

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 27, 1934



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Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE PARISH CHURCH

An Editorial by
BISHOP JOHNSON

THE tragedy of modern life is lonesomeness, particularly in our large cities. Human beings everywhere but not a friend in sight!

Why is it?

In the first place it is due to the fact that people are always waiting for friends instead of seeking them. Someone once said to me, "I have been in this parish for five years and nobody has called upon me," to which I replied, "How many people who have been here less than five years have you called upon?"

In short friendships are the result of effort; they do not come to those who merely wait. The water is always cold if your own circulation is poor.

In the second place the force behind friendship is a common faith. We live in an age when indifference is regarded as tolerance. In order to draw people into a common fellowship there must be some definite conviction around which men can rally, and there must be some sacrifices which they make alike, in pursuit of a definite objective. The early Christians had a definite faith and a common suffering and so they were drawn together in the unity of the spirit.

Modern life is full of mechanical devices for easing the labor of living, but they do not make for friendship. We have a nation of mechanical robots, driving machines, talking through machines, listening to machines, figuring on machines. What is needed to complete the picture are prayer wheels and mechanistic ritual observances. Even our charities have been mechanized and under federal control taxes take the place of free will offerings to relieve distress. One is struck with the impersonal character of the gigantic relief in which the nation is indulging. There is no fellowship in the process.

WHAT remedy is there in sight for souls who hunger for friendship? I can see no other oasis in the desert other than the development of fellowship in the parish church. The Church needs to provide what is so sadly lacking in the regimentation that is taking place all around us. Christ is the heart of the Church and the love of Christ is the concentrating motive which will tie men together, providing they have the ideals of the Christ as their objective. The tendency to make God an abstraction instead of a Father, and to make Christ a work of fiction instead of God's gift to man, reduces religion to a Platonic philosophy instead of a

way of life. The creed of so many people consists in "I believe in X," the same unknown God that St. Paul encountered on Mars Hill. It is our trust in the reality of the Christ that inspires men to love and to forgive one another.

After all the essence of friendship consists in accepting one another in spite of our faults and in specializing in one another's virtues instead of criticizing each other for our faults. Let us accept as our basic assumption that our clergyman is not perfect; that our wardens and vestrymen are far from satisfactory; that our music is rather crude; that our efforts to do good are somewhat futile, yet in spite of it all we love one another because He first loved us. After all the true measure of a disciple of Christ is his capacity to forgive as Christ also forgives us. The canker in the mouth of our praise so often lies in the censorious criticism of our fellows. Such an attitude does nothing but embitter the one who practices it, and moreover it usually is the case that the facility in detecting sin in others lies in our own familiarity with that particular sin. It is so seldom for example that those who bitterly attack the Church for its ineffectiveness are conspicuous themselves for self-sacrificing devotion. It is an easy habit to fall into and by a process of rationalizing we justify ourselves by our accusation of others.

IT WOULD seem that the particular emphasis for the Church today should be to create a brotherhood who find in their mutual contacts the satisfying of this hunger for friendship. In small parishes, composed for the most part of a homogeneous group, it ought to be easy to promote friendship. In large parishes it is more difficult and can best be accomplished by creating small units who have a common work and are composed of congenial folk. It is much easier to bring the outsider into some such group than to depend upon Sunday contacts. The aisle of the church is not the proper place to be chummy.

If the rector will realize that he is not only to lead the people in worship but also to cement them in fellowship then he will give serious consideration to this great need in society today. There are hundreds of lonesome people who would gladly seek the Church if they found in it the satisfaction of their need.

Too many of our city parishes are cold storage plants in which love is congealed. The remedy does not con-

sist in blasts of hot air given by enthusiastic ushers on Sunday, but rather in some comfortable firesides where people can become permanently warm.

It is the unfortunate tendency of Church people to form cliques in which there is an exclusive interchange of fellowship but from which the newcomer is effectually barred. The group is large enough without adding to the circle. Church members are afraid to be genial lest they increase their obligations. It is the same problem that is upsetting labor today. Shall they have vertical unions in which each craft has its own union, or shall they have horizontal unions in which all workers make common cause. In our churches we need horizontal unions in which different personalities mingle in a common fellowship. We have no business to drag into the Church our barriers of culture. It narrows the intelligentsia not to mingle with the common people and it creates an inferiority complex in the

common people to be excluded from the high-brows. The result is that the common people stay at home because they do not feel at home in the parish church, and the intelligentsia stay at home because of the futility of their mutual association.

There are parishes where the "rich and the poor meet together and the Lord is the Father of them all" but they are rather rare, and in my experience confined to ritualistic and evangelical groups.

It should be the aim of every parish to create an atmosphere of friendly contact with all sorts and conditions of people. It would make the cultivated more winsome and it would make the ignorant more joyous.

After all there is no use talking about the Catholicity of the Church unless we put that Catholicity into actual practice, and there is no better way to do this than for all sorts of people to rub shoulders with one another.

COMMENTS ON SCRAPPING "281"

By GEORGE CRAIG STEWART
Bishop of Chicago

MY BROTHER—I don't know who he is—(though internal evidence suggests that he comes from "our western desert country"), who last week contributed to THE WITNESS a violent attack upon the National Council, reflects both a mood and a point of view which must be frankly recognized. His argument that since the National Council was born in the Harding-Coolidge era, it should be forthwith abandoned, is, of course, obviously absurd. As a matter of fact Woodrow Wilson was President the year it was born. Harding did not become President till 1921. But the whole question is of course irrelevant. No one of us is clamoring for a return either to 1921 or 1928. The important dates which are not mentioned by the bishop are the years 1929 to 1934 known as The Period of the Great Depression. Will the good bishop not admit that such a depression was bound to register in lowered income for our Church Program whether a National Council was in charge or the old Board of Missions of pre-war days?

To say that "The Church in the U. S. has as a body long ago ceased to be religious" is plainly a melancholy hyperbole so extravagant that it loses all its force. The statement simply isn't true. If it were, then surely the gates of hell would have prevailed with a vengeance. As for "the blind leaders" groping and fumbling and stumbling their way along,—who are they? Well to name but a few they include such blind men as Presiding Bishops Gailor, Murray, Anderson and Perry; Bishops Burleson, Tucker, Rogers, Stires and Sherrill; priests like Milton of South Carolina and Percy Silver of New York, Dagwell of Colorado, and Knickerbocker of Minnesota; laymen like Governor Manning and Colonel Proctor and Harper Sibley and Judge Parker and Lewis B. Franklin. If these be "blind leaders," then even in what has been vulgarly called a "cockeyed world,"—then indeed the light that is in all of us is suddenly turned to darkness.

Again, to say that "it is hard to see how the Church would be better off if the men succeed in digging up a half million dollars to present to the General Convention" and to add that "she will be worse off" just doesn't make sense. Is a man better off or worse when he pays his debts? Is a Church better off or worse when she honestly pays off an obligation? The question answers itself. And the raising of this money by men who are sacrificing to do it is once more a demonstration of the religious life and vitality of the Church.

The root of the whole fallacy of this writer is just here,—that he would draw a water-tight division between what he calls "evangelization" or "missions" and the religious education and social program of the Church. It cannot be done. We are not going back to the Harding-Coolidge Era. And we are not going back to the Taft era or the McKinley era either. We are not going back to the days of pew-rents and a yearly collection for missions and missionary bishops roaming the country appealing for funds. Those days are gone like the days of candles and crinolines and kings. The Mission of the Church is not only to preach the gospel, but to heal the sick and to visit the prisoner, and to feed the lambs, and to bring in the day of the Lord. All the Church's mission is Evangelistic; all the Church's mission is "missions." To build a Christian hospital and maintain it; to grasp our enormous opportunities in college centers; to maintain Christian schools like those of our American Church Institute for Negroes; to publish *The Spirit of Missions*; to establish relations with our Christian brethren of other bodies; to guide our Church School teachers in their work,—all this is "missions," all this is evangelization—i. e., spreading the good news of the Kingdom.

And to promote this work there must of necessity be an organization. The good bishop himself is head of an organization in his own jurisdiction. Necessarily it has its "mechanic." And it has an overhead which is a proper and just expense. "We do not need a Pre-

siding Bishop," he says. And there are not a few Christians, even in his own part of the country, who would argue, "We do not need a bishop." Nevertheless they do need a bishop. And I am sure they have a good one, one more than "worth his salt." And this Church in its national organization needs a head too, who happens to be our present devout and devoted and capable Presiding Bishop.

The one solid reasonable valuable point the bishop makes and one to which the greater heed should be given is his demand for a new technique in allocating to the dioceses and parishes and people of this Church not quotas of money but projects of definite redemptive work. There, he is, in my opinion, on solid ground. The present system, as he says, "lacks interest, human fellowship, personality, acquaintanceship. People get bored putting money into a quota and then reading of general results." Right, brother, right! I am with you! Let us at General Convention devise and propose a plan whereby without sacrificing the enormous gains which have come to us through the nationalization of our work, we proceed to personalize the quota, to substitute fields for figures, and human beings in need for quotas of money to be raised.

Only let my brother in his girding against mechanism be sure to re-read Bergson, or if not Bergson, at least L. P. Jack's latest little book on "The Revolt against Mechanism," and thus remind himself that a wise attack against mechanism does not seek to destroy it but to capture and use it for spiritual ends. As Bergson says,—"Men cannot rise above the earth without powerful mechanical aid to provide him with support. To detach himself from matter, he must lean upon matter. Mysticism needs the help of mechanism. Mechanism will not recover its true direction nor render service proportionate to its power until mankind hitherto bent down by it towards earth, have learnt by means of it to straighten its back and turn its face toward heaven."

The National Council has done a good piece of work in a difficult situation. It is not infallible or impeccable. It welcomes criticism. And at General Convention it will doubtless find plenty of it. Very well, only let that criticism be reasonable and fair and constructive, the kind that offers in this day of much confusion and much pessimism, not broad generalizations of condemnation born of a mood of despair, but carefully considered plans based upon sound principles and shot through and through with that faith which is "the victory that overcometh the world."

By WILLIAM T. MANNING
Bishop of New York

THE article by a Bishop of the Church that appeared in THE WITNESS for September 20th is a striking and important statement and it expresses what very many are thinking. With its main positions as to what should now be our policy I agree. One thing is quite certain—the Church cannot be allowed to go on incurring debt which it has no prospect of meeting. In my address to our diocesan convention I expressed similar views and our convention endorsed the statement by a special resolution which was adopted with-

out a dissenting vote. The resolution adopted by our convention is as follows: "Resolved: That this convention cordially endorses the statement of policy in relation to the work of the National Church set forth by the Bishop of the Diocese of New York in his annual address and expresses the hope that its clerical and lay deputies to the forthcoming General Convention will spare no effort to maintain and extend the Missionary work of the Church, even though this may involve the suspension or abolition of the subordinate Departments of the National Council."

It is I think very significant that the convention of the Diocese of New York should have adopted this resolution with no dissenting vote.

By FREDERICK C. GRANT
Dean of Seabury-Western Seminary

THERE is little doubt that the National Council is an expensive institution. There is no doubt either that the General Convention, with an authority superior to that of the Council, ordered it to live within its income (Journal, page 55). On the other hand, the Council can no doubt appeal to the sound principle of cashing in reserves in a time of depleted income, rather than abandon work that has been built up through many years.

But I for one believe it would be possible to effect far more drastic economies than have thus far been undertaken—not only at "281" but out in the field. What sense is there in continuing certain of the Aided Dioceses which could be more efficiently administered from independent neighboring dioceses? The Church has certain superfluous institutions that ought to be combined at once with others. Some of its purely social service work should be supported by the community rather than by one particular Church. It is time the Episcopal Church got down to business and attended to the things that really matter—the inner religious life which should inspire all its members, the intelligent, persuasive teaching of the Faith and of the Christian way of life, the conduct of religious services, the ministration of the Church's sacraments. When the Presiding Bishop announced that this year would be set apart for the study of the purpose of God, and the plan was outlined in an appealing pamphlet, we had reason to think that the emphasis was at last going to be placed where it belonged, namely, upon religion rather than upon raising money. Alas, these hopes were short-lived, and the purely religious appeal was presently followed with a thunderous demand for more money.

I believe that if the Church could get rid of some of its institutionalism and catch fire once more with the flame of the Spirit our many problems would be solved (not that we should seek the Spirit in order to solve our financial problems!) I know a congregation where money has not been mentioned for months and where the whole stress is laid upon worship and the preaching of the Gospel. That Church is better attended and has larger offerings this year than ever before.

I still think that Bishop Perry's plan for a "Church-Wide Endeavor" was the right plan. To put it very bluntly, I think our greatest need is a revival of re-

ligion. If the National Council is nothing but a body of directors, supervising the collection and disbursement of funds, then it has little reason for continuance. What we need is a college of Apostles and Prophets at the head of the Church—just as much today as in the first century. I am not prepared to say that the apostolic and prophetic gifts are lacking at “281”; but I am so far in agreement with your anonymous bishop as to say I wish “281” would put first things first and “stir up the gifts that are in them.”

By H. ADYE PRICHARD
Rector at Mt. Kisco, New York

THE Bishop reflects what is in the mind of a great many of us—a very serious unrest about the whole financial and missionary management of the Church. I talk to a great many men, and I find very few who are willing to accept a great deal of the publicity and propaganda of 281 Fourth Avenue. There is need for a radical change.

In my own opinion, the whole philosophy of the Nation Wide Campaign has broken down. In these days people are perhaps more generous than ever, but they have very much less money to give away. A great many who used to give out of their surplus can only do so today by using a real measure of sacrifice, and, quite naturally, they do not wish this money to be spent on what we generally call “over-head.” They are, however, still willing, as far as they possibly can, to help individual needs. The Nation Wide Campaign was a fund. It was purely impersonal. And no one had really any knowledge, unless they took the trouble to designate their offering (and not always then), how their money would be spent. I believe the day for that kind of finance is past.

What the Church could do, although it would mean a drastic change, would be to make it possible for every parish and every individual to select their own object of benevolence, and apply their efforts in a personal and direct manner.

If the Bishop's figures are correct, the amount of money spent on the various departments of the Church in an official capacity is utterly disproportionate. And all of us know certain instances wherein obvious extravagance is permitted.

I am no more in sympathy than the Bishop is with what he calls these high pressure salesmanship methods. I do not believe in these campaigns, and shall not believe in them until the policy of the Church changes. That policy, in my mind, would be to give up a great deal of the work that is at present being supported; to apply the money of the Church to definitely spiritual needs; and to allow the individual an infinitely greater opportunity than in most cases he now has to know that his dollar is bringing a dollar's worth of comfort or hope. These views do not represent any change on my part. I have said so, and been criticized for saying so, on many occasions in the past several years.

The Bishop is, again, quite right about the need for evangelization. I could not go so far as he goes and say that the Church in the United States, as a body, has long ago ceased to be really religious. This is an un-

fortunate statement. And if anyone is to blame for the fact that we rectors have comparatively little time to give to the spiritual needs of our people, it is the authorities of the Church, who are forever summoning us to some meeting or other, deluging us with pamphlets and programmes to read, and insisting that we try to make our people give sums that are today absolutely out of their reach! The key note, I suppose, of evangelism is simplicity. That, it seems to me, we fail to find. And I honestly believe, without cant, that if the Church would stop asking for money—even at the expense of much of its present work—for, let us say, three years,—we should find not only a great growth in the religion of our people and our clergy, but also, I believe, a great deal more money!

Editor's Note: Presumably the Bishop, in the article that appeared last week, took his figures from the Summary that appears in Bulletin 74, issued by the National Council. There we find the revised appropriation for 1934 for Domestic Missions, \$661,455; Foreign Missions, \$1,350,326, or a total of \$2,011,781 for missions at home and abroad. This leaves a balance in the budget of \$705,074 (not \$605,074 as the article stated) for what the Bishop described as “fourteen purposes centering at 281 Fourth Avenue”. It should be pointed out however that included in this figure are appropriations for work outside the Church Missions House, such as the work of the Church Institute for Negroes, Conference and Training Centers, and such co-operating agencies as the Girls' Friendly Society, Church Mission of Help, etc. A careful examination of the figures in the Bulletin shows that the total for work done at 281 Fourth Avenue is \$479,707. Further comments on the article will be printed next week.

Convention Issues

Reported by
WILLIAM B. SPOFFORD

SINCE we are fast approaching the Convention I want to pass on to you some of the comments on Convention Issues that have come to this office during the past ten days, even if it means leaving out regular features.

Rev. Arthur C. Peabody of Newburyport, Mass., says that official actions of the Church, such as those taken at General Convention and by the National Council, are for the most part ineffective since there is no method of presenting them to all Church members. We read Bishops' Pastorals, for example, to our congregations, as we are required to do by canon. The trouble is that a large part of the congregation is not present when the Pastoral is read. Mr. Peabody would like to have an addition to the canon entitled “Of the Due Celebration of Sundays,” which would require the attendance and the registration of attendance at worship at least once a month, with provision made of course for those unable to attend because of an insuperable obstacle. He would do this not primarily as a disciplinary measure but rather in order that there might be a definition of what “a communicant in good standing” really is. At the moment a person is so defined providing he was once confirmed, even if he has not been inside a church for twenty years.

“If we want to know who and how many of our church members are; if we want to be able to teach them and deliver to them important messages regarding the Church and its plans; if we want to depend upon the conscientious response of the real membership: should we not define what a communicant is? And should we not be able to require a reasonable minimum of attendance at worship, while still offering

every encouragement to lapsed communicants to regain good standing? Those who have not sufficient regard for their God and their Church to attend its services at least once a month are not actual Church members and certainly not members of the Body of Christ. For their good, as well as that of the Church, we should let them know it and make our plans accordingly."

Mr. Peabody offers a proposed addition to the canon in question, though it is rather too long to print here. However if some Convention deputy wishes to act upon Mr. Peabody's suggestion I am sure he will be glad to furnish him with it.

DR. LEWIS GREGORY, physician of Urbana, Illinois, after first of all pointing out that there is not one communicant in ten (and he says he could as truthfully say fifty) has the faintest idea what the quota business is all about, proposes that every parish and mission be required to give a stated percentage of their gross income to the National Council and another percentage to their diocese. He sets the percentage at 15% for each. Thus if a parish required \$7,000 for its own expenses it would have to raise \$10,000 somehow or other to balance its books, since it would be required by law to give \$1500 to the National Council and another \$1500 to the diocese. "If they only collected \$8000 it would decrease the National Church and the diocesan share by \$120. But since it would mean that the parish also would be \$1400 in the red I believe there would be every incentive to raise the full amount needed."

Dr. Gregory asks for my candid reaction to the suggestion. I have a reaction, but since I am reporting and not giving my own ideas at this particular time, I refrain from broadcasting it.

The Rev. Theodore Haydn of Watervliet, N. Y., is concerned over the unemployed clergy, and also over the pressing problems of the clergy who are still employed but receive salaries rarely if at all these days. He is quite prepared to go along with the suggestion often made, that the clergy earn their own livings, as St. Paul did. But he insists that in these days when men are being replaced by machines, and when even experienced farmers are being forced into bankruptcy, that it is quite impossible for a clergyman to earn his living at secular work. He reminds us that Paul was a Bishop, and so likewise Barnabas, who turned over his property in order that distribution might be made to the needy. It is therefore his opinion that the movement might well start with bishops today, since most of them are secure in their large salaries, while many of those whom they have ordained, "being members of their household and family and flock, are hard pressed and in many, many cases unemployed and in want. The available resources of the Church are still sufficient to support all the clergy, if the Church is a community and brotherhood. It can be done by more equitable distribution. But the present need is for the responsibility to be fixed for employment and support of those whom the Church has accepted and commissioned and over whose movements she retains canonical power. One remedy is to pool all salary monies of each diocese and divide it among all its active clergy, employed or unemployed."

THE Rev. Sidney H. Dixon of Elkton, Maryland, is likewise concerned over this matter of the unemployed clergy and says that the General Convention somehow or other must be stirred into effective action. Many ordained priests are being denied the right to exercise their ministry, "and most of them are quite competent, despite much that has been said to the contrary." Mr. Dixon maintains that we should place a restriction on new ordinations, and that no priest should hold two or more places as long as others are unemployed. He points out that the trend has been toward the combining of missions and parishes in the interest of economy, thus throwing priests out of cures. "There is need for a more equal distribution of the work and perhaps the salaries. It is frequently said that the unemployed clergy are incompetent and unworthy. But presumably only those who were qualified and competent and worthy were accepted and ordained. It is idle to argue about competence and worthiness when certain definite standards must be met. Every priest, whether unemployed or employed, has met those standards as interpreted by bishop, standing committee, examining chaplains, clergy and laity. Presumably for three years or more he was under scrutiny and examination. If later he has become morally unfit and unworthy he should have been deposed. If he has become mentally or physically incompetent he should be pensioned. If under present conditions there were a restriction upon new ordinations and upon multiple cure-holding and a more equitable distribution of work and stipends, there would be no difficulty in finding work and opportunity for every priest now unemployed."

Just one more comment out of many and then I must stop for this week. The Rev. David C. Huntington of Mechanicville, N. Y., disagrees with the Rev. Charles Harris, Jr., who, you may recall, complained in the issue of September 6th about the salaries paid to staff officers at the Church Missions House in New York. Mr. Huntington points out that it costs more to live in New York. He also reminds us that missionary giving has increased three-fold under the direction of officers at the Church Missions House and that we should therefore be sparing in our criticisms.

Many more letters are at hand but since the space is exhausted I must put them over until another week.

Casual Comment

By

BERNARD IDDINGS BELL

THE most important business to which the coming General Convention might address itself with profit is its own abolishment. An hundred years ago, with a mere score of Atlantic seaboard dioceses, it was apparently a sensible and justified body. It governed passably well and at proper cost. Today it is more than a little ridiculous.

The House of Bishops is still of reasonable size; but the House of Deputies has 656 members, half of them parsons and half laymen. Its members are strangers to one another for the most part. The sessions last

two weeks. Obviously, a small junta runs the show. Obviously, votes are taken on important matters without careful and understanding review by the members at large. Obviously, group emotionalism is frequent. Sometimes it is disastrous, as at one former Convention when, in a sort of religious hysteria, the Nationwide Campaign was inaugurated. The machinery thus set up has turned out to be an "old man of the sea"; yet people spoke of "the Pentecostal zeal" which brought it about. If the delegates had had a chance, really, in cool blood, to examine it, we should probably not have had the thing at all, certainly not in the "big business" form. The House of Deputies, composed of very fine people, is as a body incompetent for wise legislation. Size and speed prevent. To attend it is for most delegates a wasted fortnight.

Also General Convention is an extravagance. There are eight hundred men officially present, Bishops and deputies. The average personal expense for two weeks there, and transportation, averages over \$300 a man. Total for that: \$240,000. Add rents, publicity, entertainment, moving national headquarters for the two weeks, the cost of the side-shows (Woman's Auxiliary, religious education, young people's meetings, stunts, mass meetings, teas, dinners, committee meetings, etc.).

I have seen careful estimates, not guesses, showing that a session costs in all over \$2,000,000. Suppose we halve that and call it a million. Does anyone suppose the affair is worth any such sum—equal to the whole missionary deficit for two years? One is reminded of the old steamer *Hattie B. Jones*, on the Mississippi in the eighteen fifties. She had a steam whistle so powerful that when they blew to warn all and sundry she was a-coming, by clam they stopped the boat.

I advocate abolishing the whole triennial show—making the provinces really self governing, except as to doctrinal definition, and the Prayer Book and Canon Law, and letting a new sort of General Convention be organized to look after such things only, with a couple of delegates from each province. Let them propose legislation and let the provincial synods ratify or reject. We should save a pile of money and do our job much better.

This is a sound idea. Like most of my ideas, almost everyone admits it sensible but all unite to call it impossible. I do not mind much. But somehow, things being in this matter what they are, I cannot for the life of me get tearful with sympathy when the Church loses out financially. Blow the whistle, boys. It is a nice noise, but what we need is some pressure for the engines.

Let's Know

By

BISHOP WILSON

PRESTER JOHN

FOR anyone who has an insatiable yearning for solving riddles, I commend the life story of Prester John. It will keep one busy over many a weary hour of exploration. He is a shadowy figure coming to us out of the mists of the Middle Ages and by many is considered to be purely a legendary char-

acter. Certainly many a gorgeous medieval legend has been thrown around him.

Writers and travellers of five to eight centuries ago describe him as a powerful Priest-King (the "Prester" being an abbreviation for "Presbyter") but some assign his realm to central Asia, others to India, and still others to Africa. He is said to have ruled a great kingdom of Nestorian Christians and to have been in communication with Christian emperors both in Europe and Constantinople as well as with several popes. He commanded terrible armies and presided over a sumptuous oriental court.

Probably a faulty knowledge of geography is largely responsible for the confusion surrounding his history, together with the frightful upheaval which visited Asia and eastern Europe of the twelfth and thirteenth centuries due to the desolating invasions of the Mongols and Tartars—all embroidered with much medieval romance.

We do know that at an early date Nestorian Christianity was introduced into central Asia and reached as far as western China. It was in conflict with Mohammedanism and it somewhat tinctured the faith of the Mongols who conquered China. It seems to have been destroyed when the Mongols were driven out of China in the latter half of the fourteenth century. Prester John may well have been a real Priest-King ruling over the Christian Karaites in the neighborhood of the Gobi desert in the eleventh century. A Syrian bishop brought a report of him as a powerful king reigning somewhere between Persia and Armenia who had made war on the Mohammedans. He had intended to come to the relief of the hard-pressed Crusaders but had been stopped at the Tigris River. He had a sceptre of solid emerald. In 1165 A.D. letters were sent by Prester John to the Greek emperor and to Frederick Barbarossa of Germany containing extravagant descriptions of himself and his kingdom and expressing a wish to visit the Holy Sepulchre in Jerusalem. Philip, a physician of the papal court, was sent into Asia and returned with an account of having visited the court of Prester John bringing back letters from him to Pope Alexander III. Those letters have been lost but there is extant a reply from the Pope. Then at the beginning of the thirteenth century came the frightful conquests of Genghis Kahn and the chronicles relate that the Karaites were among the first to fall before his tribesmen, Prester John losing his life in the battle. "Prester John" then seems to have become a title clinging to his descendents in subjection to the Mongol Kahns. India was a vague term in those days which might mean anything in the east, so that it is not surprising to find stories of Prester John coming out of India. The latest stories which connect him with Africa doubtless came from a confusion of names. The Abchases lived in the Caucasus and were also called Abasi or Abassini—all of which easily lends itself to confusion with the Abyssinians of Africa.

At any rate one may be justified in thinking of a valiant Priest-King named Prester John who fought a losing battle against impossible odds and who was enough of a personage to be the source of many a romantic legend.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We will have to be a bit sparing with the news this week, since so much space is devoted to a discussion of Convention matters. However the Convention, and the issues to be faced there, is live news so I hope you will not feel that you have been cheated. Incidentally, Mr. Rector, get that order in for your WITNESS Bundle. Give your people a chance to keep track of the doings at Atlantic City. The October 11th issue will be the first Convention issue so your order must be received by us rather soon. Just a postal telling the number of copies desired. Have them sold at the church at 5c a copy; we will bill quarterly at 3c a copy. Hurry, Hurry. Thanks, Thanks.

* * *

Bishop Johnson to Conduct Mission

The parishes in Binghamton, Johnstown City and Endicott, Penna., are uniting for an eight day preaching mission to be conducted by Bishop Johnson, our editor, from September 30th through October 7th.

* * *

A Reminder to Go to Church

The Rev. C. Russell Moodey, rector at Muncie, Indiana, has a postal which he sends to parishioners who are absent from church on Sunday. Services are announced, there is an attractive drawing of the church gate, and under it the words: "Keep your appointment with God." There is also this brief message: "I missed you in church last Sunday. Are you ill and unable to attend? If so, please let me know and I shall come in all haste to see you. Every absentee jeopardizes the efficacy of worship and lowers the vitality of our fellowship in Christ. I do hope you will be present next Sunday when we gather again to worship God in the beauty of holiness."

* * *

Famous Russian to Visit America

Professor Sergius Bulgakoff, of the Russian Seminary in Paris, France, is to visit this country next month. He is to be a visitor at General Convention, where he is to lecture, and is also to deliver the annual Hale sermon at Seabury-Western Seminary, his subject being "The social teachings in Orthodox Theology." Dr. Bulgakoff had an interesting career in Russia. Brought up in the Church in which his father was a priest, he forsook religion for Marxian socialism. He was elected to the Duma as a socialist

but was obliged to retire from political life when the reaction set in in 1907. He was later a professor at Moscow but was forced to resign after the revolution because he had by then worked his way through Marxism to Christianity. He then became a professor in Simferopol, and refused to leave when the Crimea was taken by the Soviet forces, preferring to remain with his people. After two years, however, he was arrested and exiled as a "harmful element," with the right to return denied him. For the past nine years he has been the head of the Russian seminary in Paris.

* * *

Clergy Conference at Spokane

The fall conference of the clergy of Spokane was held at the Cathedral on September 6th and 7th, the ordination of the Rev. Joseph Settle to the priesthood being a feature of the occasion. Mr. Settle is temporarily in charge at Walla Walla. A quiet day was held conducted by the Rev. Frank A. Rhea, dean at Boise, Idaho. Arrangements were made at the conference for a district-wide mission, to be held in the Epiphany Season. There was a dinner at which Bishop and Mrs. Cross were the honored guests.

* * *

Canon Douglas Becomes a Chaplain

The Rev. C. Winfred Douglas was installed as provincial chaplain of Community of St. Mary at a service in the chapel of Kemper Hall, school of the order at Kenosha, Wisconsin.

The service was conducted by Bishop Ivins of Milwaukee.

* * *

Children and the Movies

Mrs. Chester H. Green, motion picture chairman of the Illinois Congress of Parents and Teachers, in addressing 300 Church school workers in Chicago the other day, said that the number of children attending motion picture theatres was almost equal to the school population. Children, she declared, are often stimulated to hysteria. She said further that out of the 800 pictures made in this country last year there were but forty suitable for children. "We have safeguarded milk and meat with pure food laws. We have trained librarians to select the books which children read. Yet we do not have trained persons to select the pictures which our children see. We must impress the producers with the fact that their product must be high class or we will not permit our children to attend."

For Mrs. Green's comfort I would like to tell her of a document which recently came into my hands, containing the instructions to screen writers from the producers. It gives detailed instructions as to how they are to treat various subjects, and if they are literally followed I am quite certain the problem of the children will be solved. I rather doubt if there is a playwright in America able to write a play under these rules. Should he be successful in turning one out I am equally sure it will be so dull that neither child

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nor man will be able to sit through it. It rather looks to me as though we were repeating in this moving picture business the mistake we made with liquor. We are developing blue noses with the inevitable unhealthy results.

* * *

Called to Parish in Spokane

The Rev. Gerald R. Minchin, Okanogan County Missions, has become priest in charge of St. David's, Spokane. The Rev. Noel Murray is now in charge of the missions.

* * *

Conferences in Oklahoma

A series of five conferences for both men and women are being held in five centers in Oklahoma. They are dealing with the Church's work in the district and in the world. Bishop Johnson, editor, is to conduct a quiet day for the clergy of the district on the 25th, with a conference on the work of the Church the following day led by the Rev. Eric Tasman, field secretary of the National Council and Bishop Casady of Oklahoma.

* * *

Parish Group Takes Up Weaving

The women of St. Thomas Church, Beattyville, Kentucky, have taken up weaving. Not only is this a means of making money for the guild (seventeen pieces were ordered before the loom was even delivered) but it is also a means of keeping unemployed women busy.

* * *

Clerical Changes in Oklahoma

The Rev. P. M. Casady, son of the bishop of Oklahoma, has succeeded Archdeacon Morris at Clinton and is to serve as general missionary in the western archdeaconry. The Rev. Charles P. Brew, vicar at McAlester, Eufaula and Hartshorne has resigned because of ill health (he has reached the retiring age) and his work is to be taken by the Rev. Herbert B. Morris, who is also to have charge of the mission of central Eastern Oklahoma. The Rev. Quentin Ferguson, curate at Trinity, Tulsa, has become vicar at Alva, with charge at Woodward and Laverne.

* * *

A Chance for Church Repairs

Is your church badly in need of repair? Does the roof need fixing, or the organ tuning, or the stained glass need repairing? I am asked to remind you that there recently passed the Housing Act, which is the Administration number one recovery measure. Loans from ten dollars to two thousand dollars, with repayment in three to five years, can be obtained through Federal Loan

Banks and other local agencies. Contractors can act in behalf of owners and the procedure I am assured is all very simple.

* * *

Called to Parish at New Rochelle

Trinity Church, New Rochelle, N. Y., without a rector for many months, has called the Rev. Wendell Phillips, assistant chaplain at Columbia University. Mr. Phillips is a graduate of Wesleyan, Union and the General, and has been the assistant to Chaplain Knox at Columbia

for the past five years. Previously he had served on the faculty of the American University at Cairo.

* * *

Council Treasurer Preaches to Clergy

Church people must be educated to share their income rather than to give of their surplus, declared Dr. Lewis B. Franklin, National Council treasurer, in addressing the clergy of Rhode Island at a conference held at Newport, R. I. A missionary sermon, he said, should do four things: attract attention, arouse interest,

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create conviction and produce action. After getting through with the clergy he met with the laymen, with a part of his time devoted to a discussion of the relative merits of capitalism and socialism. He declared that he could not see how the world could progress without incentive for the individual to get ahead. The Rev. Donald B. Aldrich of New York gave a series of meditations at the clergy conference and Canon H. Adye Prichard of Mt. Kisco, N. Y., lectured on preaching.

* * *

Men's Club Holds Retreat

Members of the men's club of St. Columba's, Detroit, spent a week-end together recently at Camp Frisbie, diocesan camp for boys. There were addresses by Captain Eastabrook of the Church Army, and a corporate communion celebrated by the rector, the Rev. Otey R. Berkeley.

* * *

Clergy Conference in Ohio

Mr. Charles B. Taft of Cincinnati was the headliner at the clergy conference of the diocese of Ohio, held at Gambier, September 16-18. Bishop Rogers was the leader at the closing session.

* * *

Rededication of Utica Parish

Holy Cross Church, Utica, N. Y., was rededicated on September 14th by Bishop Coley after being completely redecorated. The organ also was rebuilt.

* * *

Savannah Rector Resigns

The Rev. Walter W. Ware has resigned as rector of St. Paul's, Savannah, Ga., because of illness. Mr. Ware, ordained in 1932, has been spending the summer at his home in

Pennsylvania and hopes to be able to return to parochial work shortly. He is suffering from a nervous breakdown.

* * *

Called to Parish in North Carolina

The Rev. William S. Stoney, Gainesville, Fla., has accepted the rectorship of Grace Church, Morgantown, N. C.

* * *

Bishop of Aberdeen to Visit Us

The Bishop of Aberdeen, the Rt. Rev. Frederic L. Deane, arrives in this country on October 14th to fill a number of engagements marking

the 150th anniversary of Bishop Seabury's consecration. He is to be presented to the General Convention on the 16th. He will remain in this country through November, preaching in New York, Boston and Providence. He will be on the air November 4th at ten o'clock, eastern time.

* * *

Italian Churchmen Celebrate

The Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y., was the speaker at a banquet on September 20th when members of the Italian congregation of Sts. Peter and Paul, Utica, celebrated

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Patriot's Day. There was an Italian band on hand making loud music.

* * *

Church Pension Fund at Convention

The Church Pension Fund and the Church Properties Fire Insurance Corporation are to share headquarters at the Shelburne during the General Convention at Atlantic City. Mr. Locke, executive vice-president of the Church Pension Fund and Mr. Stokes, vice-president of the insurance company, are to be in attendance.

* * *

Called to the Advent, Boston

The Rev. B. I. Harrison, curate at the Advent, Boston, has been called to succeed the Rev. Julian Hamlin as rector. Hamlin resigned recently to give a year to study in England and the Soviet Union. The Rev. Walter F. Tuhey, rector at Galion, Ohio, has accepted a curacy in the parish.

* * *

Youthful Vestry Runs Church School

A novel idea in the management of church schools is being inaugurated in Trinity Church, Utica. A vestry of twelve young men and women, under the church school superintendent, supervise the curriculum, the worship, social activities and benevolences of the school. Meetings are held once a month.

* * *

Church Consecrated at Williamstown

St. Paul of Tarsus Church at Williamstown, Pa., was consecrated on September 16 by Bishop Brown of Harrisburg. The vicar, the Rev. W. H. Bond, assisted in the service and the sermon was preached by Canon G. W. French.

* * *

Death Takes New York Churchmen

Three eminent churchmen of New York died on September 21st. Rob-

ert Fulton Cutting, vestryman of St. George's and a leader in Church affairs, died in his 83rd year. The Rev. B. Talbot Rogers, chaplain at the Cathedral, and deputy to nine General Conventions, died at the home of his son in Hamburg, N. Y. The Rev. Charles H. Boynton, for many years a professor at the General Seminary, died in his 75th year in St. Luke's Hospital.

* * *

New Treasurer of Building Fund

Mr. Richard P. Kent, manager of the real estate division of the finance department of the National Council, has been elected a trustee and the treasurer of the Church Building Fund, to succeed the late Charles A. Tompkins.

* * *

Church Army at the Convention

The Church Army is to have an exhibit at Atlantic City, and will also conduct daily outdoor meetings. They will also join the national commission on evangelism in their mass meeting and will also hold a dinner meeting. Captain Mountford

will be in charge, assisted by a number of captains of the Church Army.

* * *

Church Mission of Help at Convention

October 16th is to be Church Mission of Help day at General Convention. The day will open with a corporate communion, celebrated by the national chaplain, the Rev.

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Julian Hamlin of Boston. There will be a luncheon at noon at which Mrs. John M. Glenn will preside, with addresses on various phases of their work by Mr. Hamlin, Executive Secretary Mary S. Brisley and the Rev. C. Rankin Barnes. There will also be a meeting in the evening, with tea in the afternoon.

* * *

Regional Conferences in Michigan

Twelve regional conferences are being held this week and next in the diocese of Michigan, for the clergy, vestrymen and parish canvassing committees. They are to be led by Bishop Page, Mr. Charles O. Ford, executive secretary of the diocese and Mr. Fred H. Blackwood, chairman of the diocesan field department.

* * *

Fine Summer School in New York

Girls and boys enrolled for "A Summer Adventure at the Cathedral" in New York City, this year in a unique vacation school, of which Miss Louise Rich served as principal. The school was sponsored by the diocesan department of religious education, the greater New York Federation of Churches, the department of religious education at Teachers' College, Columbia University, and the Child Study Association of America. Several students from the New York Training School for Deaconesses taught in the school. The program was developed around the Cathedral, with opportunity for study and artistic expression.

* * *

Philadelphia Training School to Open

The Church Training School of Pennsylvania opens on October 2nd. This school was founded in 1890 and since that time has sent over 200 women into missionary fields and has trained as many more for their home parishes and dioceses.

* * *

California Parish to Have Anniversary

The 80th anniversary of St. Paul's, Benicia, California, was celebrated on September 23rd with Bishop Noel Porter as the special preacher. St. Paul's was the first cathedral of the diocese of Sacramento.

* * *

Keeping Track of Children in Summer

When the members of the Church School of the cathedral of the Incarnation, Garden City, Long Island, return from their summer vacations, they will bring with them a record of church attendance during the summer, as well as other accomplishments. Miss Vera Noyes has devel-

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oped for the cathedral Church school a practical form of a summer card—called a vacation letter—which contains a message from the rector, suggestions for books to read, prayers and hymns to use, and a schedule of Sundays.

* * *

Maryland's Mountain Work

Bishop Helfenstein of Maryland made his annual visitation to St. Matthew's parish, Oakland, on September 1st and 2nd. This parish is Maryland's mountain work and they have just completed another chapel in the parish, known as the "Log Church." He confirmed 29 persons and held four services at the different points in the parish and was greatly impressed by the work being accomplished by the Rev. David C. Trimble, rector.

* * *

Pence Collection in Chicago

There was a Pence Collection in the churches of Chicago on September 9th, the day marking the completion of the first year of the Bishop's Pence plan. The exact amount of cash collected in the little boxes had not been announced at the time of going to press but it is confidently expected to exceed \$25,000. It is also pointed out by Mr.

Angus Hibbard, chairman of the committee, that it means that grace has been said 2,500,000 times in the homes of the diocese during the year. The idea of the plan, you may recall, is to have the box on the dining room table, say a grace at meal time, and then drop a coin in the box. The money has just about saved the work of a number of the diocesan social service agencies; also parishes, which share in the split up of the funds collected, have been aided materially. Thus St. Bartholomew's is using the money to pay off a parish debt and St. Martin's is going to have a new roof on the church.

* * *

Institute Rector of Georgia Parish

Bishop Mikell instituted the Rev. Charles Schilling, as priest-in-charge of the Ascension, Cartersville, Ga., on September 9th. Mr. Schilling, a recent graduate of Sewanee, was ordained deacon in June.

* * *

English Lecturer at Berkeley

It is announced that the Rev. Humphrey Beevor, librarian of Pusey House, Oxford, will be special lecturer at the Berkeley Divinity School in the coming academic year. Mr. Beevor graduated at Oriel Col-

lege, Oxford in 1926. After his ordination by the Bishop of Bristol he was curate for several years at St. Mark's, Swindon, a parish largely composed of industrial workers. At Pusey House where he has been since 1930 his work has been largely among Oxford undergraduates. He has recently published "The Anglican Armoury," a book on the Roman question. Mr. Beevor will arrive at Berkeley in December, re-

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maining until the end of Lent. While there he will be available for a limited number of outside preaching and lecture engagements. Those who desire to secure his services should communicate with Dean Ladd at an early date.

Large United Thank Offering for Chicago

The final service for the presentation of the United Thank Offering in the diocese of Chicago is to be held at the Advent on September 27th. The Rev. Harold L. Bowen of St. Mark's, Evanston, is to lead the service. Present indications are that the offering will be larger than the one presented by the diocese at the last General Convention.

Indian Churches Lead the Way

The South Dakota Indian Churches, long known for their generous offerings, have this year brought to their Niobrara Convocation an offering one-third larger than last year's, and this in spite of the unprecedented drouth which has made their circumstances even harder than they always are. The offering amounted to \$4,100. "I doubt if this record is surpassed anywhere," writes Bishop Roberts. The Convocation was held at Greenwood, on the Yankton Reservation.

Mission Started in Mining Community

St. John's, Buckner, Illinois, has applied to the Bishop of Springfield for recognition as a mission. There are about twenty families there, all miners, who are members. Work has also been revived in Herrin, another famous mining town, and the

work at Olney, one of the oldest in the diocese, is again on the active list. The Rev. Franklin H. Spencer is in charge of these missions and of several others in the southeastern part of the state.

Carolina Parish Has Anniversary

St. Stephen's, Ridgeway, South Carolina, celebrated its 80th anniversary last Sunday. It was a great home-coming occasion. Bishop Thomas was on hand and delivered an address, and there were also addresses by the Rev. A. R. Mitchell of Greenville and the rector, the Rev. Sanders Guignard.

Girls' Friendly at General Convention

The Girls' Friendly Society is to hold meetings at the General Convention, their headquarters being in the General Convention Hall.

The Hotel Dennis is to be their headquarters' hotel. They are to have meetings, with a variety of speakers from the 10th of October through the 18th.

Seamen's Institute Carries on Big Work

Some idea of the work carried on by the sixteen affiliated institutes of the Seamen's Church Institute may be gathered by the following figures. During 1933 they furnished free lodgings to 150,024 men, and gave free meals to 275,248. Close to 60,000 pieces of mail were received by seamen and 7,476 pieces of baggage were checked. Over a thousand hospital visits were made; 671 entertainments were given; about 24,000 relief cases were cared for; 60,000 books were distributed and over 185,000 magazines. There were 833 religious services held in the institutes.

OCTOBER - 1934

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More—or Less Difficult?

Bishop Binsted of Tohoku and acting director of St. Luke's International Medical Centre pictures present difficulties and the outlook for 1935.

"THE CHURCH'S FAILURE to arise to the present emergency is having a most depressing effect upon the whole Missionary Staff in Tohoku, as it must be having upon all others in the Mission Field. I, myself, feel much like an army officer must feel in the time of war when, for lack of support from the home base, he is called upon to retreat before the enemy and to give up positions which have only been won after great expenditure of lives and money. The present uncertainty as to the whole future of Mission Work is completely undermining the morale of the entire Mission Staff, and this in turn is reacting upon our (national) co-workers. With the collapse of the morale, all enthusiasm and optimism vanishes, and this, at best, is hard for a minority Christian community to maintain in the face of an overwhelming non-Christian people. Already articles are appearing from time to time in the secular press . . . to the effect that the Christian Churches abroad are declining and, therefore, about to withdraw from the Mission Field. This, we know, is an exaggerated statement. However, today every failure of the Christian Church at home which receives newspaper publicity is immediately copied in the local press of the Orient, and makes an added difficulty for the missionary and his native co-workers to overcome.

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