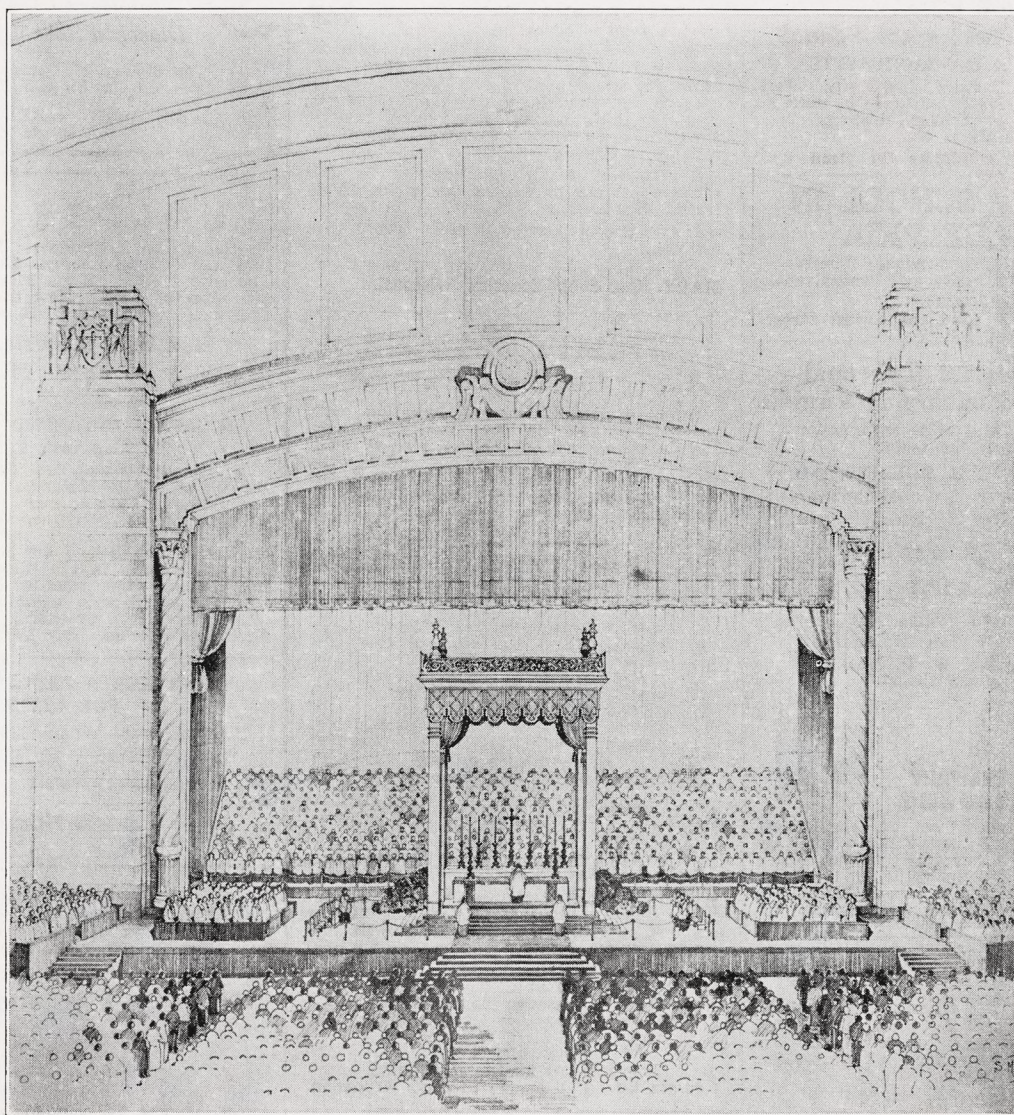


# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 11, 1934



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE CONVENTION SERMON

*An Abstract of the Sermon preached by*

JAMES DEWOLF PERRY

*Presiding Bishop of the Church*

SHOULD there be asked the reason for this vast assembly, answer might be made that one impulse only, inspired by one Name, could draw together members of one body from every continent. The solemn responsibilities soon to engage Convention must be traced to this source. Never has a Christian Council met under more critical conditions. Industrial unrest threatens disruption of the social order. Racial hatred fomented war for which nations are preparing, blind to consequences which they could not survive. Worst of all is the defiance of fixed moral standards, the only foundations on which a wholesome civilization can endure. These are the signs of a crisis not to be ignored; neither may it be forgotten, however, that confusion, hostility, fear and evil-doing are of the world, not of the Church. They may contaminate the channels through which the life-giving currents flow, but so much more persistently must the stream maintain its course with purifying power.

Crisis is not new; every moment in Christian history has been a time of crisis. It was discipline under adversity that developed in the Church of the first century its clarity of thought, its intellectual and moral courage. The same experience in the 20th Century may sharpen the mind and strengthen the will of the faithful, called once again to redeem the time because the days are evil. There are some who would make the thought of crisis an excuse for the surrender of well-tried principles and of sure purposes. But the tried and sure convictions of the past are still our birthright. The long sad story of human experience with suffering and sin shows more and more clearly the continuity of God's unfolding plan. When there is heard the despairing cry, "We have nothing now but the stars to guide us", the answer comes from those who since the beginning have looked up into the same firmament and have found reflected there an unfailing creative and corrective power.

Hold for a moment in retrospect certain names and scenes relating the event of today with the Christian Church from its beginning. There was the early community in Glastonbury maintaining the tradition of Apostolic times when the first Christian missionaries planted the Church on British shores: There were Bishops from England at the Council of Arles in 314: We read the triumphant claim of freedom for the Church in England as declared by Magna Charta in the

thirteenth century: In the fifteenth came the assertion and exercise of the same liberty by Wycliffe: This year marks four centuries since the restoration of independence from Rome in 1534. Again, this year we enter the fourth half century since the gift to the United States of the Episcopate, through the consecration at Aberdeen, of Samuel Seabury, thus securing unity of fellowship and ministry and worship to the present time. Not for historic reasons only do we trace from one point to another this unbroken stream throughout the ages. More vital than the forms of policy and liturgy has been the spiritual content conveyed through these channels to make our Church today what it has ever been,—Catholic in its adherence to Apostolic principle, Protestant in unending protest against every interference with the free exercise of this heritage.

GOD entrusts the progress of His Kingdom to men; the light of His truth to their faith; the operation of His law to their obedience, and to their loyalty the consummation of His purpose. The efficacy of Christ's Gospel is the sacred trust committed to His Church. Cleanse the springs of Christian thought and practice, rid the channels of the fears that have oppressed and the doubts that have obstructed them, and there shall be released a stream which shall flow forth to purify and heal the world.

There are many today who have failed to find within the fellowship of the Church a spiritual home. They are conscious of their need, conscious also that it has remained unsatisfied. So they listen to other voices and grasp the hands stretched forth to guide them in their quest for light. What they receive may be limited; the position that they take is often separated from the Church's life. In such a case a grave responsibility rests upon the Church. She must without suspicion, administer the gift she has to bestow, so carefully and so abundantly that it shall not be lost to any soul. Membership in her Communion may be, and in Christ's name must be, made so rich, so vital as to surpass every fellowship that human hearts may crave. The ministries of teaching and healing, of confession, absolution and the Sacraments in their full significance have power when faithfully given and received to satisfy the moral and spiritual aspirations of mankind.

FAITHFULNESS to her whole ministry is bound up with a second obligation, solidarity. Unless the



Christian mission is made a common cause it is a lost cause. What is the next step toward Christian unity? It should be the call for singleness of faith and loyal allegiance within the membership of every Communion, beginning with our own. On what ground can leadership toward union be offered by a Church until it shall have cured dissension in its own membership? With what hope can men be called from the strife of competition, and nations from armed conflict, until those who call can speak with a united voice? If as we believe, a household of faith is of one heart and one mind, let us prove it by behaving as one body. However eloquently individuals may preach peace on earth, only the Church by living in conscious communion with God and at unity with itself has power to give peace.

**B**YOND these problems of right relations within the membership of Christ's Body there is a call of God so far-reaching and compelling that in response to it all other questions find solution, all other duties their full satisfaction. The stream of Christian life acquires purity and singleness of purpose as it moves on to the fulfillment of its destined mission. Christ saw on every new frontier the spirit of the Church renewed. From age to age that vision has been realized. Every fresh missionary impulse has stirred the depths of Christian faith and revealed new sources of power.

One hundred years ago the General Convention accepted as its chief aim the world-wide mission of the Church. At General Convention fifteen years ago the Nation-Wide Campaign bound the dioceses and parishes together in a partnership united and dedicated for the commission which they had from Christ. Every mission station, school and hospital felt the new im-

petus as the whole Church realized again the promise of her Master, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

Now after years of hardship, testing every purpose of men's hearts, straining every loyalty that binds them, the Church in pursuit of her mission stands at the cross-roads. Shall our Christian obligations, involving the future of the Church in China and in Japan, the people in our Island possessions, our Negro and Indian populations, be abandoned in the struggle for self-maintenance at home? The Mission of the Church can no longer be saved by the efforts of a faithful few; it can be saved only by the united action of the whole Body. It must be seen and acknowledged as the first claim of Christian discipleship, the final object of all Church organization.

Naturally in the struggle with desperate conditions parishes and dioceses have been driven to extreme measures for local self-support. For solvency is still part of a Christian economic code. Such efforts come to naught if they work for the disruption rather than the preservation of the whole Body. It is destructive of the Church's very being that the Mission which it has from Christ be surrendered and that the several units of the Body be preserved at the expense of their loyalty to Him. There can be no growth in Christian faith, no cultivation of Christian spirit, no power of Christian leadership but that which is measured by the spread of Christ's Gospel through the neighborhood, throughout the nation, and in all the world. Neither can this hope be realized until every congregation and every baptized member make the support of missions the object of their first care.

## THE CHURCH'S BUDGET

By WILLIAM B. SPOFFORD

**D**URING the summer we have presented each week what a great many men and women consider to be the important issues that should come before the General Convention that opened yesterday with the great service at Atlantic City. The high spot of this discussion was an article that appeared in our issue of September 20th by an anonymous Bishop. He declared that the job of the Church was to foster and promote our missionary work; that a high percentage of the funds presented to the National Council had been diverted to other purposes centering around the Church Missions House (religious education; social service; publicity, etc., etc.) "so that there has been a loss of confidence in the National Council". He proposed that we scrap the organization created at the Detroit Convention, "with its side-show methods and commercial advertising technique and expensive set-up" and get back to the main job of promoting missions and evangelization.

The article brought forth many comments, the vast majority of them agreeing with the Bishop. I have followed this discussion closely, holding my peace. I now propose to give my opinions on the subject.

First off, I believe it would be silly business to scrap

the National Council set-up. Before it came into being, as Bishop Gailor stated in these pages last week, the Episcopal Church was a mere confederation of independent, self-governing units. Missionary bishops, instead of attending to their jobs, felt compelled to spend much of their time in eastern drawing-rooms begging cash from wealthy communicants in order to carry on their work. Some bishops, handsome and with a gift of gab, raised large sums of cash, used too frequently to build elaborate churches, schools, hospitals and even dairy farms, which could not possibly be maintained by local funds. Other bishops, lacking the drawing-room technique, found it impossible to secure the minimum sum necessary to carry on their work. The National Council put an end to this business by working out a budget primarily to take care of the foreign and domestic missionary work of the Church. An organization was also created to promote the raising of the budget (field department and publicity department) and the administering of the funds (finance department, foreign missions department, domestic missions department). Also because there was a demand on the part of many people for religious education and social ser-



vice, these departments were set-up under the National Council, with a share of the common fund maintaining this work. Other national work, managed independently of the National Council, called "Co-operating agencies", also shared in the budget, first, I take it, because their work was deserving, and second, because this was a community chest idea in which communicants were told that if they pledged to the common fund once each year they would not be pestered by multitudinous appeals.

The plan, as I see it, was a sound one and should be maintained. But it can be maintained, as Bishop Johnson said in an editorial last week, only if the budget is built on facts and not on fancies.

THE executives of the Church Missions House presented a proposed budget to a commission on budget and program at the Convention of 1931. This body of good and honorable men labored hard and long over the details. But in the final analysis, because they had insufficient knowledge of the work of the Church at home and abroad, they were compelled to recommend to the Convention the budget pretty much as it had been worked out by the staff at "281". There were dissenters on the commission but they held their tongues. A budget therefore passed the 1931 Convention calling for the expenditure annually of over four million dollars. It was built on both facts and fancies; that is, provided not only for existing work but also for work that the staff at "281" hoped might be done if the Church gave them the money. This the Church did not do. The National Council therefore met in February, 1932, for the purpose of balancing the budget. This was done largely by the happy expedient of dropping from the General Convention budget items for work that did not exist. A budget for 1932 was then presented to the Church calling for \$3,611,360, with an announcement from "281" that there had been made "the most drastic economies in every department and operation of the Council." As a matter of fact the Council had spent \$3,695,033 the previous year. Cuts that effected a saving of \$83,673 hardly justified the word "drastic". Actually the water was merely squeezed out of the elaborate General Convention Budget, while the Church was led to believe that "drastic economies" had been made, whereas existing work, including the work at the Church Missions House, was practically undisturbed.

Again in October, 1932, the Council presented a proposed budget for 1933 of approximately \$3,460,000, again with a statement to the Church about "still further economies in every department of its work". A committee of Bishops, appointed at the special meeting of the House of Bishops that spring, had just released a report containing the statement "that greater care should be exercised in distinguishing between budget cuts and cuts in existing work in making announcements, since such confusion ultimately weakens the force of an appeal." Yet our officers did *not* bring out the fact that the proposed budget for 1933 was actually but \$193,117 less than the expenditures of 1932. Rather they again held aloft the extravagant General Convention Budget, calling for an expenditure of \$4,225,000, and talked of effecting "economies" totalling more than \$750,000.

What have been the results of this sort of financing? Well we were saved in 1931 not by "economies" but by legacies; in 1932 not by anything that might fairly be called "drastic economies" but by the Whitsunday Offering and more legacies; and in 1933 we were not saved at all, in spite of legacies, but instead carried over into 1934 a deficit of \$530,000. And it is quite certain that there will likewise be a large deficit this year in spite of the effort the laymen are making to take care of the half million dollar anticipated deficit.

THERE is no sense in telling this doleful story for its own sake. But I do believe that the present General Convention might well keep it in mind as they plan for the future. Our representatives should neither scrap the National Council nor the departments, as many have suggested. But they should pass a budget for future work that is based on facts. Any budget, I presume, is bound to be to some extent an expression of hope. But a budget padded with items for anticipated work, such as the one passed at the last General Convention, is not a hope but a deception, with destroyed confidence the inevitable result, especially when our officers are less than frank about it.

Second, there should be further economies. There have been economies, and many of them, during the past year or two. But for the executive officers at the Church Missions House to release a statement, as they did just the other day, saying that "all expenditures have been cut to the last possible limit" is merely to continue the same old game. When the House of Bishops met at Garden City in April, 1932, there was a demand on the part of certain Bishops for economies at the Church Missions House. They were opposed then by those who maintained that the work had already been crippled by drastic reductions, and that further reductions were impossible. Yet while the Bishops were still in session I was told by an executive of the Church Missions House that it would be a comparatively simple matter to save \$100,000 annually in the expenditures at the Church Missions House alone. His statement was correct, as subsequent events proved, for the departments did spend over \$100,000 less in 1933 than in 1932, though it was for the most part a saving forced upon unwilling officers.

Bishop Johnson in his editorial last week maintained that the departments of religious education, social service, publicity and the field department could well be discontinued and \$200,000 thus saved. Such action may be necessary before we are through with this business. But before anything so drastic is done I should like to see the plan tried of operating every department at "281" efficiently and economically. *I believe that the work of these departments is essential.* But I do not believe that it is necessary to have their offices cluttered up with workers to do their jobs. That there are departments that are over-staffed everyone at all familiar with the Church Missions House knows. Unnecessary workers, hired during boom days, should be eliminated. Those that remain should work hard and keep their expense accounts down. If this is done I am sure a lot less than half a million dollars will be spent annually at the Church Missions House, and without in any sense crippling the work. If it is not done I rather have an



idea the Church will act drastically. After all, at the 1931 Convention, the recommendation was made that "any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets". Little attention, except that forced upon them, was given to this recommendation. The question therefore is beginning to be asked if those at "281" are primarily concerned about safeguarding their own jobs. If that idea becomes very widespread it won't be long before we shall see the end of the whole business.

This Convention is to be concerned chiefly with ways and means of carrying on the national Program of the Church. The way to start, in my judgement, is to see that the Budget for the next triennium is based upon facts and not fancies. No item should be allowed in that budget for work that does not exist—or for workers that do not exist. Further, before approving of any single item in the Budget, somehow or other the Convention should satisfy itself that it is an essential expense in a year when money is going to be harder to get than ever before.

A Program of essential work, based upon a minimum budget that the average Churchman can understand; executed, not by soft-livers, but by a staff willing to work at least as hard as the average business man who pays the bills is compelled to work these days, and as hard as the rector has to work to raise the money—a staff of men and women who will go without vacations if necessary, travel in day coaches instead of Pullmans and sleep in second-class hotels instead of the best the city has to offer—such a program put into operation at this General Convention would again arouse the enthusiasm of Church people. On the other hand continue the same old steam-rolling and deception (strong word but I do not know what else to call it) and I venture the prediction that within a year those charged with the responsibility of executing the Program will be up against something closely resembling a boycott.

The Presiding Bishop in his sermon at the Opening Service, preached yesterday in the Auditorium at Atlantic City, declared that the first care of every congregation and every baptized person must be the support of missions. Even more is it the first duty of those charged with the responsibility of raising and administering the funds to see that every possible dollar go to missions (using the word in its broadest sense) and not wasted in unnecessary and extravagant overhead or spent on extraneous enterprises. What's more, this Convention, if it is alive to its task, will see to it that they do just that.

## *Sect or Church?*

By BISHOP WILSON

WHAT will be going on at General Convention?

No one can ever tell what a Convention will do but we can forecast some of the things that will be coming up. There will be a lot of discussion about budgets and deficits. There will be resolutions on social conditions, about peace and war, on the moral effects

of the movies. Permissive use of intinction in administering the Sacrament will doubtless be requested. Much will be said about unemployed clergy, with the bishops receiving endless blame for conditions which they are powerless to remedy. And so on. Many, perhaps all of these subjects, will be interesting and significant but will there be anything offered in the way of a program for the Church to follow?

Yes—there will be at least one program presented, touching not only a present problem but opening the way for developing a definite Church policy of very great importance for the years to come. It centers on a new canon on Alien Rites and the request for confirmation of the election of the Rt. Rev. John Torok as Suffragan Bishop of the diocese of Eau Claire.

The Church is facing in this country a new and unique situation. For many, many years foreign language churches have multiplied in the United States, peopled by new immigrants and supported, both morally and financially, by their home countries overseas. Within the past fifteen years all that has ceased—no new immigrants and no more foreign support. A new generation is growing up among these people which is American to the core and in search of an American Church life. More and more they are turning to us in their search. They want us to take them in and allow them to continue the use of their own rite at least for the present. They do not believe we are exclusively high-brow or exclusively Anglican. There are hundreds of thousands of them in this country. They will produce a large part of future American citizens. Hence the canon on Alien Rites to provide for them.

These people are Uniates-Eastern European Roman Catholics in open rebellion against Rome. They don't know how to live without a bishop but they desire and need one of their own race to direct them. Bishop Torok exactly meets the requirements. A Hungarian by race, originally a Uniate priest who came into the Episcopal Church thirteen years ago and who was consecrated ten years ago by Orthodox bishops in Europe for the particular purpose of bringing this movement into the Episcopal Church. Everything was ready then—but those in charge of our end of it blundered. Now it comes again in a slightly different form and with renewed force. We seek to proselytize nobody. We wish to meet a call that has come to us. Nine months ago a committee consisting of the Rev. Dr. Frank Gavin, Mr. Origen S. Seymour, and myself as chairman was appointed to investigate the situation. We have combed it out to the last shred and we are recommending the program as stated above. A separate business affairs committee consisting of Mr. Seymour, Mr. Lawrence Whiting and myself has also been appointed to see that the project is financed without any cost to the Church.

We are called upon to prove to the Christian world that we are more than an Anglican sect. We are confronted with an unprecedented opportunity to do a constructive thing for American Christianity. We find the way opened for momentous developments in connection with European Christians. Here is a real program, already canvassed with the utmost care. Nothing but timidity could induce the Church to shrink from it. A little courage and a little vision will see it through.



## The Two Great Powers

By JAMES P. DEWOLF

AS WE enter into Convention there is one element that need not enter and that is fear. We have the experience of centuries to draw from, for the Church has withstood physical persecution, and age of heresy and it has even survived a period of prosperity. So, of course, we may approach our problem of the Church's Program with courage.

In anticipating the Convention and thinking about the Budget, which continues to loom large as the matter of utmost importance, maybe something like this might happen to us.

It seems to be an eternal truth that it is the *manner* in which the Church moves on these great questions that counts most. The size of our new Budget a hundred years from now will be of no significance, but the spirit, the manner, in which we mobilize the Church to carry on her Program will be of great importance, now and then. How much faith? How much zeal? How much consecration? How much vision? "Our Lord sat over against the treasury and beheld *how*—". And He will be sitting in our midst at Atlantic City, beholding *how*.

At this Convention there is need for some work in the spiritual realm as well as the financial. It is recognized on all hands that the Episcopal Church has unbounded opportunity in these days. All classes and kinds of people have been seeking her during the past few years. Reports from dioceses and missionary districts show great increases in confirmations. Teaching missions held in various parts of the Church have been crowded with visitors who are seeking the faith and worship of the Church. The general religious trend seems to be in our direction. The test that comes now is have we the vision and faith to rise to our opportunity. Are we able to develop in General Convention a religious revival as well as plan a careful financial program.

This seems always to be the question in anticipating many General Conventions. But possibly at some General Convention, maybe at this one, we may be receptive enough for the Holy Spirit to take us and set us on fire and direct us. Of course should the Convention develop the attitude of a number of vestries and think of nothing but whittling the Budget, we can hope for nothing great. Let us remember that whittling means eventually annihilation.

Certainly we all realize that the Church has the resources spiritually and materially to do her work for God and man. At the very heart of our religion we have an altar where God gives us all we need spiritually to do our work—this is half and we know where it is. The other half is what the child of God has to give to Him in consecration, service and money. Some of this is released now, but not enough. The only way to release it is for the Church to find it by reviving her people to their obligation to God and His Kingdom, and bringing the world to its knees with the two great powers with which He has endowed her—the Good News and the Sacraments.

## Moths or Men?

By C. RUSSELL MOODEY

HAVE you ever sat at the close of day and watched insects gather in swarms about the light in the street? Strange how they are attracted by these powerful lamps. Stealing out from the shadows they flutter aimlessly, and in endless procession.

Our altars today are the real beacons to guide man over the road of life. From them there comes a Light to lighten his darkness. Yet man is not unlike the moth. He approaches his sanctuary in the hope of getting something, and in the hope of getting away from something. The Light attracts him but it does not make him incandescent! He tarries there in the spirit of selfishness. He kneels there before the Cross—he makes his communion—he lifts up his heart asking for peace and newness of life. Why? To serve his own interests—to guarantee his own peace of mind and soul. He leaves the temple feeling he has accomplished something worthwhile. But the Light at the altar is not extended, and the Christ remains behind to grace the empty church!

Humanity does not need more programs and plans—it is overburdened with them now. What it does need is Light. What it needs is Christ. It is indeed a far cry from the simple organization of the Master to the intricate machinery we have today. Organization is killing the thing it seeks to vitalize. It is making moths out of men. Yes—the success of this Convention will rest with those who gather at the various altars to present their souls and bodies, in the hope of spiritual enlightenment. Enlightenment not for themselves alone, but for a humanity which is groping in the dark. Every communion ought to help men bring the Christ to the shadows. To make men torch-bearers for the Master in a world darkened by irresponsible and careless people. Many times our Episcopal Church has assembled in convention. And often those deputies in attendance have left at the close with their minds full of plans and programs. Let us hope that this year they will bring back to their parishes the power to throw Light on the people. The Light of the Christ. For our city streets at close of day are full of human moths. What they need is consecrated men—men who in conclave assembled have caught the radiance of the Master, and by means of prayer have found a new incandescence. They alone are prepared to go back home bearing the Christ beam, and to shine where "thick darkness broodeth yet". Come then to this great gathering, to get that you may give. It was the Galilean Who said "I am come that ye may have". He set the example. As deputies it behooves us all to follow out this unique attitude. Let us pray that this Convention will have as its supreme objective the deepening of our spiritual nature. And having come in this spirit the world will see what the penetrating Light of the Master can do. If our Light thus shines before men—they seeing our good works shall also glorify our Father which is in heaven. It was the Christ Who put the "ray" in prayer. And it is the prayer of the Christ that will put the "Ray" in man!



## TRANSLATION OF BISHOPS A REAL CONVENTION ISSUE

By EDWARD L. PARSONS  
*Bishop of California*

THERE has been a good deal of discussion of this matter in a somewhat haphazard way. All the facts do not seem to have been known. It has for instance been assumed that the matter comes before this General Convention for the first time. The fact is that it has been discussed off and on in the House of Bishops for some years past and in 1928 at the special meeting of that House a committee was appointed to report. That committee reported favorably in 1931 to the House of Bishops, four of the five signing the report, namely Bishops Bursleson, McElwain, McDowell and Parsons. Bishop Manning dissented.

The report recommended the presentation to General Convention of an amendment to the constitution and suggested the proper canonical legislation to put it into effect. It is pretty generally recognized that there is at present no constitutional prohibition to the acceptance by a diocesan bishop of the election to another diocese. The difficulty lies in the fact that his resignation would have to be accepted by the House of Bishops and, apart from the long wait which that would involve, the Bishops would not be likely to accept such a resignation unless they knew that the "public sentiment" of the Church was behind them. The constitutional amendment would obviate that necessity.

The amendment was passed in 1931 by both Houses and a special joint committee appointed to draw up the necessary canonical changes. The committee report recommends the ratification of the constitutional amendment by Convention and the adoption of certain obvious canonical provisions to make it effective. The committee report is unanimous save for dissent on the part of one of the three laymen, and the reservation upon the part of another of his final decision. What General Convention is asked to do therefore is to ratify a constitutional amendment which has already passed both Houses and to enact certain canonical legislation.

The reason for opening the way to the possibility of a diocesan bishop's moving to another diocese is a very simple one. It is the same reason which led the Church to ignore completely ancient canons, including that of the Council of Nicaea which forbade such changes on the part of both bishops and clergy. The Church must make the best use that it can of its clergy. Whether they are bishops or

priests makes no essential difference. It is unintelligent to make it impossible for a bishop who has shown some exceptional ability to be transferred to a diocese in which he could serve the Church with far wider reach and influence. No other Christian communion of any kind maintains such an impossible prohibition so far as I know. The Roman Church, the Orthodox Church and every other branch of the Anglican Communion, and certainly every Protestant Communion of any standing recognizes the possibility of such changes. No secular organization would for a moment hamper itself by tying up distinguished ability in one particular place for life.

There may be a feeling upon the part of some people in England that translation of bishops does not always work well there but it certainly would have been stupid to keep Benson all his life at Truro or Temple at Exeter. It may be added that in all the other countries where the Anglican Communion operates as we do by convention, the system of translation is taken for granted.

There seem to be two reasons for opposition which have weight in people's minds. The first is that the clergy are peripatetic and that the bishop ought to exercise a stabilizing influence. The obvious answer is two-fold. On the one hand transfers would in any event be very few and on the other hand if one studies the life of the more influential parishes of the country one realizes that there is by no means constant shifting and that the people of those parishes in spite of the fact that the rector may be called away, always think of him as a permanent factor in their lives.

The other reason is quite unworthy. There is conjured up a picture of a great number of restless bishops, pulling wires, always on the lookout for other jobs, letting personal ambition overweigh the claim upon the part of their people to devoted and unselfish service. Does anybody really think that that kind of thing would happen? It has never happened with the missionary bishops who have always been eligible to election to dioceses. Now and then one has been elected and rendered distinguished service in his new field, but others have declined to move. The diocesan bishops are just the same kind of men as the missionary bishops. They are really concerned about their dioceses and the work that God has given them to do and not about the possibilities of election elsewhere. That fear is only a bogey. It has no foundation in fact.

There is really only one question before the Church in this matter. Are we going to do what every other or-

(Continued on page 9)

## THE AUXILIARY IS PRESIDED OVER BY ELIZABETH MATTHEWS

By ELEANOR H. WILSON

THE Woman's Auxiliary furnishes the means through which the women of the Church may serve the Church in all its general work, and seeks to help every Churchwoman realize the privilege of such service. As Bishop Lloyd said at the Triennial in Denver,—"It is the Woman's Auxiliary that keeps constantly before the Church its reason for being." Would that every Churchwoman might attend a Triennial, for in no other way can one gain a complete understanding of the strength, the sense of fellowship and the spiritual unity that exists in the Woman's Auxiliary.

It is a source of gratitude that the national executive board has again nominated Miss Elizabeth Matthews as presiding officer. Her clarity of vision, her sense of fairness, her ability to put business through with dispatch, necessitating no overtime, her continued good humor, and her fine understanding of spiritual values contributed largely to the successful accomplishment of the work of the past two Triennial meetings.

It was our privilege in the diocese of Eau Claire to have Miss Matthews as our guest at our first neighborhood meeting two years ago. She described for us the organization and function of the National Council of the Church, illustrating with a symbol in various colors, known as a triquetra, its interlaced arms showing the interrelation of the parts to the complete whole. She brought home to us the importance of the Woman's Auxiliary as a great missionary body, not in the sense of having to do with missions only, but as the agency through which women are enabled to render service to the Church in many ways.

"If we be his disciples" is the theme which will be followed through the sessions of the Auxiliary. Under this the subjects to be discussed are: "World Conditions Today, the Resources of the Church," "Missions in the New Age," "Christian Citizenship Today," and "The Life of the Spirit, or Personal Religion". Following the addresses on these subjects which are to be presented by Dr. Frank Gavin, Dr. Francis Chi Min Wei, Dr. Vida Scudder, and the Rev. Howard Chandler Robbins, small discussion groups will be formed, but contrary to the plan followed in Denver of discussing further the ideas presented in the addresses, this time the groups will be for conference to determine how best the ideas may be worked into the parish and diocesan programs of the Auxiliary, a most practical plan.



## CHURCH AGENCIES HOLD MEETINGS AT THE CONVENTION

World-wide interests under many banners have gathered in Atlantic City. Missionary, social, and educational enterprises are carried on through the work of the great national and international Church societies whose meetings are arranged so that all visitors may learn more of their aims and achievements first-hand and feel the inspiration of their far-reaching influence.

Oldest in organization and youngest in membership is "GFS." Those who know little about the Girls' Friendly Society should see the GFS movies at General Convention. The motion picture covers every phase of work carried on by that Society.

Members and all others interested in the GFS will find important and helpful events scheduled, chiefly on October 11. At the presentation service of the United Thank Offering on the morning of the 11th, fifty GFS members are to take up the offering. In the afternoon there is a conference for GFS members and leaders, followed by a tea.

Events in which the GFS has a special interest are the missionary luncheons, the National Council training institute, and the whole program of the Young People's Week-end, October 13 and 14.

The Daughters of the King had four days of conference preceding General Convention. A quiet hour on the afternoon of Friday, October 5, was followed by an evening service. On October 6, 8, and 9, there were business sessions, group conferences and a special session for Junior Daughters. There were Church Services each day, and meditations or addresses by well known Church leaders. Headquarters for the Daughters are at Colton Manor. They will have a booth in Convention Hall where objects illustrative of the two aims of the Order, Prayer and Service will be shown. It is a rule of the Order that nothing be sold at the booth.

The meetings of the Brotherhood of St. Andrew were held October 5 - 9. These were for all men and boys of the Church. There were two simultaneous conventions, for men over and under twenty-four years. They all united for mass meetings and general occasions. The theme of their gatherings was "The Purpose of God for Men and Boys." They had a crowded program, morning, afternoon and night, with addresses from at least thirty-six nationally known Churchmen, clergy and laymen. The later afternoon hours were reserved for recreation. At one session there were brief messages from the

Brotherhood in other lands, Great Britain, Holland, New Zealand, the West Indies, Oriental countries and so on.

Church Periodical Club has few meetings but welcomes at its booth in Convention Hall a stream of visitors from every end of the earth who turn up to say how much help they have received from CPC gifts of books and magazines which in many instances have benefited a whole community. Posters, of particular value in CPC work, will be exhibited at the booth.

The CPC meetings and services include a corporate Communion early on October 15, an evening meeting October 16, and conferences October 16 and 17.

Church Mission of Help has most of its events on October 16, a corporate Communion early, a luncheon, a tea, and a general meeting at night. The CMH topic is "The Challenge of Today;" the speakers at the luncheon will discuss this in relation to CMH while at the evening meeting it will be discussed in its broader implications of what problems young people are facing.

Pamphlets and posters will be on display at the CMH booth in Convention Hall where there will be opportunity for personal conference.

Church Army will have a service and meeting and dinner, and will conduct a daily outdoor service. It will also have an exhibit in Convention Hall with photographs of its varied work.

The Church League for Industrial Democracy is holding brief meetings in room 12 of the Auditorium each day at 12:30 when social and economic questions will be discussed in the light of the Gospel by a group of distinguished Church leaders. The League also has an exhibit in Convention Hall.

Details of place, time, and speakers will be clearly indicated on the official program of General Convention. Many other groups are holding meetings, but in these six alone a hundred Church leaders, bishops, clergy, missionaries, men and women, are taking part. The knowledge imparted and the inspiration received will give an impetus to the work in countless parishes and missions throughout the coming triennium.

## TRANSLATION OF BISHOP A REAL CONVENTION ISSUE

(Continued from page 8)

ganization or institution, secular or religious does as a matter of course, namely try to make our best men available for our most important work, or are we going to stick to a custom which was natural enough at its start but is now only a "tradition of the elders."

## LAYMEN'S OFFERING PRESENTED AT THE OPENING SERVICE

Ninety laymen, deputies to General Convention, presented the Everyman's Offering at the opening service in Atlantic City yesterday, October 10th. The amount will be announced in our next number.

A congregation of 40,000 at that opening service thus witnessed the immediate climax — whatever later developments may come — of the movement which has caught up the enthusiasm and devotion of alert laymen all over the Church in the United States and also has awakened, informed, and quickened many hitherto nominal Churchmen.

Three chief results emerge from the past seven months' work: The offering of the money itself, an amount impossible to estimate until all returns are in; an intelligent "concern," newly acquired or re-awakened, on the part of many men regarding the Church's mission; and, on the part of the leaders of the movement and the Bishops and clergy who have cooperated, new knowledge of the laymen's loyalty and capacity for work when they are informed. "I learned a lot last summer," said a southern bishop recently, about his laymen's work. "I am ashamed I have not used them more in the past."

New gifts were sought from men already giving, and special gifts from those who have more than ordinary resources. In regard to the desired amount of \$500,000, a discrepancy between theory and fact had to be dealt with. The theory was that if there were half a million Churchmen, a dollar a man would be just enough, and so it would. The fact was that even if there were half a million, which is doubtful, the movement could not reach literally every man.

In any case, there would be, the leaders of the movement realized, a still worse discrepancy, "enough to make the angels weep," between the poor Negro laborer, for example, who before long was seen collecting papers and old tires to raise his dollar for his Church, and the well-to-do business man complacently handing over the same amount.

Seventy-seven dioceses have taken part. (There were seven men in the first group of laymen formulating the plan, and seven months to work in!) In some other dioceses, Bishops had already launched other plans to the same end. The movement has from the start been wholly loyal to the National Council and warmly approved by it, but has worked independently.



## PROPOSAL TO HAVE WOMEN SERVE ON NATIONAL COUNCIL

Two revolutionary proposals are likely to come up at Atlantic City, regarding the admission of women to membership in the National Council and in the General Convention House of Deputies.

Both these proposals will be brought before the Woman's Auxiliary Triennial by a resolution now in the hands of the executive board. This resolution, which was presented to the board by Mrs. Henry Hill Pierce of New York, who represents the Second Province on that board, is in favor of both proposals. Other resolutions on the subject will probably be presented from the floor of the Auxiliary's Convention and possibly also from the floor of General Convention.

If the Auxiliary favors the election of women to the Council, General Convention will be asked to make the necessary changes in Canon 59. That canon, which was adopted in 1919 to create the Council, specifies "laymen" in referring to the lay membership.

This change, possibly by substituting the words "lay persons" for "laymen," if desired by General Convention, could be effected at the October meeting. How the women members would be elected or appointed is not determined, though the Council committee's resolution recommends election by the Woman's Auxiliary Convention. If this method were adopted the election might possibly be accomplished at the October meeting, or some temporary expedient might be found to cover the triennium immediately at hand.

The time element is an important factor in Atlantic City as the women are meeting for ten days only, adjourning October 20th. The procedure would be that the Auxiliary must act and refer to both Houses of General Convention, each House must act, concur, and refer back to the Auxiliary, which would then elect. In spite of the involved procedure, however, it is within the bounds of possibility that the December, 1934, Council meeting or the first meeting of 1935 will convene with women among its members.

The proposal that women be eligible for election to the House of Deputies is more far reaching and would take longer to enact as it would involve a change in the Constitution which requires action by two Conventions. Article I, section 4, specifies presbyters and "laymen" for the House of Deputies.

Members of the General Conventions of 1919, 1922, and 1925 recall

the action taken in those years on this much disputed subject. The Convention in 1919 declined to take steps toward admitting women members but appointed a Joint Commission to study the subject and report in 1922.

Bishop Nichols of California was chairman. His brief and lively report, to be found with the Convention Journal of 1922, makes excellent reading. Among other matters it includes reference to the influence of Church women in Anglo-Saxon days, to Shakespeare's heroines, to the reigns of Elizabeth and Victoria, and to Henry Adams' discussion of French women of medieval times, in his *Mont Saint Michel and Chartres*. All this is summarized as follows: "What does seem to have been fixed is equality in every respect. What seems to be equally fixed is that identity of sphere does not necessarily or by nature follow from such equality."

Bishop Nichols asked that this report be adopted "as a statement of principle;" it was so adopted but a later recommendation to change the Constitution was lost.

In 1925 the committee on amendments had referred to it a new recommendation, from the diocese of Lexington, that women be eligible as deputies, but in its report recommended no changes in the Constitution and was discharged from further consideration of the matter.

The general similarity, often remarked upon, between the governments of Church and State has been invoked in the discussion of women members for the House of Deputies. The Constitution of the United States does not specify "man" as a member of the House of Representatives; it says "person" and "citizen." However, it is admitted that the state government in no sense sets a precedent since Church government is founded on far older use and tradition.

### DR. FRANCIS WEI AT ALEXANDRIA

Dr. Francis Wei, one of the star attractions at General Convention, was the speaker at the Virginia Seminary, Alexandria, on September 25th. Dr. Wei is the president of Central China College, Wuchung, and is one of the foremost Christian leaders of the Orient. He spoke on China's indebtedness to western civilization, progress of national unification, status of her economic life, her religious background and the development of the Christian movement. Dr. Wei's great fear is not that China will go communist but that she will become totally secularized.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The General Convention got under way yesterday. Perhaps, in spite of limited space, it will be well for me to present for our many new readers something about the set-up. Old stuff, of course, for many of you, in which case just skip it.

The Episcopal Church, like the other branches of the Anglican Communion, is governed according to some of the most ancient principles of government known to the earliest generations of Anglo-Saxon people. Out of their primitive folk-ways came English parliament, and out of parliament came, simultaneously, the government of the United States and the government of the Episcopal Church.

It was only natural, indeed it was inevitable, that the English colonists should have adapted for use in their new world the government to which they were accustomed. And since most of the signers of the federal constitution were English Churchmen, it was equally natural that the Church's government should have many similar features.

General Convention is the name of the governing body. Making due allowance for numerous differences in function and procedure, the present similarity between Church and federal Government is striking.

For example: Each has an executive division; in the Church, corresponding to President, Vice-president, and Cabinet, there are a Presiding Bishop, an Assistant to the Presiding Bishop, and a National Council. The Presiding Bishop is elected by General Convention for a six-year term. The office of Assistant is extra-constitutional and is filled by General Convention. The National Council, organized in 1919, has sixteen members elected by General Convention and one member elected by each of the eight provinces.

The legislative division of the Church, instead of Congress with Senate and House of Representatives, has General Convention, meeting triennially, with a House of Bishops and a House of Deputies. The House of Deputies is composed of four clergy and four laymen elected by each diocese and one clergyman and one layman from each missionary district.

Of the differences between the government of Church and State, perhaps the most striking is that in the Church the legislative division, General Convention, is supreme over the executive division.

The Constitution of the Church as adopted in 1789 and amended by



subsequent sessions of General Convention is a brief document. There are also sixty-three Canons, laws of the Church, adopted at various times by General Convention.

The first General Convention, in September, 1785, was only preliminary. As outlined in Bishop Wilson's book, *The Divine Commission*, its accomplishments were to draft a tentative constitution, to send a communication to the Bishops of the Church of England regarding necessary legislation for the consecration of American Bishops, and to provide a revision of the English Church Prayer Book as a basis for discussion.

The second General Convention, meeting in two sessions, in June and October of 1786, was also largely preliminary.

The third General Convention met first in July, 1789, with three Bishops, seventeen clergy and sixteen laymen, in a joint session for there was as yet no separate House of Bishops; at a second session, in September, the permanent policy of operating through two Houses went into effect and the Constitution was formally adopted.

The fifty-first General Convention opened in Atlantic City, New Jersey, yesterday, October 10, 1934. The Right Rev. James DeWolf Perry, as Presiding Bishop, presides over the House of Bishops and also over the joint sessions of both Houses. The House of Deputies elects its presiding officer. It is most likely that the Rev. Barney Phillips of Washington will be reelected to this office.

Since those early sessions in the eighteenth century the number of Bishops has increased from three to 150. Deputies now come from more than a hundred jurisdictions, from Maine to Mexico, from Alaska to Florida, and from the Orient, west Africa, southern Brazil, and the West Indies.

\* \* \*

#### **Death Takes Francis White**

The Rev. Francis S. White, beloved throughout the Church, died of a heart attack on September 30th, shortly after conducting two services. He was the rector of St. Andrew's, Tampa, Florida, having gone there from the deanship of the cathedral in Cleveland. He was an associate of Bishop Johnson's in the Omaha mission and was a leader in national Church life. A tribute to him will appear in the next issue of *THE WITNESS*, written by his intimate friend, our editor.

\* \* \*

#### **Bishop Cook Not To Attend Convention**

Bishop Cook of Delaware and assistant to the Presiding Bishop is

unable to attend General Convention, due to injuries received this summer in an automobile accident.

\* \* \*

#### **The Good Friday Offering of 1934**

The Good Friday Offering for 1934 amounts to \$16,228, which is \$584 more than last year's total.

\* \* \*

#### **Wants Less Talk of Money**

The Rev. G. P. T. Sargent, rector of St. Bartholomew's, New York, believes that the quota system has broken down. "This system has ceased to be an inspiration to giving and has become an irritant." As an

alternative he proposes that dioceses assume responsibility for definite pieces of missionary work. Thus, he says, the diocese of Long Island might take the responsibility for South Dakota, with leading workers from the district visiting the diocese in the summer to acquaint Long Islanders with the work, and with the missionary bishop present at the diocesan convention, and the church school children following the work in their adopted missionary area. He believes it would stimulate giving, would develop a clearer vision of our missionary responsibility and a personal knowledge and enthusiasm for the work of the Church. At the end

## **Around the Episcopal Church in Thirty Days**

Twenty-one Missionaries attending the General Convention give the month of November to assist diocesan and parochial leaders prepare for the Every Member Canvass.

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of each triennium there would be a rotation so that in time all dioceses would be made familiar with the whole missionary work of the Church.

\* \* \*

#### Memorial to Mrs. Roots

As a memorial to Mrs. Logan H. Roots, Bishop's wife, whose death occurred in China in August, friends in China and elsewhere are establishing a scholarship of \$1,000 Mex., to aid a student in the farm school at Chin San, a rural Christian community near Hankow. Mrs. Roots had a

special interest in the welfare of the farmers and in this community.

\* \* \*

#### Called to Virginia Parish

The Rev. Robert A. Goodwin has resigned as rector at Martinsville, Virginia, to accept the rectorship of Cunningham Chapel parish, in the diocese of Virginia.

\* \* \*

#### Happening in Western New York

The Church Mission of Help of the diocese of Western New York held a silver tea at the diocesan

san house in Buffalo on October 5th. —The 42nd semi-annual meeting of the Girls Friendly of the diocese was held at Niagara Falls on October 6th




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

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for

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and 7th. Dean Whitney Hale of the cathedral in Buffalo preached on "women's part in the Church's program for peace."—St. Paul's Cathedral, Buffalo, observed St. Michael and All Angels as a day of continuous intercession for world peace, the General Convention and the cathedral life.

\* \* \*

#### The Deputies Chapel

The cartoons for the stained glass windows in the reredos of the chapel in the House of Deputies, which was pictured on our cover last week, are from the studios of Charles Connick of Boston. They are causing much favorable comment at Atlantic City.

\* \* \*

#### General Seminary Gets Under Way

The 117th year of the General Seminary opened on September 26th with 35 new students, representing 18 dioceses and 23 colleges. Additions to the faculty include the appointment of the Rev. John W. Suter Jr., New York rector, as lecturer on religious education and the Rev. Otis Rice, assistant at St. Thomas', New York, as lecturer on psychiatry.

\* \* \*

#### Bishop Presides Over Negro Churchmen

Bishop Thomas of South Carolina presided over the sessions of the 25th annual council of Colored Churchmen of his diocese, held at Pineville, September 21st through the 23rd. In the forefront of the business transacted was discussion of ways and means of making the Negro work self-supporting. The women of the Auxiliary held their meeting on the second day of the Council. Archdeacon Baskerville, Negro Church leader, presided at several of the sessions and presented an interesting report of his work.

\* \* \*

#### Clergy Conference in Southwestern Virginia

Bishop Jett held his annual conference with his clergy at Pulaski from September 24th to the 26th, with every active clergyman in the diocese but one present. There were addresses and papers by various leaders dealing with matters vital to the life of the Church.

\* \* \*

#### Clergy Conference in Texas

Bishop Quin was the leader of a clergy conference in the diocese of Texas, held at the Houston Yacht Club, September 24-26. Subjects discussed: greater use of church buildings on week-days; effect of government relief on prestige of the Church; technique for the Christian life; meditation; what to preach; is the Y. P. S. L. meeting the needs of young people; how to interest lay-

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men and the biggest subject of all, personal idiosyncracies of the clergy. The clergy also went fishing but got no fish.

\* \* \*

#### Presiding Bishop's

##### Son at Oxford

James DeWolf Perry Jr. son of the Presiding Bishop, and a member of the senior class at Virginia Seminary, is spending this year at Cambridge University, England. Incidentally, just in case you do not know, I ought to tell you that he was arrested last summer with a number of other students for picketing a clothing factory during a strike. May his tribe increase.

\* \* \*

#### Resume Church

##### Conversations

The conversations between Episcopal and Congregational clergymen in Chicago which resulted in a "concordat" that was made public last spring, have been resumed. Ten clergy, appointed by Bishop Stewart,

represent our Church and a similar group of ten has been appointed by the Chicago Congregational Association. They meet the first Monday of each month at Seabury-Western Seminary.

\* \* \*

#### Curate for Akron Parish

The Rev. Hupert E. Williams, Calumet, Ohio, has accepted an appointment as curate at St. Paul's, Akron.

\* \* \*

#### Young People at General Convention

The young people are to have their week-end at General Convention from

the 12th through the 14th. Official business meetings of various sorts on Friday evening, then on Saturday meetings galore, with Dr. Francis Wei of Central China College, and the Very Rev. John W. Day of Topeka, Kansas, as the headliners. In the afternoon they go into huddles with various leaders to discuss such

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important matters as race, economics, peace and the new leisure. There is to be one group also for the leaders of young people, to be directed by Miss Margaret Marston of the Auxiliary and Miss Charlotte Tompkins, director of religious education of the diocese of central New York. Then that evening there is food, with the Rev. Gardiner M. Day of Williamstown, Mass., as I believe I have told you before, as the leading wind-jammer. On Sunday there is a corporate communion and later the young folks are supposed to attend the Convention service with their elders at which Bishop Freeman will preach. Miss Dorothy May Fischer, in charge of young people's work of the National Council, is in charge of the show.

\* \* \*

#### Institute Rector in Minneapolis

The Rev. Charles P. Deems, formerly of San Francisco, was instituted rector of St. Mark's, Minneapolis, on September 28th. Bishop McElwain preached the sermon and Bishop Keeler and a large number of the clergy of the diocese took part in the service.

\* \* \*

#### The Everyman's Offering

As we go to press we haven't the amount of the Everyman's Offering, presented yesterday at the opening service of General Convention. However from Chicago comes the report that Mr. Charles Taft, chairman of the Offering committee, stated on September 28th at a conference of Churchmen in Chicago that \$150,000 had been contributed up to that time. In addressing the laymen of Chicago Mr. Taft declared that Christianity is the greatest protection America has against the inroads of communism and socialism. He also said that America had ex-

ported its ideas of nationalism and industrialism into China, Japan and other far eastern countries. Whatever dangers may arise in the far east with relation to the United States are direct results of these elements of nationalism and industrialism. He pled for support of missionary work in the eastern countries as a means of Christianizing the industrial order which he said is rapidly growing up there.

In this country, the great factor opposing the Christian religion is secularism, in the opinion of Mr. Taft, the idea that "man can get along without religion." He called upon the men of the church to take up the combat against this element.

Bishop Irving Peake Johnson of Colorado, Bishop Stewart of Chicago, and the Rev. Percy Houghton, field secretary of the National Council, were other speakers at the conference. More than 100 clergy and laity were in attendance.

\* \* \*

#### Ordination in Maine

James F. McElroy was ordained deacon at the Cathedral at Portland, Maine, on September 21st by Bishop Brewster. The sermon was preached by the Rev. A. L. Whittaker of Northeast Harbor, under whom Mr. McElroy is to serve as curate.

\* \* \*

#### Movie Will Depict Church History

Those who attend the General Convention will have the privilege of viewing a film, entitled "The New

World," which will depict the history of the Church in America, from that distant date, 1579, when Rev. Francis Fletcher, chaplain with Sir Francis Drake, held the first Church of England services on the continent of North America, to the present day. The premiere showing will be at the historical commemoration service, on Oct. 12, at Convention hall.

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Miss Adelaide E. Smith, Secretary .....	Stenography and Typing
Grad. St. Mary's School, Raleigh, N. C.; Grad. Church Training and Deaconess House (Phila.); Special Work East Carolina Teachers' College	
Miss Ruth Pember .....	Music
Grad. N. Y. Training School for Deaconess; Brown Univ.; St. Dunstan's School of Sacred Music	
Miss Ida O'Keefe .....	Arts and Crafts
M. A., Columbia Univ.	
Miss Catherine Wald .....	Latin and Mathematics
B. A., American Univ., Washington, D. C.; Grad. Work Univ. of Maryland	
Miss Lillian Thomsen .....	Science M. A., Cornell
Miss Marian Finlay .....	French
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Mrs. Mont Glover .....	Graduate Nurse and Dietitian
Mrs. Earl Tester .....	Assistant Dietitian
Grad. Valle Crucis School	
Mr. Mont Glover .....	Farm Superintendent
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