age of the clerical deputies just under fifty years. The oldest clergyman in the House is to be the Rev. George C. Foley, professor at the Philadelphia Divinity School, who is 77. Incidentally he has served in eight previous General Conventions, which ought to entitle him to a banquet and a bouquet. He is but half a year ahead of the Rev. Lucius D. Hopkins of Fond du Lac who is seventy-six and a half years old. There are only two others among the 177 who are in the seventies, though there are many in the sixties.

Youth is represented among the clergy by Rev. W. H. Stowe of Colorado, Rev. A. L. Schrock of Northern Indiana and Rev. James P. Wolfe of West Missouri, all of whom are 33. Rev. B. L. Smith of Nebraska and Rev. Cyril E. Bentley of Atlanta are

35; Rev. Oliver J. Hart of Tennessee and Rev. Gowan C. Williams of Iowa are 36, while Rev. C. Rankin Barnes of Los Angeles (who serves in the House with his father) and Rev. Frederick C. Grant of Chicago are 37. It might be mentioned that Colorado has a young clerical delegation with Rev. W. H. Stowe, 33; Rev. Benjamin Dagwell, 38; and Rev. S. E. West, 39.

CHURCHMANSHIP

Inquiring about "churchmanship" is a bit dangerous, but we tried to be diplomatic by suggesting certain classifications, and by stating that we didn't care much whether they answered the question or not. As a matter of fact nearly every one did, but a large number of them wrote in classifications which we had not known existed. There were forty-one of the 177 who put down either "High", "Catholic" or "Anglo-Catholic", while there were ten others whom I suppose we may call "High" without offence since they wrote down "Protestant Catholic", "Evangelical Catholic", "Old Fashioned High" with several "Liberal Catholic". Thirteen answered to the call for "Broad Churchmen", five put down "Low", twenty-two want to be known simply as "Episcopalian" though one of these wants the word "Protestant" added when he is addressed, a fact which is balanced by a brother who wrote "Episcopalian, with the Protestant eliminated". Six are "Evangelical", while but four put down "Modernist". There are fifteen who want to be known as "Prayer Book Churchmen". A few of course skipped the question, while the remainder were scattered among "Sewanee", "Moderate", "Conservative", "Virginian", "Composite", "Ecumenical", "Loyal", "Standard", "Strenuous", "Sound", "Seabury" and "Strong".

A parson from Virginia says he a "Democratic Churchman", while still another wrote "call me a Hard-Boiled Churchman" which I shall do if I am fortunate enough to see him in Washington, though I am a bit

fearful that I shall have to take one on the chin for my trouble. And I must not neglect to state that a parson from Pittsburgh informed us that he reads regularly the *Living Church*, the *Churchman* and THE WITNESS and as a result is so confused that he can't for the life of him tell what sort of a Churchman he is.

NOTABLE SERVICE

There are several who have served in many Conventions before, in fact so many have served in three previous Conventions that it is quite impossible for us to list their names. Naturally there are even more who have served in two previous Conventions. The Rev. John E. Sulger of the diocese of Indianapolis has attended every Convention since 1892, though he does not make it clear whether it has always been as a deputy (entirely our fault since the question did not make the distinction clear between deputies and visitors). Rev. George C. Foley has served as a deputy in eight previous Conventions. Rev. Walter C. Whitaker of Tennessee has attended nine. There are quite a number who have been deputies in six other Conventions: Rev. F. M. Kirkus of Delaware, Dean Robert K. Massie of Lexington, Rev. L. Fitz-James Hindry of Florida and Rev. M. A. Barber of North Carolina, while those having served in five previous Conventions include Rev. H. A. Stowell of Arkansas, Rev. John N. Lewis of Connecticut, Dean Charles E. Byrer of Southern Ohio, Rev. F. L. Flinchbough of Bethlehem, Rev. J. H. Gibbons of Lexington, Rev. S. C. Hughes of Rhode Island, Rev. Gardiner L. Tucker of Louisiana, Rev. H. W. Diller of Bethlehem and Rev. Edward Houghton of Springfield. There are many distinguished gentlemen who have served in four other Conventions but their claim to distinction can hardly be based upon that fact in the light of the imposing list printed above.

JOIN THE FEDERAL COUNCIL?

Sixty-four wrote "yes" to the question as to whether or not the Episcopal Church should become a member of the Federal Council of Churches, several of them doing it with an emphasis which seems to indicate that they have already prepared a speech on the subject to spring on the brethren. But they will have to be good speeches for one hundred and two wrote "no", several of these writing in after the question "maintain our present relationship through the department of Christian Social Service".

EIGHTEENTH AMENDMENT

"Should the Convention go on record as either favoring or not favoring the 18th amendment?" was the next question. Twenty-three replied that they would like to see the Convention pass a resolution which would line the Church up definitely with the "drys", while there were but seven who want the Church to go on record as favoring a modification of the Volstead Act. This is an interesting bit of information in view of the recently broadcasted statement of the Church Temperance Society that the clergy are wet by a count of 3 to 1. They may be, but those who are to represent the Church in General Convention certainly are

not. There were one hundred and thirty-nine who in one way or another indicated that they consider this question entirely out of the sphere of the Church, insisting that the Convention under no circumstances should touch this subject. Some of the brothers felt so strongly on this matter that they wrote us letters about it.

CHURCH PAPERS

We then inquired if they subscribed to, and *read*, a Church weekly. Every single deputy answered in the affirmative, the vast majority taking two, with many taking three and several four. And if the editors of any of these journals care to be supplied with snappy compliments, either to use in advertising or to maintain their own morale, I shall be glad to supply them, for the deputies said many kind things about us all.

MOST IMPORTANT QUESTION

"What do you consider the most important question to come before Convention?" Prayer Book revision was far in the lead. I rather have an idea from the replies that most of them will be glad to get rid of this business which seems to be getting rather dull. A couple said: "Finish Prayer Book Revision before any more harm is done," but they are unquestionably cynical parsons who have put in a hard summer and do not represent the feeling of the majority. The Church Program was second, with the question as to whether or not the "Pay-as-you-go" plan should be continued looming large with several. A few feel that there is over-centralization and that the Convention should curb the authority of the National Council. Settling upon a policy for missions in China was mentioned by quite a few who feel that it is most important to decide whether the Bishops in the field or the National Council is the final authority. Evangelism—the converting of pagan America, as it was put by one rather ambitious deputy—received many votes. Several feel that more authority should be granted the provinces. The Canon on Marriage is foremost in the minds of several. The Reports of the Committee on Evaluation, Rural Work, Social Service, Church Unity, a National Policy for Young People's work, World Peace—these matters were each mentioned by at least one deputy. It should be added that a mere handful mentioned the 39 Articles and most of them to tell us that whether or not they are retained in the Prayer Book is of no importance whatever.

QUOTATIONS

I am running in danger of making this report too long but I do want to hand on to you a few quotations before closing. Archdeacon Poyseor of the diocese of Marquette, pleads for a greater interest in the home field. "The miners, lumberjacks, railroad men and frontier settlers are as precious in the sight of God as are the men and women of the Orient. We are bled for a romance of missions in some foreign field while blind to the romance and to the challenge that lies at our very doors."

This from the Rev. James M. Stoney of Alabama: "Arguments over ritual and theology have the rank and file cold. We need a little warmth—a burning

zeal for souls." The Rev. Samuel S. Marquis of Michigan writes: "The more one listens in on political conventions and the more Church conventions he attends, the more he realizes that the welfare of the nation and the Church depends on those who stay at home and practice what they believe, rather than wasting their time putting it in the form of a resolution." The Rev. B. M. Washburn of West Missouri says that the great question to settle is "how to centralize authority without lessening it at the circumference." Dean Byrer of Southern Ohio: "The Program is always first in importance. The problem of missions is now very important and an adequate ministry to meet present day questions and conditions."

Dean Massie of Lexington voices an opinion expressed by several when he writes: "The question raised in Bishop Huntington's Open Letter is likely to come before Convention and should be settled." Rev. Frank E. Wilson of Milwaukee: "It would be a fine thing for a Church Convention to meet in Washington without telling the government how to run the country." Readers will understand why we quote the Rev. Herbert A. Burgess of Quincy: "Every effort should be made to build up a loyal and intelligent membership, not being impatient of results. A more general reading of the Church press on the part of our people would help tremendously." Dean McGann of Western Massachusetts: "Any attempt to stiffen the legislation on marriage and divorce should be resisted." Rev. Charles Herbert Young of the diocese of Northern Indiana wants to finish up the Prayer Book revision as soon as possible and "then seek guidance and try to outline a program with means to enlist in personal

work the entire Church, especially the rural population and the Negro." Rev. Samuel B. Stroup of Western North Carolina: "Our people must sometime decide whether we are Protestant or Catholic."

Rev. Charles A. Jessup of Western New York: "I have been humiliated and distressed by the temper of the recent discussion over the 39 Articles. I should like to see the question laid on the table." Rev. William S. Slack of Louisiana: "If the Church would stop squabbling over non-essentials and become converted much more could be done to bring the world to His feet." Rev. Robert B. Gooden of Los Angeles: "I think we need something to help the spread of the Church. We are strong to work where it is easy to be strong, and weak to work where it is hard to be strong. If all efficiency and finality are to reside in '28r' it will soon reside nowhere else."

The Rev. John W. Hyslop of Utah wants to see the Church "concentrate her efforts in strengthening the missionary work at home" while a good many of the deputies from the west are tremendously interested in the report from the evaluation committee. Dean Dagwell of Colorado says that "evangelism is the most important matter before the Church, but first let's find out what Episcopalians are."

I am running way over my space and some of the others on the staff are going to have a justifiable kick. But let's leave it on an optimistic note by quoting the Rev. C. Rankin Barnes of Los Angeles: "The Convention is to be one of the most interesting in the history of the American Church and it is certainly going to be a very great honor to attend."

That ends it; next week the Laymen and the Bishops.

INTERESTING QUESTIONS

To Come Before the General Convention

An Editorial by

BISHOP JOHNSON

WHAT interesting questions will come before General Convention this session? This question is frequently asked by those who expect to attend the sessions. It is a difficult question to answer because interesting questions are usually those which excite animated debate, whereas the great bulk of the work done by the General Convention is the routine of business necessary in an organization composed of six thousand officials and over a million constituents.

Probably the most important question that faces each successive convention is how to secure the best results from resources that are always inadequate for the task. If you were to ask me what is the most important business before the Convention I should say that it would be found in the report of the National Council and in the reception of that report by the representatives of the various dioceses in convention assembled. How can we persuade the constituency which we represent that the Church is the most potent and permanent

instrument in which and through which we can invest our time, money and strength in order to do God's will and carry out His purposes? At present we have a million people who probably represent one-tenth of the financial resources of the United States, and who are reputed to carry about one-fifth of the support of the various welfare activities of the country. I believe that there is no body of givers who are so anxious to do their full duty to God and man as those who belong to our Church. In secular enterprises they are publicly minded. In religious matters they are a peculiar people. Why?

Well, first of all because they are members of an institution for which they are always apologizing. Most of them couldn't be anything but Churchmen if they tried, and yet they are supremely critical of the organization which they love. One might say that they have an inferiority complex, profoundly conscious of the greenness of other fields than their own.

One seldom hears Roman Catholics, Methodists or Christian Scientists disparaging their own households. The proportion of support which these bodies give to their own institutions as compared with what they do for good works outside is very different from that which we find within our Church.

I do not mean to censure this attitude on the part of our members but merely to raise the question whether this liberality should be carried to the point of neglecting our own household. Of course if the Church receives inadequate support from its own members it is apt to compare unfavorably with other benevolent institutions which do receive a large support from those who themselves are devoted members of a household which somehow they distrust.

This is particularly noticeable today in the wholesale neglect by the Church of a field of work which I believe would be productive of great results. Most of the millions given to charities is expended in the cities by incomes derived from the soil which is the source of material wealth. The rural communities in the United States are impoverished in pocket, neglected in the political economy of the nation and growing more and more destitute of spiritual ministrations.

I believe that the Church has an open door in rural sections which previously had been closed by the zeal of sectarian prejudice. Moreover I believe that the rural sections are the seed bed of political and religious fruitfulness. Most of our presidents, executives, bishops, and prominent laymen were reared in rural sections. A city population seldom produces great leaders. The country is where the well springs of life originate. But it is the tendency in civilization to produce an urban population indifferent to, if not antagonistic to, the rural field. The word "pagan" comes from a Latin word meaning a country district. A heathen was one who dwelt on the Anglo-Saxon heath. The word "villain" originally meant a farm hand.

No stream can flourish if the springs and rivulets which feed it are dried up. Our cities will become as Sodom if we neglect the spiritual nurture of the rural communities. Here is an avenue for public service which is open for our public spirited laymen where the need is great and where little is being done. If we have reaped our financial wealth as a nation from the soil surely we owe it to those still on the soil to provide spiritual things in return.

It used to be that the circuit rider and the zealous evangelist worked these difficult fields but this enthusiasm no longer animates the sects and their ministers today are not seeking distinction in rural communities. The strength of the sects today had its origin in the rural work. The strength of the Church tomorrow will depend upon our taking this opportunity today. Unfortunately rural work is expensive, its visible results are meager and the laborers are few, but there are plenty of potential laborers to do the work providing the General Convention will consider the method and if our prosperous laymen will furnish the means.

Compared with this the rejection or continuance of

the Thirty Nine Articles in the Prayer Book is of negligible importance and of purely academic interest. This rural question and the closely related work of Evangelism are in my judgement the real issues confronting General Convention. Of course the Convention will spend a great deal of time in passing canons, listening to committee reports and finishing Prayer Book revision. None of these are inspiring but all of them are necessary. It is a remarkable sign of devotion that the deputies will do this work carefully and conscientiously. The routine of business has few thrills and calls for very little oratory. May I close by saying that most of the dreadful things that pessimists fear from the Convention will never happen.

The Woman's Auxiliary

By

MRS. GEORGE BILLER

WHAT will we do in Washington with some of the pertinent subjects to be considered?

PERSONAL RELIGION AND EVANGELISM

No subject in the Church is more important, for how can we reveal Christ to others unless we have in our own lives that close personal relationship with Him that is essential in eliminating hatred, intolerance, bitterness and all unworthy motives in our relationship with others?

MISSIONARY PROBLEMS CREATED BY WORLD CONDITIONS

Under this heading there should be time to consider the fundamental causes that lead to anti-missionary propaganda in Oriental countries; the superiority attitude of Occidental nations; the lack of interest and intelligent understanding of the home group and workers inadequately prepared for the task given them to do.

CHRISTIANIZING RELATIONSHIPS

Will the women of the Church show us the way to make home life the foundation stone for christianizing relationships in the social, industrial, racial and international world?

"If we could but know one community, one little village anywhere, where all loved one another, and each life went out to each in eager service, would not that be like heaven? If we could know a single household where love reigned undisturbed by any irritation, any harsh judgment, any misinterpretation—could we not through that understand heaven?"

GIFTS

If the gift of money and the gift of self are considered—the vital test and the outward and visible sign of our love for God and our fellowman the problem of the Quota and the Advanced Work will be solved and the United Thank Offering will become an expression of devotion from every woman in the Church.

EDUCATION

Will Education be considered in such a way that it may become a strong factor in helping the Church

to know the problems of a changing world and understand its responsibility in meeting these problems?

WORKERS AND TRAINING

In all branches of Church work there is a demand for well trained, efficient men and women. In an attempt to meet this need the Woman's Auxiliary has established centers of training at Tuttle House in Raleigh, Windham House in New York, and is assisting the National Council in maintaining the National center for Devotion and Conference at Taylor Hall, Racine, Wisconsin. These centers not only train for professional work but also provide an opportunity for volunteer workers to secure adequate information concerning the Church. How much do we care about helping our young people prepare themselves for service to humanity through the Church.

Let's Know

By

REV. FRANK E. WILSON

WHERE HE STOOD

AT THE beginning of the Christian era there was a great trade route running from Damascus to the Sea. It was known as the Via Maris or the Way of the Sea. Over it the caravans carried all kinds of goods from the East to the West and back again. The Romans paved it and collected tolls at various points from the travellers who passed over it. Down to the fourteenth century it was used to bring in the products of India and the Far East to the factories of Venice, Genoa, and Marseilles.

This famous road ran through the city of Capernaum which was situated on the northern shore of the Sea of Galilee. It was a thriving city in those days but there is nothing left of it now. St. Matthew was one of the tax collectors who "sat at the receipt of custom" in Capernaum, taking toll of the travellers over the Way of the Sea and was called from that duty to be an Apostle of our Lord. This city was the headquarters of our Lord's work in Galilee. There He made His home after He had been expelled from His home town of Nazareth.

It was in Capernaum that a centurion in the Roman army came to our Saviour asking the cure of his servant. He was highly recommended by the Jews of the city who assured our Lord that he was a good man and that he had given evidence of it by building them a synagogue. The Master knew that synagogue for He taught in it frequently during His sojourn in Capernaum.

Some years ago the site of the synagogue was discovered and the ruins of a building were brought to light. At the end of the fourth century St. Sylvia of Acquataine after visiting Capernaum, which still stood at that time, said: "Here also can be seen the synagogue where He cured the demoniac; it is reached by steps and is built of cut stone". The ruins of this particular synagogue as now discovered show it to

have been the only one in Galilee into which one entered by a flight of steps. The fragments of the old building have carefully been assembled and now we are told that all the pieces have been found and the archaeologists are about to reconstruct the Centurion's synagogue.

It will be the only building in the world in which our Savior stood. The Temple at Jerusalem has long since been destroyed. His home at Nazareth and the house where He lived in Capernaum have entirely disappeared. To be sure there is the Church of the Nativity in Bethlehem which is supposed to be built on the site of His birth-place and there is the Church of the Holy Sepulchre in Jerusalem which is said to be over the place of the crucifixion but it is very doubtful whether either one of these churches is properly located; indeed it is quite certain that the crucifixion occurred elsewhere. This synagogue will be an inspiring place of pilgrimage. With what reverence will visitors pay their devotions within the very walls where our Blessed Lord spoke the words of His eternal Gospel! With what a sense of awe will they stand in the very spot where He stood! May God make it an instrument for bringing us closer to the Master.

New Books

Reviewed Briefly by
W. W. STEWART

VOICES OF ASSURANCE, by the Rt. Rev. James E. Freeman, Bishop of Washington, Morehouse, \$1.00.

Among the many voices of our modern world raised in condemnation and presaging evil, there are yet voices of hope to be heard, prophets who see salvation, not ruin, ahead. A collection of bright, encouraging little sermons.

* * *

TWENTIETH CENTURY DISCIPLESHIP, by the Rt. Rev. C. P. Anderson, Bishop of Chicago, Morehouse. \$1.00 cloth, \$0.50 paper.

The aim of these Holy Week addresses is to answer the question, "What is it to be a Christian in the twentieth century?" The answer is a personal discipleship to Christ, Teacher, Guide and Saviour of men. "Problems" melt away when one becomes a real disciple of the Master.

* * *

THE EASTERN CHURCH IN THE WESTERN WORLD, by William Chauncey Emhardt, Thomas Burgess, and Robert Frederick Lau, Morehouse, \$1.75.

An interesting account of the Western Churches, their activities in America, and the work the Episcopal Church has done and is doing to help them solve the many problems which confront them in a strange land. The authors are officers of the Foreign Born Americans Division, Department of Missions of the National Council.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

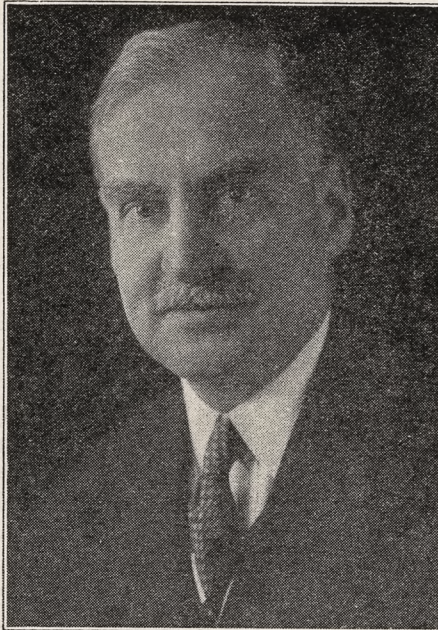
OPEN-AIR religious services attended by thousands of Episcopalians, gathered from all sections of the country, will be features of the forty-ninth General Convention. Four great outdoor gatherings are planned. They will be held in the natural amphitheater on the Close of Washington Cathedral. Located in the shadow of the majestic gothic edifice, which is rising to dominate the northwestern horizon of the capital city, this open-air auditorium provides seating accommodations for 15,000 persons. A system of amplifiers will enable additional thousands to hear the occupants of the outdoor pulpit. The first service of the series will take place on October 7 when members of the Brotherhood of St. Andrew assemble for an inspirational meeting at which the Right Rev. James E. Freeman, Bishop of Washington, will preside. This service will be the climacteric point of a five-day conference at which representative clergy and laymen will discuss lay evangelism and its opportunities. George Wharton Pepper of Philadelphia, executive chairman for Washington Cathedral, and Dr. Rudolph Bolling Teusler, director of St. Luke's International Hospital, Tokyo, Japan, will address the Brotherhood at this time.

The impressive opening service of the General Convention will be held in the Cathedral amphitheater on October 10. Between 125 and 140 Bishops in their robes together with clergy and laymen from all corners of the earth will be in this assembly, worshipping on a hillside in the open air as did the multitudes at the dawn of the Christian centuries. The Right Rev. Charles P. Anderson, Bishop of Chicago, will be the preacher.

Two other services will be held in the amphitheater during the course of the General Convention. One will be a service for the general public with the Right Rev. Thomas F. Gailor, Bishop of Tennessee, as the preacher. The other will be held in the interests of international peace with addresses by internationally known speakers. Music for all four services will be provided by a band and a trained choir of 150 men and boys from the Cathedral and representative Episcopal Churches of Washington. The ushering will be cared for jointly by the Laymen's Service Association of Washington and the Washington Cathedral Guild of Ushers.

* * *

The Rev. Wyatt Brown, rector for



GEORGE WHARTON PEPPER
Speaker at Brotherhood Meeting

the past eight years of St. Michael and All Angels, Baltimore, has accepted the call to be the rector of St. Paul's Cathedral, Buffalo. Under Dr. Brown's leadership this Baltimore parish, which is the largest Episcopal Church south of Philadelphia, and has furnished three of its rectors for the Bishopric, has made marked progress. The communicant list has grown, eleven candidates have been sent into the ministry, and the material fabric of the church has been greatly improved. Dr. Brown has been active in diocesan affairs, being secretary of the Standing Committee and chairman of the Maryland delegation to General Convention, as well as being a trustee of several diocesan institutions. He is also notable for his co-operation with other churches, being vice-president of the Baltimore Federation of Churches. His resignation will take effect on December first.

* * *

The signing of the Paris Peace Pact was celebrated at St. Luke's, Evanston, Illinois, on the first Sunday in September. M. Briand's speech was read by Professor Lardner of Northwestern University, the text of the Pact was read by Professor Hardy of the same institution and Dr. Stewart, the rector, gave a brief address.

* * *

The Rev. J. E. Olsson was ordained deacon by Bishop McElwain in St. Sigfrid's, St. Paul, Minnesota, on the

20th, and proceeded at once to China where he will engage in educational work for the China Inland Mission.

* * *

The Rev. Charles E. McAllister of the diocese of Newark is to be the leader of the convocation of the diocese of Lexington which is to meet at Richmond, Kentucky, on November 7th.

* * *

A new Church Army Caravan, the sixth, was dedicated by Bishop Darst on October 2nd at St. Paul's Church, Wilmington, N. C. for work in the diocese of East Carolina. It was the gift of the Woman's Auxiliary of the diocese.

* * *

Those interested in college work will want to attend the meetings being held during the Convention on this subject. There are to be four conferences on the ministry, held at the Washington Hotel at nine each morning, October 12, 13, 17 and 18. The leaders are to be the Rev. C. L. Glenn, secretary of college work of the National Council, the Rev. A. L. Kinsolving, student pastor at Amherst and the Rev. T. R. Ludlow, secretary of adult education. A fourth leader is to be selected. In addition there are to be two joint meetings on college work to be held at the Y. W. C. A. October 16th and 17th.

* * *

A mass meeting under the joint auspices of the Church League for Industrial Democracy and the Council for the Prevention of War is to be held in Washington on the evening of the 18th of October, probably in the auditorium of the Y. W. C. A. A more detailed announcement of this meeting, which will be on the subject of World Peace, will appear next week. In addition to this meeting the C. L. I. D. is to have classes at the Y. W. C. A. led by prominent leaders in the industrial field the week of October 14th.

* * *

A subscriber living in Princeton, New Jersey, referring to Bishop Johnson's article on the General Convention of recent issue, writes in to say, "We Scotsmen sometimes think that the P. E. C. is indebted to the Church of Scotland for its first foundation." Yes, the matter has been referred to Bishop Johnson who was for a time the professor of Church History at the Seabury Divinity School.

* * *

The secretary of foreign missions, Dr. John W. Wood, reports that

cables have been received from all of the stations in Porto Rico with the exception of El Coto de Manati. There were no casualties among the members of the mission staff. Serious damage was done to property, especially in San Juan and Ponce. The statement has been received that St. Luke's Hospital was wrecked but details have not been received. Dr. Wood will present the facts to the Church as soon as they are known.

* * *

Last Sunday a window made in the studios of Heaton, Butler and Bayne, was dedicated in Grace Church, Oak Park, Illinois, a memorial to Charles L. Chenoweth.

* * *

Ten clergymen from the dioceses of Minnesota, Duluth and North Dakota, met in conference for four days from Sept. 10 to the 13th for the discussion of Church matters.

* * *

Bishop Colmore of Porto Rico has cabled the department of missions that the great need at present is for light clothing and cotton blankets, with which he can give immediate relief to some of the Church families. The Red Cross is caring for the bulk of the population. The department shipped 1000 blankets on September 22nd. If there are any readers who would like to help, packages should be addressed to Bishop Colmore, Box 1115, San Juan, Porto Rico. Emphasis is placed on the words *light clothing*.

* * *

The Rev. R. Bland Mitchell, former head of the field department, is back at the University of the South, Sewanee, as vice-chancellor. He writes: "Just to be back here and walk these familiar paths and experience again the opening of another university year has caused the years to drop off my hoary head and bended shoulders. So far as I am concerned the oft-sought fountain of youth is right here."

* * *

Ground was broken on September 16th for a new church at Dunton, in the parish of Grace Church, Jamaica, Long Island, the sod being turned by the president of the borough, the Hon. B. S. Patten. A large way-side cross was erected on the property.

* * *

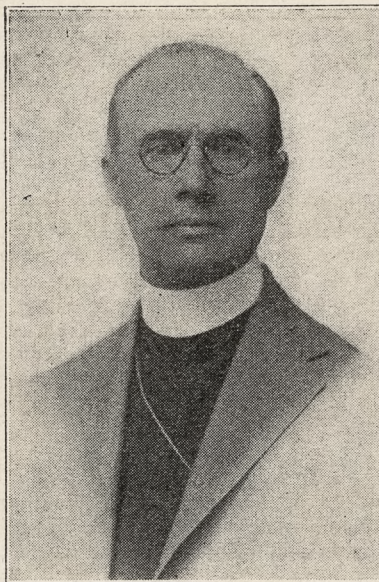
Wednesday evening discussion groups for adults have been instituted at the Church of the Resurrection, Richmond Hill, Long Island.

* * *

Rev. C. Leslie Glenn, student secretary, is to lead a Young People's conference to be held at Oyster Bay, Long Island, October 27th.

* * *

The Rev. H. Percy Silver, rector of the Church of the Incarnation, New York City; the Rev. Milo H. Gates, rector of the Chapel of the Interces-



REV. J. FITZ-JAMES HINDRY
To Attend His 7th Convention

sion, New York City; the Rev. E. Clowes Chorley, rector of St. Philip's Church, Garrison, N. Y., and the Rev. Edward S. Travers, rector of St. Peter's Church, St. Louis, Missouri, have rented the house of General and Mrs. George Barnett, 1622 Rhode Island Avenue, Washington, D. C., for the period of the Convention.

* * *

Fifty laymen from 11 parishes attended the conference held at Christ Church, Springfield, Illinois, September 19th, with a larger group attending the dinner in the evening.

* * *

This summer Bishop Mosher of the Philippines confirmed the first members of the Tirurai tribe to receive that rite. One week later he confirmed our first Moro convert.

* * *

The Rev. R. F. Wilner, assistant treasurer of the China Mission has joined the staff in the Philippines, being connected temporarily with the Cathedral at Manila.

* * *

Several Episcopalians are to preach in the chapel at Yale University this year; Rev. Karl Reiland, Rev. Donald Aldrich, Rev. Robert Norwood, Rev. Henry K. Sherrill and Rev. Samuel S. Drury.

* * *

The Rev. John Hubbard, pastor of the First Presbyterian Church at Escanaba, Michigan, comes to St. Luke's, Evanston, as junior assistant next Sunday. He is to study for a doctorate at the Western Theological Seminary.

* * *

Archdeacon Bulkley of Utah sends word of new developments at Helper, the town which is said to have taken its name from the fact that extra

engines are added there to help the trains over the mountains. Mr. Bulkley writes: "Yesterday I spent going over our new work at Helper, the center of the Coal camp section of Utah. We have been doing some work there for the past dozen years but in the whole section, covering some two or three dozen camps, there has not been a single bit of Church property, neither churches or anything else, and this means all the different bodies except the Mormon. We have been left the full charge of the field by the federated Churches.

"A year or so ago the Railroad moved the division headquarters from Helper to Soldier Summit. Since then we have been trying to make our work more definite. At Helper there was a six-storied railroad Y. M. C. A. building that had in the past cared for the Railroad workers. We worked with the secretary and did what we could. This summer they withdrew and turned the building over to us on a long-time lease. We have repaired the whole building, spending some thousands of dollars, and are now about ready to open up. There will be about forty rooms on two floors, with shower baths, etc. Then there is the big lobby and office floor with a library of seven or eight thousand volumes. There is a floor given up to the kitchen, store rooms and cafe, and on the ground floor is a big chapel.

"The work is to be carried on by two men. One, the secretary, will have charge of the building and club work, the other, a clergyman, having charge of the Church work in the whole section. We are expecting to make this the center for the social and civic as well as the religious work for the whole district."

* * *

Dr. Larkin W. Glazebrook, Field Worker of the National Commission on Evangelism, is visiting parishes in the Diocese of Albany to present to the laity the importance of evangelistic work. Dr. Glazebrook began his tour of the Diocese as a speaker at the two conferences held in the see city, respectively for laity and clergy. Following these he spoke at group conferences in the neighborhood of Albany and Troy. Later in the month he will conduct conferences at Christ Church, Hudson, in connection with the meeting of the Archdeaconry of Albany. On September 26th Dr. Glazebrook was the speaker at the dinner of the Churchman's Club of the Archdeaconry of Ogdensburg, held at Trinity Church, Gouverneur. He will close his itinerary at St. Paul's Church, Albany.

* * *

This week the distinguished organist at the Church of the Heavenly Rest and Beloved Disciple, New York, Dr. J. Christopher Marks, has com-

pleted reading proof on a new anthem, "The Souls of the Righteous," which was written last April while he was recovering from pneumonia, at that time still confined to his bed. The entire anthem was written without a single note being played or heard by Dr. Marks, but not without considerable agitation and concern on the part of the nurse in attendance, over the mental activity of her charge.

The Rev. Henry F. Selcer of Belleville, Illinois, has been appointed chairman of the department of religious education in the diocese of Springfield, succeeding the Rev. R. Y. Barber who has taken up his work in the diocese of Quincy.

The Rev. Samuel Mercer of Toronto, Canada, is the preacher this week at Trinity Church, New York.

Perhaps that person who sees in the discussion over the XXXIX Articles a scrap over "Churchmanship" will explain why Father Hughson of the Order of Holy Cross wishes them retained as does also the Rev. Alexander Cummins, and why Father Delany of St. Mary the Virgin's, New York, wishes them removed, as does also the Rev. Karl Reiland of St. George's, New York.

This is the season for questionnaires. One was received the other day by Mr. William Wrigley of Chicago, owner of the Chicago National League baseball club, in addition to being the chewing gum magnate, in which he was asked what he would do if he had but 24 hours to live. He replied: "I would buy some gum and go to the ball game."

Two-thirds of the clergy of the diocese of Albany, sixty-five in all, attended the conference held in Albany from September 12th through the 14th. Dr. L. W. Glazebrook conducted a conference on evangelism, the Rev. C. E. Snowden presented the home field and Bishop Thomas of Brazil led a conference on the world call. Bishop Oldham led a quiet hour and a conference for rural

clergy was also held. Preceding the clergy conference fifty laymen met for a day, led by Dr. Glazebrook and the Rev. W. H. Milton.

The Guild of St. Barnabas for Nurses is to hold a service at the Church of the Ascension, Washington, October 19th at eight o'clock. The preacher will be Dean Robbins of the Cathedral of St. John the Divine, New York. A business meeting will be held the same day at Epiphany Parish Hall at 2:30, and there will be a corporate communion at the Epiphany the following morning at 7:30.

Forty-five persons were present at the conference of the Girls' Friendly Society of the diocese of Northern Indiana which met at St. Paul's, Mishawaka, September 8th. The opening address was given by Bishop Gray, and in the evening a program was presented by the Hungarian Girls' Friendly of Trinity Church, South Bend. Mrs. C. E. Bigler of Kokomo was re-elected president.

A *speechless* banquet is to be held during the Convention. All persons

belonging to the province of Sewanee are invited (at \$2 apiece). It is to be held in the City Club the evening of October 15th. Now that is the announcement—a *speechless* banquet

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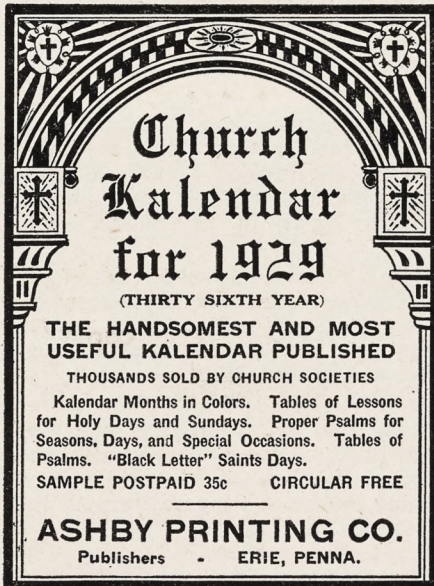
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—but I will wager (if you will pardon the use of the word) that there will be speeches.

* * *

The Ven. Guy H. Purdy is making a survey of the diocese of Albany to evaluate the missionary work of the diocese.

* * *

Certainty of ultimate union with a living, personal, fatherly power is the normal and possible experience of every man, said the rector of the Ascension, New York, the Rev. Donald B. Aldrich, in a sermon last Sunday.

"Men and women yearn to see the evidence of God in life," Dr. Aldrich said. "The first step toward that experience is simply the acceptance of duty. And then something gradually happens. Obedience for the sake of obedience gives place to a sense of a friendly relationship with a divine power.

"If friendship be that subtle, pervasive imparting of understanding; if it means living with another in spirit—a reality which spans the separations of space and what we call 'death'—if this be friendship, a boon of our hopes and the stay of our hearts, then you and I may know the friendship of Jesus. We shall have made friends with the very Heart of life, and be led to the goal of our seeking, to the source and secret of His power, to the reality which He lived and died to prove is there. 'Henceforth I call you no longer servants, for the servant knoweth not what his Lord doeth. I have called you friends.'"

* * *

The Rev. W. Russell Bowie, rector of Grace, New York, stated last Sunday that people should be guided by principles rather than expedients.

"The greatest blessing which could happen to America in her public affairs," said Dr. Bowie, "including

the pending election, is a multiplication in all political parties of men and women who are more interested in principles than in expedients, who want to be appealed to by more unselfish arguments than the constant parading of our 'prosperity' and who hold the determined purpose that our domestic affairs shall be kept clean from the sort of corruption which in oil and prohibition scandals have discredited us, and that our foreign contacts increasingly shall safeguard not simply our national interests but a steady program also for international peace."

* * *

Bishop Leonard of Ohio laid the corner stone of the new commons building at Kenyon College, to be

called Pierce Hall in honor of the president of the college, on Thursday last, the day of the opening of the 105th year.

* * *

The offices of the diocese of Southern Ohio have been moved from Columbus to the diocesan house, Cincinnati, which has been remodeled and decorated.

* * *

All clergymen attending the General Convention, whether as clerical deputies or visitors, as well as members of the National Council, are invited to march in the procession at the Opening Service in the open-air amphitheater on Washington Cathedral Close Wednesday morning October 10 at 10:30. White Stoles will

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- Clerical Deputies—Whitby Hall.
- Members of the National Council—Cathedral Library.
- Diocesan Clergy—Saint Alban's Parish House.
- Visiting Clergy—Chapel of the Resurrection in Cathedral Crypt.

Members of the above groups in procession do not require any tickets.

Lay delegates to the Convention will receive tickets to the service in their envelopes when they register. They will be given reserved seats in the front of the amphitheater.

All taking part in the procession are requested to be robed prior to 10 A. M. The procession will be by fours, except in the case of Bishops who, as is customary, will walk by twos.

* * *

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siding Bishop of the Church and The Bishop of Washington. This will be followed by an address by Professor

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About 1000 delegates are expected to attend.

* * *

The Rev. H. P. Almon Abbott, rector of Grace and St. Peter's, Baltimore, has resigned to accept the rectorship of St. Chrysostom's, Chicago. Dr. Abbott has been very successful as the rector of the Baltimore parish which he has served for nearly ten years. He is a member of the National Council and is a deputy to the General Convention.

* * *

Because the developments of interracial work among church women have made such strides the past two years and because there are many problems which need further discussion by the white and colored women leaders, a second general interracial conference of church women has been held by the church women's committee on race relations of the federal council at Eagles Mere, Pa. "This conference," says Mrs. Richard W. Westbrook, chairman of the women's committee, "comes as the logical development of work done by church women, north and south.

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