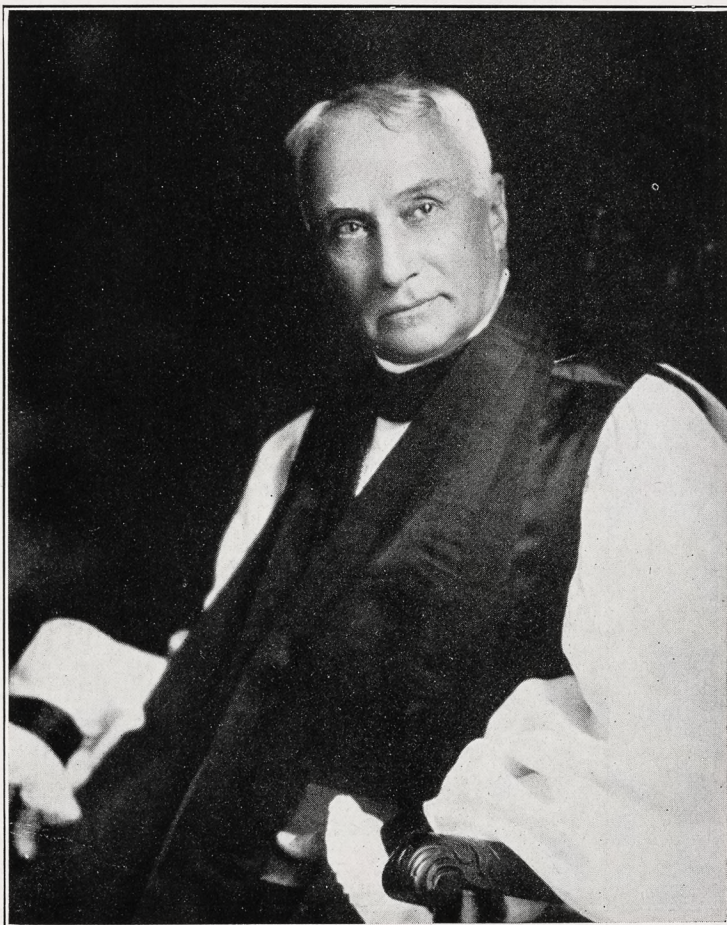


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 20, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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SHALL WE SCRAP "281"?

By

A BISHOP OF THE CHURCH

THE National Council staff is composed of some of the most loyal and devoted people to be found anywhere in the Church. The Church by canon has set up this body, and they are there because we have said so. It came into being with the Harding-Coolidge-Hoover era which I believe future historians will place among the discreditable eras of American times. Whether the National Council should go out with that same era may be a question, but it is clear to me that any promotion and business ideas and methods which are characteristic or even reminiscent of that Harding-Coolidge-Hoover era should be discarded. It is possible we may have an apparent temporary return to those days, which may deceive us into thinking that our present set up is all right, but I believe there will be no permanent return to those days. Rather the future will be towards something very different and better.

There can be no return to such times. The only return must be to God, and then forward away from the past. I cannot see how an organization so characteristic of the 1920s can usefully survive in a day which is sure to be different. Why not recognize that fact in time without waiting until the pressure is greater than it is now!

If an organization means a deficit, in two years, of well over a million dollars and, in addition, has had to use legacies to avoid a greater deficit, there must be a fundamental cause for it. That cause cannot be eliminated by further high-pressure efforts to make clergy and laity "dig up"; by such methods as "Hold-the-line" campaigns for example. It is hard to see how the Church would be better off if the men succeed in digging up half a million dollars to present to this General Convention. It will be half a million dollars better off if that means anything but in everything else she will be worse off. Like the lowering water levels in our western desert country, the level of her morale and spiritual power will be much lower, and the same

thing will have to be done over again and more of it. All such efforts belong to a day that is gone. When I hear some of our salesmen talk on the radio in good 1920-1930 style I think I hear the Dodo sing. I cannot warm up to any desperate use of discredited methods as some do. The future of the Church does not lie along that path. I could almost return to the donors any money raised that way.

I THINK the fundamental trouble with the Church in the United States is that as a body it has long ago ceased to be really religious. This applies to clergy and people, with suitable exceptions of which we are all aware. We don't believe in God truly, and we have doubts about the real need for Christ and the Church in these days. We are blind and are content to be blind. Blind leaders of the blind have led us all into the ditch. I am told that only thirty per cent of the seats in churches are used Sunday by Sunday, counting out Easter and Christmas. We have far more "communicants" than we have seats, and yet the seats are empty, again allowing for notable exceptions. There is a very real reason here. We have become secularized, worldly in spirit and method. The mark of Harding-Coolidge-Hoover is stamped all over us. The National Council which is the product of this era is marked in the same way.

The second reason follows naturally. Just as there has been a tremendous loss of confidence in our present social system, so there has been a loss of confidence, far more than people realize, in the National Council. Many will still play the game at all costs, but many now say what is the use. They have no confidence in the present set up. They see no need for it. They have no confidence in the way the money is spent, and they feel there must be a complete change. A worldly Church has lost confidence in its own methods, and does not see much need for carrying on, as is evidenced by the fact that Church subscriptions are the first to

be cut or dropped entirely and that two-thirds of our communicants give no financial support to the Church at all.

The only answer so far has been more high pressure, more organization along Harding-Coolidge-Hoover era lines, and more pep talks and pep pamphlets. There was another answer, from the Presiding Bishop, calling the whole Church to participate in a Church-Wide Endeavour. This was like rain on a parched ground. But this answer has largely been nullified and lost by a more frantic insistence on man-made methods. To my knowledge, people have said, "The National Council is getting pious. We wonder what they want."

What can be done? First I think there must be a quiet, determined, concerted action to turn the hearts of our own people to God. This can only be done by eschewing all loud campaigning, flamboyance, newspaper publicity, agents and secretaries, and then acting through our bishops and priests with the stillness of the still small voice. There must be a Church-wide repentance, Church-wide conversion, Church-wide renewal of faith, Church-wide restoration of loyalty. None of these purposes are fit subjects for box office and side-show methods, and for present day commercial advertising technique.

AFTER this, or along with it, we must question the sufficiency of our bureau at the Church Missions House. The revised 1934 appropriations for fourteen purposes, centering at 281 Fourth Avenue, come to \$605,074 according to Bulletin 74. This is only \$56,381 less than the whole appropriation for domestic missions everywhere and is over 22 per cent of the entire missionary budget. I cannot think this expense is justified. The proportion to the total is too large; we cannot afford it, and if we could afford it, I think it should be used for world evangelization and not in and around a New York office.

I feel sure we do not need a Presiding Bishop and an Assessor. The office is an anomaly in the Catholic Church and accomplishes no good purpose. Religious education, social service, and publicity should be the work of the several dioceses where it properly belongs. It should be locally controlled, and thus possess a tremendous increment of power and influence. General Convention should regain its power and responsibility which by canon it has gladly and wearily handed over to a bureau, and thus do away with the continuous passing of the buck from one to the other.

The heavy subsidies now given to missionary districts might well be greatly diminished for the good of the work. People do not really take much interest in things that are handed out to them. They simply wait for more. What they do for themselves is precious to them. A handsome cathedral handed to people in a mid-western town remains forever an exotic, while the churches around built with local money and affection are natives.

The present system of placing all the money in one pot and then appropriating through a board has me-

chanical and machine-like excellence but nothing more. Such a method might work locally as in a community chest but will not work unassisted in a field as large as the Church. It lacks interest, human fellowship, personality, and acquaintanceship. People get bored putting money into a quota and then reading or hearing of general results and total expenses through an annual report.

IN MY opinion, evangelization is the thing and the only thing. Jesus came preaching and the Church must go preaching. No other agency can and will do this. Many other agencies do, and do well, everything else in which we take an interest, hospitals, schools, and so forth, and are beginning to drive us out of those fields. We should carry on works to help body and mind. But to teach, to preach, and to baptize is a work we cannot abandon to others. We have largely lost this idea in a mass of machinery and organization. How far we are removed from the primary purpose of the Church is seen in the statement that in the face of a mounting deficit we must abandon whole fields, such as Alaska, Cuba, Haiti, Liberia, Mexico, Brazil and others actually named while at the same time we keep the bureau set up by Canon 59.

The only way to evangelize is for us to be in the field which is the world. This cannot be done by field departments and executive secretaries at 281 Fourth Avenue but by the individuals in the field with a minimum of administration. In the minds of our people, the thought of missions is completely obliterated by the imposing and expensive set up of the National Council.

I think if we maintain the present departmental set up, the department of missions, foreign and domestic should be kept entirely separate financially from other departments. Many people want to give to missions only, but except theoretically and with special trouble cannot do so at present. If they contribute to missions, they are compelled to contribute to fourteen other things in which they have no knowledge and in which they can have no interest. In effect, missions bear the financial support of fourteen other agencies. They seem to hide behind missions. They ought to stand by themselves and bid for their own support. At present the situation reminds one of Sinbad, the Sailor, with the Old Man of the Sea on his back, or of the fine system of college sports which lives on football. Nobody who knows me would say I am not keenly interested in religious education and social service. I am, but I feel people should be given the chance to contribute to missions separately. I think it the only fair thing to do and would effectively squelch those who make the present set up an excuse for doing nothing. In other words, we *must* afford evangelization; we *may* afford the rest if possible.

Editor's Note: We urged the author of this unsolicited article to sign it. This he was reluctant to do since he felt his office might seem to commit others with whom he is intimately associated. The article, contrary to our usual policy, is therefore printed without signature. It is our belief that the Bishop has raised questions which will be the chief concern of General Convention. We will therefore be glad to devote space in the remaining numbers before Convention for the opinions of our readers on the issues raised.

THE CALL OF THIS PRESENT TIME

By

WILLIAM T. MANNING

The Bishop of New York

WHAT is the call which comes to the Anglican Communion throughout the world, in these distracted and fateful days in which we are living?

First, and above all else, the Anglican Communion must be true to her great spiritual heritage as a part of the Holy, Catholic Church of Christ.

The Church is the one institution in this world today which has a sure message. We hold to the Catholic religion because we believe in Jesus the Son of God. He can do the same things today that we see Him doing in His Church in the New Testament. Our faith in Jesus on the throne of God carries with it all that we say about Him in the creed, all that the Scriptures tell us of Him, all that is taught about Him in the Prayer Book, the worship, and the sacraments of the Church. If we believe in Jesus at the right hand of God this gives reality to all that we say and do in the Church. We hold to the sacraments and the Ministry because in them we hear the word and feel the touch of Christ Himself. History shows us, and the religious situation in the world today especially shows us, that when men lose hold of the sacraments, and of the Church divinely founded, they tend towards loss of faith in the Godhead of Christ and in His gospel as a divine revelation. We are seeing this only too plainly in the United States. And so in the Anglican Communion we hold fast to our Catholic heritage, to the divinely instituted Church and sacraments and ministry, not merely because they are historical, or venerable, or orderly, but because they are from Christ Himself and if we use them aright they keep us near to Him. It is by continuing steadfastly in the Apostles doctrine and fellowship, by bearing our witness for the New Testament ideal of the Church in all its divine truth and power, that we shall do our part for Christ our Lord and for the coming of His Kingdom in this world.

SECOND, the Anglican Communion must stand for absolute loyalty to truth from whatever source it may come to us. There is no authority higher than that of the truth itself. In the faith of a Christian, reason must have its full place and its full rights. The gospel of Christ is not the product of our reasoning and speculation. It is a revelation to us direct from God. It comes to us on the witness and authority of the Catholic Church from the beginning. But it is the *truth* of the Gospel which alone gives it power.

We believe the truth revealed to us in Christ not because it is imposed upon us by authority but because it is the truth of God and of ourselves and speaks as such to our minds and souls. As Frederick Robertson said, "It is not true because the Church says so, the

Church says so because it is true." And there can be no real conflict between the truth revealed by science and the truth revealed to us in Christ. As Christian believers we must welcome all truth and all new knowledge, in so far as it is knowledge and not mere theory or speculation.

We hear much today about modernism in the Church. If modernism means that we are to be wholly loyal to truth, that we are to accept and rejoice in all the fruits of modern knowledge and of scholarly research, and that the Holy Spirit is as ready to guide and lead us now as in the earlier ages of the Church, then we should all of us be in full accord with it. But if modernism means, as unhappily in the hands of some of its exponents it does mean, the denial of the Christian creed, and the undermining of belief in our Lord Jesus Christ as God, then it can have no rightful place in the Anglican Communion, or in the Christian Church anywhere. Standing in the presence of Christ as the Church and the Scriptures show Him to us, we see in Him "all the fulness of the Godhead bodily," the very brightness of the Father's glory, "the express image of His Person," and there is no fact of modern science, there is no discovery of modern knowledge, there is no claim of truth or reason, which debars, or hinders, any sincere man or woman from accepting the gospel of the Incarnate Son of God and kneeling in prayer to the Lord Jesus.

THIRD, the situation which confronts us in the world today calls the Anglican Communion, and the Christian Church everywhere, to awake to the full social message of Christ's Gospel. The Church is not an institution merely for the satisfying of our religious emotions; it is the Body of Christ Himself which is to continue His Work and to bring in the reign of justice, brotherhood, and love, in all the world. It is not the function of the Church to formulate political programs, or economic systems, but is the function of the Church to bring in the Kingdom of Christ, and His Kingdom is not reconcilable with war, or sweatshops, or slums, or racial prejudice, or with a blind and selfish nationalism. We need today Christian statesmen who can think and feel for other countries as well as for their own. The One Holy, Catholic Church of Christ in its ideal, and in its very nature, stands against all barriers of caste, or race, or colour; against all injustice between man and man; against all that divides and separates men from God and from each other. The Holy, Catholic Church of Christ is to bind together in fellowship men and women of all races and all lands in one great family of God. And it is that Church in which we declare our belief, and claim our membership, every time we repeat our creed. It is for us to let the world see that the Church is

From an address delivered September 13th at the opening service of the General Synod of the Church of England in Canada.

here not merely for the building up of an ecclesiastical organization but for the bringing in of the Kingdom of God. We cannot save this world by pacts and leagues and systems in which God does not figure. As Dr. Streeter has just reminded us the world cannot be reformed merely by machinery, the men who work the machinery must themselves be reformed. We need something far greater than what is called "The Social Gospel." There is only one gospel that is sufficient, the gospel of the grace of God, the gospel of the Lord Jesus Himself Who came, and Who still comes, to save the world and to change the hearts and lives of men and women. It is this gospel that the world now needs in all its glory and power.

We who belong to the Anglican Communion have a great heritage, and a great responsibility. We are members of a Church which has been identified with the whole history of the English speaking peoples from the beginning, a Church which is evangelical and apostolic, catholic and free, a Church which gives us the apostolic faith, the apostolic sacraments, the apostolic ministry, as these have come down to us from New Testament days.

What we need today in the Anglican Communion, and in the whole Christian Church everywhere, is a great spiritual awakening, a great call to fuller and more personal faith in Christ. The creed, the sacraments, the priesthood, the Church itself, are only means to an end. Their one purpose is to bring us to Christ. Sacred, essential, and divinely given, as these agencies are our faith is not in them, our faith is in Jesus the Son of God.

We are the preachers not merely of a doctrine, or an ideal, but of a Person, a Person Who is the Lord and Redeemer of the whole world.

And we are living in a day of spiritual and moral crisis. A new paganism has arisen, an open and avowed anti-God propaganda is affecting opinion and conduct all over the world. No one who is familiar with our present day literature can be in any doubt as to this. The attack is directed especially against the sacredness of marriage and the family, the standards of sexual purity, and those holy ideals of the relation between man and woman which Christ has given us. Large sections of society are definitely anti-Christian and actively hostile to the ideals of Christian morality. The question today is whether the new world order is to be built on crass materialism and force or on those spiritual foundations which alone give man his freedom of soul and human life its true meaning.

It is time for the whole Church throughout the world to awake and for Christians in all Churches to bear their witness. The Anglican Communion can do great things for Christ if it will, and if we are faithful to our spiritual and Catholic heritage we may help to give strength and courage to other Christian forces in the world. The conditions which face us cannot be met by a reduced or minimized Gospel, or by a merely nominal discipleship. The all important question today is not between those Christians who are called Catholics and those who are called Protes-

tants, but between those who believe in the Lord Jesus as the One "Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man," and those who do not so believe in Him.

At this critical time in the history of the world the Anglican Communion is called to bear witness to a Catholicism which is wholly evangelical, which is not disproportionately concerned about externals, which stands for full intellectual and spiritual freedom, which has for its one aim the bringing of men and women to Jesus Christ, and which presses for the fulfilment of the social teachings of the Gospel, a Catholicism which, in the words of that great Bishop, and great Christian, Charles Gore, is "scriptural, liberal spirited, and comprehensive, but always Catholic."

Let us keep before our minds the spiritual power and freedom, the life and joy and vigour, the startling experiences, the fearless grappling with new situations, and the all conquering faith in the Ascended and Reigning Christ which we see in the Church as it is shown to us in the New Testament.

Casual Comment

By

BERNARD IDDINGS BELL

SOMETIMES American Churchmen wonder why it is that the Anglo-Catholic movement is so strong in England and relatively weak in the American Church. One reason may well be that over here those who promote the movement talk a great deal about ritual, while those who direct over there never think about ceremonial. There are hundreds of parishes, it is true, in England, which go in for services as elaborate as those at St. Mary the Virgin's, New York; but even in them nobody talks about ritual or seems to consider it of any primary importance. The rank and file of English Anglo-Catholic parishes have ritual more simple than many of our low-Church places. There is no emphasis placed on such minor matters, pro or contra.

Take for instance the Church Union, the Anglo-Catholic society. It has over 60,000 dues-paying members, and of a highly significant character: bishops, university dons, examining chaplains, deans and canons; laymen like T. S. Eliot and Will Spens and J. G. Rockhart the publisher; noble lords like Lloyd and Cecil and Halifax (who as Lord Irwin was viceroy of India) and the Lord Justice Slesser. It wields, by the character of its membership, a tremendous influence in the English Church and on the English government. There is not one word about ritual in all its literature, or an atom of evidence that it has any vital interest in ceremonial.

Its objects are these: 1. To defend and maintain the doctrine, discipline and position of the Church of England as an integral part of the whole Catholic Church of Christ. 2. To promote study and research in all branches of theology and ethics. 3. To afford counsel, protection and assistance to all persons, lay or clerical,

suffering under unjust aggression or hindrance in spiritual matters. 4. The dissemination of religious knowledge; by holding Catholic Congresses, by publishing literature, by conducting missions and retreats, both for the clergy and the laity, designed to deepen the spiritual life; by training teachers, preachers and lecturers; and by establishing reading rooms. 5. The promotion of the study, and the application to a distraught world, of the principles and practice of Christian sociology. 6. In general to serve religion and to be, by God's help, a witness for the advancement of His glory and the good of His Church.

Not one mention of ritual or of "spiky" doings.

When the Anglo-Catholic movement in our country begins talking in those terms there will be, I predict, no end of Churchmen ready to get behind it, people who now call themselves Evangelicals or just plain good Churchmen, and who cannot see that chasubles and insense, however desirable they may be, are indispensable to a true Christianity.

The Way of Life

By

ROBERT P. KREITLER

ONE day, there came a call from the Presiding Bishop for the "whole body of Christ's faithful people" to arise and act as Christian churchmen. He declared it was a day of great spiritual need. The answer to this need was to be found in a "Way of Life." Christians as churchmen were to live this Way. And moreover, the particular "Way of Life" he had in mind, was nothing new, rather, it was age long. Across the centuries, through God's guiding power, this Way had been revealed. When Jesus Christ the divine Saviour entered humanity, He showed how It touched all life, as a veritable *plan of God*. Christian churchmen should be familiar with God's plan. It has been unfolded to them in the Book of Common Prayer. There, in simple but adequate language, is the Church put forth as the teacher of the truth of God's purposes, such truth by which Christian folk are to live.

There are four great sources of happy and useful living; work, play, love, and worship. As a source of instruction in the last of these, the Church acts with insight and energy, unmatched elsewhere. It is the mission of the Church helpfully to nurture, safeguard, and guide the moral and spiritual well-being of those who would know God through Jesus Christ. Through prayer and praise and sacrament, the individual Christian finds himself stimulated to action and to service. He finds himself in a fellowship devoted to the accomplishment of definite goals and objectives, in which every individual has an interest and a great stake. Each Christian churchman is ever trying to conform himself (as others) to the purpose, discovered in the goal of the Church's mission.

The best illustration of the relation of an individual Christian to the Church, the fellowship of which he is a part, is that of St. Paul. This Apostle called the Church the *Body of Christ*. Three things may be said

of such a Body—(like the human body)—: it is an *organism of amazing variety*. All types of personality are embraced within the Church, all human experience is included. In the second place, there is a marvelous unity in it, as in the body. The unity is that which gives cohesion to the work of the Christian fellowship. Through all its activities, pervading the whole of its life, there ought to be this mark of unity. And, thirdly, there is a relation between the body of the Church and the spirit living within it. Each is necessary to the other. The fellowship of the Church must be energized by the Living Christ. The Church carries on where He is present, and the individual Christian helps through his own Christ-filled life.

The Church is not an archæological society, but a living organism, a body, vital and progressive.

To make the Church, in this modern day, a power for the good to which Christ commissioned it, there must be a new dedication to the will of our Divine Lord, as the supreme law of living.

A more perfect allegiance

A more fundamental surrender

*A new yielding to the passion
of Christ*

to save the world, is the challenge to every
Christian Churchman.

Fellowship

An Editorial by

BISHOP JOHNSON

AS I grow older I become more and more wearied by the criticism which the Church receives at the hands of its own officials who are ordained to build it up and not to pull it down. I am reminded of St. Paul's statement that "knowledge puffeth up and charity buildeth up." I am more and more convinced that the Episcopal Church is too good for the American people, rather than that the American people are too good for the Episcopal Church. And in saying this I am not conscious of exalting something that belongs to me in any sense, but rather something to which I am privileged to belong, and of which I feel myself increasingly unworthy. It is quite the fashion to blame institutions for the sins of the people whereas it is the sins of the people which are responsible for the failure of the institution.

When I think of the Episcopal Church I think of it as something handed down to me from the past with its reverent worship, its inclusive tolerance, its fidelity to its mission as a witness of the faith, its kindness in administering word and sacrament. It represents in the highest degree the household in which the glorious liberty of the Sons of God is possible. It has not a single-track mind, nor undisciplined emotion, nor arbitrary regimentation. But to enjoy liberty one must be fit for it. An institution cannot create spiritually by force but must rather encourage its members to seek it from within.

To do this effectively in any household, there must be first of all a grateful reverence for the home; a generous attitude toward the brethren and a feeling of

personal responsibility for the welfare of the family. When men say the Church has failed, what they ought to say is that I have failed, for that is my sole responsibility and none other.

If this Church with a devout and responsive membership can, and does often in various places, create an atmosphere of love, joy and peace, then wherever and whenever it fails to do this it is the fault of those who compose its membership, among whom I stand out preeminently as the one who must judge my own conduct severely and that of my neighbors leniently. Criticism of the institution is the cheapest kind of service that we can render.

I have known congregations in which everybody criticizes everything else and nobody is concerned with confessing his own sins which are usually those of the ones who are criticized. Such congregations are the victims of their own false values.

If this is the case with the laity, what shall we say of those groups of clergy, which one finds occasionally in a diocese or city, where there is a lack of Christian fellowship and mutual helpfulness. The greatest asset of the Church is to be found where all are members one of another and each is most considerate of the other's good name. And the greatest liability is to be found in a group each of which is expert in confessing the other man's sin.

Scrapbook

By

JAMES P. DE WOLFE

A GREAT Bishop once said, "An instructed churchman nearly always makes a good churchman." Let us hope that this column may be a help along this line. Material presented here has come out of the experience of many years of instruction. For over fifteen years the writer has been collecting questions from the laity through question boxes at missions, parish gatherings, and Young People's meetings. From these interesting questions of the laity, he has sought to place into the hands of his own people a guide to the religious life. This column could be stimulated and made more helpful by questions from the laity. You have the privilege of sending your question to THE WITNESS today and in the future we will try to answer it in this column.

It should be kept in mind that The Scrapbook is primarily presented to the laity and particularly to those who may not have the privilege of continuous and careful instruction. It is hoped that many communicants will clip this column from THE WITNESS and really make a scrapbook. You may find the material presented here a helpful source of information for the whole family, for confirmation instruction, for Church school teachers, and for the parish library.

There is a real effort being made to make the instruction in this column inclusive. We are all aware of the different usages and the varied practices in the Church. It is the writer's opinion that a churchman should have a perspective of Church customs and

Church practices. In the very wealth of variety lies the genius of the Church in satisfying a multiplicity of needs and in arousing response from all types of people. A churchman who is willing to accept a perspective finds growth through new channels of approach to God.

We begin with the universal and ancient custom that immediately upon arriving at the Church, one falls upon his knees and says a prayer. Below are several prayers for this purpose. You may say one or all of them.

Prayers to be used before service.

O ALMIGHTY GOD, Who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections, we may worship Thee in spirit and in truth; through Jesus Christ our Lord. AMEN. (Prayer Book, Page 580).

O GOD of Peace, Who has taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of Thy Spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ our Lord. AMEN. (Prayer Book, Page 581).

BLESSED Jesus, Who hast taught us that where two or three are gathered together in Thy name, Thou art present with them; open my mind to the illumination of Thy Holy Spirit; open my ears to hear Thee speak; open my eyes that I may see Thee; and grant me through this service of worship, a strengthening of my faith, an assurance of my forgiveness, and a greater realization of Thy presence in life; through the same Jesus Christ our Lord. AMEN.

One should not leave the church after the service hastily, but drop on his knees and with grateful heart say a prayer. When in a church where candles are used, it is well to say our final prayer as the candles are being extinguished.

Prayers to be used after service.

O GOD, Who makest us glad with the weekly remembrance of the glorious resurrection of Thy Son our Lord; Vouchsafe us this day such blessing through our worship of Thee, that the days to come may be spent in Thy service; through the same Jesus Christ our Lord. AMEN. (Prayer Book, Page 581).

O MY Lord Jesus Christ, Thou has been very near to me this hour. Pardon the imperfection of my prayer and praise, but accept my grateful thanks for the privilege Thou hast given me in worship and for the fellowship I have had with Thee and with Thy faithful people; grant that when I leave Thy Temple I may not leave Thy presence, but that Thou may go with me and that I may go with Thee; through Him Who promised to be with us, even always, the same Thy Son Jesus Christ our Lord. AMEN.

When the prayer is said, arise and leave the church quietly remembering that it is a place of worship and God's house and not a place for social visiting.

NOTE: Page numbers in these articles according to the Standard Prayer Book published by the Church Pension Fund.

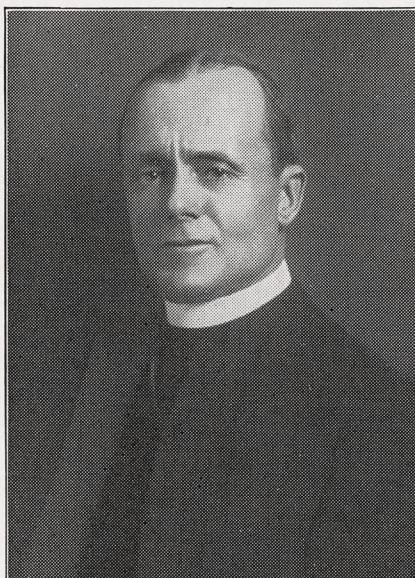
NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It is my duty, I am afraid, to warn the Church that there are Anglo-Catholics who are extremely dangerous people. It was Bernard Shaw, I believe, who once said that Communists were Socialists who meant it. I am not prepared to say that all Anglo-Catholics are Christians who mean it. But after spending a week at the Anglo-Catholic School of Sociology, held from September 10th through the 14th at Adelynrood, Mass., I most certainly can say that there are those who do mean business about the Christian religion. There were sixty or seventy of them there, and they decided almost unanimously that capitalism is as dead as the dodo-bird. What's more important they rejoiced over the fact since everyone seemed to agree, after listening to the brilliant addresses, that capitalism is incompatible with the Christian religion. What is to take the place of capitalism, or by just what process we are to get there, was not quite so clear, but I can say that the proposals made ran all the way from the New Deal to Communism, with considerably more support for the thorough-going change advocated by communists and socialists than for the patch-work method of New Dealers.

The headliner at the party was the Rev. W. G. Peck of Manchester, England, who read top-notch papers on such matters as "The Doctrine of God," "The Incarnation," "The Blessed Sacrament and its implications," and "The Economic Collapse and the Christian Religion." They dealt with fundamental Christian conceptions translated into 1934—or perhaps 1940 would be more accurate. His papers were all such revolutionary documents that the authorities unquestionably would deport him at once if they would in any possible way be made to understand what he was talking about.

Bishop Brewster of Maine was the president of the school; there was a stirring address by the Rev. Julian Hamlin of Boston; so stirring in fact that his audience sat in complete silence for two minutes when he finished. War, he declared, was capitalism. And the only way to destroy war is to destroy capitalism, and the way to do that is to get on the right side in the class struggle. Strong stuff, that, but he got it across to these very nice Church people and seemed to convince most of them. The Rev. Joseph Fletcher of Raleigh, N. C. was equally good



BISHOP MANNING
Addresses Canadian Churchmen

in an address dealing with Christian morals. Indeed Dr. Peck said at the conclusion of Fletcher's paper that it showed clearly that Fletcher would do for the American Church what the scholarly V. Auguste Demant is doing through his writing, for the Church of England. And that is a pat on the back indeed.

There was loads of discussion. Let's see who was there: Vida D. Scudder, Florence Converse, the Rev. Pitt McCune, the Rev. Daniel MacGregor, the Rev. Bernard Iddings Bell, the Rev. John Henry Hopkins, the Rev. Adrian Kelley, the Rev. F. J. Bloodgood, Mr. Clifford Morehouse, Miss Alice Brown,—well that is but a few, but enough possibly to assure you that things were kept popping. It was all a grand show and should lead to something in this Protestant Episcopal Church of ours. It either will or there won't be any Protestant Episcopal Church in a few decades, if what the Rev. W. G. Peck told us was even half true.

* * *

The Translation of Bishops

There will be fireworks, apparently, over the question of the translation of bishops when that matter is debated at General Convention. In case you do not know just what it means, it might be put this way: Shall one who has been elected bishop in a diocese stay put in that jurisdiction until his retirement or death; or shall he be permitted, opportunity presenting, to accept election as the head of a diocese elsewhere? A committee appointed at the Denver Convention, headed by Bishop Parsons of California, is to present a report in favor of the

translation of bishops. It is expected that the opposition will be lead by Bishop Manning of New York, who opposed a similar proposal at the last Convention.

Involved in the problem are not only the age-old questions of custom and precedent, but intensely modern considerations as to the advantages to a bishop as well as to his diocese of change of conditions or local with implications of self-interest, ambition, and a worldly desire, in some instances, of increased income. There are a score of views upon the subject, one of which is that under such a change the more wealthy dioceses would be able to command the services of the best bishops, with the possibility that the Church organization might become top-heavy.

* * *

Altars Provided at Atlantic City

During General Convention an attempt will be made to provide altars for those clergy who desire to celebrate the Holy Communion. Throughout the Convention there will be daily celebrations in each church at 7:30 and 8:30, with their altars given to other priests at other hours each day. The person to write to is the Rev. Charles E. McCoy, Ventnor City, N. J.

* * *

Bishop Gilbert at Clergy Conference

It isn't only Anglo-Catholics who are hitting out these days. Bishop Charles K. Gilbert, who I believe rejoices in being labelled a Protestant, declared at the clergy conference of the diocese of Newark that the Church must either exercise leadership in the social sphere or lose prestige with the present generation. Dean Howard C. Robbins also dealt with social matters. He said that "stewardship and not socialism or communism is the only thing one can get out of the Gospels. Many of us believe in capitalism because it has considerable respect for personality. But as Christians we are not bound to preach any 'ism', only the Christian ideal of stewardship; that man is responsible to God for the way he handles his individual wealth, whether much or little."

* * *

Council Member Is Ill

Judge Philip S. Parker of Boston, National Council member and General Convention deputy, has entered a hospital for an operation which will prevent him attending the Convention.

* * *

Service for Morro Castle's Crew

The Rev. Samuel M. Dorrance conducted a memorial service at the

Seamen's Church Institute, New York, on September 16th, for the 42 members of the Morro Castle's crew who lost their lives. Mr. Dorrance is the rector of St. Ann's, Brooklyn.

* * *

Have You Sent In the Order?

For a WITNESS Bundle of course I mean. The first Convention issue will be that of October 11th. We can send you a bundle of ten or more for 3c a copy. Have the paper sold at the church at five cents a copy. Just drop a postal, if you haven't already, with the number of copies desired. Let your people know what's going on.

* * *

A Report on Money Matters

A communication from Lewis B. Franklin, treasurer of the National Council:

"Receipts from the dioceses and districts during July and August were as usual small. The total for the two months was \$88,798.94 not enough to pay for the work for two weeks. However we are only \$28,935 behind as compared with last year, and the percentage of collections as compared to expectations is larger."

* * *

Literature from the Council

Four publications are now available, on request, which taken together give a well rounded outline of the national work of the Church. They are the *Triennial Report, 1932-34*, the *Annual Report for 1933*, *Partnership* by Mr. Franklin, and *General Church Program, 1935-36-37*, as it will be presented by the 281 authorities to the General Convention. These pamphlets are limited to little more than official needs but I am told that single copies may be secured on request by writing to headquarters in New York. Certainly anyone who wishes to have a clear idea of the matters that are dealt with in the article that leads off in this issue of THE WITNESS should be familiar with all four of these documents.

* * *

Are You Going to Convention?

I was in Atlantic City last week and had a nice session with Admiral Belknap and his assistant, the Rev. Fred Underwood. Both of them are working night and day, together with a small staff of young women, in order to make this Convention a success. There are several ways you can help them. First of all if you plan to go to Atlantic City, even for a day or two, let them know. They want to see that you are fixed up with a badge and otherwise provided

for. If you are a clergyman they want to know whether you mean to take part in the opening service. If you are they will tell you what vestments to bring. Then too there are to be all sorts of dinners; provinces, colleges and seminaries notable. Let them know what ones you plan to attend.

* * *

Death of Harrisburg Chancellor

Major General Charles M. Clement, chancellor of the diocese of Harrisburg, died at his home in Sunbury, Pa., on September 10th. He was a deputy to ten General Conventions and was chancellor since 1923.

* * *

Clerical Changes in Newark

Clerical changes in the diocese of Newark; the Rev. D. M. Brookman has resigned as rector of St. Peter's, Morristown, to go abroad with his family. The Rev. Oscar Meyer, Newton, has resigned to undertake a special piece of missionary work in the diocese. The Rev. R. H. Flanagan, Washington, N. J., became the rector at Hillsdale on September first. The Rev. A. H. Moffat, Woodcliff, has become the rector at Westport, Conn. The Rev. George R. Hewlett, Hasbrouck Heights, is the new rector at Newton.

* * *

Church Society Turns to Snooping

The Gamma Kappa Delta, young people's society of the diocese of Chicago, has gone in for snooping. Meeting in convention at Lake Geneva recently they passed a resolution in which they pledged themselves to "assist local authorities by reporting disturbances in public places caused by irrational speeches and other un-American conduct." So, folks, if you are to make a speech in Chicago watch your step, for these youngsters apparently mean to camp on your trail. Just what constitutes an irrational speech I am sure is not so easy to determine, and at the best is determined by the prejudices of the listener. For instance I have most certainly heard speeches by Bishop Stewart, which delighted my soul but which unquestionably would be considered "irrational" by the professional patriots who have been the chief snoopers in recent years. Then, too, I think it might be a good idea for some one of the elderly advisors of these youngsters to remind them that in America we have the right to be even irrational in speech. At least our forefathers provided for free speech, which I take it means that a man can say what is on his mind regardless as to whether others agree or

not. They seemed to believe that progress came that way. And isn't it true that never was a new idea expressed that was not considered dangerous and irrational to most of those who first heard it?

These young people also passed a resolution denouncing "communistic tendencies" in this country. Awful—but I really wonder if these young people know where Christianity ends and communism begins. I have just returned for instance from a conference on sociology, held under the auspices of the Anglo-Catholic Congress at Adelynrood. It was attended by a hundred or so outstanding Church leaders, bishops, priests and lay men and women. And believe me strong things were said there in the name of Christ—things that would make most soap-box speeches in Union Square look tame. And why not? Isn't it our job to create a Christian world? But maybe these kids think we have that kind of a world now—in spite of the fact that there is not one in ten of them that can find a job that will give him enough to pay his board. Bishop Stewart, you unquestionably had nothing to do with this silly business, but if you can do so I am sure all rational Church people will be grateful to you if you will call your youthful watchdogs off.

* * *

Churches Speak on Textile Strike

A joint statement on the national textile strike was issued today by Rt. Rev. John A. Ryan, director of the social action department of the national catholic welfare conference; Rev. James Myers, industrial secretary of the Federal Council of the Churches, and Rabbi Sidney E. Goldstein, chairman of the social justice commission of the central conference of American Rabbis. These representatives of the three major religious faiths explained that their statement was not put forth as an official declaration of their organizations since these bodies had not met since the textile emergency developed, but that the principles on which the present statement is based have been officially endorsed in previous utterances.

The three churchmen declared strongly for the right and social necessity of national labor organization. Their full statement was as follows:

"The principle of labor unionism has long been advocated by church bodies. It has been amply demonstrated in many industries as practicable, desirable and necessary. The textile industry, however, has never been generally organized. The history of industry points to the fact that labor cannot hope to maintain

its standards against strongly organized aggregations of capital and employers unless labor is also organized in equally strong unions of its own. In the interest of social justice and democratic social progress, it is therefore to be hoped that the present effort on the part of labor in the textile industry will result in the thorough organization of the industry, and that the employers will not fail to grant recognition to organized labor in the spirit and intent of Section 7a of the National Industrial Recovery Act and of Resolution No. 44, dealing with collective bargaining, passed by the last session of Congress.

"The speeding up of workers through the stretch-out with consequent evils is a matter which can best be solved with justice only when labor in this industry is thoroughly organized and able to deal with their employers on equal terms.

"It is our earnest opinion also that hunger should not be allowed to become the arbiter in industrial conflict. Relief should be given where manifestly needed. No issue can be said to be settled according to justice in which hunger has been the main compulsion in defeating labor, when the other party to the controversy has at least something to eat. We hope that our church organizations and public relief agencies will see that no one who is destitute goes uncared for.

"We trust that the strikers will avoid violence as their leaders have urged, and that the employers will avoid inciting to violence through the use of armed deputies or unnecessary calling in of the militia."

Incidentally it might be added that the Church Emergency Committee, with which our Church League for Industrial Democracy is affiliated, with the secretary of the League

serving as chairman of the committee, has donated \$500 to the textile strikers.

* * *

Wild Indians in New York

Wild Indians were seen again in the Esopus Woods south of Kingston, N. Y., on Saturday evening, September 1, it was reported by motorists. Huge council fires burned earlier in the evening on the hills overlooking the stables and parade ground of the Hudson River estate formerly owned by the late Col. Oliver Hazard Payne, just north of west park. Beating of tom-toms was heard for several hours after sundown for miles

around. A party of tourists who drove part way into the estate asserted that a 40-foot, fire-eating dragon and two monstrous pink elephants had been captured by the savages who were holding the council fire in celebration.

Other arrivals stated that the Indians of some unidentifiable race seemed to have incorporated the White Man's touch of humor in their rites. An enormous fat lady, in grotesque, billowing skirts, and a troupe of clowns with Ben-Hurish chariots were cavorting among the dancing warriors.

Present-day thrillers seemed also to have been imported for their

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amusement, for at one time, in the glare of the fires, a very small, gaily dressed man was seen to be shot from a barrel, high into the air, landing in perfect condition a-top the late colonel's handsome dairy barn. Another leaped in flames to safety from the tower of the loftiest horse barn. That the phenomena might have been achieved by sawdust men seemed not to detract from the gasping delight of the tribes.

A more careful check-up, however, on the part of interested neighbors from Kingston and surrounding towns revealed that the "savages" were part of the World's Greatest Fresh Air Circus, presented by small city boys from crowded neighborhoods in the summer camps of the New York City Mission Society.

These camps which provide country care and vacation from privation are located on the former Payne estate, recently presented to the City Mission Society through Bishop Manning by Harry Payne Bingham, nephew of the late owner. The estate, comprising over 500 acres fronting on the Hudson for a quarter of a mile, is now known as "Wiltwyck," the name given to the Kingston territory by Peter Stuyvesant in the days when the Dutch traded there with the Esopus Indians.

Over 182 boys, most of them limited to two-weeks' stays, participated in the circus and more than 150 other boys and men receiving convalescent care or work-training at Wiltwyck made up a highly vocal audience, who cheered and cat-called delightedly when Pop-Eye, the strong man, chewing largely on a bunch of raw spinach, triumphed in his Herculean struggle to lift two "500-pound weights," only to have them carried lightly off stage a moment later by another lad of seven. Their applause was delirious for the four small, grass-skirted Hula Hula dancers, whose wriggling contortions were timed to the music of a comb and mouth-organ orchestra.

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Side shows which opened before the main circus included a Pigmy Village, with seven and eight-year-old "Africans" beating their drums from the doors of small thatched huts and an encampment of "Cow Boys and Soldiers." That the latter were mounted on broomstick steeds, with painted cardboard heads, detracted not at all from the joy of the actors, whose ranks as "cunnels" and "sojjuents" had to be thoroughly understood by each onlooker. A "thin man," a "rubber man," a "snake charmer," a "glass-eater," and "the Wild Man from Borneo" were none of them omitted.

Preparation for the circus, which represented a synchronized effort from a dozen different age-groups of campers, provided projects for craft and recreation hours throughout the preceding two weeks of the boys' stay. Most of the costumes and scenery were made by the boys themselves or the counsellors.

The circus was presented under the direction of Sidney J. Crawford, camp director and head of Boys'

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Work in the City Mission Society's chapels and neighborhood centers. The entire cost of the circus was \$3.50.

Prominent Churchman

Christ Church, Reading, Pa., and the Church generally, has suffered a great loss in the death on September 7th of Mr. Charles A. Mills. He was a vestryman of the parish, the secretary of the diocesan finance committee, and was chairman of the executive committee of the Church home for children in the diocese of Bethlehem.

Clergy Conference for Newark Diocese

A clergy conference for the clergy of the diocese of Newark was held



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from the 10th through the 12th at Delaware, N. J. The leaders were Bishop Washburn of Newark, Bishop Gilbert of New York, the Rev. Burton S. Easton and the Rev. Howard C. Robbins, both of the General Seminary.

* * *

Bishop Thomas to Lead Clergy Conference

Bishop William M. M. Thomas of Southern Brazil, conducted a conference on missions for the clergy of Western Massachusetts at the Lenox School, Lenox, Massachusetts, on September 13, 14, and 15. The six heads of the conference were: missionary education, financing missions, missionary budgets, the spirit of missionary work, the problem of missions, and the joy of missions.

* * *

Clergy Conference in Bethlehem

The fall conference of the clergy of the diocese of Bethlehem was held at Mt. Pocono, Pa., September 10-12. The speakers were Bishop Sterrett, Bishop Nichols of Japan, the Rev. Ernest C. Earp of Bryn Mawr, the Rev. Malcolm Taylor of Washington, Canon Bridgeman of Jerusalem, the Rev. Robert P. Kreidler of Scranton, the Rev. F. W. Flinchbaugh of Wilkes-Barre, Mr. R. P. Hutchinson, treasurer of the diocese and Archdeacon Walter.

* * *

Bishop Hulse on Ill Fated Ship

Bishop Hulse of Cuba and Mrs. Hulse were among the survivors on the ill-fated Morro Castle that burned Friday, Sept. 7th off the Jersey Coast. They were taken to St. Luke's Hospital and the report there at the time of going to press was that they were recovering in good style from the shock. Further details we do not possess, but the newspaper accounts make it clear that Bishop Hulse played a hero's part in the horrible disaster.

* * *

Retreat at Bernardsville

Bishop Booth of Vermont is to conduct a retreat at the retreat house at Bernardsville, N. J. from October 5th through the 7th. The retreat is planned particularly for those on their way to General Convention. It is also announced that days of prayer, meditation and intercession in behalf of General Convention are being held each Friday.

* * *

Quiet Day in North Texas

The bishop and clergy of the district of North Texas held a quiet day at the bishop's residence in Amarillo on September 4th. It was followed in the evening by the semi-

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Correspondence Solicited

annual meeting of the executive committee of the district. Addresses were made by Bishop Seaman, the Rev. Warwick Aiken and Mrs. Maida Works Mickle, a Methodist missionary on furlough from China.

* * *

Vestryman Warns of Fascist Trend

Mr. Alfred Baker Lewis, vestryman of Cambridge, Mass., and a leader in the Socialist party, last week wired a protest to President Roosevelt, against an order issued by the state director of the NRA, which would prevent the unemployed from running for political office. Mr. Lewis' telegram was as follows: "If the unemployed are to be deprived of their political rights as a result of working for their relief, we have the beginning in our country of a Fascist state, a state governed by the wealthy and fortunate in which representatives of the working class and of the unemployed are denied the full measure of citizenship."

* * *

Hobart College Starts Another Year

Hobart College opened on September 5th for its 113th consecutive year with an enrollment somewhat greater than last year.

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Chicago Appeals for Relief Funds

Anticipating heavy demands upon Church institutions during the coming winter, a joint appeal for funds has just been dispatched by Cathedral Shelter, Chicago, of which Canon David E. Gibson is priest-in-charge, and Chase House, of which Deaconess Helen M. Fuller is head resident.

"Here are two conspicuous examples of the Church facing daily

and bravely and skillfully the call to Christ for help from the desperately poor," says Bishop Stewart in the appeal. "To scientific up-to-date method is added that loving Christian personal touch which redeems and restores and makes all the difference."

* * *

Report on Work of Deaconesses

The commission on the work of deaconesses, appointed at the General Convention of 1919, has submitted a report which will be presented at General Convention. They point out that there are over 200 deaconesses at work, serving in many fields. Also they make it clear that they are the lowest paid of Church workers, and that they are without

any adequate pension system, in spite of the fact that the sum of \$50,000 has been raised for this purpose. At the General Convention in 1931 the canon was amended by the omission of the words "Unmarried or widowed," thus making it possible for married women to take that office. It now seems that 129 out of 148 deaconesses who expressed an opinion on the matter wish to have the office limited to unmarried women, on the ground that the work is so exacting that it cannot be reconciled with the responsibilities of marriage. The commission is therefore to propose to General Convention that the words "unmarried or widowed" be restored to the canon. Bishop Reinlander is the chairman of the commission.

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays 8, 10 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Special Preacher Bishop Rogers of Ohio, "The Sermon on the Mount."

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, and 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.
Thursdays and Holy Days, 9:30 a. m., also Confessions: Saturdays, 3-5 and 7-9 p. m.

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Congregation	Number of Communicants	Pledges 1933	Pledges 1934	Pledged 1933	Pledged 1934
Parish A	41	20	32	\$ 665.29	\$ 986.80
Parish B	150	48	58	1,440.00	1,960.00
Parish C	541	45	250	3,683.00	6,400.00
Parish D	401	154	202	4,711.00	5,461.00
Parish E	?	87	160	3,344.00	3,948.00
Parish F	929	260	353	9,904.00	15,110.00
TOTALS	2,062	614	1,055	\$23,747.29	\$33,865.80

1934 Canvass Dates: November 25 - December 9

For information and literature
write

The Field Department of your Diocese

or

The Field Department of the National Council

Church Missions House, 281 Fourth Avenue,
New York, N. Y.