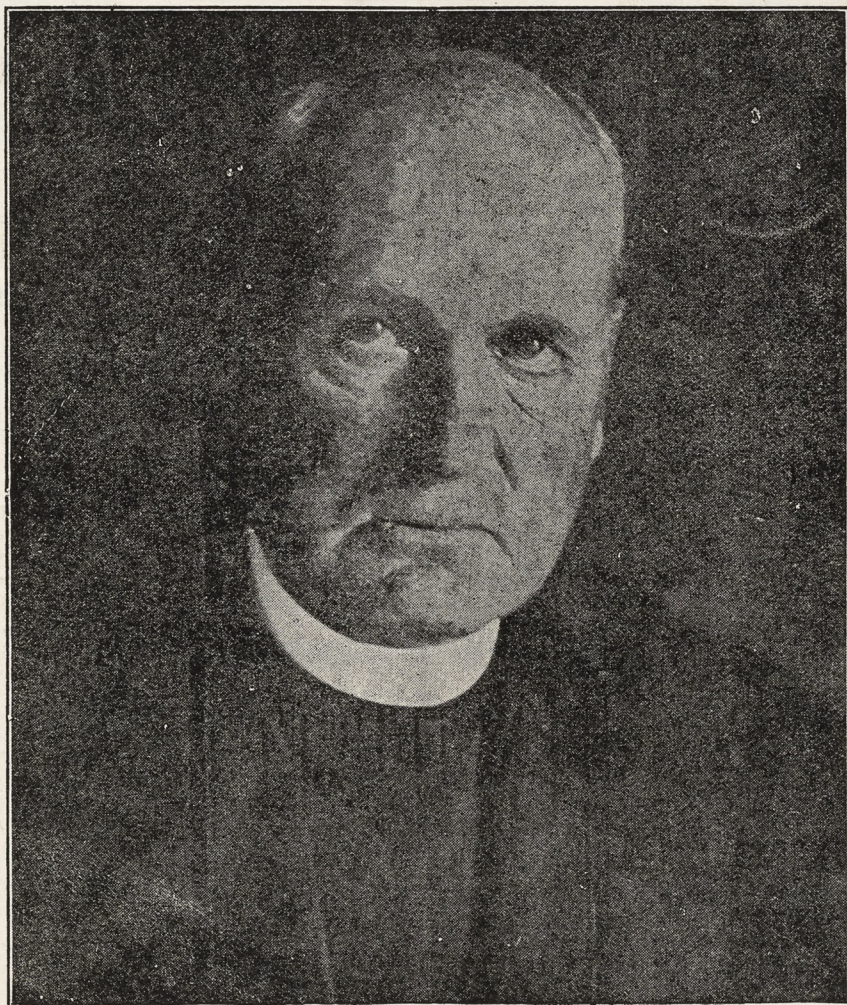


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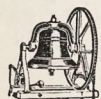
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NEWS FROM NEW ORLEANS

Reports From Witness Editors

THE BROWN CASE

[We have decided to print the Editorial which appeared in the New Orleans Tribune as the leading Editorial in THE WITNESS this week. Many Church people are upset by the deposing of Bishop Brown. It is well for them to read the opinion of the Editor of a secular paper on this subject.]

THE Bishops of the Protestant Episcopal church, with the dignity and kindness characteristic of Christian gentlemen, have decided finally against Bishop Brown in his appeal from two church courts for the right to keep his title as bishop. The case attracted great popular interest, not because it was important in itself, but because, even in supposedly loose and carefree times, many of us attach great import to the positions held by the higher authorities of our representative churches, and to the questions and differences that animate or divide them. This in itself indicates a realization on the part of the public of the importance of such offices in the established Christian churches, and of the churches themselves. It is no part of the duty of the lay press to judge disputed questions of theology or church discipline, especially in advance of a church's own action thereon.

Bishop Brown came to New Orleans entitled to a full and fair hearing on whatever appeal the rules of the Episcopal Church provide in such cases. He apparently received it. It happens that this case presents no obscure or delicate question of technical theology. Its essential outlines must appear reasonably simple to the simplest-minded observer who has followed its development. The Episcopal Church, like other churches, is an organized partnership for common purposes. Like most other organizations, secular as well as religious, it imposes certain

tests for membership. These tests, as in all the churches, mainly concern matters of belief.

The beliefs which the Episcopal Church requires as a test for membership are clearly stated. Bishop Brown did not accept these beliefs as they are interpreted by the overwhelming body of the church, under rules laid down by his duly-constituted colleagues therein. On the contrary, indeed, he preached interpretations of the formulas in which these beliefs are phrased quite foreign to the interpretation given them by his brethren in the Church.

That is very clear, even to the most casual observer outside the Church. He not only preached them, but wrote them into books and published them under the sanction of his title as a bishop of the Church. This appears to be the circumstance which caused his brother-bishops—themselves responsible for his acts as a bishop—to proceed for a separation from him. Their right to such a separation is just as clear as anybody else's right to a separation from members of any other voluntary organization with whose views or acts one has ceased to agree and for which one no longer desires to be responsible.

No question at all arises, in this aspect of the case, of the comparative merits of Bishop Brown's interpretation of Christian doctrine, or the interpretation thereof by all the other bishops. You might very well examine Bishop Brown's doctrine and the Church's doctrine, and prefer that of Bishop Brown to that of the Church. Your preference, however, if you are logical, could give you no ground for maintaining Bishop Brown's right to maintain a personal doctrine, while remaining an Episcopal bishop. Mr. Brown, in other words, ceases to be an Episcopalian when he assumes this position.

Mr. Brown's desire to remain an Episcopal bishop, under the circumstances, is intelligible on grounds of sentiment, but is entirely incomprehensible on grounds of logic. Obviously he is in a church of his own—which is not the Episcopal Church. His former colleagues, equally obvious, are within their rights when they make a clear separation, to avoid any impression that he speaks with any vestige of authority for them or their Church.

The painstaking kindness with which the Episcopal House of Bishops has undertaken to make this clear is a very striking reflection of the softening effect of time upon the temper and temperament of all churches. Such a case as this would have been prosecuted in any church, not very long ago, with an excess of asperity which was not noted at all anywhere in these proceedings. And a little further back, whichever party to such a dispute was the stronger would have impressed its orthodoxy on the other party by persecutive methods.

The Church, in this case, has been at great pains to distinguish between Mr. Brown's unlimited liberty of belief and expression, as an individual, on the one hand, and the limitations upon Bishop Brown's beliefs and expressions, as a bishop, on the other hand.

It was all these considerations that caused this newspaper to refrain, in advance of the present Triennial Convention, from any pointed or detailed publication calculated to prejudice or embarrass either side of a contention which we conceive to belong wholly to the membership of the Church in question. For we saw nowhere, at any stage, any disposition to martyrize the contesting bishop. On this score we were rather unfavorably impressed by steps in that direction that were taken by the bishop and his friends themselves.

Judge Burns took much the same view of the question when it was presented to him.

It is good that Church and State are separate. It will be good that they remain so. It is good that men be allowed to seek salvation or perdition in their own ways. Former Bishop Brown has this privilege now as before. He has not been limited in it, to the slightest degree, by his former colleagues in the Episcopal prelacy.

Churches should be militant. Their effort to lead men in better ways, if it is to be successful, necessarily takes a somewhat different way in each generation, as social conditions change from age to age.

The Protestant Episcopal Church, numerically, is one of the smaller American denominations. Yet no thoughtful observer who has seen its leaders, both lay and clerical, in session in this city, can doubt that the American churches are rooted deeply in the lives and affections of a great part of our people. If there be a "war against the churches"—which some tell us and we don't believe—this has not seriously threatened them. The case of Bishop Brown is no more than an incident in the history of one church. It is merely a rather painful detail of the Episcopal Convention. The former Bishop and the Church too, are both freer, for it, to pursue their differing courses.

The Presiding Bishop of the Church

By Rev. H. P. Almon Abbott

AFTER the confirmation by the House of Deputies of the action of the House of Bishops in electing John Gardner Murray as President of the National Council and Presiding Bishop of the Church, a member of the House of Deputies said to one of the Maryland delegation, "Well, we have given you a blow beneath the belt," whereupon the person addressed replied, "Not a blow beneath the belt, but a blow right over the heart." Such is the sentiment of each and every member of the Diocese of Maryland, for the people of the Church in Maryland love their Bishop with a love unfeigned and with a devotion only to be appreciated and understood by those clergy and laity who have the privilege of accounting him their diocesan. The recognition of the honor bestowed upon Bishop Murray is selfishly counterbalanced by the recognition of the people of the Church in that diocese that the wider responsibilities and obligations of the Presiding Bishop will unquestionably limit the time that

Bishop Murray will be able to spend in the diocese after the first of January next. The gain of the Church at large is the loss of the Church in Maryland.

It is, therefore, with decidedly mingled feelings that the writer responds to the request of the managing editor to write a few words upon the life and career of Bishop Murray.

Bishop Murray was born in Lonaconing, Maryland, sixty-eight years ago. As a young man, a member of the Methodist Episcopal Church, he studied in the Seminary at Kingston, Pennsylvania, and later completed his theological course in Drew Theological Seminary, Madison, New Jersey. On the death of his father he renounced, for the time being, his intention of entering the ministry of the Methodist Episcopal Church that he might provide for the needs of his widowed mother and his three brothers and sisters. He entered the offices of the Osage Coal and Mining Company of Selma, Alabama, as a bookkeeper. Here Mr. Murray developed his interests with the developing business of the concern. He retired from business at the age of thirty-five, and at that time was Vice-President of the company into whose employ he had entered as bookkeeper. He held, also, an active interest in a banking and brokerage business in Alabama.

The future Bishop had by this time become a member of the Episcopal Church, and, after fitting preparation, he was ordained deacon in the Church in 1893 and was raised to the priesthood a year later. For some four years he was engaged in missionary work in Alabama, with eight congregations under his care. He has successively served as rector of the Church of the Advent in Birmingham, Alabama, and as rector of the Church of St. Michael and All Angels, Baltimore, Maryland. He was twice elected Bishop, elections which he refused, before his acceptance as Bishop Coadjutor of Maryland in 1909. He declined election to Mississippi in 1908, and Kentucky in 1904. He became diocesan of Maryland in 1911.

Bishop Murray has been a member of the National Council since its organization. He has served for seven years as first President of the Province of Washington, bearing a lion's share in the organization or creation of that Province. He was president of the ecclesiastical court which, in 1924, convicted the erst-while Bishop, William Montgomery Brown, of heresy.

Such, in brief, in briefest brief, is the career of The Most Rev. John Gardner Murray, D. D., President of the National Council and Presiding Bishop of the Protestant Episcopal Church in the United States of America. But, that career in the fullness

and efficiency of its usefulness could never have been achieved, and to this statement the Presiding Bishop would give unqualified endorsement, without the inspiration of the Bishop's most charming and deeply beloved wife, Mrs. John Gardner Murray, nee Miss Clara Alice Hunsicker, daughter of a family of pioneers in Kansas, whom the Bishop married in Osage City, Kansas, almost thirty-six years ago. There is a saying that "in electing a man to a Bishopric, one must remember his wife!" The National Church has done well in elevating Mrs. Murray to the position of "First Lady of the Episcopal Church." The esteem in which she is held in Maryland is only second to that in which the Bishop himself is held.

Congratulations, then, from Maryland to the General Church. We know our Bishop, we admire him as an executive beyond compare, as a pastor in parvum who literally knows each one of his shepherds and sheep by their Christian name, as a consecrated servant of God whose capacity for work is prodigiously amazing, and as a man with a heart "as big as all outdoors." We love him with an affection that claims him as our personal possession, and we are persuaded that the sentiment of Maryland will prove to be but a reflection of the prevailing sentiment throughout the length and breadth of all the dioceses at home and abroad.

Reports from the House of Bishops

THE Rt. Rev. John G. Murray, the Bishop of Maryland, was elected Presiding Bishop of the Church after a full day of balloting.

The Bishops nominated the following Bishops for the office on Tuesday last: Bishop Burleson of South Dakota, Bishop Alexander Mann of Pittsburgh; Bishop William C. Brown of Virginia, Bishop G. D. Perry of Rhode Island, Bishop Thomas F. Gailor of Tennessee, Bishop E. L. Parsons of California, Bishop Charles H. Brent of Western New York, and Bishop Murray. The House of Bishops met in secret on Wednesday to elect the man to be the first elected Presiding Bishop; a task which combines the duties formerly held by Bishop Talbot, who has served as Presiding Bishop because of his seniority, and Bishop Gailor, who has served as President of the National Council during the last six years. Bishop Gailor and Bishop Brent were decidedly the pre-election favorites, but it was pretty generally understood among the delegates that their strength was so divided that a deadlock was likely. On the first few ballots these two ran far ahead of

the other Bishops. The balloting continued throughout the day without speeches of any sort. Bishop Gailor, however, did let it be known, after several ballots had been taken, that he would be made very happy if members of the House ceased voting for him. He continued to receive votes until the end, but when it did become obvious that neither Brent nor Gailor could be elected, the votes began to scatter. As the balloting continued, and without any electioneering whatever, Bishop Murray picked up votes until he received the necessary majority on the fourteenth ballot.

PRAYER BOOK

A large part of the time of the House of Bishops last week was given to a discussion of the proposed Prayer Book changes. Many changes were passed, the House for the most part following the recommendations of the commission.

NO SALARY INCREASE

The House of Bishops refused the recommendation of the House of Deputies that the salary of the Presiding Bishop be raised from \$15,000 to \$18,000 a year. It is to remain at \$15,000, with an allowance of \$5,000 for a house, and traveling expenses.

THE BUDGET

The early part of the week was given over to a consideration of the budget of the National Council, the Convention meeting in joint session. The head of each department of the Council submitted a report—listened to by very few of the delegates who, having previously read the reports in literature sent out from the National Headquarters, preferred to watch the score board of the world series outside. The proposed budget is now \$3,900,000 rather than \$4,500,000, the reduction being due to the wiping out of the debt, explained elsewhere in this paper by Dr. Wilson, and to the large offering made by the Woman's Auxiliary. At these joint sessions every organization of the Church which has been subsidized by the National treasury was on hand to explain the great value of their work and to urge the continuing of the subsidy. The unanimous opinion of those gathered in New Orleans is that the budget as proposed by Mr. Franklin will be passed. The money will be expended annually as follows:

Department of missions and church extension domestic; thirty-six dioceses, \$264,686; fifteen missionary districts, \$677,112; foreign-born Americans (field work), \$3850.

Extra continental domestic; Alaska, \$78,630; Honolulu, \$38,670; Philippines, \$132,305.

Foreign: China—Shanghai, \$254,573; Hankow \$229,855; Anking, \$108,653; extra cost of China ex-

change, \$65,000.

Japan—North Tokio and Tohoku, \$287,025; Kyoto, \$132,134; Tokio, \$4000; Osaka \$2000; St. Paul's university, Tokio, \$50,000.

Liberia—\$191,255.

Latin America—Brazil, \$60,440; Cuba, \$71,014; Mexico, \$50,027; Haiti, \$34,350; Dominican republic, \$15,230; Porto Rico, \$76,991; Panama canal zone, \$20,075.

BALANCE FOR COUNCIL

The balance, \$2,776,225, is for the upkeep and overhead of the national council.

This again is distributed as follows:

General administration, \$47,000; department of missions and church extension—Office, \$60,232; office, foreign-born Americans, \$52,960; pensions, \$53,345; pension fund premiums, \$70,000; miscellaneous items (outfits, travel, medical expenses, emergencies, etc.) \$197,750; department of religious education, \$64,487; department of Christian social service, \$28,944; department of finance, \$40,715; purchasing and shipping division, \$8275; maintenance of church missions house, \$27,808; department of publicity, \$104,212; field department, \$118,922; women's auxiliary, \$47,350.

Miscellaneous accounts (telegrams and cables, telephones, printing, advertising, postage, equipment, insurance, book store, library, etc.), \$104,620; co-operating agencies—American Church Institute for Negroes, \$160,000; Brotherhood of St. Andrew, \$35,000; Girls' Friendly Society, \$35,000; Seamen's Church Institute of America, \$25,125; Church Periodical Club, \$11,500; Church Mission of Help, \$13,000; the Army and Navy Commission, \$11,000.

FEDERAL COUNCIL TURNED DOWN

The question as to whether or not the Episcopal Church should become a member of the Federal Council of Churches came up for discussion and vote on Friday. The commission, headed by Bishop Brent, recommended that the Church become a constituent member, and Bishop Brent made an eloquent plea for it. However, the opposition was too strong, and the resolution was defeated by a close vote.

FAITH AND ORDER

The House voted the continuation of the commission of Faith and Order, and voted a budget allowance of \$25,000 annually.

VAVANCY

The House of Bishops adopted an amendment to the constitution of the Church providing for the election of a Presiding Bishop if a vacancy occurs more than three months

prior to the regular meeting of the House.

A CABINET

Bishop Lawrence of Massachusetts has suggested that a cabinet similar to the cabinet of the nation, and consisting of the chairmen of the more important commissions, be established. No action has been taken.

Reports from the House of Deputies

UNDOUBTEDLY the most important matter to come before the House of Deputies last week was the proposal made by the Rev. Frank Nelson of Christ Church, Cincinnati, that an expression of personal devotion to Jesus Christ be substituted for a confession of belief in the creed in the office of baptism. After being debated briskly, with the group in the Church known as modernists supporting Dr. Nelson, the resolution was overwhelmingly defeated.

The House is backing up the commission's report on the matter of Prayer Book Revision. In fact all of the committees and commissions are receiving the support of the House of Deputies, the feeling being that a body the size of the House of Deputies cannot improve on the work done by the commissions who have given time to the study of the problems.

FEWER DEPUTIES

A move to reduce the size of the House of Deputies by decreasing the number of delegates from each diocese has been made, but since the committee on canons has reported unfavorably, it is not likely that any change will be made.

STUDY THE MINISTRY

A resolution was adopted to establish a commission to study the vocation, education and distribution of the ministry.

TRUST FUNDS

Dr. Atwater has presented a resolution that the Pension Fund act as trustees of trust funds in parishes and Church institutions. It has been referred to the committee on the Pension Fund.

SPEAKERS BUREAU

It has been proposed that a speakers' bureau be established by the Council to train and supply missionaries.

CLERGY NEEDED

The committee on vacancy and supply reported that more clergymen are needed, and that every effort should be made to raise the intellectual standards.

PEACE COURT

The House endorsed the perma-

nent court of international justice. The resolution was presented by Mr. George Wickersham of New York.

NO TAX

The committee on canons reported unfavorably on the canon proposed by Mr. Zazriskie of New York which provided for an assessment of 10c per communicant per week for the General Church work.

HEALING

Christian healing as a revived practice in Church work has been recommended to the Convention by the commission on the subject. The general recommendation of the commission was that science and medicine should be correlated with religion to make sick people physically, mentally and morally whole.

INDUSTRIAL MATTERS

Resolutions on Industrial and International Peace similar to those passed at the Portland Convention have been introduced, with every indication that they will be passed.

NO ADDED SAINTS

The high Church group within the Church introduced resolutions on Friday which would place fifty-four additional saints on the calendar. It was vigorously opposed by Mr. Wickersham of New York who said most of them were mythical. The resolution was defeated.

Wiping Out the Debt

Rev. Frank E. Wilson

FRIDAY morning after the opening of General Convention there was a deficit in the national treasury of \$1,400,000. Friday evening there was no deficit remaining. It has been wiped out in an enthusiastic response to the financial report of Lewis B. Franklin, treasurer of the National Council.

With that clarity and directness which is always characteristic of his statements, Mr. Franklin explained how the National Council, created in 1919, had inherited the bulk of this deficit. Most of it was due to extraordinary expenses devolving upon the old Board of Missions during the War, together with the initial cost of the Nation-Wide Campaign. Since that time some years have shown a surplus of receipts and others a deficit. Mr. Franklin expressed his conviction that these later deficits could have been handled if it had not been for the initial burden brought on by war conditions.

Thereupon the patriotic spirit, which had animated the whole country while the war was on, broke forth again to clean up this left-over of war obligations. The Bishop of New York started it off by pledging the Diocese of New York to raise \$250,000 against the deficit. Samuel

Mather, of Ohio, quietly stepped to the platform announce that he would be personally responsible for \$100,000 from the Diocese of Ohio. After that you couldn't stop them. The various deputations got their heads together in consultation on their respective amounts of the total sum and sent their representatives to the platform to express their sentiments. Time came for the 1 o'clock adjournment and an opportunity for the enthusiasm to subside.

But during the luncheon hour the deputies crystallized their determination that deficits should be excommunicated from the life of the Church. When the Convention reassembled a line of men streamed to the platform to speak for their several dioceses. About 4 o'clock there was a pause and someone called upon Mr. Franklin to tell how far down the deficit had been pounded. Mr. Franklin proceeded to check back the amounts to the dioceses and then announced a sum total of obligations accepted to the amount of \$1,401,000. With one accord the Convention was on its feet singing the Doxology.

The Missionary Bishop of Haiti explained that he alone represented that little island but that he had instructed the treasurer to withhold one-tenth of his salary as a guarantee of their share of the amount. A layman hurried to a telephone to call his home bank, fifteen hundred miles away, for a certified check of three thousand dollars as the share of his diocese. Another bishop announced that he already had a check in his pocket for \$100 toward his diocesan portion and still another bishop told how a lady in the lobby had instructed him to call on her for the first five hundred dollars from his diocese, while another said that ten laymen present from his diocese had personally assumed five hundred dollars each toward their diocesan share. You could fairly hear the deficit gasping its way to extinction.

During the obsequies the question was raised as to whether there could be any assurance that another deficit would not arise, Phoenix-like, out of the ashes of the one now being laid away. Mr. Franklin promptly responded that he would call upon the National Council to adjust its budget annually to the amount of receipts pledged from the Church at the beginning of each year. Later a resolution to that effect was introduced into the House of Deputies.

So the deficit dies and the Church again becomes solvent. The reserve fund will be reimbursed the \$750,000 taken from its treasury and the banks will be repaid their loans. For the Church, the War is over and we can face the future with no financial enemy at our backs.

Take an Inventory

Rev. George Parkin Atwater

AS I write this report, I am sitting at the press table in the House of Deputies. It is a joint session, and all the Bishops are here, except those who are detained on committees.

Mr. Franklin has just made his report on the National Budget. He presented it in an admirable manner, and with great effectiveness.

The discussion of the various sections has begun.

As I listen to the explanations, appeals, exhortations, and glowing determinations, I am amazed and stunned by the lack of attention to one of the most important considerations in the whole subject of the National Budget. To me it is incredible that a group of business men in one Convention should ignore the most vital point of our whole problem.

That vital consideration may be summed up in one word and that word is INVENTORY.

If a corporation should try to take an annual account of its affairs without the item of inventory, no firm of auditors in the country would certify its report.

Yet we blithely and cheerfully make reports and authorize the expenditure of money, without the slightest apparent attention to the question of inventory.

The question is this: "To what extent has the Church progressed with the huge sums of money expended in the last three years?"

In three years we have raised and spent the sum of more than one hundred million dollars for the work of the Church.

Has the growth in members, useful structures, and in actual usefulness, shown a reasonably fair return in three years for the expenditure of one hundred million dollars? Have we taken an inventory to find out?

If not, then we are in no position to vote on a budget and our attitude is sentimental guess-work.

On every wall of our Convention hall this fact should be printed, in letters large enough to read.

The source of our money for the work of the Church is the parish. Yet it is true, beyond question of a doubt, that hundreds of parishes are less able to give, are weaker in numbers and resources, than they were ten years ago. This is the final trouble with our budget, and the final cause of our deficits.

Does this Church have the moral courage to discover how many of its parishes are in process of decay, and to face the consequences of its discovery?

If it will do so, it can correct the condition. If it will not do so, then

we shall have a repetition of this deficit-raising in 1928, only the amount will be larger.

It is difficult to write these words, but loyalty to our Church forces me to do so. Blind enthusiasm, and blind activity are not unmixed virtues.

Convention Nominates New Bishops

IN open session on Thursday members of the House of Bishops made nominations for bishops of missionary districts now vacant in the districts of Idaho, Arizona, Kyoto, Liberia and Mexico. Nominations also were made for a suffragan for Southern Brazil. The action on Mexico came as a surprise following a secret session in council to discuss the delicate aspects in the Mexican situation. It has been the custom to make nominations in secret.

Those nominated were as follows: To be suffragan Bishop of Southern Brazil—The Rev. William M. M. Thomas, headmaster of the Southern Cross school at Porto Alegre, Brazil.

To be bishop of Idaho—Dean Paul Roberts of the Boise cathedral; the Rev. Middleton S. Barnwell, general secretary of the field department of the church; the Rev. George Davidson of St. John's church, Los Angeles; the Rev. Thomas Casidy of All Saints' church, Omaha; Dean Stephen McGinley of Trinity cathedral, Omaha; the Rev. Archibald M. Judd of Harrisburg; the Rev. Kenneth R. Forbes of Boston; the Rev. Homer A. Flint of Pittsburg; the Rev. E. Ruffin Jones, Williamsburg, Va.

To be bishop of Arizona — The Rev. Walter Mitchell of Trenton, N. J.; Dean William Scarlett of Christ's Church Cathedral, St. Louis; the Rev. Frank Elmer Wilson of Eau Claire, Wis.

To be bishop of Kyoto—The Rev. Artley D. Parson of New York; the Rev. Frank Elmer Wilson of Eau Claire, Wis.

To be bishop of Liberia — The Venerable William C. Claiborne, archdeacon of Tennessee; Father Robert Erskine Campbell, Order of the Holy Cross, prior of the Masambulam, Africa, monastery school, and the Rev. Gardiner L. Tucker of Houma, La.

To be bishop of Mexico — The Rev. George Craig Stewart, St. Luke's church, Evanston, Ill.; the Rev. Henry D. Phillips, former chaplain of Sewanee, Columbia, S. C.; the Rev. Frank W. Creighton, St. Ann's church, Brooklyn; Dean Francis White, Cleveland; the Rev. W.

C. Wittaker, Knoxville, Tenn.; the Rev. H. P. Abbott, Baltimore; the Right Reverend F. D. Howden, now bishop of New Mexico; the Rev. Walter B. Capers, Jackson, Miss.; the Rev. Robert W. Stewart of Philadelphia; the Rev. Thomas J. Lacey, New York.

This is the first time that nominations for missionary bishops has been made in open session. The elections are to hold over for a day or two thus enabling delegates to discuss the merits of the candidates and also to give the candidates an opportunity to decline to stand for election.

Report from Meeting of Woman's Auxiliary

MISS GRACE LINDLEY, of New York, was re-elected executive secretary, and eight members of the executive board of the Women's Auxiliary were elected at Thursday afternoon's session of that body at Jerusalem Temple. Miss Lindley was without opposition, and received 99 out of the 104 diocesan votes cast.

According to Mrs. Deems, chairman of the nominating committee, from California, no member of the board can serve more than two terms of three years each, and there were eight of the present members who were therefore not eligible for re-election.

These are Miss Eva Cory of Massachusetts, Miss Elizabeth Mathews of Southern Ohio, Mrs. Marcelline Adams of Pittsburgh, Miss Nannie Hite Winston of Kentucky, Mrs. W. J. Loaring Clark of Tennessee, Mrs. C. R. Pancoast of Pennsylvania, Mrs. A. S. Phelps of New Jersey, Mrs. H. B. Butler of Chicago.

The eight members elected to fill their places are: Mrs. Robert Burkhams, of St. Louis, chairman of the resolutions committee of this triennial; Mrs. Wilson Johnston, of Oregon; Mrs. Herbert Payson, of Maine; Mrs. Kingman Robins, of Western New York, chairman of the last triennial board; Mrs. Samuel Thorne, of New York, president of the New York auxiliary branch; Miss Lucy Sturgis, of Massachusetts, a leader of student church work; Mrs. Allan McGregor, of Southern Ohio; and Mrs. E. J. Randall, of Chicago.

The representatives of the eight provinces elected are: Mrs. Fisher of Western Massachusetts, province one; Mrs. Boynton, of Newark, province two; Miss Louise Davis, of Virginia, province three; Miss Margaret Weed, of Florida, province four; Mrs. Bussey, of Milwaukee, province five; Mrs. Leete, of the Pacific coast, province six; Mrs. Tolamane, of Texas, province seven; and Miss McGill, of Los

Angeles, province eight.

Miss Grace Lindley, who has been executive secretary of the auxiliary since 1916, announced that she would retain all of the auxiliary secretaries under her for this next triennium. These are: Miss Emily C. Tillotson, educational secretary; Miss Laura F. Boyer, assistant educational secretary; Mrs. G. B. K. Wade, supply secretary; and Miss Ellen I. Flanders, office secretary.

RESOLUTION ADOPTED

Resolution for supporting the field department of the national council in its promotion of organization and co-operation in the parish, was adopted in the afternoon session after several hours of dissent. Addition of \$5,000 to the United Thank Offering of the women of the Episcopal Church since the bulk of the offering, \$904,514, was turned in last Thursday, was announced. Funds for training missionaries and \$30,000 for erection or completion of buildings in the missionary field will be set aside from the United Thank Offering of 1928, it was decided. Further showing its faith in the thank offering, the auxiliary voted to arrange with the proper authorities of the National Council for pensions for retired and disabled workers, and, if possible, an increase in salary for missionaries in the field.

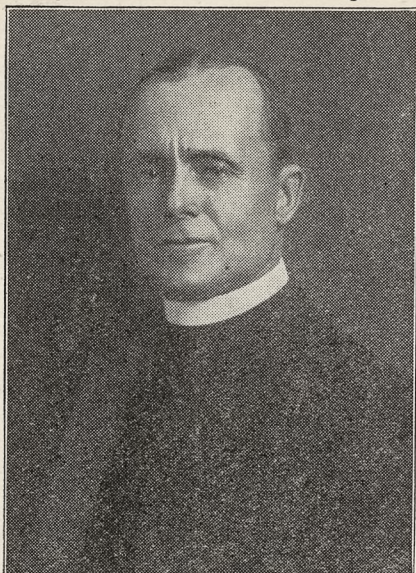
The circle plan, which calls for a division of the auxiliary women in the diocese into circles or groups with a chairman and educational secretary for each one, will be adopted, it was decided at a conference of diocesan presidents, held in connection with the conference of diocesan and parish officers.

SEEK NEW LIFE

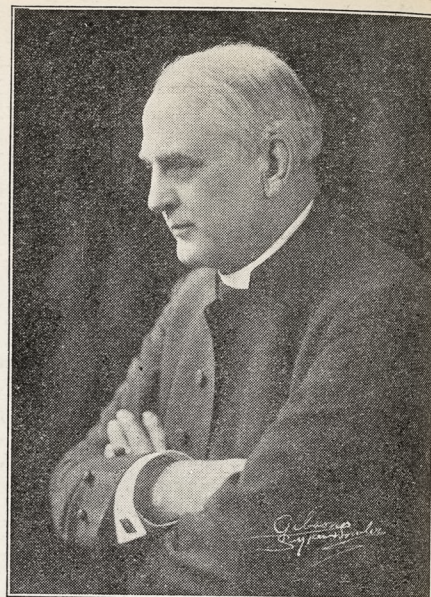
Miss Grace Lindley, urged the diocesan presidents to reorganize the societies of the Women's Auxiliary which have become dormant, and to visit each parish branch of the diocese and keep in closer touch with the work being done.

Resolutions were also passed urging Christians to participate in a "constructive program of education for peace" and to work for "the promotion of international and inter-racial good-will." The resolution, which was presented by Mrs. W. P. Remington, declares that "war is contrary to the teachings of Jesus Christ and that the causes of war are ignorance, prejudice, selfishness and greed."

The Rt. Rev. Frederick Burgess, bishop of Long Island, died at his home in Garden City, last Thursday. The Rev. Ernest M. Stires, rector of St. Thomas's, New York, will be consecrated bishop of Long Island on Nov. 24th.



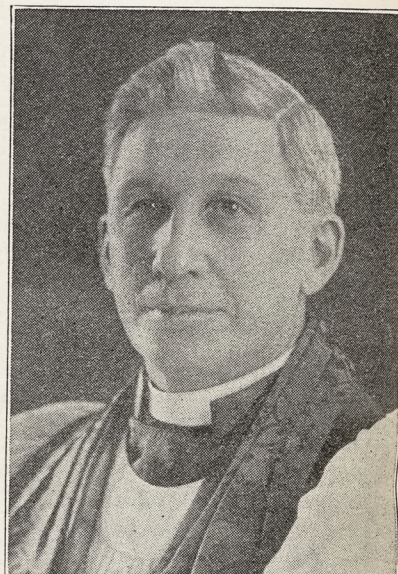
Bishop Anderson
of Chicago, one of the
most popular speakers
at Convention



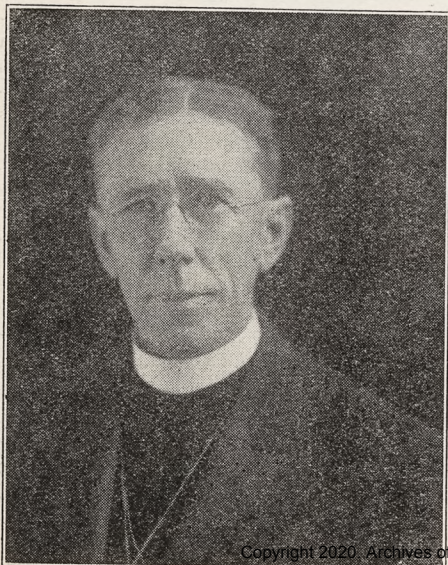
Bishop Manning
of New York, is leading
in House of Bishops



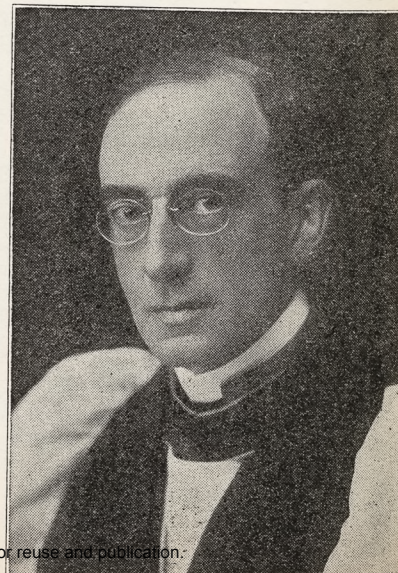
Bishop Burleson
of South Dakota figures
prominently in
Convention



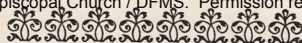
Mr. H. C. Wychoff
of California, a leading
member of House
of Deputies

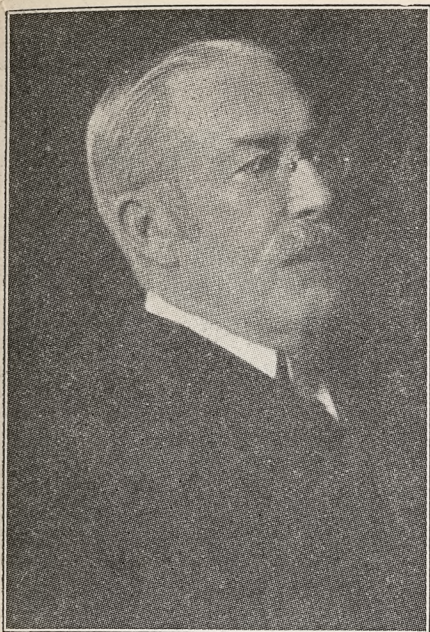


Bishop Mikell
of Atlanta is coming
to the front in House
of Bishops



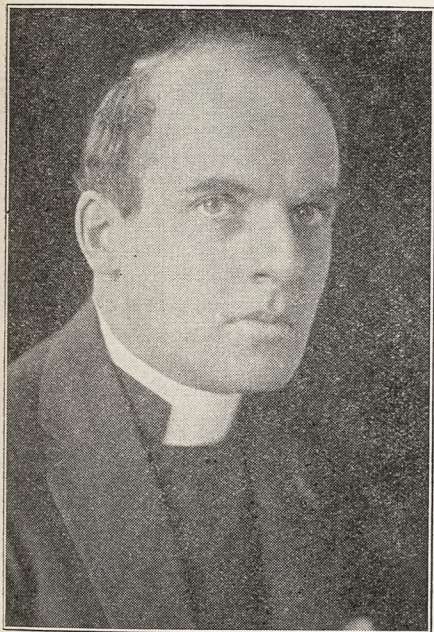
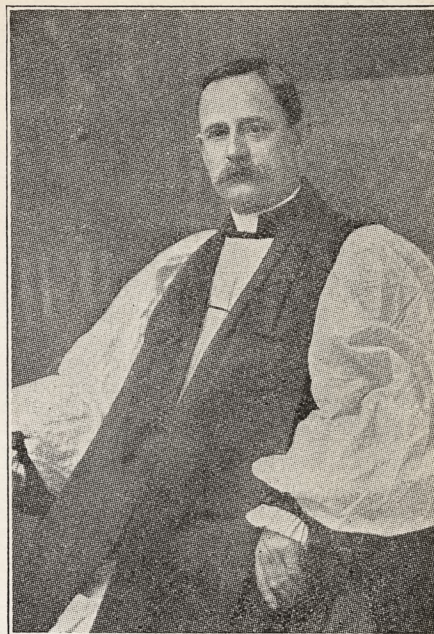
Bishop Moreland
of Sacramento, has
much to say on
Family Life





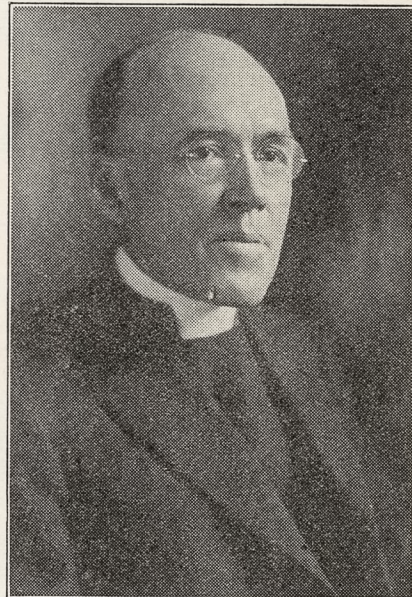
Bishop Brown
of Virginia, the Chairman
of House of Bishops

Mr. Samuel Mather
of Ohio, one of the most
prominent laymen of
the Church.



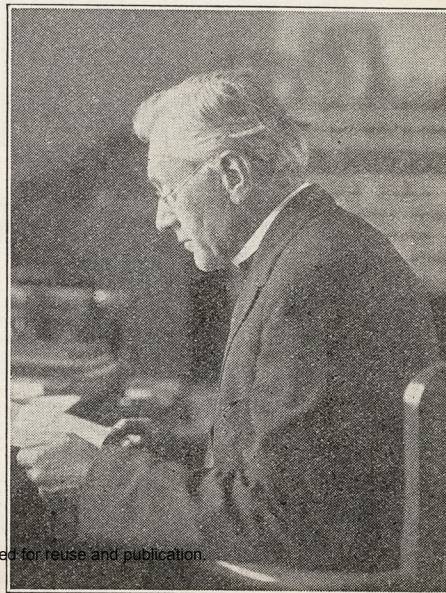
Rev. W. H. Milton,
a leading representative
of the South

Rev. George Craig Stewart
of Chicago, whose speeches
are most effective



Bishop Bratton
was too ill to read
the Convention
Sermon

Bishop Perry
of Rhode Island is a leader
for Church Unity



General News From New Orleans

By William B. Spofford

Let's see. First of all, it's hot. I'm talking about New Orleans, of course. Awfully hot—so hot that I am willing to wager my last summer's straw hat that every one of the fellers writing for the paper from New Orleans mention it in the first paragraph. It is alright for me to do that. I sat in on a discussion on gambling last night, and the bishop in the crowd assured us that it was alright to bet providing the amount was not large. I won't give you his name—he says he is very busy and there is no use in bothering him with a lot of letters protesting such a statement before a young man like myself.

* * *

If any of the other fellows writing from New Orleans can tell you what it is all about I shall be very glad. Everyone is rushing about as much as the heat will allow, apparently bent on some important mission, but for the life of me I can't find out what it is. Maybe the heat is throwing them off their balance. As near as I can tell the most important fact at the present moment is that the world series stands at a tie, with Walter Johnson likely to pitch tomorrow. And even that will be dead news by the time you read this.

As for the heat, it has at least prompted one man to change his mind on a historic event. The Rev. George Craig Stewart of Chicago, in giving up a game of golf on the 8th hole, is reported to have said: "In any case I now understand the South's position

Washington Cathedral

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during the Civil War. Certainly no white man in this part of the country has any right to work."

Then too it makes for democracy, this heat. You can't, for the life of you, tell the bishops from the laity. They are all going about with palm beach suits, and soft collars... those of them that are wearing any collars at all. The only way I can tell them apart is that the laymen have creases in their trousers, while the suits of the bishops bag badly at the knees.

* * *

Sunday was a day of rest... that is there was nothing much officially going on. Of course there were great services in all of the churches within a radius of several hundred miles of New Orleans with the notables of the Church occupying the pulpits.

* * *

The revision of the Prayer Book is taking up practically all of the time of the House of Deputies. The changes which are passed at the Convention three years ago are all going through apparently. Got that "obey" out of the marriage service. On the clerical vote 52 dioceses voted to strike it out, 10 voted to retain it, while 9 were evenly divided. The lay roll call showed 45 dioceses for taking out the word, 18 for retaining it, while 6 were divided.

* * *

"And with all of my worldly goods I thee endow" is to be taken out of the service too. All of which, I imagine, won't make a great deal of

difference in the way we live in the four walls of our homes. As one man here said... a very wise man: "My wife always obeys me. I find out what she proposes to do and then ask her to do it."

* * *

The Rev. C. F. Collins of Arkansas had folks laughing when this matter came up for discussion. He said it made the service a bundle of inconsistencies. "To take out the word 'obey' means that the giving away of the bride, which denotes a sense of proprietorship, is silly." Then he did not like the dropping of the words "as Isaac and Rebecca lived faithfully together" since it removes one of the fine bits of sentiment in the service. Every one laughed at this remark, though I am not quite sure just why. Any way Mr. Collins was defeated. The service is changed, as far as the House of Deputies is concerned.

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Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, D-18, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

ST. MARK'S LEAGUE OF INTERCESSION

Literature exhibit in the
Witness Headquarters at New
Orleans.

THE GREEN BOOK

on Church membership gives a
brief history of the Baptismal
and Communion Offices and
shows the special blessing at-
tached to the Chalice.

Price 50c.

1625 Locust St. Philadelphia.

Just what the bishops will do with it remains to be seen.

* * *

We'll be able to tell you in this issue who is to be the new President Bishop. As I write this the election is yet to take place. Bishop Reese of Southern Ohio, who was a strong candidate is out of it. Bishop Vincent, the diocesan of S. Ohio, resigned from his office in order that the way might be clear for Bishop Reese, since a Coadjutor Bishop cannot hold the office. When this resignation came before the House of Bishops it was Bishop Reese who caused the House to refuse to accept the resignation. He pointed out, in a very stirring address, that while Bishop Vincent was over 80 years old he was still one of the most energetic men in the House — "A bachelor who is wedded to the Church — his Episcopal ring is his wedding ring." The speech brought applause, and still more applause when Bishop Vincent resumed his seat.

* * *

In considering Prayer Book changes the House of Bishops voted to include in the calendar of festivals the days of St. Ann, mother of the Blessed Virgin, and the Nativity of the Blessed Virgin Mary. It is to be kept in mind that all of these matters and proposed changes have to be passed at two Conventions, by both Houses.

* * *

The Daughters of the King, together with the Brotherhood of St. Andrew, are urging family Bible reading and family prayer. The convention of the Daughters of the King ended on Monday, the 12th, after a most inspiring three days, during which they listened to reports of the officers scattered throughout the country.

* * *

The Kuling School, said to be the most important factor in the mission work in China, was the subject of a mass meeting on Tuesday night, with Bishop Roots and Bishop Brent as the speakers, with Bishop Lloyd acting as chairman.

* * *

Oh, yes. Bishop Brown; I must say a word about him. Well, there is not much to it down in these parts—except in the papers. Nobody at the Convention seems to be the least interested in the matter. He has been deposed—that happened last Monday morning—in St. Paul's Church, with a mere handful of people on hand to hear the sentence read by Bishop Talbot. Bishop Talbot, as the Presiding Bishop, appeared in court on Wednesday to show cause for the action, before Judge Burns of the United States

(Continued Column 3)

Search Your Attic For Old Stamps

Fortunes Have Been Found on Old Envelopes

Many old stamps, both U. S. and Confederate, are worth from \$50 to \$5,000. The hobby of stamp collecting is of far greater importance nowadays than in times past when it was generally considered as a pastime for schoolboys only. Today collectors eagerly seek out and pay huge prices for those stamps which are scarce to the point of being worth hundreds or even thousands of dollars. Last year in Paris at a stamp sale one stamp of British Guiana was sold for \$32,500—this being the highest price ever paid for a single stamp. People who make a bonfire of "grandfather's letters" do not realize they may be burning rare stamps, which if sold might make them rich.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Besides these are many others of equal value.



Alexandria, Va., 1845
\$5000.00



Millbury, Mass., 1847
\$1500.00



St. Louis, Mo., 1845
\$1000.00



Athens, Ga., 1861 (Red)
\$400.00

Make a thorough search through attics and storerooms for old letters mailed from 1845 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 268, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old

relics, may have value but he is not interested in these.

Besides the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail. The advertising manager of THE WITNESS has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same house for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value*. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 268, Marshall, Mich.

NEW ORLEANS NOTES

(Continued from Column One)

District Court. That, apparently, is the end of the matter.

* * *

Here is a suggestion that has been passed on to me by a distinguished clergyman who is a member of the House of Deputies: "A most valuable proceeding for the enlightenment of the Church would be a comprehensive survey of the Church during the last ten years to determine exactly what permanent results have been secured from our large expenditures of money. Could not a disinterested group of men make a survey and a report? Nothing could be more gratifying to the generous laymen than to have an assurance that money expended actually promoted the work of the Church."

* * *

This matter of the Budget seems to be sailing along in grand style. I haven't talked to anyone here yet who feels that the budget ought to be cut. The whole matter has been explained by Mr. Franklin and the others from "281."

* * *

Dr. E. S. Cowles, who is a member of the commission on faith healing, is stirring up a rumpus over the majority report of the commission. It is for those who know more about the matter, and who know more

about Dr. Cowles and his work to have opinions on the matter.

* * *

Girls' Friendly Society reception at convention last week — 200 of them about they say. Their exhibit shown near the Bienville Hotel, where some people, mostly bishops, sleep for a dollar an hour.

* * *

Official celebration of the 1600th anniversary of the Council of Nicea was celebrated by the convention last Sunday. The addresses were made by Bishop Talbot, Bishop Gailor, Bishop Murray and Bishop I. P. Johnson.

* * *

Mass meeting on Evangelism. Not so many there, but it was a fine meeting just the same. Bishop Johnson, Rev. Floyd Tomkins of Philadelphia, Rev. J. A. Schaad of Augusta and Rev. Loaring Clarke, the national missionary.

* * *

Young people are having their time in New Orleans too, with mass meetings, banquets, and all the rest of it. Bishop Quin is, of course, heading it up. Karl Block too.

* * *

The society for the sanctity of

CHURCHMEN'S PILGRIMAGE TO THE HOLY LAND.

Under the direction of Bishop Shayler of Nebraska, April 9—June 3, 1926. Endorsed by Bishops and leading clergymen. Price exceedingly moderate. OBJECTIVES PRIMARILY RELIGIOUS.

Address BUSINESS MANAGER, CHURCHMEN'S PILGRIMAGE, 442-D, Park Square Building, Boston, Mass.

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SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

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THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens. Church vestments imported free of duty. Miss L. V. Mackrille, 11 West Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple and Girdle. \$35.00 and \$22.00. Post free. MOWBRAY'S, 28 Margaret St., London, W. 1 and Oxford, England.

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PURE LINEN FOR ALL CHURCH USES—Special 36-in. 1800 universally liked for fine Surplices, \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

marriage, which is seeking to make it impossible for a person to be remarried by the Church after divorce is finding opposition, heading by Bishop Darlington of Harrisburg, who favors the right of the innocent party to remarry.

* * *

Every organization in any way connected with the Church is represented at New Orleans.

* * *

Church Periodical Club had a mass meeting — Deaconesses are much in evidence—Church League for Industrial Democracy is carrying on—St. Barnabas Guild for nurses, held a two day convention—American Church Institute for Negroes held a mass meeting, with 20

fellers there singing negro spirituels in a way to set you tingling—Brother of St. Andrew, a meeting with a dandy speech by Bishop Wise.

Financial Problems of Churches, Colleges and Hospitals

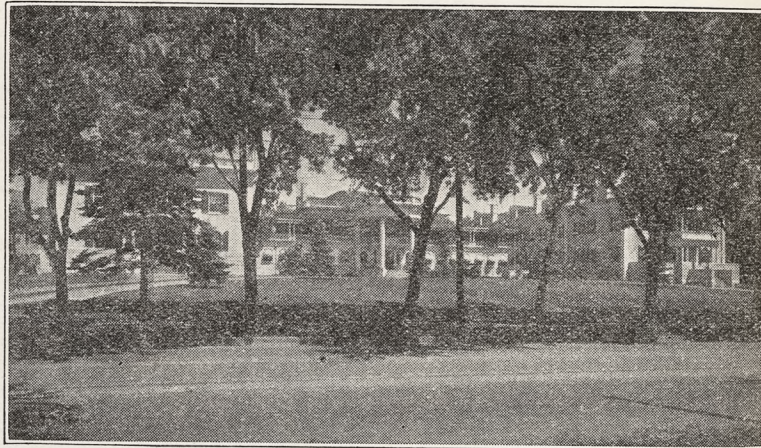
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Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

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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).
8 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 Fiftieth 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
Rev. Frederic S. Fleming, Rector.
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

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
From Chicago, get off at Main Street,
one block east and one north.

BOSTON

Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
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

Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durell, M. A.
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).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
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. Warren
C. Herrick.
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-
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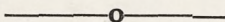
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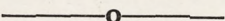
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THE WITNESS

The Inquiring Reporter

LAST week the Inquiring Reporter asked a half dozen delegates to the General Convention what they considered the greatest accomplishment of the Church during the past three years. A couple of very interesting answers . . . the other four dodged the question. This week the Inquiring Reporter asked this question:

"What is the Great Task of the Church for the next Three Years?"

The first man seen was the Rev. Mart Gray Smith who came to New Orleans from Western New York. Here is what he has to say on the matter: "The great task of the Church during the next three years is to so spiritualize our people and the people of the community that they will realize the needs of the field. The need is not so much for money, in spite of the great emphasis that is being placed on it here at the General Convention. Get the people to give themselves to God and His Church and the money problems will take care of themselves. So I say that our chief task is to get people to be good Church-going folks."

* * *

From the Rev. R. A. Kirchhoffer of the Diocese of Alabama:

The great task is to educate our people so that they will have a real grasp and conception of the task that the Church is trying to do. We must educate them all along the line—about missions, social service, the teachings of the Church, religious education—with this knowledge behind a Program the Church will be able to accomplish something

* * *

From the Rev. J. A. Schaad, of Augusta, Georgia:

The great task of the Church for the next three years is to do what our Lord told us to do, which is to extend his Kingdom at home as well

as abroad. Evangelism is the method—a spiritual movement on the part of the entire membership of the Church. The Benedictus gives us the best definition of Evangelism: "To give knowledge of salvation unto his people for the remission of their sins; through the tender mercy of our God, whereby the dayspring from on high has visited us."

* * *

The Rev. Robert Gibson, secretary of the Publicity Department of the National Council:

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to Christ and his Church through Evangelism. All sorts of methods should be used. Not only preaching missions, and personal work, but the press should be used extensively in bringing the message of the Christian religion to people.

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