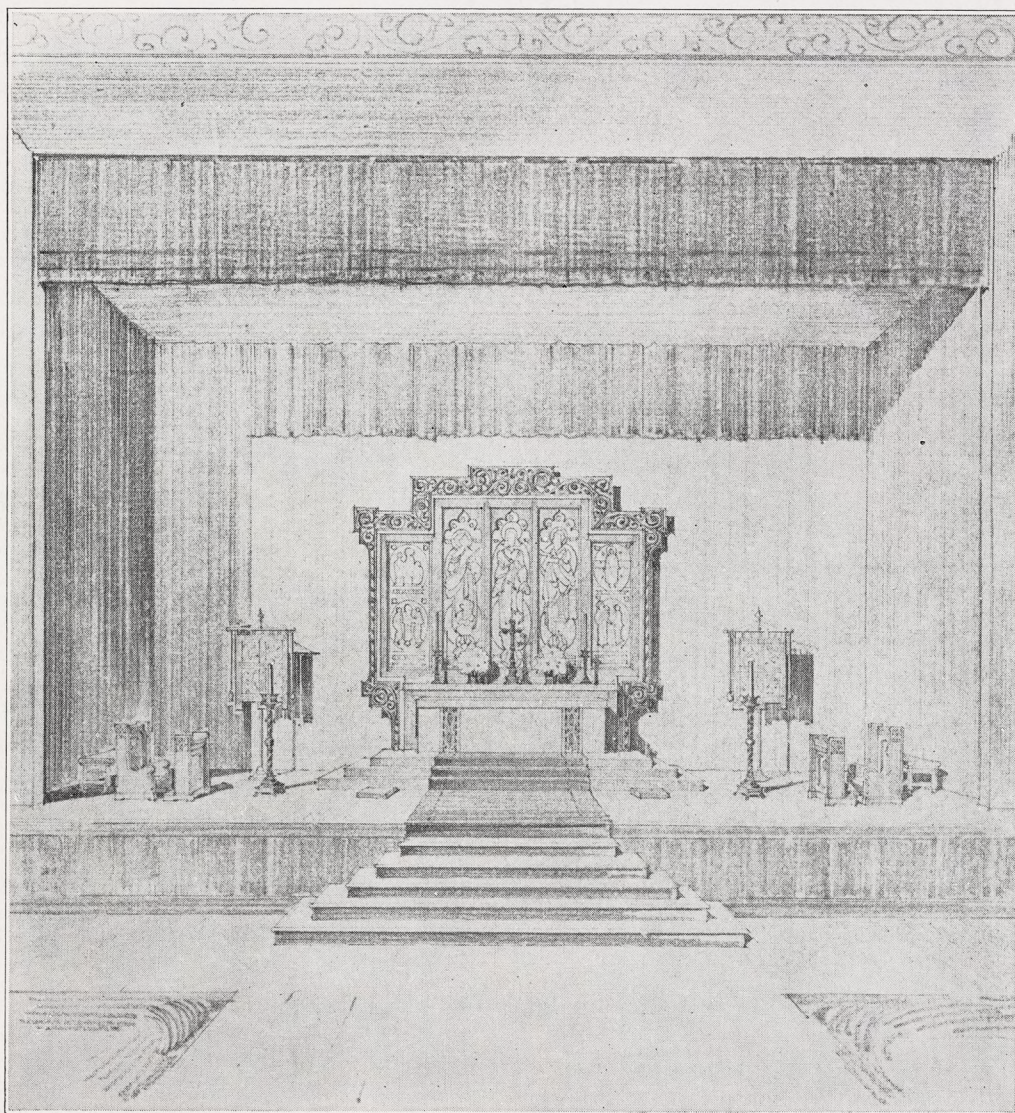


OUR HOUSEHOLD PROBLEM by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., OCTOBER 4, 1934



HOUSE OF DEPUTIES CHAPEL
In the Atlantic City Auditorium

1935--UP OR DOWN?

Bishop Campbell of Liberia tells what will happen to the Church's work in Africa if the contributions for Missions in 1935 go up - - - - or down:

"IF WE ARE FORCED to operate on the lower budget in 1935, it will mean that probably our fine girls' school at Bromley will have to be closed. Bromley is on the St. Paul River, about 10 miles north of Monrovia, building in memory of Julia C. Emery, 52 girls, 8 grades, 2 white missionaries. Staff of about 12 Africans, farm of 200 acres, very productive and helpful. Present budget is \$7,780. If we abandon the property, by law the Government can, if it so wishes, confiscate all.

"If we are granted the higher budget, Brierly Hall, Cape Palmas (oldest mission school for girls in the entire P. E. Church), could be reopened, and possibly also Baloma, behind Cape Mount, with additional stimulus to our new work in the Vai Country among the native Moslems. A mighty important venture."

***The Size of the Missionary Budget
Is Controlled by the Amount of the Pledges***

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OUR HOUSEHOLD PROBLEM

An Editorial by
BISHOP JOHNSON

THE many comments received by THE WITNESS on the article, "Shall We Scrap 281," indicates clearly that whether or not departments will be discontinued will be the paramount issue when we meet at Atlantic City next week. Some of these comments appeared in the paper last week; others you will find in the news pages of this number.

In his annual address before the New York diocesan convention Bishop Manning voiced what I am confident is the real sentiment of the rank and file of the clergy and laity at the present time. He stated that "the first and most sacred responsibility of the Church is its missionary and evangelistic work" and he intimated that reduction in expenditures should be made in Departmental work. In response to this expression the convention passed a resolution instructing the New York deputies "to spare no effort to maintain and expand the missionary work of the Church, even though this may involve the suspension or abolition of the subordinate departments of the National Council."

This involves much drastic action if it is carried out. Let us examine some features of the question.

First of all I protest that for the General Convention to pass a budget on fancied receipts is not an act of faith but a repudiation of business methods. It is not an act of faith for one group to vote the expenditure of money which someone else is to raise. Faith involves personal self-sacrifice. The budget is a business transaction and should be treated in accordance with the ethical code of business. It should be built on facts and not on fancies.

If faith is exercised it should be manifested in raising the funds before Convention and not in voting that which it is hoped that somebody other than the deputies will somehow raise. The budget should be based on the actual assets.

In the second place it is futile to argue that it would not balance the budget to cut out this or that. A good many thises and thats must be deleted if the budget is to be based on facts. No economy is too small to consider.

In the third place the Convention must face the question as to what is essential and what is not. We

are in a position of a family who, having lived in a cottage prior to 1919, then moved into a mansion where they are now unable to meet the expenses of their more elaborate abode. What is the obvious thing to do? It would seem to be that the family return to the cottage and if the income is so reduced that the family can afford only the bare necessities, they ought not to contract for purchasing a piano, a radio or an automobile. To pyramid credit for such things is to invite disaster.

We must in all fairness determine what is essential to give bread to our children and what is desirable but not financially possible to maintain. I know that it is extremely humiliating to move back into the cottage, but that is just what many a parish and diocese has had to do in these times. We have all cut out many things which seemed very important so long as they could be afforded.

LET us examine the present national set-up, realizing that we are apt to offer a bone of contention instead of meat to our family.

In the first place this Church is averse to giving any real power to anything that looks like a hierarchy. We created a Presiding Bishop but declined to define his powers. We created Provinces and gave them little to do. We created a National Council but reserved the right to form the budget in General Convention even though three-fourths of the deputies have insufficient knowledge to pass intelligently on the same. We are a body of Christians who have faith in Catholic tradition and a flare for ecclesiastical order, but we are averse to being regimentated by any group within the Church. We differ greatly but we refuse to quarrel. We accept the Prayer Book as the standard by which we live but we are unwilling to have any group interpret it for us. There may be one interpretation in Wisconsin and quite another in Virginia.

For this reason religious education would seem to be a diocesan responsibility rather than the responsibility of the National Church. We did get along without a national bureau of this kind, and while it has been valuable it certainly has not been a necessity. It

could be better administered by the diocese, with all of the information already gathered by the National Department of Religious Education.

By the same token social service is a very costly affair unless carried out by volunteer workers. These are to be found only in the parishes. With the work already done by our National Department as a guide we could go along on the momentum for some time.

Publicity is either very expensive or very futile. Its value is problematical. One is unable to state just what good it has done, or what good it will do to continue this department at the Church Headquarters in New York. Religion is the most difficult commodity to publicize because it deals primarily with what is done in secret.

The Field Department has been effective in the past but one wonders if this work could not be done better

through the Provinces which are languishing for a real job.

Missions are the basic task of the Church, and by missions I mean preaching the Gospel to the pagan at home and abroad. One realizes that it is going to be impossible for six hundred people to rewrite the organization of the Church when we meet at Atlantic City. It would be necessary to meet for a longer period than is planned. It would seem wisest and best to give power to the National Council to make up the budget on existing assets and to make such changes as should be necessary to preserve our solvency without curtailing our work of foreign missions and to make such readjustments in the domestic field as the situation demands.

In any case let us not vote a budget which somebody is going to raise somehow and somewhere, but rather one which is related to our payable expectancies.

A SHORTENED FORM OF COMMUNION

By

JOHN WALLACE SUTER, JR.

AMONG the clergymen of the Episcopal Church there must be few who have not from time to time wished that there were an authorized shortened form of the Holy Communion. For such a service several appropriate occasions suggest themselves: a daily or other weekday celebration; before the meeting of a guild or other group; at a conference or camp; for a congregation of children on a Sunday morning.

The likelihood of any shortened form being legalized within the lifetime of any of us who are now ordained is problematical, depending upon such intangible forces as the strength of demand, the fitness of whatever proposal may some day be made, and the skill and persuasiveness of its champions. The present moment, however, is as good a time as any for the airing of individual views, and therefore, at the instigation of the editor, I present the following ideas simply in the spirit of "thinking out loud," without any claim to historical learning, liturgical inerrancy, or parliamentary tact. The suggestions here recorded are simply notes on what I should like to see done—after nineteen years of experience as a celebrant.

As an alternate use, made legal in certain circumstances, I should like to see a service which would contain, among others, these provisions:

The omission of the Decalogue. The omission of the Collect on page 70 (. . . "vouchsafe, we beseech thee, to direct, sanctify, and govern" . . .). The omission of Epistle and Gospel under certain conditions, and the substitution of a different Epistle or Gospel or both under others. The omission of the Creed. Permission to use any offertory sentence from Scripture at the priest's discretion. Permission to omit any or all of the three paragraphs in the prayer for Christ's Church, which immediately follow the first paragraph.

A new and shorter General Confession, such as the following:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge our manifold sins, In thought, word, and deed. We do earnestly repent, And are heartily sorry for these our misdoings. (Here, if it be desired, may a pause be made, giving opportunity for each person present to recollect particular sins and failings.) Have mercy upon us, most merciful Father, And forgive us all that is past. And grant that we may ever hereafter serve and please Thee in newness of life; through Jesus Christ our Lord. Amen.

The shorter Evening Prayer Absolution. The use of the first two Comfortable Words only. A Prayer of Consecration using only the first three paragraphs of the present one, and containing two alterations as follows: omit "oblation, and satisfaction," in paragraph 1; change the ending of paragraph 3 to read: . . . "may be strengthened and refreshed both in body and soul."

THE Prayer of Humble Access I would remove to the position after the Sanctus (liturgists to the contrary notwithstanding), and I would alter its phraseology towards the end, and also add certain words from the omitted fourth paragraph of the present Prayer of Consecration. A word or two of explanation on this point. The service, especially in its shorter form, and perhaps even in its longer form (though that is really out of order in this article), should proceed forward all the time, marching from one phase to the next. First we prepare the communicants, then we consecrate the Elements, then we administer and receive the Elements and thank God for the same. The Prayer of Humble Access is very much concerned with ourselves, our condition of unworthi-

ness except by God's mercy, our need of His grace. The same theme dominates the fourth paragraph of the present Prayer of Consecration. To gather up these expressions of self-abasement and dependence and say them just before the Prayer of Consecration seems right. It seems fitting, also, to pass at once from the Consecration of the Elements to the reception of them. (The Lord's Prayer at this point seems to me not an interruption but a confirmation of the idea of consecrating and communicating: it is, in a sense, the People's "Amen" to the Consecration Prayer.)

A suggested form for the Prayer of Humble Access is:

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to receive the spiritual food of the Sacrament ordained by Thy Son Jesus Christ, that we may be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him. And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice, beseeching Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord. Amen.

After the communicating I would have a short Thanksgiving said by the Priest and People together, as follows:

We most heartily thank Thee, Almighty God, that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of this holy Sacrament, and dost assure us thereby that we are very members incorporate in the mystical body of Thy Son, the blessed company of all faithful people. And we beseech Thee so to assist us with Thy grace, that we may show forth Thy praise not only with our lips but in our lives; through Jesus Christ our Lord. Amen.

CERTAIN of the changes here advocated are in the interest of brevity, and others, as the reader will observe, are for the sake of substituting different words for those now in use. The latter need defending, of course, and will undoubtedly provoke disagreement. But that is another story. At the present writing suffice it to say that in the opinion of the author of this article the Service would gain strength by the omission of phrases which use the words "eating and drinking" and "Body and Blood," except in the two places of unique importance: Our Lord's words of Institution, and the words of Administration. The faithful worshipper, moved by the Holy Spirit, will be able to place upon those words the interpretation which God gives to him. The Sacrament is a "double" one in that it has two steps: that is, the Bread and Wine are to the Body and Blood what the Body and Blood are to Christ Himself, who is Spirit. What we communicants receive is Christ, nothing less. It would be dangerous, unorthodox, and misleading, for the mind of the worshipper to stop at the end of the "first step," an unhappy result into which people are sometimes led by the too frequent use of expressions which employ the words Bread, Wine, Body and Blood. The point

of view here suggested is by no means one which calls upon the worshipper to "believe less," or one that in any sense minimizes or dilutes the sacramental teaching of the service. The verbal changes here advocated are aimed at helping the faithful communicant to *go the whole distance*, receiving actually, not symbolically, that spiritual, personal, living essence which is the Lord Himself.

Under Sealed Orders

By

ROBERT P. KREITLER

BOTH in fact and fiction, one may come upon the phrase, "he sailed under sealed orders." It means that on a certain day, having left port the captain of the ship opens a hitherto sealed envelope, and therefrom learns what he must do next. Were he to disobey these orders, several things may happen; his craft eventually may come to the port of missing ships, or he may fail in the mission entrusted to him, or the captain together with the crew may come to great harm, let alone ruin the cause which they are supposed to support. Failure to open "sealed orders" at the right time, or an imperfect understanding of them when opened, or still further, neglect to follow them, may cause wrecks, disasters on high seas—and also on land. This is true of life, physically, mentally, morally, spiritually!

In the nurture and growth of Christian discipleship, the Book of Common Prayer is like so many "sealed orders" upon the opening of which we find the Father's plan for His children. The pages of the Prayer Book have hidden within them those directions for living, which when followed, reveal the purposes of God. That is an apt reminder of Dr. Robbins, that, "nowhere else outside the Bible itself are the truths of the Gospel promulgated in a clearer, plainer, more effecting or majestic manner." There is nothing threadbare or outworn about these "orders." They are indeed of the substance of ancient truth. They have significance for a new day, to give true directions for the Christian life that now and here must be lived. Christian Churchmen, ever obedient to the things of God, seek to find fresh guidance for the present hour and duty.

Often a man discovers where he is going when he is in the path of manifest duty. It is a part of Christian discipleship to learn, daily perhaps, the secrets of the faith to which it is committed. There are invisible realities, hidden within simple habits and customs of Church practice fraught with benediction. And there are not a few Churchmen quite unaware of the directions, "orders," shall they be called, which give the objectives of adventurous journeys in life.

A day has come, the hour is here. The sealed orders must be opened. To learn the "set of the soul" in the way worth while, is now the fresh task and opportunity for Christian Churchmen. And, by the way, how true it must ever be, that "'tis the set of the soul determines the goal and not the storm and strife." The

Book of Common Prayer possesses a constant revelation of the way of life of the Perfect Man, who in all things was obedient.

The Scrapbook

By

JAMES P. DE WOLFE

THE Episcopal Church has a great opportunity presented to it today. Large numbers are seeking the Church. This is indicated by large confirmation classes and the number of adults who are presented for confirmation. It is also indicated by the trend of the times toward an established, well-defined religion that has the test of tradition and history behind it. There is also a demand for the element of reverence, devotion, and beauty in worship.

This means of course that people are seeking a religion that has been tried and tested and means something to the people who embrace it; a religion that presents a challenge to its people and demands of them obligations and develops loyalty; that gives a real opportunity for worship and service.

Many people are looking to the Episcopal Church to meet these needs. The Church, of course, is able to reach up to every opportunity it has. It is the body of our Lord and has the constant power of His Presence within it. That is what we mean when we say that the Church is an organism, life containing and life giving. This is what we mean when we present the fact of the sacramental life—the sacraments are channels of His life. The Church therefore, is able to take those who are seeking her and feed them and supply the need of their souls and give them power to go out into the world to live better and to work for God.

The question that each churchman should ask himself is this: How will their seeking be met? Am I as a churchman instructed to assist them in finding their way? Am I living the life that the Church teaches? Am I showing by my religion and consistency in worship that the Church means everything to me?

You see, the type of churchman you are means a tremendous lot to those who are seeking. You symbolize to a great extent what the Church is to the individual, and your life will count a great deal in this period of the Church's life. Think what it would mean to the newcomer to have the church filled with devoted, obedient, and loyal churchmen. The Episcopal Church stands definitely for the sacramental life. Everywhere the Church has gone, there have gone a priest and an altar. This at once shows what emphasis the Church puts upon worship and the sacramental life. When the new communicant comes, will he find in you the reality of worship and the dependence upon the altar that will inspire and lead him to higher and better things?

Every time the rector prepares a class for confirmation, he depends upon the leadership of his older communicants to set the stride for the new communicants. One of the important parts of instruction preparatory

to confirmation is to present to the candidate his Church obligations—the importance of living the religious life; the necessity of making regular communions; the obligation that rests upon him to attend church on Sunday. The rector has every reason to believe that the new communicant has accepted his responsibility as a churchman, but there is a weak spot in the Church's life. This weakness is the inconsistency of many of our communicants in living the religious life; irregularity in worship, infrequent communions, a general lack of understanding of what the Church is all about in spite of all previous instructions, and a failure to carry out the spirit of the Prayer Book in doing things decently and in order. The new communicants soon sense this inconsistency, if, after they have been taught to assume their responsibility, they come and find that there are old communicants of the Church who are lax in fulfilling their obligations. One of the finest pieces of missionary work one can do is to reinforce the teaching of the rector to these new communicants; to support the teaching by one's life and example. The religious life is the natural life for the churchman to live. It is the way in which he can satisfy his desire and meet his responsibility for helping in the establishment of the Kingdom.

ACTS OF CONSECRATION

Accept me, O Lord, as a member of Thy body, the Church, fill me with Thy life; so that I may help in the establishment of Thy Kingdom, and in leading others nearer to Thee by living nearer to Thee myself. AMEN.

O My God, I offer myself to Thee with all that I love and all that I have, to be Thine forever. Let Thy Holy Spirit be in my mind that I may love aright, and in my life that I may live aright for Jesus Christ's sake. AMEN.

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THE WITNESS

6140 Cottage Grove Avenue

Chicago

VARIED OPINIONS ON ABOLISHING DEPARTMENT WORK

THE WITNESS for September 20th carried an article by a Bishop of the Church in which it was proposed that the work of the Departments of the National Council should be discontinued in order that the Church might put all her energies into what he considers the main jobs, missions and evangelism. Comments on this article by Bishop Stewart, Bishop Manning, Dean Grant and Canon Prichard appeared last week. We herewith present other comments. . . . Editor's note.

By HARRY S. LONGLEY
The Bishop of Iowa

I have read with interest the article "Shall We Scrap 281." There is very much truth in what the writer has to say. There is no question that the need of our people is vital religion, which means the reality of God in their lives, and a firm belief in His revealed purpose. I am fearful of what the future will reveal. It is frankly admitted by "281" that we will probably have another half million deficit at the end of this year. What are the prospects for 1935? I question very seriously whether the Church will show any larger income. Yet we are suggesting a budget for 1935 which, unless the income is materially increased, cannot be met.

The Church, like every other organization during the 1929-30 period, went forward believing apparently that we had come to Utopia. We have, it is true, organized and planned a Program which today is impossible and I believe will be impossible for many years to come. I know it is hard to abandon work so auspiciously begun, yet better do it now than to sink more money in projects which cannot be brought to fruition and place upon the Church a financial obligation which must be paid, but paid at the cost of more serious abandonment of work in the field.

I am in hearty sympathy with the writer's point of view in regard to the organization at "281". No one, I believe, will question their integrity and consecration. But again they show the average set-up of the 1920-30 period. The work is undoubtedly organized on efficient lines. But hearing the call from the field, and knowing the financial response of the Church, I am of the opinion we could do with less organization. The Department of Religious Education has been busy with research work, undoubtedly of value in specialized work but I fear most of it is far in advance of the Church schools of most parishes. I am sure that Religious Education, Social Service and Publicity could be efficiently handled by the average diocese, headed up in provincial boards for exchange of ideas and methods.

LAST CALL

THE General Convention opens on Wednesday next. It is to be completely covered for THE WITNESS by a staff consisting of Bishop Johnson, Bishop Wilson, Mrs. Eleanor Wilson, Canon Bell, Robert P. Kreidler, Gardiner M. Day, James P. Wolfe and William B. Spofford. It is to be our purpose to present the news briefly and colorfully, keeping in mind that we are writing for the men and women back home in the pews. We urge rectors to have copies on sale each Sunday. Bundles of ten or more will be sent to you for sale at five cents a copy. The cost to you is 3c a copy, payable quarterly, with the privilege of discontinuing the Bundle before the end of a quarter upon one week's notice. Orders must be received at our Chicago office, 6140 Cottage Grove Avenue, not later than Tuesday, October 9th to insure delivery of the issue of October 11th, the first Convention issue which will carry Bishop Perry's opening sermon and other Convention news. Send in your order immediately, indicating the number desired. A postal will do it.

For many years I have felt that the appropriations for our Missionary Districts were far too large. Take your *Living Church Annual* and look at some Districts and the large number of missions with almost a negligible number of communicants reported in relation to appropriation made. Some years ago I made a table showing all the parishes and missions of all the missionary districts and there was hardly any variation, except in a very few of the larger towns, in the small number of communicants reported.

I would like to see the whole budget for the next triennium carefully surveyed without any pressure from "281". Possibly it might be well to have a further committee from each house, after a day or two debate, take the budget from the hands of the present budget committee, asking the latter for information when required. Let us hope that this convention will not be swept off its feet by pious sentiment. Let us have faith, but not forget that God has given us also the capacity to possess and exercise ordinary common sense and sound judgment.

* * *

By A. B. KINSOLVING
Rector of St. Paul's, Baltimore
I think the article of the anonymous bishop on our missionary admin-

istration should serve a useful purpose. It is certain at least to elicit a frank and earnest discussion. What the bishop says about the falling off among us of genuine religion and the low percentage of efficient and interested Church people is only too true. But there are still a lot of our Church people who are deeply religious and who are carrying on.

With some of his suggestions I cannot agree. For example, I do not think we should dispense with a Presiding Bishop, or that the dioceses should take over religious education, social service and general publicity. And again, for my part I take off my hat to the heroic leadership of the Bishop of Southern Ohio and his laymen who started the "Hold the Line" movement to prevent a second deficit of a half million dollars by enlisting the strength of men to balance the steadfast devotion of our Churchwomen. The educational value of this movement has been great, even if in future it has to be repeated.

We are in a period of depression and reaction, moral and religious as well as economic. We witness one of the recurrent slumps in religion, and it is affecting, as it was bound to do, the missionary giving of our people. Some of us felt at Denver that the devoted staff of specialists at headquarters were rather wishful and tardy about facing the facts. Vast power had been concentrated at "281" through a number of years. So, perhaps it was natural that instead of ascertaining the mind of the Church, the officers should have imposed their own mind through those who were willing to speak as they were bid. And yet because of frank and friendly criticism at that time, and of forecasts which have since proven to be true, many extravagancies have been cut out, for example, the wastefulness of THE CHURCH AT WORK.

It seems to me that we have lost heavily by having fewer live missionaries speak of their work and their needs to our congregations. These have been largely replaced by secretaries and by "high pressure salesmanship" from headquarters, with a consequent loss of the personal bond, the touch of human fellowship, acquaintance and plea. This is needed and ought to be restored. It was the apostolic way. I am familiar with the argument that missionary bishops and other workers should be kept at their tasks in the field. But as a fact, they are the most effective inspirers of missionary interest at home, and no staff, however intelligent or devoted, and no amount of machinery and organization can take the place of these ambassadors of the missionary evangel.

(Continued on page 12)

PLANS COMPLETED FOR OPENING OF THE CONVENTION

Reported by W. B. SPOFFORD

The fifty-first General Convention will begin on Wednesday, October 10, with corporate communion for the bishops and deputies, celebrated by the Presiding Bishop in the Church of the Ascension at 7:30 o'clock.

For the opening service in the main auditorium there will be seating for 30,000 persons: doors will open at 10 o'clock and a voluntary on the great organ will begin soon afterwards. At 11 o'clock the procession of bishops and clergy will enter, led by six choirs representing the diocese of New Jersey and the neighboring dioceses of Newark, Pennsylvania, New York, Delaware and Long Island. The Presiding Bishop will preach the sermon, after which the Everyman's Offering will be presented by the diocesan representatives.

The social gathering usually on the first evening will be a general assembly in Convention Hall, from 8 until 10:30. The deputies will have held their first meeting there that afternoon, but the formal seating will be cleared away to leave ample space, with rallying points marked for the eight provinces. The main auditorium and balcony will also be open, with light thrown on the altar, and from 8 to 9 o'clock the great organ will give forth music by Widor, Bach, Mozart, Schubert, Alexander Russell of Princeton, MacDowell, Tchaikowski, Schumann, McAmis and Sibelius. In the space around the assembly room the exhibits will be open. The Presiding Bishop will speak to the assembly.

* * *

Thank Offering Service

For the corporate communion for the women of the Church, on Thursday morning, October 11, at 8 o'clock the main auditorium will open at 7:15. The Presiding Bishop will celebrate, assisted by other Bishops, to enable more than one hundred to receive at each railful. The United Thank Offering will be taken up by 150 members of the Girls' Friendly Society. At the missionary mass meeting in the same place that evening, Bishop Perry will preside and Bishop Creighton of Long Island will make the address.

* * *

The Places of Meeting

After Thursday, the main auditorium will not be used, the General Convention's subsequent activities taking place in the assembly room. Convention Sessions, beginning Wed-

nesday afternoon, October 10, will be held by the House of Bishops in Haddon Hall Hotel; by the House of Deputies in the assembly room of Convention Hall; and the Woman's Auxiliary at the Chelsea Hotel. In each place there will be ample seating for visitors.

Joint Sessions of the two houses, with the Woman's Auxiliary invited, will also be held in the Assembly Room on Friday, October 12, at 11 A. M.; reconvening at 2:30 P. M. after lunching together.

* * *

To Honor Bishop of Aberdeen

In celebration of the 150th anniversary of the consecration of The Rt. Rev. Samuel Seabury as the first American Bishop, there will be a joint session at noon on Tuesday, October 16, for the presentation of the Bishop of Aberdeen and Orkney, The Rt. Rev. Frederic Llewellyn Deane. Following the joint session, the House of Bishops will give a luncheon in Haddon Hall in honor of the distinguished guest, and on Wednesday afternoon the National Church Club for Women will give a reception to the House of Bishops in Hotel Claridge, in honor of The Presiding Bishop and Mrs. Perry and The Bishop of Aberdeen and Orkney and Mrs. Deane.

* * *

Services and Mass Meetings

On Sundays the assembly room will become the General Convention Church. The Rt. Rev. James E. Freeman, Bishop of Washington, is to preach on October 14th and the Rt. Rev. William T. Manning, Bishop of New York on the 21st.

Evening mass meetings include those for foreign missions on the first Sunday and domestic missions on the second, and on successive weekdays, except Thursday, for the department of religious education, the American Church Institute for Negroes, the commission on evangelism and Christian Social Service. All will be in the assembly room.

* * *

Seminary and College Dinners

Dinners for the alumni of the theological seminaries will be held on Monday evening, October 15; for college alumni on Wednesday. On Thursday, October 18th, the whole evening is kept clear for the provincial dinners.

* * *

Many Exhibits at Convention

Exhibits will be displayed in spaces surrounding the assembly room. The publicity of the Church exhibit will be at the main entrance in a Boardwalk store. Art work and

church furnishings, books and other publications, clerical outfits, embroideries, vestments, etc., will be shown in the Boardwalk Nation Arcade a short distance from the headquarters hotel, Haddon Hall. The general directory for all exhibits will be at the head of the ramp leading to the assembly room. Exhibits will be open all day and evenings.

* * *

Places of Registration

Registration for bishops and the National Council will be in Haddon Hall, for deputies and visiting clergy in convention hall main entrance lobby; for the Woman's Auxiliary in Chelsea Hotel. Visitors for more than a day who register will receive a program and may obtain a badge giving general admission.

* * *

Five Point Program for Northern Indiana

A five-point program looking toward the more efficient carrying on of the missionary work of the diocese of Northern Indiana has been adopted. It calls for the active co-operation of the Woman's Auxiliary; the division of the diocese into three deaneries, with a priest in charge of the missionary work in each one; a survey to locate all Church members; the creation of a layman's league of lay readers to conduct services when clergymen are not available; the launching of a diocesan paper. Bishop Gray and the treasurer of the diocese, James H. Haberly, plan to visit every parish and mission before the end of the year to present the program. The clergy discussed it at a conference held at South Bend on October 1st.

* * *

Parish Wipes Out Deficit

The Church of the Holy Communion, South Orange, N. J., has been celebrating its 75th anniversary. It is now announced that the anniversary offering amounted to over \$4,000, entirely wiping out the parish indebtedness. This parish, of which the Rev. Theodore Ludlow is rector, has been living within its budget and has also, during the last three trying years, paid all its apportionments.

* * *

Urges Cooperation with Legion of Decency

The Rev. C. Rankin Barnes, social service secretary of the National Council, urges Church people to follow the lead of the Roman Catholic Legion of Decency and make definite pledges to stay away from objectionable moving pictures. He reports that the motion pictures committee of the Federal Council of Churches, upon which he serves as a repre-

sentative of the Episcopal Church, is asking for a nation-wide discussion of the movies in the light of Christian principles in the pulpits of America on October 21, or a near-by Sunday. He further reports that a memorial on the subject of moving pictures is to be introduced at General Convention by the diocese of New Jersey.

* * *

St. Katharine's School Celebrates Anniversary

St. Katharine's School, Davenport, Iowa, celebrated its golden jubilee on September 24th. Dean Philbrook gave an address in the chapel on the history of Church educational institutions. There was a dinner party, with a huge cake, hidden within which Sister Ethel Mary, superior of the school, found a substantial check, the gift of the alumnae association.

* * *

Offering of the Men of Pennsylvania

The men of the diocese of Pennsylvania presented their offerings for the Everyman's Offering at the churches of the diocese last Sunday. On Monday the clergy of the diocese met with George Wharton Pepper, chairman of the offering, to discuss methods of securing a hundred per cent enrollment of the men during the days remaining before the offering is presented at Atlantic City.

* * *

The Laymen's Offering

Treasurers of the Laymen's Offering are urged to send in their reports immediately to the national treasurer, John J. Rowe, 223 West 7th St., Cincinnati, Ohio. This offering is to be presented at the opening service next Wednesday so that it is imperative that reports be in at once. Last minute people are requested to wire the amount of their offerings to the treasurer of the National Council, Dr. Lewis B. Franklin, 281 Fourth Avenue, New York City.

* * *

Convention the Place to Hear Missionaries

A woman who attended the last triennial meeting of the Woman's Auxiliary, in Denver, remarked the other day that she had been making a list of the missionaries she heard speak during that time in Denver, and found she had heard sixty.

* * *

Meetings on Economic Problems

Social and economic questions, the concern of all thoughtful Christians these days, are not to be neglected at General Convention when it assembles at Atlantic City next week. Under the auspices of the Church League for Industrial Democracy



MARY VAN KLEECK
To Speak at C. L. I. D. Meeting

meetings are to be held each day at 12:30 in the Projection Room (room 12) of the great Auditorium where the House of Deputies is to assemble. The meetings are to be short, not over a half hour, thus enabling deputies and others to attend between the morning and afternoon sessions of the Convention and still have ample time for luncheon.

A distinguished group of Church men and women are to be heard at these meetings. The first is to be held on October 11th when the speaker is to be the Rev. Frank Gavin of the General Seminary, recently returned from Europe, who will speak on the political and economic situations in European countries. On the 12th the speaker is to be the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, whose subject is "The Challenge of these Times to Churchmen", The Rev. Gardiner M. Day of Williamstown, Mass., who has spent the summer in Russia, is to speak on the 13th on "The Challenge of the Soviet Union". There will be no meeting on Sunday, the 14th, but the series will be resumed the second week of the Convention with Professor Vida D. Scudder of Wellesley College the speaker on Monday. On the 16th the meeting is to be under the auspices of the Fellowship of the Incarnation, composed of workers in the field of religious education. The speaker will

be Professor Adelaide Case of Teachers College, Columbia University, her subject being "Preparing Children for Economic Change."

The Rev. Julian Hamlin of Boston is to be the speaker on the 17th, his subject to be "The Cause and Cure for War". On the 18th the Fellowship of Reconciliation is to be in charge and the speaker is to be the secretary of that organization, the Rev. J. Nevin Sayre. On the 19th the secretary of the C. L. I. D. is to speak on "What Labor Wants, and How they Propose to get it", while the final meeting on Saturday, the 20th, lasting somewhat longer than the others since there is no meeting of the Convention in the afternoon, will be addressed by Bishop Parsons, president of the C. L. I. D., and Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, who is a vice-president of the League.

* * *

New York Clergy in Conference

The annual conference of the clergy of the diocese of New York is being held at Lake Mahopac this Wednesday and Thursday. The leaders: Bishop Manning on "The Call to the Church at this time"; Bishop Owen of Toronto on "The minister and the personal life"; "The Church and the press" by Dean Carl Ackerman of the school of journalism at Columbia University; Canon Bridgeman of Jerusalem on the Church situation in the East; Father Huntington of the Order of the Holy Cross on "Prayer"; Bishop Roots of Hankow on "The Christian Religion and the World Today" and the Rev. Sergius Bulgakoff, dean of the Russian seminary in Paris, on "Christ and Communism". Grand program, what?

* * *

Temporary Chapels at Atlantic City

To provide facilities for worship for the 40,000 people who will, it is hoped, attend General Convention, four temporary chapels are being erected. The largest of course is in the main auditorium where the opening service is to be held next Wednesday. There is also to be a bishops' oratory at Haddon Hall, a large chapel seating 5,000, in the house of deputies, the altar of which is pictured on the cover of this issue. In addition there is to be a small chapel in the auditorium for private devotions.

* * *

Preaches at Funeral of Murdered Striker

The Rev. Joseph Fletcher, chaplain at St. Mary's, Raleigh, N. C., conducted the service and preached a sermon at the funeral of a striker named Riley who was killed by bay-

onets while on the picket line at Belmont, a textile town in North Carolina. He was invited by union officials and accepted as a member of the Church League for Industrial Democracy. The funeral was attended by about four thousand striking textile workers. He told them, amid cheers even at a funeral, where the Church stands officially on the matter of collective bargaining.

* * *

Special Train from New York

Arrangements have been made for a special train from New York to take New Yorkers to Atlantic City for the opening service next Wednesday. There is a committee in charge with headquarters at 72 Park Place, where you can get details. Needless to say there is a real saving on the fare.

* * *

Church Agencies Growing Up

Our national Church agencies are growing up: The Girls' Friendly Society of the United States was organized in 1877; the Order of the Daughters of the King in 1885; Brotherhood of St. Andrew, 1886; Church Periodical Club, 1888; Church Mission of Help celebrated its twenty-fifth anniversary in the spring of 1934; the United States branch of the Church Army was organized in 1927. These and many others hold conferences and have exhibits in Atlantic City.

* * *

Anniversary of South Orange Parish

The 75th anniversary of the Church of the Holy Communion, South Orange, N. J., was celebrated last Sunday and Monday. Bishop Benjamin Brewster, a former rector, was a headliner. The present rector is the Rev. Theodore Ludlow. Bish-

op Brewster also addressed the clericus of Newark on "the Church and the present economic situation."

* * *

Dedicate a Parish House

A new parish house costing \$6,000 was dedicated last Sunday by Bishop Washburn at Harrington Park, New Jersey.

* * *

Teacher Training Institutes in Newark

A well-rounded program of Teacher Training Institutes are being held this month and next in the diocese of Newark. They are being held in several centers in the diocese, with

the leaders of schools in each neighborhood participating.

* * *

Start Fund to Train Women

The Auxiliary of Ohio has started a fund to be used to assist young women of the diocese to train for work in the Church. It is also reported that the United Thank Offering to be presented by the Auxiliary of Ohio will be something over \$9,000.

* * *

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on the news stands of the leading hotels. There will also be a WITNESS stand just outside the assembly hall, the meeting place of the House of Deputies.

* * *

Ordinations in Chicago

Bishop Stewart of Chicago ordained three men to the priesthood on September 21st; Rev. W. O. Hanner, St. Mark's, Geneva; Rev. Edwin Thayer, Crystal Lake, and Rev. Robert F. Henry, Downers Grove. The Rev. Harold Holt, Oak Park, preached.

* * *

Ordination in Albany

Bishop Oldham of Albany ordained the Rev. Allen W. Brown to the priesthood on September 21st, at Richfield Springs, N. Y., where he is in charge of St. John's Church.

* * *

Seabury-Western Opens Next Week

Seabury-Western Seminary, Evanston, Illinois, opens on the 8th with approximately the same number of students as last year. There have been no changes on the faculty.

* * *

Extremes at Atlantic City

They go to extremes at Atlantic City. For the past ten weeks the fifteen million dollar Auditorium has housed a regulation-sized dog racing track. The track is now being taken up to make the Auditorium over into a church for the opening serv-

ice of General Convention. The immense stage which housed the club house of the dog track is being made over into a beautiful altar. Parimutuel windows are being torn out to make room for the seating of a choir of 1,000 voices. The huge board on which were marked the betting odds is being dismantled in order that a throne may be erected for the Presiding Bishop. Where the doggies have been chasing mechanical rabbits for the past ten weeks there will be on Wednesday next the greatest procession of clergymen ever witnessed in Atlantic City, and perhaps the country.

* * *

Conferences in Florida During November

Five one day conferences are planned for the diocese of Florida for the month of November to discuss the Program of the Church.

* * *

Cleveland Dean Has Woman Assistant

Mrs. Eugene S. Pearce, director of religious education at St. Mark's, Toledo, has accepted an appointment as assistant to Dean Emerson of Trinity Cathedral, Cleveland. Mrs. A. G. Wilson, office secretary of the

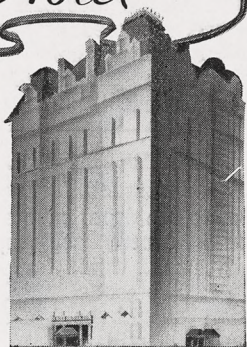
diocesan department of religious education, has also been appointed parish secretary at the cathedral.

* * *

Youth Leaders Discuss World Problems

A flock of leaders of youth met at the College of Preachers in Washington last week, under the auspices of the commission on evangelism, to discuss "What is wrong with the world?" The Rev. C. Rankin Barnes, social service secretary, was the leader on this particular topic. The Rev. Theodore Wedel, student secretary of the National Council, talked on the spiritual needs of students, with other addresses delivered by

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* * *

Women Meet in Michigan

Several groups of women held meetings from September 24-28 in connection with fall programs in the diocese of Michigan. A meeting was held at St. Columbia's at which the speaker was Dr. Nur Malik who talked on "International Friendship with the Orient". Then there was a three day conference for the women field workers of the diocese, with Archdeacon Hagger in charge. These women, six in all, serve 22 missions between them and substitute in missions where there are no ordained clergymen. This conference was followed by the diocesan women's conference, attended by about one hundred, at which there were addresses on various phases of parish and Church work.

DEPARTMENTAL WORK

(Continued from page 7)

As to the departments on which we should concentrate under present conditions, I think that missions, foreign and domestic, and Christian education should hold the first place. There are still tens of thousands of our people who are interested in teaching, preaching, evangelizing, in schools and hospitals. There are very few who still hold out against this appeal when strongly and humanly made, and I have no fear that this

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will fail, however much we may be obliged to alter some of our methods. The members of the National Council in their endeavor to carry on in this difficult period deserve our sympathy and support. No group of men could possibly face a harder task, and their devotion to it has been heroic. But in these trying days of necessary retrenchment everywhere, all who believe in, love and are working for the Mission of the Church should take counsel together in mutual trust and a willingness to face the facts.

* * *

BY THOMAS F. GAILOR

The Bishop of Tennessee

I have been interested in reading the article in your September 20th issue by an anonymous Bishop, who advocates the abolition of the National Council. He says: "It (the Council) came into being with the Harding-Coolidge era and therefore is discredited." But the facts are, that several national voluntary organizations, e. g. Religious Education and Social Service, had grown to such proportions, that they had to be recognized by canon and were overlapping and affecting the income of the Board of Missions. Moreover

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the support of the Missionary Bishops was so inadequate, that these Bishops were compelled to absent themselves for long periods from their jurisdictions, in order to make appeals for money to the wealthier parishes in the east. I remember seeing one of our ablest and most active Missionary Bishops sitting in a New York hotel, with tears in his eyes, saying: "I am not acquainted with rich people in the east", "I have no pull", "I am not gifted with the ability to tell moving stories", and "I am heart-sick."

The organization of the National Council was for the purpose of unifying the Church's extra-diocesan activities and getting rid of the diocesan self-centered independence. It was the assertion of the truth that the Episcopal Church in the United States is one body and not a mere confederation of independent, self-governing units, and it certainly has helped to develop in our clergy and people a national self-consciousness.

As for the de-nationalization of the work of Religious Education and Social Service, leaving it to the several dioceses, we tried that before, and the demand for national unity forced those activities to become independent organizations, raising money for their separate support; and this was true of other organizations, now under the supervision of the National Council. Moreover, if the offerings for missions are left to the will and pleasure of the individual dioceses, we shall fall back to the chaos of 1928.

As for the balancing of the financial budget there is probably need for retrenchment, but no justification of panic and retreat. Last year, in spite of the depression, the dioceses and missionary districts reported contributions amounting to thirty-four million dollars, and it would not seem unfair, that at least one-tenth of that should go to extra-diocesan work.

Finally your article says, that the "Episcopal Church-clergy and laity—has long since ceased to be really religious", and "We don't believe in God truly", and "The mark of Harding - Coolidge - Hoover is stamped all over us". And you say, that this comes from a Bishop of the Church. Well, I am sorry. I don't know whether to laugh or to cry. Such pessimism astonishes us in Tennessee.

* * *

BY CARLETON BARNWELL
Rector of St. Paul's, Lynchburg, Va.
The Unknown Bishop seems to have made quite a case—perhaps not for the dissolution of "281", but at least for a drastic reduction of departments and simplification of organization. The Church is not suffering from the depression to the extent that our growing deficit might indi-

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cate. There is something else the matter. Why won't the Church support its own Program? What is to be said of the "Well, what of it?" attitude of our people at large in the face of the direct predictions which emanate from headquarters?

I would hate to believe—and I really don't believe—that our people have lost the desire to spread the Gospel of Christ throughout the world. If they could, during these difficult days, be permitted to give to the thing in which they are supremely interested and not see their money diverted to things in which they are not so interested, I believe there would be another story to tell. There is probably no single item in the entire budget of the National Council that is not worthy of support, if we could afford it—but with a steadily decreasing income (whatever the cause may be) the Church should, as the individual is forced to do, concentrate on the absolute essentials. And there is little to be said as to the relative importance of keeping missions open in the mission field and, say, the work being done by the Advisory Commission on Ecclesiastical Relations. The appropriation for this Commission (\$9,820) may be but the proverbial drop in the bucket; but none the less, it would support four missionaries in the mission field. And the almost \$20,000 paid our four field secretaries would support eight more. These men, and many others at "281" have done a splendid piece of work in educating the Church up to the necessity of systematic support of the Program. But if there is any parish or mission that doesn't by this time know how to put on a thorough Every Member Canvass, it never will know. The men thus released by "281" would have little difficulty securing parishes—they must be good men, or they would never have been put on the pay-roll. Someone ought to prepare another little Churchman's log book showing what the money now being spent for Inter-departmental expense, Miscellaneous accounts, General Administration, Executive Secretaries and Assistant Secretaries, and other experts of various kinds, could accomplish in the mission field. That would be interesting reading indeed! Some day, when we get rich again, we could return to our present all-embracing and efficient set-up—if we wanted to.

I hasten to add that in my humble opinion, the blame for the mess we seem to be making of things doesn't rest upon the National Council nor any member of it. It is simply that the Church is not supporting its own program. Perhaps it doesn't like that program. Then it ought to

change it, and not condemn "281" because it is struggling desperately and ineffectively to do the things we have commissioned it to do, but seem unwilling to pay for. If we have but a limited amount of money, it is certainly the part of wisdom to devote that sum to the accomplishment of the task that is nearest the hearts of our people—and we venture the opinion, nearest the heart of our Lord Himself—than to attempt to spread it all over creation. There is such a thing as spreading your butter so thin you cannot taste it.

* * *

BY THOMAS J. LACEY

Rector of the Redeemer, Brooklyn

I could wish that Dr. Hobbs of the publicity department would reprint

the article that appeared in the September 20th issue of THE WITNESS for general distribution. No doubt you will remark that your Bundle Plan offers machinery at hand. But your writer declares that only 30% of the pews are occupied.

Hold-the-Line literature reiterates that if we fail to raise the money Alaska, Cuba, Mexico, etc., must be abandoned. In view of this article, following closely on the statements of the Rev. Charles Harris in your issue of September 6th, I am wondering if that is the alternative. Are the men higher-up using this threat to safeguard their own salaries?

In the present crisis I hold that every bishop beginning with our Presiding Bishop, and every rector, including myself of course, be placed

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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.

on a strictly bread and butter salary basis. I mean also Dr. Franklin and the entire "281" staff. Let each man do a soldier's work on a soldier's pay. The Church would then have ample resources to hold the line. Confidence would be restored. Our sincerity would be clear. The solidarity of the Church would be demonstrated. The leadership would be brought into touch with the people at large to

whom no salaries of \$6,000 to \$15,000, with house rent, children's allowances and pensions are assured. I hope the General Convention may be led to action along these lines.

I hope the Church will take a clear stand in regard to Bishop Jones. I am one who feels that his resignation was acted on hastily, without adequate investigation and for no sufficient reason. While I do not per-

sonally subscribe to his views, surely there ought to be room in the leadership of our Church for free expression of opinion on so vital an issue as war and peace. I note in your current issue the masterly article by Bishop Manning in which he says, "His Kingdom is not reconcilable with war". If this may be stated in Canada or New York with impunity why not in Utah?

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Oct. 10 to 28, 1934

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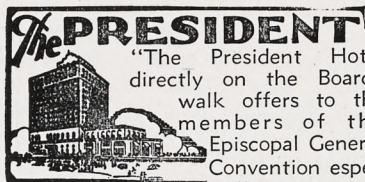
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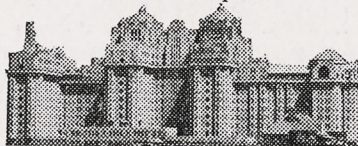
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