

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 17, 1931



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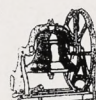
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# THE WITNESS

*A National Weekly of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
GEORGE P. ATWATER  
JOHN R. OLIVER  
IRWIN ST. J. TUCKER

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## FIRST WEEK OF CONVENTION

*By*  
BISHOP JOHNSON

BY THE time this reaches you General Convention will be in session in Denver. The opening service was held on September 16th. It was held at the Auditorium which seats over seven thousand people. About one hundred and twenty-five bishops formed the procession, with the three hundred choristers in their seats when the service began. The Presiding Bishop took charge of the service and the Rt. Rev. Michael Furse, Bishop of St. Albans, preached. In selecting Bishop Furse it was in the mind of the committee to choose one who had the voice, the presence and the message. Those who heard Bishop Anderson in Washington will realize what it means to hear such a preacher. Bishop Furse rendered yeoman service as Bishop of Pretoria in South Africa. He was translated to St. Albans because of his outstanding qualities and at the recent Lambeth Conference he took a prominent part in the debates.

In the afternoon, on the 16th, the various houses assembled and organized for business. In the evening there was a general reception for all visitors from 8:30 to 10:30 at the Cosmopolitan Hotel, which is adjacent to the Brown Palace, the Shirley-Savoy and other hotels. Previously this reception on the opening day has been given for the bishops only, but there seemed no good reason why it should be confined to them and so the committee decided to welcome all on this occasion.

Thursday, the 17th, is the gala day of the Woman's Auxiliary. At 7:30 in the morning in the City Auditorium, at a consecrated altar, there will be a celebration of the Holy Communion, at which those who do not expect to receive are asked to take their seats in the galleries, while those participating occupy seats on the main floor. Arrangements have been made for about twenty clergy to administer, and communicants are requested to leave their places at the rail as soon as they have received. At this service the United Thank Offering is made. It is hoped that it will reach a million dollars, most of which it is hoped will be in checks. The gold alms basin given to the American

Church by Oxford University will be used to place this offering upon the altar. Such services as this are seldom witnessed and give one a feeling of strength and purpose in their religious life.

On Thursday night there will be a mass meeting in the Auditorium at which the amount of the offering will be announced and speakers will give the meaning and purpose of the women's work.

ON FRIDAY evening it is planned to celebrate the one hundred and fiftieth anniversary of General Convention by presenting to the assembly the story of our mission work in the United States for the past hundred years. This will be done by three speakers who have been carefully selected for that purpose and who will divide the story into three eras. In the early thirties, one hundred years ago, the Episcopal Church in the United States had only thirty-one thousand communicants in a population of twelve million people; a ratio of one communicant to every four hundred and sixteen of the population. Today it has a million and a quarter communicants in a population of one hundred and twenty million people.

In this same decade Jackson Kemper was made missionary bishop of Indiana and Missouri and the Northwest generally. Leonidas Polk was made bishop of Arkansas and the Southwest. James Hervey Otey was made bishop of Tennessee. When these men were still laboring in their fields Bishop Gailor was born in Jackson, Mississippi, and grew up while the memory of these men was still fresh in the life of the Church. He has been selected to present to the Church the story of our missionary work during that generation.

In 1867 Daniel Sylvester Tuttle, then a young man of thirty, was sent as missionary bishop to Montana, Idaho, and Utah, preceded by Joseph Talbot (1860) to the Northwest; Vail (1864) to Kansas; Clarkson (1865) to Nebraska; Randall (1865) to Colorado, and followed by Hall (1873) to South Dakota. While these men were at work Bishop Burleson, the son of a missionary in Minnesota, was growing into a career of use-



ful service in the Church. He has been selected to present this period.

IN 1895 Bishop Rowe went to Alaska; in 1899 Bishop Kinsolving went to Brazil; in 1901 Bishop Brent went to the Philippines. This marks another progressive step in the history of the Church's work. Bishop George Craig Stewart, who has been a personal friend of all these bishops and their contemporaries, and is also a member of the National Council, will present this period. It is an effort to give to those who are meeting to aid in the progress of the Church an opportunity to get a bird's eye view of the labors of those who have preceded them, and to do honor to those who have served so faithfully and so well in the days that have gone. Everyone who can possibly do so

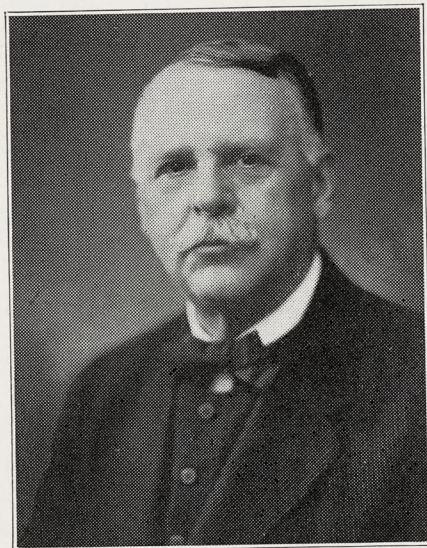
should plan to attend this historic night both to remember those who have fought and to draw encouragement for their own share in the conflict.

On Saturday afternoon it is planned to take the delegates and deputies to the mountains in an extended motor trip on which they will pass the grave of Buffalo Bill on Lookout Mountain, where a pioneer of a different sort rests from his labors. In visiting Denver you will meet those who saw the city rise out of the wilderness and who came here at great personal risks, with the Indians one of the hardships they had to bear. It took some of them forty-five or fifty days in an ox cart to make the trip from the Missouri River—a trip you who are now guests of the city of Denver completed in eighteen hours in a Pullman. There is history in Colorado as well as natural beauty.

## THE OAKES HOME: DENVER

By

WILLIAM B. SPOFFORD



THE REV. F. W. OAKES

ONE of the most important institutions of the diocese of Colorado is the Oakes Home in Denver, the second organized work in the United States for those suffering from tuberculosis. It is the only Church Home, so far as is known, in the country, whose object is to furnish a home

with every desirable equipment of the sanitarium, and yet have the surroundings of a home. One instinctively recognizes it at first sight. The beautiful buildings of pure colonial architecture and coloring—the broad, graceful porches and generous plate windows—an air of refinement and hospitality as to suggest nothing else but the magic word Home. Looking toward the east and south, one glimpses the tall church spires that proudly rise from the city of Denver—beyond the vast plains and prairies that melt into the horizon. Turning westward—lift your eyes unto the hills, hills as ancient as creations dawn. An unforgettable sight, this wondrous rocky range. From the snow-capped crown of Pikes Peak to the hoary head of Longs Peak, this

hundred-and-fifty-mile vista spreads before you, ever changing in color and mood, as peak upon peak seem to lose themselves in the turquoise sky.

Neither hotel, hospital nor sanitarium, but just one of the rare spots in the world, where a victim of dread tuberculosis may live in perfect comfort and sanitation. Mid cheerful, homelike surroundings, one breathes deep of the healing atmosphere while enjoying the most invigorating climate.

THE Home was not built for profit. In fact, the founder, Rev. Frederick W. Oakes, a priest of the Church, first conceived the idea after mingling among men and women stricken with life's great tragedy, the white plague. He saw physical conditions that were appalling. Refined women suffering in over-crowded boarding houses, and self-respecting men herded into foul hotels. He saw many partially recovered, filled with eagerness and hope, pulled down again by reinfection. He saw sordid greed in high-priced quarters of low-rate cleanliness. Here indeed he found his work!

Nearly forty years have witnessed the coming and going of over sixteen thousand men and women, who have benefited through the friendly care The Home affords, and not one employee has ever contracted the disease.

Medical science, after years of study and research, with the spending of millions in money, are agreed on the main essentials in the treatment and cure of tuberculosis. Correct altitude—with a large percentage of dryness of atmosphere, a stimulating climate, not too severe, and plenty of bright sunshine. That ideal spot is found in Colorado. The whole world acknowledges the superiority of Denver as the haven of health.



Patients living under the splendid conditions of this institution, while under the observance and guidance of physicians of recognized skill in the treatment of tuberculosis, are invariably benefited and an almost unbelievable percentage are restored to health and vigor.

Round about The Home are many beautiful bungalows that oftentimes attract the entire families of the sick to Denver. Thus all benefit by the invigorating climate and enjoy the sublime mountain roads and trails, while their loved one is being brought back to health and strength.

The devout efforts, the tender sympathies and generous donations, from many church friends in New York and other large eastern cities, have made possible this haven and Home, the beautiful buildings, cottages, chapel, hospital, work shop, and nurses' home. Hundreds of happy homes throughout the land owe much to the helping hand extended by these comforters of the weak and weary.

THE Home was established in 1894 and since that time has cared for fully 16,000 persons from all parts of the world. At its very inception the founder, Dr. Oakes, gave the Home to the care of the diocese, and it was incorporated in 1917, being now held in perpetual trust by it. It is governed by a board of trustees and managers, the board being made up of men elected by the diocese, and having among its members the most capable of Churchmen. It is in every sense a Church institution, managed by the Church, presided

over by a priest of the Church, with the center of the Home the beautiful Chapel of Our Merciful Saviour, where prayers are said daily and where the Blessed Eucharist is presented each Sunday and on Holy Days.

During these days of General Convention this fine Home will be visited by thousands of Church people, all of whom will surely rejoice in its record of fine accomplishments, and will be grateful that a priest of the Church came to Colorado decades ago who had the vision to undertake this important work.

## Memorial

By

BISHOP JOHNSON

THE roll of Bishops who have departed this life since the Washington Convention is a long one and contains the names of men who were outstanding men in their generation. It is as follows in the order of their consecration:

William Andrew Leonard; Bishop of Ohio for more than forty years and twice acting as provisional presiding bishop. A courteous Christian gentleman of definite convictions and great personal charm.

Davis Sessums; Bishop of Louisiana for nearly forty years, an orator who placed his unusual talents always at His Master's service.

George Herbert Kinsolving; Bishop of Texas for



*A View of the Oakes Home*



thirty-five years. A courageous warrior whose sense of humor always disarmed his opponents.

Arthur C. A. Hall; Bishop of Vermont for thirty-six years, the ablest canonist and clearest thinker in the House of Bishops.

Lucian Lee Kinsolving; Bishop of Brazil for thirty years. A happy warrior whose eloquence and charm endeared him to all.

Theodore N. Morrison; Bishop of Iowa for thirty years; a scholar and thinker, always eminently just and fair.

Sidney C. Partridge; Bishop of Kyoto for ten years and of Missouri for twenty. An eloquent preacher and genial friend.

Charles P. Anderson; Bishop of Chicago for thirty years, and Presiding Bishop at the time of his decease; one of the greatest platform orators of his day.

Charles Henry Brent; Bishop of the Philippines for seventeen years and of Western New York for eleven years, chaplain general of the army during the Great War and a man of international fame.

Sheldon M. Griswold; Bishop of Salina for fourteen years, Suffragan of Chicago for thirteen years, and Bishop of Chicago at the time of his decease. A champion of the Catholic faith, beloved by all as a pastor of souls.

Richard H. Nelson; Bishop of Albany for twenty-seven years. A devout prelate, greatly beloved by those who knew him well.

James Henry Darlington; Bishop of Harrisburg for twenty-five years, who labored for the reunion of the Anglican and Greek communions.

Beverley D. Tucker; Bishop of Virginia, as coadjutor and diocesan, for twenty-four years, who was greatly beloved and whose children reflect the reality of his devotion.

John Gardner Murray; Bishop of Maryland for twenty years and elected as Presiding Bishop of the Church at New Orleans; an administrator and true father in God.

Thomas J. Garland; Suffragan and Bishop of Pennsylvania for nearly twenty years; an able administrator and industrious worker.

John Poyntz Tyler; missionary Bishop of North Dakota for seventeen years; a man of princely stature and gracious personality.

John D. LaMothe; missionary Bishop of Honolulu for seven years and greatly esteemed by those who knew him.

Herbert Shipman; Suffragan of New York for nine years. Greatly beloved by all the clergy of New York.

Charles L. Slattery; Coadjutor and Bishop of Massachusetts for eight years. The leading spirit in the revision of the Prayer Book and an active participant in the legislation of the House.

Never I believe in the history of the House of Bishops has there been such a loss of those who took the lead in the debates and in the affairs of the Church. More than twenty new bishops are in Denver for their first convention in the House of Bishops. It is a matter of great satisfaction that the caliber of these new men should give promise of carrying on the work.

## *The Convention Sermon*

THE General Convention sermon was delivered by the Bishop of St. Albans, England, in the Auditorium, Denver, on Wednesday morning, September 16th. In the past ten years, he said, there has been an attack on the Christian religion. The attack has been first of all on the home and Christian marriage. In attacking the home the communists are attacking the last stronghold against the realization of their complete dreams. But it is not only the Soviet government and communists who are attacking the home. It is being attacked as well by those within our own household. He went on to condemn the use by married people of contraceptives, declaring that "in the long run it will degenerate the Holy Estate of Matrimony, physically, intellectually, morally and spiritually. It is giving a cloak of respectability to the widespread use of these things among the unmarried, and thereby the whole standard of sexual morality is being lowered." He begged the Church to stand firm for the highest conception of marriage.

Second, the preacher called for more teaching on the part of the Church, with the adoption of up-to-date methods, so that generations may be raised up, well grounded in the fundamentals of the Christian religion.

Third, there must be a greater emphasis laid upon worship. We must raise the standards of personal devotion all along the line.

In conclusion he expressed thanks for the great heritage of the Church and called upon his listeners to witness to the faith at home and abroad in order that "the Kingdoms of this world may become the Kingdom of Our Lord and His Christ."

## *Personalities*

AMONG the delegates to this General Convention are many of the most distinguished citizens of the United States; men fully capable of living up to the traditions of their great forebears. For the Episcopal Church, small in numbers comparatively, has always had within her household leaders of the nation. Washington, a vestryman at Alexandria, with James Madison and James Monroe following in his footsteps. Bishop Tyler, who died this summer, was a great-nephew of President Tyler, and Bishop Polk, the bishop-general who fell in battle during the civil war, was a cousin of President Polk. In later years President Arthur has been the only president to be an Episcopalian, but the wife of President Taft, the wife of President Roosevelt and the wife of President Wilson are all Churchwomen. If, as many suggest, another Roosevelt should go to the White House, there would again be an Episcopalian as president, for the present governor of New York is a stalwart Churchman, a vestryman and a trustee of Church institutions.

The president of the Confederacy, Jefferson Davis,



heard of the final collapse of the Confederate armies as he sat in a pew in old St. Paul's, Richmond; the Church never had a more loyal son than Robert E. Lee, whom many consider America's greatest soldier. Alexander Hamilton, financier of the early government, was an Episcopalian. Henry Clay was confirmed at the time he was framing the compromise of 1850, and it was William H. Seward, Lincoln's Secretary of State, a Churchman, who uttered the famous saying that he liked the Episcopal Church because it never interfered either in politics or in religion, a statement, which however interpreted, contains a great deal of truth.

Admiral Dewey lies buried in Washington Cathedral, while General Pershing is another fighting man who glories in his Church membership. There have been eleven Chief Justices of the United States, six of whom have been Episcopalians; Ray, Rutledge, Marshall, Chase, Waite and Fuller, the latter regularly leaving the bench of the Supreme Court every three years to sit in General Convention as a deputy from Chicago, where he takes an active part in the deliberations.

Another great figure at past Conventions was the late J. P. Morgan, deputy from the diocese of New York. And it was not his financial dominance that gave him such leadership there, but rather the fact that he was the great authority on Convention rules.

The most famous Bishop of the Church was perhaps Phillips Brooks, who, after a few days at his first Convention as a member of the House of Bishops, turned to a neighbor and asked, "Is it always as dull as this?"

The present Presiding Bishop, as of course all of you know, is the Rt. Rev. James DeWolf Perry, of the famous family which gave to our country the admiral who won the Battle of Lake Erie, and the other admiral who opened up Japan to the rest of the world.

In the House of Deputies sit rectors of prominent parishes throughout the land, as well as laymen who are outstanding men of the present generation. They are presided over by the Rev. Z. B. T. Phillips, rector of the Epiphany, Washington, and chaplain of the United States Senate.

Our present Convention delegates are following in the footsteps of famous men and are charged with the responsibility of carrying on a great heritage. Next week we will tell you something of the outstanding personalities now sitting as deputies in Denver.

## *Our Church Papers*

By

GEORGE PARKIN ATWATER

**L**AST week I proposed that our Church papers be strengthened by two measures. First, that every person who subscribes twenty-five dollars or more to the quota automatically become the recipient of the paper of his choice for one year. Second, that every subscription secured by the rector be credited on the quota. I wish this week to justify these measures.

The Church papers give the National Church an immense amount of free advertising. They will print almost anything emanating from the National Council. They give constantly accounts of work done in the missionary field. They prepare illustrations. They open their columns to bishops and missionaries and to anyone with anything to say. Yet I believe I am correct in saying that they do not receive a cent of subsidy. They do occasionally get an ad when the National Council wishes to use the papers for an appeal.

The papers are invaluable as an aid to the work of the National Church. There would be a "conspiracy of silence" that would throttle the Church were all the papers suddenly to suspend publication. Yet we seem to be forcing them to face the wolf at the door.

I would venture the opinion that some of the largest voluntary gifts the Church has ever received have come from readers of the Church papers. The National Council owes an immense debt to its papers. And the papers will immeasurably reinforce the Church if given a chance. A subscription to a Church paper is every bit as much an offering for the work of the Church as is a gift to the missions of the Church. And it is often a far more productive one. If I have to persuade a man by personal effort to give to our missions I might better persuade him to subscribe to and read a Church paper, thus enlightening him so that he would respond readily to subsequent appeals for missions.

Therefore the National Church can in a measure repay the Church papers for their immense labors for the Church by providing that a subscription shall have the status of an offering and count on the quota. This measure would be a stimulus to the clergy to secure subscriptions. The clergy realize today that an effort to secure a subscription is an obstacle to a further appeal for the quota, and so they have no incentive to get subscriptions.

An appeal from the chancel to the congregation to subscribe is about as effective as trying to put out a raging fire with an atomizer.

Our Church needs the strengthening and fortifying of our present undertakings more than it needs any further extension of feeble efforts. And the wider reading of Church papers is one of the pre-requisites to the strengthening of the interest of the congregation.

Give the clergy a chance to help by adopting these measures. The clergy cannot do miracles. They cannot unceasingly tap purses for minor objectives when the whole force of the Church has been directed to tapping those same purses for the quota. No highfaluting but empty phrases like "Catching visions" and "the light that shines farthest, etc.," will meet the issue. Even the clergy cannot make ice-cream out of skimmed milk.

The Church papers deserve to be supported and esteemed as powerful agents for the Church's good. We cannot subsidize them. But we can compensate them and encourage them by permitting a subscription in the parish to count on the quota of the parish. And the papers will respond to such treatment with a zeal that will astound you.



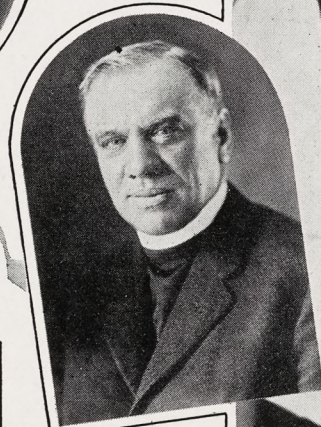
# AMONG THE LEADERS OF NOW MEETING IN GE



Secretaries of General Convention  
(left) The Rev. Carroll M. Davis, LL.D.,  
House of Deputies;  
(right) The Rev. Charles L. Pardee, D.D.,  
House of Bishops



The Presiding Bishop  
The Rt. Rev. James  
DeWolf Perry, D.D.



The Host of  
General Convention  
Bishop Johnson  
of Colorado



Mrs. E. T. Boyd,  
Executive Secretary,  
Colorado Diocesan W. A.



Miss Marion Hendrie,  
Chairman,  
Art Committee



Miss Elizabeth Matthews  
nominated as presiding officer  
of W. A. Triennial



Miss Edith Brent, Member,  
Colorado Diocesan  
Executive Board, W. A.



The Rev. B. H. Reade,  
Dean, National Council



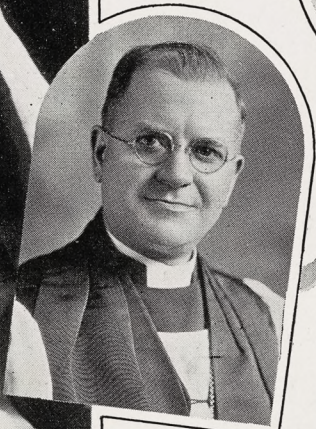


# OF THE CHURCH

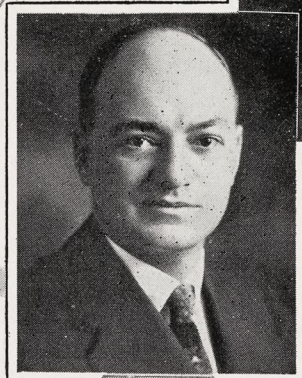
## GENERAL CONVENTION IN DENVER



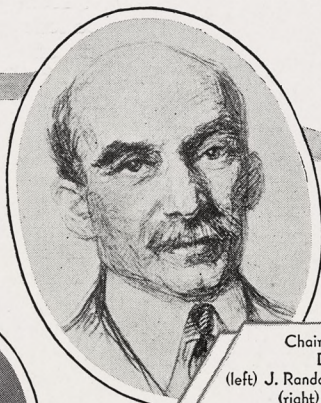
B. H. Reinheimer, D.D.,  
General Council Training Institute



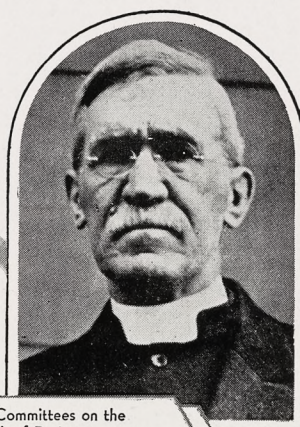
Bishop Ingley,  
Coadjutor  
of Colorado



David J. Main,  
Chairman,  
Finance Committee



Chairmen, Committees on the  
Dispatch of Business  
(left) J. Randolph Anderson, House of Deputies;  
(right) Bishop Reese of Georgia,  
House of Bishops



John S. Pyeatt,  
Chairman,  
Transportation  
Committee



Herbert S. Sands, Chairman,  
Entertainment and  
Hospitality Committee



Mrs. J. E. Kinney, General Chairman,  
Committee on the W. A. Triennial





## MANY IMPORTANT MATTERS BEFORE THE CONVENTION

No outstanding business remains over from the Washington Convention of 1928, the revision of the Prayer Book having been completed. The most important matter to come before the Denver Convention is the Church Program. Shall the Church push forward, seeking increased funds for the expansion of the work, or, in the face of the world-wide depression, shall there be a curtailment of expenditures? Along with the Church Program, and its budget, there goes the Advance Work Program, launched at Washington three years ago, which will be discussed.

Clergy placement: a special committee will present a report on this vital matter which has been considerably discussed during the past year.

Enlarged powers for Provinces: many feel that work now done from the Church Missions House in New York can be more effectively done if delegated to provincial organizations. There should be lively debates on this topic.

Church Union: report of the commission on faith and order will be presented and action taken to push forward toward the goal of ultimate union of the churches.

Marriage and Divorce: the commission on the canon on marriage and divorce will present a report and a good deal of the time of both Houses will undoubtedly be given to debates on this subject. It promises to be the most lively matter to come before the Convention.

Industry and Unemployment: Bishop Perry has appointed an unofficial commission; headed by Bishop Scarlett, which will present a report on the Church, Industry and Unemployment. The Convention will surely take action on these important matters in view of the present crisis in world affairs.

Missionary work in India: will the Convention authorize an expansion of our missionary work to include work in India?

Rural Work: commission will urge a special effort in this field.

Evangelism: commission will ask for increased support for an effort to reach the unchurched.

Election of Presiding Bishop: a formality as Bishop Perry will unquestionably be elected by acclamation.

Election of missionary bishops for North Dakota and Panama Canal Zone, and a Suffragan for Alaska.

Deaconesses: the status of deaconesses, and shall they be provided with a pension system?

Proposal that membership in the

National Council be by rotation; canonical changes having to do with the organization of the Council.

\* \* \*

### AUXILIARY MEETING

Everything is in readiness at the Central Presbyterian Church, Denver, for the triennial meeting of the Auxiliary. The opening service was to be held on the 16th, with the first business session that afternoon, with Miss Elizabeth Matthews of Southern Ohio presiding. The first afternoon was devoted to organization, to adopt the program, to hear the report of the executive committee and of the executive secretary. Resolutions also were presented to be referred to committees.

Five subjects were the special business of this 1931 meeting: family life, property and economic conditions, interracial contacts, international relations and religious thinking.

A findings committee of forty-seven members will be appointed to deal with these matters, with a central findings committee consisting of the chairman, a vice-chairman and the chairmen of five sub-committees. Each sub-committee, consisting of nine women, will attend the various discussion groups dealing with the topics under consideration.

The United Thank Offering is to be presented on Thursday the 17th at a great service at the Auditorium. That evening an Auxiliary mass meeting is to be held, with Bishop Littell as the speaker. The amount of the offering will be announced.

On Friday the Auxiliary will attend a joint session of the Convention to listen to reports of the departments of the National Council.

On Saturday there is to be a meeting on Industrial Relations, with Mr. Spencer Miller as speaker, and another meeting on international relations with the Rev. D. A. McGregor as speaker.

### ELECTED BISHOP COADJUTOR OF CONNECTICUT

The Rev. Frederick G. Budlong, rector at Greenwich, Connecticut, was elected Bishop Coadjutor of Connecticut at a special convention held at Hartford on September 9th. He was elected on the fourth ballot after a spirited contest. On the third ballot the Rev. Howard C. Robins, professor at the General had the majority of the lay votes and Dr. Budlong had a majority of the clerical ballots. Others to receive scattered votes were the Rev. Frederick S. Fleming, the Rev. Thomas Cline, the Rev. William T. Hooper, Bishop Blair Roberts, the Rev. J. W. Sutton, Dean Samuel Colladay and Bishop Larned.

## NEWS OF FAITH AND ORDER MEET IS ENCOURAGING

By F. W. TOMKINS, JR.

Members representing thirty-nine churches from twenty-two countries were present at the meeting of Continuation Committee on Faith and Order, at High Leigh, near London, with a record attendance of seventy-three members of the committee. There was also present as invited guests sixteen young men and women from fifteen churches in eleven countries, including one from Japan and one from Russia. Several members of the meeting, it may be mentioned, were women, and there were many wives present, so that it was far from being a male affair.

There was a great variety of ecclesiastical office: half a dozen archbishops, a score of bishops, Anglican, Lutheran, Methodist and Orthodox, pastors galore, pastors and plain lay people. The chairman was the Archbishop of York, Dr. Temple, whose genial smile and quick wit, combined with masterly control of business, made him an ideal chairman.

As previously reported here plans are made for a second World Conference, with "The Church in the Purpose of God," as the subject, to be held at Lausanne, Switzerland, in 1937.

The meeting heard a most hopeful report by the committee of theologians, of which our own Frank Gavin is a member, which has devoted two years to a study of the differences that separate the churches as to the doctrine of Grace. So hopeful was this report, and the discussion of it, that they voted to meet next summer for a week instead of for three days, in order to have more time for discussion.

Many other matters were considered and acted upon; everything going to demonstrate that the Faith and Order movement is making visible progress toward its goal—agreement based on "the clear statement and full consideration of those things on which we differ," which is the only sure basis of unity.

\* \* \*

The general topic for the 1937 Conference will be "The Church in the Purpose of God." It is generally agreed that most of our differences go back to different views as to the nature and purpose of the Church, and that this ought to be thoroughly discussed. But the detailed program is to be left open for further suggestions from the churches, which are to be asked to appoint their delegates for 1937 at once in order that they may take part in this work of preparation for the Conference.



## PERHAPS WE ARE ALL GOING BACK TO THE OLD FARM

By G. W. BROWNING

Excitement is at fever heat among statisticians of rural life, because recent figures seem to show that the long continued flow of population out of the country districts into the city may have passed its flood and the tide be turning. In 1930, for the first time in probably twenty years, the actual farm population showed an increase.

Although more than 1,540,000 country people came to town and less than 1,400,000 went back to the farm, yet the number of babies who showed the good judgment to be born on the farm, in excess of the number of people who died there, was 350,000, thus establishing a total increase of over 200,000 in the rural population. (Cheers!)

The U. S. Bureau of Agricultural Economics will be pleased to tell you more about this, or you may want to read Bishop Goodwin's chapter on the Church and rural life in the National Council's little new book, *Building a Christian Nation*.

\* \* \*

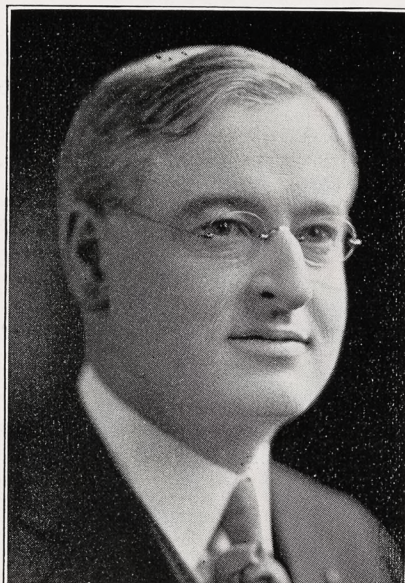
Our echoes, as Tennyson so truly observed, roll from soul to soul and grow forever and forever. Hawaii, giving an Advance Work project in South Dakota, receives a gift for it from a Japanese clergyman, the Rev. B. S. Ikezawa, now working in Honolulu, who sends it in memory of Bishop Hare. While he was Bishop of South Dakota, Bishop Hare was sent out for a visitation in Japan and there confirmed this Japanese gentleman just forty years ago.

\* \* \*

Bishop Graves had a confirmation at Yangchow, China, early in the summer, confirming ten people, including four from Paoying, fifty miles away; including also the postmaster of Yangchow. Our missionary, the Rev. E. H. Forster, has been teaching in a government school, the government paying the mission for his services. One of the near by army generals asked the local Christians to have a week of special prayer for China, and a meeting was planned for each church or chapel. "The political situation certainly requires prayer," says Mr. Forster.

"We seem to have made progress in our evangelistic work," he adds. "Our services continue to be well attended and interest in our preaching for non-Christians has not lessened. The people are extremely friendly toward us.

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has made them friendly, but we need to discover some way of securing their regular attendance at teaching so that our influence can be more effective.

\* \* \*

A Hindu chauffeur before starting on a long motor run fell on his knees before his car and prayed to the god of the machine that the journey might be a success. As a matter of history, it was not, because he did not carry enough gas. The efficient Westerner would probably have had enough gas, omitted the prayer, and arrived safely. Which man, think you, would go down to his house justified?

\* \* \*

This sounds as though it had been clipped from the yellowing pages of a Sunday school library book of about seventy years ago, but not at all. It came from the modern mimeographed chronicle of Bethany Home, Glendale, Ohio. "This," said a visitor the other day, "is the best possible home there could be for little children." "No," replied small Rosemary, thoughtfully, "It is the third best. Heaven is the best home, Paradise is next, and then Bethany."

\* \* \*

One of the Church Army boys visits a little jail in Virginia every week. He was stuck there at night recently, and spent the night in the jail. The result was that four of the men were baptized shortly after.

At another place in Virginia the Church Army captain has been given a power house to work in. Happy omen! It runs all week, with big holy pictures hung above the machinery, and thirty to sixty people gather every Sunday night and Tuesday night for a service.

## ANOTHER REPORTER WANDERS INTO THE MISSIONS HOUSE

By W. B. SPOFFORD

The National Council recently sent out a news story on the subject of vacations. It began: "The long, leisurely, idle, summer holiday—does it still exist somewhere? A wandering reporter in Church Missions House happened to ask what, if anything, went on there in summer." The long story then went on to give the details of the tremendous activities of "281" during the summer months. For the department of foreign missions: "If anyone thinks that during summer days the wheels of the department run down and the staff goes off vacationing, let him drop in at 281 some day." "Eight telephone trunk lines incessantly busy connecting 281 with the outside world." "Mail keeps coming in steadily." Interviews with missionaries; cables calling for help that must be attended to at once; summer conferences; meetings with boards. It is all a picture of a beehive of activity.

The second page of the story is devoted to the social service department. "Summer means additional activity." The National Conference on social service; the conference on rural work at Madison; the Cincinnati summer school, occupying the entire months of July and August. These in addition to all the other work, so that the story ends with the statement that "the days are not long enough for the work there is to do."

The Field Department story: "Someone has likened the secretaries of the field department to jack-rabbits, one day this way like the wind, reverse, that way next day like a streak of lightning and seldom in the home hutch. Outside of the fact that their speed is confined to the limitations of the ordinary media of transportation, the comparison is pretty apt."

Finance Department: "Wide awake as always."


Religious Education: secretaries spending their summer attending one summer conference after another; a secretary unable to take a vacation until November because of the pressure of work.

Publicity: *The Spirit of Missions* as usual, summer and winter. *The Church at Work* to be brought out as soon as possible after Convention. Material sent regularly to the Church papers. General Convention, with all the work connected with the publicity of it.

In all, the story gives four large pages of single spaced copy devoted to the whirl of activity that is known to the Church as "281."

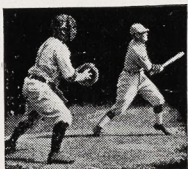
It was an interesting story. So I



  
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became that "wandering reporter" the first of September. I had not been in the building two minutes before I was told by an employee: "You won't find anyone in. There hasn't been anyone here all summer." I went to one department that employs a considerable staff. None of the several men were there, nor could I find out from any of the three stenographers just when any of them would be in. One of these girls, incidentally, was knitting, another was reading a novel, the third was just leaving for the day—three o'clock in the afternoon.

There was not an executive officer in the building.

In the social service office there was one young lady. The place looked deader than a dodo. Incidentally for "281" to devote paragraphs of a story to the Cincinnati Summer School as though that undertaking was a project of the National Council is, it seems to me, rather questionable. The work of the Cincinnati Summer School, since it was founded nine years ago, has been done by Dr. William S. Keller, a practicing physician who puts in his day's work, including Sunday, and does this work on the side because he believes it is important. The Department of Social Service took no interest in it for a number of years. After it had been established by Dr. Keller the department cooperated by sending to him yearly a few hundred dollars. The work is still done entirely by Dr. Keller, and anyone in Cincinnati that he can get to help him and he raises a large part of the money to pay for it. The head of the department of social service was in Cincinnati this summer for a few hours only. All of which is to the good maybe. I don't know of anyone kicking about that. But I must say that it gets under my hide a bit to read official publicity of the Church which ballyhoos about this school as though it were the child of the National Council.

The publicity department was fairly busy; there seemed to be real activity in the business office of *The Spirit of Missions*, with the manager on the job as usual. But he was the only one of the five men in the department present, though I was told that one other was working like a beaver lining up work in Denver for Convention, and that another was at an Associated Press conference.

The whole "281" establishment looked as quiet as a baseball park in December to me. Maybe I picked a wrong day—or a wrong three days for I went there thrice—most of the men out, and all of the big ones absent, while the numerous young ladies looked frightfully bored with their inactivity. Of course I have a complex on this matter of vacations. But it does seem to me that those of

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us who are living rather well on donated money, which comes out of the pockets of people who may not have too much of it these days, have a moral obligation to keep on the hop. And with the needs so great in the fields—domestic as well as foreign—one certainly should make good use of time which after all comes high when translated into dollars and cents.

\* \* \*

The General Convention had its informal opening on Sunday last with a service in St. John's Cathedral, Denver, when Presiding Bishop Perry preached. His address was given over a national radio hookup the following day, and was reported in the daily newspapers of Monday. There is therefore no need of printing it here, since all of you doubtless either heard it or read a summary of it. He stressed the progress made toward Church Unity since the last Convention, particularly the work of the Lambeth Conference of last summer, which he said gives hope of full inter-communion between hitherto separated sections of the Catholic Church. There was made also at Lambeth encouraging approaches toward the union in South India between members of the Episcopal and non-Episcopal Churches, "a union which if consummated as planned would preserve the traditions of the faith and order that characterized the whole Church for many centuries."

He next spoke of the attack upon the foundations on which the whole structure of the Christian ethic rests and called upon the Convention to give solemn thought and study to the many problems being raised as a re-

sult. He then spoke of Christian marriage. With inspired wisdom it has stood staunchly in defense of matrimony as an inviolable institution so that Church people may rest assured that whatever legislation may be enacted by the Convention will be consistent with this tradition.

He then dealt with the important topic of industry, declaring that disregard for divine principles of justice and unselfishness are responsible for every breakdown in the rightful production and distribution of property. He said that the present condition of the world demands more than temporary measures of relief of suffering. "It will engage Christian minds in the careful study of the principles of human justice and human brotherhood to which organized Christianity must ever bear witness. The Church will not seek common ground with contemporary opinion, but it will raise in the midst of un-

belief the symbols of the Christian faith. It builds in the babel of an aimless and lawless age the stronghold of the City of our God."

\* \* \*

The times are placing a number of our clergy, I am glad to say, on the firing line. Last week the Rev. Bradford Young, the assistant at Holy Trinity, Brooklyn, and Mr. Spear Kniebel, social service secretary of the diocese of Long Island, were arrested in Paterson, N. J., for picketing a silk factory during a strike. These workers, like other workers in this country, have been on strike as a protest against the misery that has come to them as a reward for their hard labor. The court, with its injunctions and police, has lined up against them. It was a protest against a sweeping injunction that Mr. Young and Mr. Kniebel took the action that they did. I am rather ashamed that I was not with them. After all if we of the



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Church, in our comfort, are not going to stand some of the gaff of this transitional period then I am sure, when the new order emerges, we will be reduced to a rather unpleasant state. Not that we should take a few kicks in the shins now in order to save our necks in the future. We take our kicks because always those who have had the courage to line up with unpopular causes, which eventually bring the dawn of a better day, have had to stand such abuse. It is the price one pays for being on the side of the persecuted masses upon whose lean shoulders rest the heavy burdens. But forgive the windjamming—what I want to do is to congratulate heartily these two young men and confer upon them a magna cum laude. It isn't everyone who has had the honor of being arrested.

\* \* \*

Mr. Courtenay Barber, Churchman of Chicago, was elected President of the Brotherhood of St. Andrew at the national convention held recently at Sewanee. Mr. Barber has been active in the Brotherhood since its inception, having been trained by the founder in a basement room at St. James Church, Chicago.

\* \* \*

First steps toward the launching of a new and enlarged program for the brotherhood were taken. Both sections of the convention adopted reports of a conference of Brotherhood leaders held at Swathmore, Pa., recently, which recommend the setting up of boys' work programs in dioceses throughout the church. In the larger dioceses, the program calls for a director of boys' work; annual conferences of the boys, and consistent activity throughout the year. The proposals, which are admitted to be far-reaching in their effect upon Brotherhood activity, was finally adopted by the convention as a whole on Monday.

\* \* \*

Andrew T. Ogawa, Japanese student brought to this country by the Brotherhood scholarship fund, brought greetings to the convention from Japan and told the gathering that religion holds the key to the future of the Orient. He predicted a rapid spread of the Church in the East.

\* \* \*

For the first time in the history of the Brotherhood, two young men under twenty-one years of age were elected to the national council. They are: Thomas Compton Walsh, Jr., of Boston, retiring president of the Advance Junior Division, and Robert Webber of Detroit.

\* \* \*

Greetings also were brought to the convention from Cuba and Porto Rico by the Rt. Rev. H. R. Hulse and the

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Rt. Rev. Charles B. Colmore, bishops respectively of the two missionary districts. Each told something of their work and the opportunities which face the Church in these countries.

\* \* \*

Several dioceses are vying for honors as having the largest delegation at the convention. Kentucky reported more than fifty in attendance; Michigan has over forty. Vicksburg, Miss., brought a bus-load of boys with a band. Delegates are in attendance from California, Massachusetts, New York and other distant states.

\* \* \*

The Sewanee conference this year was unusually strong in bishops. Taking part were Bishops Gailor, Mikell, Penick, McDowell, Juhan, Colmore and Hulse, with Bishops Green and Wing among the visitors. In addition on the faculty were Dean Nes of New Orleans, Don Frank Fenn of Minneapolis—wait a minute, he is now from Baltimore—Mr. Spencer Miller, Jr., Mr. Leon Palmer, Rev. Gordon Reese, Rev. Brooke Stabler, Rev. Benjamin L. Ancell of China, and the old standbys of Gardiner L. Tucker, Homer W. Starr and Annie M. Stout. Adult division, 194 from seventeen dioceses; young people, 144 from twenty-one dioceses.

\* \* \*

The Rev. Wilfred A. Munday, Goodland, Kansas, wants me to tell those of you who have driven to Colorado to the Convention to stop at his town on your way home. Goodland, on the main highway to Denver, is the Church's most isolated outpost in the district of Salina, and is the first Church on that through highway east of Denver. You will be cordially welcomed.

\* \* \*

The Bishop Morrison Lodge, diocesan camp and conference grounds of Iowa, was destroyed on August 27 as the result of a hurricane which devastated miles of the lake shore property. Property loss has been estimated at between \$100,000 and \$200,000. Mason City Hospitals were crowded with the injured. The diocese came into possession of this

property only this summer, after years of effort. After twenty minutes of this storm what was perhaps the best equipped conference grounds owned by the Church, was a wreck. The administration building was completely wrecked, the porch of the dining hall ripped apart and furnishings a wreck of splinters. A new steel flagpole was literally wrapped over the roof of the largest building of the group, so terrific was the storm.

Fortunately the grounds were not at the time occupied, though there have been 183 boys there most of the summer, with the clergy and also the Girls' Friendly Society holding large conferences there during the summer. There was some insurance on the property but nothing like what it will cost to put it back in shape. Report has it that the diocese of Iowa is entirely without the \$3000 necessary to put the property in shape and authorities there are praying and hoping that others will come to their aid.

\* \* \*

The social service department of Albany has sent an appeal to the clergy of the diocese to act in the unemployment crisis. They are asked to assist in community relief; to enlist the people of their parishes, and to promote wise relief measures. A prayer accompanied the letter—for social justice and for a Christian order of society.

\* \* \*

Camp Atateka, Church camp for boys, has closed its 4th season with 83 boys in attendance. It is located at Lake Dunmore, Vermont, and is under the direction of the Rev. H. Boardman Jones, rector in Albany,

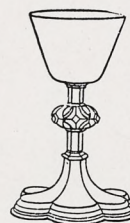
N. Y. Many clergymen visited the camp during the summer, including Bishop Booth of Vermont and Bishop Davenport of Easton—also Governor Wilson of Vermont.

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