

The WITNESS

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THE NEWS OF THE CHURCH

Edited by
WILLIAM B. SPOFFORD

Social and economic problems, together with the question of war and peace, are matters that should have major consideration at the approaching General Convention, according to the many letters received from WITNESS readers. The Rev. A. H. Austin, rector of Grace Church, Louisville, Kentucky, writes that the General Convention must do something to arouse the Church to the need of adequate social reforms. Mrs. Robert B. Gregory believes that the Church must take a definite stand for peace, and is kind enough to say that this paper has done something toward arousing people to the importance of the matter. Mrs. Henry Hill Pierce of New York writes: "It is of the utmost importance that the Church should be brave enough to stand squarely for the principles of the Prince of Peace and mean what it prays in the Prayer for Missions." She points to the meetings of the Auxiliary in Denver in 1931 as an example of the sort of subjects that should be dealt with in Atlantic City: the Church and economic conditions; the Church and international relations; family life; the Church and interracial relations and modern religious thinking. "The result is that the women of the Church have been considering these subjects for three years and they are very advanced in their thinking. If General Convention had some such program and studied it as carefully as we did, the benefit to the Church would be incalculable. There would be no reason to worry about budgets and quotas if the Church should assume leadership fearlessly in these and similar questions. There would be an awakening of Church people, and support of the work of the Church would follow as a matter of course, because the peo-



BISHOP FOX
New Diocesan of Montana

ple would know that the work was worth supporting."

Then a bishop, who doubtless would be quite willing to be quoted but since he does not so state it is perhaps better for me to withhold his name, writes: "There is the great question as to whether the Church is to whisper or to speak out fearlessly about social and economic justice. It is too bad that the rank and file of labor and the common people fully believe that there is no help for them in the Church, and that the power of the Christian religion is for the already powerful and privileged and not for the helpless and the friendless. True or not, whether we like it or not, that is the way they feel." Another bishop,

whose name I must also withhold, says that one of the vital matters that the Convention should consider is "The relation of the Church to this new era of abundance and the necessary recasting of our entire economic structure."

Mrs. James R. Cain of Columbia, S. C., goes even a bit deeper and says that the Convention, together with all of organized Christendom, must face up to the question of the "actual and the potential value of Christianity as a world force today. We have got to face that question squarely, and then face ourselves squarely, and go on from there." The Rev. Irwin St. John Tucker of Chicago, one of our editors, also thinks that the Convention must face the question, "What is the Church for?" "If it exists to provide a nice living for a selected class of professional racketeers, then the support of the clergy is the most important topic. But if it exists to proclaim the Kingdom of God among men, and to secure the doing of His will on earth as it is done in heaven, then the support of the clergy is entirely secondary. Jesus did not make provision for the support of His clergy. He said, 'Preach the message I give you and your needs will be supplied.' It seems obvious that we have not been preaching the message He gave us. If we can get that message clear all these difficulties about union with other bodies and placement of the clergy will solve themselves. In this present condition it seems quite necessary that before being ordained, every candidate must be a 'master of arts,' by which is meant master of a trade which will support him. He should be able to earn a living, along with the congregation, and not out of his congregation, at carpentry, shoemak-

ing, or some other honest calling, and preach the gospel not only for nothing but at his own expense, if need be. Paul did, Peter, James and John did. It works, and just now it is the only thing that does work."

The Rev. J. M. B. Gill of Petersburg, Virginia, is also of the opinion that social and economic questions should be faced by the Convention. "What I think the Church needs most of all," he writes, "is to sound the call to straight and fearless thinking, speaking and acting upon the great issues which are threatening civilization. The Church needs encouragement to face squarely and to deal definitely with the questions of war, capitalism, marriage, child labor, old age security and kindred matters. I would like to see the General Convention stop generalizing and take some definite action to let the world and our own Church people know upon which side the Church really stands."

* * *

A Communication from Western New York

A communication, dealing with a vital General Convention matter, has also been received from a committee of the diocese of Western New York. The communication, signed by the following clergymen, Elmore McKee, Niles Carpenter, S. Whitney Hale and G. Napier Smith, is as follows:

"Nationalism bids fair to become man's 'other religion.' The safety and progress of humanity lie in the awakening of enthusiasms that transcend nationalism. Our Lord Jesus Christ was an internationalist. The events of his life united the Orient and Europe. The spirit within him lived and suffered to reveal those deeper levels of life which make all the world kin. God's love is for all people. The Christian is pulled, as by a magnet, to God's love in Christ and under the uplifting power of that love he becomes a citizen of Christ's world fellowship. The Christian church is committed to the task of out-challenging nationalism, because her own Master unveiled a way of brotherhood which is God's will and God's way.

"The Church's sincerity, its power and its value to the modern world will be tested by its ability to out-challenge nationalism. The Church has been the greatest internationalist society in history. Yet a large party in the Church today is nationalistic. The Church's capacity to survive depends upon its living true to the essence of its religion. If it betrays the Christ of the world brotherhood, it betrays its true self, and its impotence will increase.

"In the diocese of Western New York, with the heritage of Bishop Brent, the internationalist, behind us, and the daily appeal to the imagina-

tion of the Canadian boundary and fellowship at our very door, and under the leadership of our present Bishop, Cameron J. Davis, we have been exploring for nearly a year the task of out-challenging nationalism. In this lies, we believe, the crux of the war and peace issue. Economics and politics, munitions and war-glamour, will find their answer if loyalty to the world-brotherhood transcends nationalism and provincialism.

"And so our delegates to General Convention will come instructed to move that our National Church shall take steps toward the calling of a small, carefully selected international conference of as many Christian communions as will cooperate, to consider the Church's relation to the issues of war and peace. The fact of the Church's existing internationalism is proof that the Church must act internationally in the face of history's greatest hour of war-menace and catastrophe.

"For a few months past the public has been reading of resolutions of peace sentiment from Presbyterians, Methodists, Congregationalists, Lutherans, and others. Encouraging—yes! But the public says, 'Of what use is it? Each little stream is powerless by itself. The Church has no united voice and influence.'

"Let us bring together these streams. Let us unite them in a mighty river of international sentiment and creative action. The Episcopal Church's General Convention, with a certain prestige attaching to it, cannot, with sincerity, simply give birth to one more dribble of war-denunciation and peace enthusiasm. Let us start the process of tying together the voices of the peace-hungry millions of the earth into such a mighty, relentless and continuing shout that the government and the nations, impotent in their secular strivings, shall realize that the Year of Our Lord 1934 has brought a new stage in Christian evolution. This stage may be called *The Era of Christian Internationalism*. Governments would take notice that a new leaven is at work to save and redeem every nation.

"What kind of a conference would we have? Here is one possible picture of it. The scene is Geneva or Jerusalem (with one meeting possibly under the spell of Bethlehem.) The time is Christmas or Holy Week. The purpose—to out-challenge nationalism realistically by a re-birth of the unifying spirit of Bethlehem and Calvary within the churches. The personnel—one or two delegates sent by each communion willing to participate. National committees would choose them for their communions, sending their students of social and international questions, and not simply their best administrators. A

clergyman and a layman from most communions, perhaps only one delegate from some. The conference could not speak organically for all the churches. It would speak for itself but it would represent the mind of the Church's experts and shock-troops in the field of the battle for peace. It would, of course, include Kagawa, Schweitzer, and Fosdick, for one cannot get the mind of Christendom with reference to this new frontier without such persons. From the Church of England, one could imagine Temple and Sheppard being sent, from our Church, someone true to the spirit of Brent, Paul Jones, and Charles K. Gilbert. Would the Continent cooperate? We think so—possibly even that minority 'church within a church' in Protestant Germany would send an unofficial delegate. And so on. This conference, through its sections on economics, politics, and education, would issue realistic pronouncements to the world on the relation of these aspects of the problem to war. The sections on theology, ethics, and administration would do their separate work. The world would know the Church's mind on war and peace, even if majority and minority reports might have to be issued on some matters. The world would see the Church's determination in the future to think and live internationally. The world would see that Christian internationalism had evolved a permanent international mechanism, prophetic, educational, and realistic, to turn the mind of the churches and the mind of the peoples from the war system to the peace system. Christendom would receive a tonic. The world would say 'The Church after all has power.' No matter what catastrophe the future might bring it could never be said that the Church international was asleep while Armageddon impended.

"It might be wise to have a small gathering representing the North American churches prior to projecting a world gathering. In any case our diocesan committee, at the request of our Bishop, invites general discussion prior to Convention."

* * *

Bishop Creighton Is Thank Offering Speaker

The speaker at the United Thank Offering Mass Meeting on the night of October 11 will be Bishop Creighton. Bishop Perry presides on this occasion. There is a possibility that the meeting, with announcement of the total United Thank Offering, may be broadcast.

* * *

Noted Chinese Christian To Speak at Convention

Francis Cho Min Wei is to make the address on Mission in this Age at the meeting of the Auxiliary in

Atlantic City on October 13th, the first of the three addresses on Missions, Christian Citizenship, and Personal Religion, which provide the main substance of the triennial's deliberations. As previously announced, Dr. Vida D. Scudder and the Rev. Dr. Howard C. Robbins make the other two speeches.

Francis Cho Min Wei was born in a village near Macao in southern China. Some of his relations were prominent business people in central China and through them his mother learned of Boone Middle School and College at Wuchang. She sent her young son there because she believed it to be the best school available, but she warned him carefully not to be led astray by any Christian teaching. He proved to be one of the most brilliant students who ever went through Boone. The head of the school at that time, the Rev. Dr. James Jackson, had a gift for recognizing latent abilities and had much influence in the development of Francis Wei, who in spite of early warnings became a Christian.

He has never left Boone, except for two periods of study abroad. He taught first in the middle school and later in the college and divinity school, specializing in philosophy, Christian evidences and related subjects. He worked closely with the Rev. Dr. Arthur M. Sherman who became the head of Boone College, and with the Rev. (now Bishop) Alfred A. Gilman.

Central China College (the Chinese name is Hua Chung) was tentatively organized in 1925 with Boone as one of three cooperating units and with Dr. Gilman as president. In 1927 Dr. Wei became acting president. Then the college was closed for nearly two years; after it reopened in 1929 Dr. Wei became president, which position he now holds. Hua Chung is small in numbers, high in standards, and strategically located in the heart of the great central China area.

Of all the harrowing situations which have been met by the China staff in recent years, perhaps none was more acute than the adventure which befell Dr. Wei in May, 1927.

Trouble was at fever heat, that spring, in central China. The college had closed and, due largely to Dr. Wei's influence over the students, it had closed in good order with no outward disturbance. Dr. Wei was preparing to take his family down the river, leaving them with relatives while he went on to study in London. But he had incurred the wrath of the Communists, and very early one morning he suddenly appeared with his wife and children at Bishop Roots' house in Hankow, across the river from Wuchang. He was fleeing for his life for the Communists were

out to shoot him at sight. Friends helped him to go aboard a British steamer which was leaving Hankow in a day or two for Shanghai. Dr. Sherman was also on board. They had a peaceful trip down river with a feeling of all their troubles left behind.

The boat docked late and Dr. Wei decided to spend the night on board. Dr. Sherman said good-night and was slowly making his way through the crowd at the pier when a loud commotion arose behind him and he turned to see Francis Wei being dragged off the boat by military police, his face marked by blood streaks where he had been struck by a revolver. He had been arrested on a charge of being a Communist.

Dr. Sherman rushed to him and held on to him by main force, regardless of guns cocked by the police who were enraged by the foreigner's interference. One of the foreign police officers, seeing a foreigner involved in the struggle, took charge and succeeded in having Dr. Wei brought to the police station instead of being left in the hands of the Chinese military who would certainly have shot him at once. Dr. Sherman then talked Chinese to the police court judges for two hours, to prevent their releasing Dr. Wei to the military, and succeeded. Dr. Wei spent the night in a cell with sixteen other prisoners but by next day many friends and officials had been reached and he was shortly set free. The whole trouble had arisen from a false accusation engineered by Communist enemies.

Dr. Wei settled his family and went on to England where he studied at the University of London, receiving his degree as doctor of philosophy. He has also an honorary LL.D. from the University of the South. The Chinese Church had elected him a representative to the World Conference on Faith and Order, meeting at Lausanne in August, 1927, but the delay in Shanghai prevented his arriving in time.

* * *

A God Guided Life

Francis John Griffith, a missionary of the S. P. G. who died in May, 1934, after forty years' ministry, was a missionary who rendered long and faithful service but almost never did what he expected to do. He was just well started in north China when the Boxer uprising took place, in 1900, and he became chaplain to British forces at Weihaiwei and worked in aid of British refugees from inland China and in improvised hospitals. In 1903 and later he was only beginning to get results in "regular" mission work when his wife's ill health took him home and

for six years he did unexcelled deputation work in England.

Returning to China, he had opened two missions and had them going well when during the progress of the war he was called upon to help recruit the Chinese Labor Corps for service in France. He accomplished what was needed, and then traveled through four Chinese provinces to make sure the home payments of the Labor Corps were getting through. When the men returned, he was at the chief port to direct their repatriation. Some time during this period he was decorated by the Chinese Government for a brilliant piece of work in connection with flood relief.

On an autumn day in 1920 he reported to his diocese, and that day a call came asking him to help the North China staff battle with the great famine. With twenty assistants from various missions he directed the feeding of some 180,000 people and the sinking of 5,000 wells. The Chinese Government bestowed higher decorations.

Family affairs kept him in England another five years and then he learned of a special need for evangelism in Mongolia. S. P. G. had no funds to send him but he asked permission to raise the money himself for a five-year term, and sailed for his new field in 1927, when he was nearly sixty.

His base was the S. P. G. mission at Tatung on the Mongolian frontier but the way was blocked by political disturbances and he was unable to enter Mongolia. In 1929 he arranged some extensive international relief work through the frontier officials. The only time he was permitted to enter Mongolia was under a strong escort to inspect famine conditions and distribute relief.

One more effort to do evangelistic work among Mongols who had settled in China took him into a high altitude where his health failed. He went home only last year, to die a few months later.

* * *

Bank Closes Three Missions

Three mountain missions in Virginia, at Frazier Mountain, Upper Pocosan, and Simmons Gap, have been closed because people have moved away when their land has been taken for the Shenandoah National Park.

* * *

Reaching the Unchurched

Trinity Church, in the town of Mission, South Dakota, has been thought of hitherto as an Indian mission, but at a baptismal service held there this year among forty-three people baptized only three had any Indian blood. They were "unchurched" people from the town or

from farms within a radius of ten miles.

* * *

Notables at

Missionary Meeting

At a missionary meeting announced for the autumn on behalf of the Cambridge Mission to Delhi, it is expected that Stanley Baldwin, chancellor of Cambridge, will preside while Lord Halifax, chancellor of Oxford and former Indian viceroy, makes the address.

* * *

Why Keep the Church Open

Sometimes they stop, if the church is open. The vicar of an English church in Natal has received a postcard signed "Grateful Motorist," saying: "May a traveler thank you for a rest in the beautiful church. Such a joy to find it."

* * *

Producing Leaders for Negroes

The Bishop Tuttle Training School for Religious and Social Workers, sponsored by the Woman's Auxiliary, has recently issued a list of its graduates and where they are employed. We find that not only are they engaged in Church work, but in municipal and state welfare organizations, mostly in the South, while several are working in social welfare programs sponsored by the Government. The Institute is sure that the Tuttle School is bringing opportunity and service to the Negro generally through its program and opening a field of opportunity for Negroes which has hardly been touched in the past.

* * *

Church Celebrates in Puerto Rico

The first Anglican Church ever erected in Puerto Rico has been celebrating its sixtieth anniversary. This is Holy Trinity Church, Ponce. When in 1869 the first Spanish Republic decreed religious liberty for its colonies, a group of Englishmen in Ponce organized a parish. Queen Victoria gave the materials for the building, which was shipped in sections from Liverpool. It was consecrated in 1874. When the Spanish Republic fell, the church was ordered closed, but the Queen and the Consul managed to have it kept open, only the bells were not to be rung. They rang again for the first time at the American occupation, July 25th, 1898. The Church had seven English rectors and ten Americans. A Puerto Rican, the Rev. Esteban Reus-Garcia, is now priest in charge.

* * *

Raising Funds for Negro School

St. Paul Normal and Industrial School, Lawrenceville, Va., is get-

ting its work known far and wide throughout the State by a committee of one hundred, representing the three Virginia Dioceses, which is endeavoring to raise funds for the institution. At a luncheon recently held in Richmond by this Committee, the Rev. Giles B. Cooke, now ninety-six years of age, Major in the Confederate Army and the only surviving member of General Lee's staff, who is a trustee of St. Paul's School and who gave both encouragement and inspiration to Archdeacon Russell, its founder, in his early years, was present and expressed gratitude for the service St. Paul's is rendering in the effort being made throughout the State to interest people in its splendid work.

* * *

The Program for the Brotherhood Convention

"The Brotherhood as a Youth Movement" has been selected by the program committee as the dominant note to be stressed in a number of addresses that will be given at the National Convention of the Brotherhood of St. Andrew, Atlantic City, October 5-9. Throughout the Convention, especial attention will be given to the work of the Brotherhood among boys and young men.

The Rev. Karl M. Block, of St. Louis, will speak on, "The Opportunity of the Brotherhood with the Youth of the Church;" Rev. Gordon M. Reese, of Vicksburg, on "Youth Adventuring for Christ;" Rev. Charles L. Ramsay, of Jackson, Michigan, on "The Young Men's Brotherhood Chapter in the Life of the Parish," Richard H. Ranger, of Newark, on "Real Living for Real Boys," J. R. Marcum, of Huntington, West Virginia, on "Principles of Church Work with Young People," and on "The Diocesan Older Boys' Convention." Rev. C. Leslie Glenn, of Cambridge, Mass., will hold two special conferences with the boys and young men of the Convention, one on "Youth Making the Most of Life" and the other on "Youth Counting for Christ."

The National Convention of boys and young men will be entirely separate from the Men's Division, except at the evening services which will be joint sessions of the two conventions.

* * *

Sharing His Travels With His Parishioners

The parishioners of Grace Church, Orange, New Jersey, are keenly interested in their rector's trips through the Mediterranean each summer. The Rev. Charles T. Walkley, who has been rector there for 29 years, not only has a well deserved rest but the shut-ins and stay-at-homes in the parish receive diary-letters during the summer which are

mimeographed and forwarded as soon as received by his office in Orange. The parish organizations got together and presented him with a fine movie camera this year in order that his travel talks may be illustrated this coming season. His first attempt was not so successful, however, as the principals appeared on the silver screen walking on their heads. He claims to have mastered the art now, however, and the members of his parish are anticipating some more delightful talks on his travel experiences.

* * *

Ordination in Kentucky

Harry Taylor Burke, a graduate of the Virginia Seminary, was recently ordained deacon in his home parish, Christ Church, Bowling Green, Kentucky, by Bishop Woodcock.

* * *

Big-Wigs at Kanuga Conferences

Four bishops, Finlay, Darst, Thomas and Gribben, many clergy, such Church leaders as Daniel McGregor of the department of religious education, Dean Wells and Nes, and the Reverend-secretaries Eric Tasman, Spencer Miller Jr. and Malcolm Taylor, together with about a thousand adults, children and young people, made up the Kanuga conferences this year.

* * *

Ordination in Western Michigan

John Melville Burgess was ordained deacon by Bishop McCormick on the 9th Sunday after Trinity at Trinity, Grand Rapids. Mr. Burgess, a Negro, is a graduate of Michigan University and of the Cambridge Seminary and is to take charge of St. Philip's.

* * *

Clerical Changes in Pennsylvania

The Rev. H. S. Paynter, for six years the rector of St. Barnabas, Philadelphia, has accepted the rectorship of Trinity, Coatesville. The Rev. Vincent Pottle, seven years the rector of St. George's, Philadelphia, has resigned to join the staff at St. Mary's, and is to become the vicar of St. Mary's Chapel. The Rev. H. L. Willson, instructor at the Philadelphia Divinity School, is to become an assistant to the Rev. Richard Lyford, rector at Bala-Cynwyd.

* * *

A Notable Celebration in Alaska

It is thirty years since a young Englishman named Hudson Stuck resigned as dean of St. Matthew's Cathedral, Dallas, to give the rest of his life—there were to be only sixteen years—as priest and mission-

ary in Alaska. He was one of the most versatile and accomplished of men, his whole career a romance whether he was traveling 5,000 miles with a dog-sled, or fighting in Washington for the rights of his Indian people against the interests whose fish canneries were depriving them of food, or making a winter circuit of the northern Arctic coast, or making the first ascent of Mt. Denali, or writing fascinating books about all these matters and many more.

One of his earliest accomplishments was the erection in 1904 of St. Matthew's Church, Fairbanks, a log building still in use, whose congregation under the Rev. Michael K. Kippenbrock, is now celebrating the mission's thirtieth anniversary.

* * *

St. Hilda Guild at New Address

The address of St. Hilda Guild, dealers in ecclesiastical art, has been changed from 131 to 147 East 47th Street, New York City.

* * *

Ordination in Pennsylvania

John L. Stifter, who is to serve in the North Dakota mission field, was ordained deacon by Bishop Taitt in the Bishop's chapel of the Church House, Philadelphia, last week. He graduated this year from the Philadelphia Divinity School.

* * *

General Convention Changes in Personnel

When the long procession of Bishops forms for the opening service of General Convention, those most recently consecrated are at the beginning of the line. In Atlantic City next October, they will be Bishop Gribbin of Western North Carolina and Bishop Porter of Sacramento.

Others who appear in that opening procession for the first time, having been consecrated since the General Convention of 1931, are Bishop Bentley, suffragan of Alaska, and Bishop Salinas, suffragan of Mexico, both consecrated, it will be recalled, at Denver at the close of the Convention; also Bishops Budlong of Connecticut, Bartlett of North Da-

kota, Washburn, coadjutor of Newark, and Urban, suffragan of New Jersey.

The older bishops miss the presence of those who have died in the intervening three years. There are eleven, several of whom had retired: Anson R. Graves, of the former missionary district of the Platte, Cheshire of North Carolina, Morrison of Duluth, Horner of Western North Carolina, Mann of Southern Florida, Restarick of Honolulu, Webb of Milwaukee, Reese of Southern Ohio, Acheson of Connecticut, Burleson of South Dakota, who was also assistant to the Presiding Bishop, and Overs of Liberia.

Two who are likely to be kept away by ill health and who will be greatly missed are Bishop McKim of North Toyko and Bishop Graves of Shanghai.

Bishop Vincent, now resigned from Southern Ohio, is senior bishop in date of consecration, which was 1889. Bishop Wells, resigned from Spokane, is our oldest bishop, having been born in 1841. Bishop McKim and Bishop Graves are the senior active

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THE 1934 GENERAL CONVENTION

Atlantic City, N. J., October 10-26

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The senior active bishop in the whole Anglican Communion is Archbishop Edwards of St. Asaphs Wales, whose consecration took place in 1889; the Archbishop is three years younger than Bishop Vincent.

The senior bishop in all Christendom is said to be Francis Redwood, the present Roman Catholic Archbishop of Wellington, New Zealand, ninety-five years old and for sixty years bishop of that see.

From the House of Deputies a number of old friends will be missing, both clergy and laymen. Among the well known clergy who served in 1931 or in previous sessions of General Convention and have died since the last meeting are Carroll M. Davis, secretary of the House, Caleb R. Stetson, diocese of New York, Hope H. Lumpkin, diocese of Milwaukee, Floyd Tomkins, Pennsylvania, Herbert H. Powell, California, Roy Rolfe Gilson, Maryland, Charles E. Jackson, Western Michigan, Benjamin L. Ancell, Shanghai, J. Courtney Jones, Missouri, George B. Van Waters, Eastern Oregon and Central New York, John W. Sykes, Western Texas, George F. Weld, Los Angeles.

Among the lay deputies, George F. Henry, Iowa, and Richard I. Manning, Upper South Carolina, died less than a week before the 1931 Convention opened; each of them had been elected deputy to thirteen General Conventions. Other laymen whose absence will be felt are Frederic Cook Morehouse, Milwaukee, Samuel Mathew, Ohio, Burton Mansfield, Connecticut, Edward H. Bonsall Pennsylvania, Robert Lee Orcutt, Missouri, and William Cooper Procter of Southern Ohio.

* * *

Bishop Cook Seriously Injured

Bishop Cook of Delaware, vice president of the National Council, was seriously injured on August 2nd in an automobile accident near Bordentown, N. J. His daughter, Harriett, nineteen, suffered a fracture of the skull and died almost immediately, while another daughter, Josephine, twenty-two years of age, suffered lacerations and a possible fracture of the hip. Bishop Cook sustained a broken leg and a dislocated elbow. The automobile in which they were driving skidded on a wet pavement and crashed into a truck.

* * *

Death of Assistant Treasurer of Council

Charles A. Tomkins, assistant treasurer of the National Council, died suddenly of a heart attack in his apartment in New York on August first. Mr. Tomkins, in the

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early fifties, had been identified with Church work for thirty years, first in his own diocese of Rhode Island, and since 1918 as assistant treasurer of the Missionary Society of the Church, which became the National Council the following year. He also had charge, for the national organization of the Church, of many of the details of General Conventions since 1919, and at the time of his death was acting in cooperation with the committee planning the Convention to meet this October at Atlantic City. The funeral was held on August 3rd at St. John's Cathedral, Providence.

* * *

Good Record Is Maintained

The treasurer of the National Council, Lewis B. Franklin, reports that the good record of May in regard to payments to the Council was almost maintained in June. Sixty dioceses and districts paid the proportion due on their expectations and the total for all dioceses was above what was due.

* * *

Called to Virginia Parish

The Rev. David C. George, Boynton, Va., has accepted a call to St. Bride's, Berkley-Norfolk, Va.

* * *

Bishop Gooden's Son Ordained

Reginald H. Gooden, son of Bishop Gooden of Los Angeles, was ordained deacon by his father on July 25th at St. Luke's, Long Beach, California. He was presented by the rector of St. Luke's, the Rev. Perry Austin, and the sermon was preached by Dean Beal. Young Mr. Gooden is to study this coming year in Spain on a fellowship from the Berkeley Divinity School where he graduated in June. On Sunday, July 29th, in the same church, Bishop Stevens ordained Sturgis L. Riddle as deacon. Mr. Riddle, a graduate this year of the Cambridge Seminary, is to be on the staff of St. Mark's, Berkeley, and to act as chaplain at the University of California.

* * *

Trinity Rector Wants Archbishop

The Rev. Frederic S. Fleming, rector of Trinity, New York, in the annual year book of that parish, says that the time has come for the Church to give the Presiding Bishop the title of Archbishop. He also states that our present system of national finance is both hazardous and unsound. He proposes that contributions to the Program of the Church should be payable a year in advance, thus insuring that the funds were available before making assignments

and commitments. To put the plan into operation he proposes the creation of an initial fund, after the manner of the Church Pension Fund, to take care of the appropriations for the year which would intervene during the transfer from the old system to the new policy.

* * *

Interesting Class at Brooklyn Parish

Bishop Creighton recently confirmed a class of 31 persons at St. Michael's, Brooklyn, nearly all adults, twenty-four of whom could neither speak nor understand English. Bishop Creighton rendered the service in both English and Spanish, since many in the class were Cubans and Porto Ricans. The parish is located in the navy yard district and the rector, the Rev. E. Warren Cromey, gathered this class in the polyglot neighborhood.

* * *

Rector Wills Money to Seminary

By the terms of the will of the late Rev. H. C. St. Clair, rector of the Holy Communion, Paterson, N. J., \$1,000 goes to the Divinity School of the Pacific and \$1,000 to the district of Eastern Oregon. Miss Madge Rice of Passaic, who died in June, made provision in her will for

a memorial to her mother to be placed in St. John's, Passaic.

* * *

Death of Long Island Clergyman

The Rev. E. J. Burlingham, West Islip, diocese of Long Island, died suddenly on July 25th in his 67th year. He had been rector of the West Islip parish since 1909, previously having served in the dioceses of Bethlehem, Massachusetts and New York.

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