

# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 22, 1934

## THE SPIRIT OF LIFE

by

BISHOP F. F. REESE

THE only way to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it, its rector, its vestry, and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.

MESSAGE OF THE WEEK



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## ADVENT

*An Editorial by*  
BISHOP JOHNSON

ON DECEMBER second the Church enters upon a new year. We ought to approach Advent Sunday with a resolution to do those things which we ought to do, and not to do those things which we ought not to do. Somehow the economic situation of the past five years has forced upon us certain new emphases which we ought not to neglect.

In our parish life there is a need to call upon voluntary service instead of using paid workers. It is incumbent upon each member of the parish to ask himself or herself the question, "What am I doing in the life of the parish that it worthwhile?" It is simply inconceivable that we can inherit a blessing if we lead empty lives. The contemporary history of other nations demonstrates that the common people have revolted against that class who consume much and do little. If we can read the handwriting on the wall, there is a large group in the United States who when weighed in the balance are found wanting. Regardless of whether the people are wise in the kind of government which they propose to substitute for the existing one, the present situation is an intolerable one. People who consume God's mercies solely in their own self-indulgence without regard for human need will have their kingdom taken from them, even though that kingdom is divided between the socialists and the communists. It isn't merely a question of what will take the place of the existing order; it is also a question as to whether the existing order is worth preserving.

The recent Pastoral Letter of the House of Bishops breathes more of the spirit of Jeremiah than it does of Isaiah, but after all Jeremiah was right in his condemnation of the status quo. He had no more use for the tyranny of Babylon than he did for the excesses of Jerusalem, but regardless of who succeeded to power the existing Church in Jerusalem had failed to justify itself. It was true of them that the God in whose hands their breath was they did not glorify.

It is the business of the Church to glorify God by the preservation of worship and the performance of service. It is far worse for those who call themselves Christians to do nothing than it is for the Godless to

commit sin. God has called us to do something and if we fail to serve then the consequences are chaotic.

When one views capitalism and communism as they exist today one feels like saying, "a plague on both their houses," but the remedy will be found in the ethics of Christ as practiced by the individual. The parish church is either a power house for good or it is an occasion for the enemy to blaspheme. There is nothing more provocative of contempt than a beautiful church without the spirit of Christ. Such an institution is a whited sepulchre, forsaken of God and despised by man.

Ask yourself honestly, what do I do to save the reputation of my parish? What does my parish do beyond providing an opiate for those who worship in it?

It has an obligation to provide for the needs of the hungry and the desolate. Beyond that it has an obligation to the household of which it is a part. For a vestry to state that it has no responsibility for the Church as a whole is a repudiation of the body of which it is a part. It is a combination of ingratitude, disloyalty and futility.

THERE is another emphasis that has been brought about by the depression. Previously parishes have had an alibi that the amount assessed upon them was so far beyond their capacity that they would not attempt to reach it. As a matter of fact the current idea of self-sacrifice has placed the needs of the Church below those of amusements and indulgences. One may question the sincerity of a Christian whose club dues and liquor expenses exceed that which they give to the service of the Nazarene. Probably one half of the Church's constituency do not contribute thirty cents a year to the program of the Church, excusing themselves on the ground that they do not believe in foreign missions. Granted that they are wiser than their Master, and that they are therefore absolved from obeying His commands, how does that exempt them from the whole of the Church's Program of which only a fraction is concerned with foreign missions?

Possibly the amount assessed upon the parishes has



been beyond their capacity for sacrifice. Now they are asked by the Church, "What will you do?" At the last General Convention the change was made from telling each diocese what it should give to that of asking each diocese, and by implication each parish, "what it chooses to do." Surely any parish which answers "nothing" ought to be suspended from fellowship with the Episcopal Church. People who claim all the privileges which adherence to the Episcopal Church involves and then ask to be excused from any of the obligations so imposed are guilty of sponging upon the Church. Unless they are financially bankrupt they ought to be asked to run their own little show in their own little community.

Surely Advent calls upon us to awake out of our slumbers and to make the Church a power plant of light and heat and energy. About one third of the failure is due to laziness, one third to selfishness and one third to poverty. The last we may not correct but the other two are a reproach upon our Christian profession.

"Behold now it is high time to awake out of sleep" and to do our share according to our ability to sustain the parish and the whole Church in carrying out a program which is something bigger than the self-centered idea that religion is a device for saving our own souls, which are too petty to enjoy heaven if we ever enter it.

## *Alien Rites*

By

BISHOP WILSON

HE WAS an intelligent, successful business man who had been born and brought up in a country of eastern Europe and had come to this country a quarter of a century ago. His children were growing up as full-fledged Americans and found little to hold them in the imported Church life of their parents. Proudly this father went on to tell me: "I have sent my children to your Church schools. They have been confirmed and are communicants of the Episcopal Church." But he, himself, could not make the change and the family was divided. He was of the old country, reared in the spiritual traditions of his forefathers but his children are Americans.

There are large numbers like this man. They know they cannot hold their children in their old Church life and they do not want them to lapse into paganism. Looking around for the nearest American counterpart, they come to the Episcopal Church. It is all right for the younger generation but the older ones cannot turn themselves inside-out and adopt our Episcopalian customs. Yet they would all like to be together. Cannot the Church make room for them, allowing the older generation to continue the religious life to which they have been accustomed? Or is the Episcopal Church to be so restricted by its own rules that it must exclude all others as non-conformists? Many of these people come from lands where Christianity flourished before the western hemisphere was ever discovered—a Chris-

tianity enshrined in a Church life which bears all the apostolic hall-marks as clearly as our own. They confront us with a question which can no longer be evaded—namely, whether the Episcopal Church is to be a minor Anglo-Saxon sect in the United States or a true branch of the Holy Catholic Church, generous enough in actual practice to welcome within its fold Christian people of Alien Rites?

There are strange things happening in this country today. I could tell you of a city where an Assyrian congregation, under obedience to Mar Shima in Mesopotamia, has asked our bishop to take them under his supervision because they don't know how to live without a bishop but they are not ready to abandon their cherished traditions and turn themselves into Episcopalians. I could tell you of another city where a congregation of Italian Presbyterians were unable to find a pastor and chose one of our Italian priests to minister to them. With the consent of our bishop and supported by the Presbyterian Church, this priest is in charge of that Mission and brings the children to the bishop to be confirmed at his Cathedral. I could tell you of still another city where an intelligent Hungarian priest, supported by a goodly number of high-class professional men of his own race, is begging for an opportunity to organize them into a congregation within the Episcopal Church.

In one diocese a large number of Bulgarians have been appealing to the bishop to take them in, priests and people, without making them conform to our Prayer Book, rubrics, and canons which they simply cannot comprehend. In another diocese several congregations of Ukrainians have approached the bishop in a similar spirit. In yet another diocese are several Carpatho-Russian priests with their people who are seeking admission with the privilege of retaining their accustomed rite.

The supremely important consideration is that the children of these parents are to be the future citizens of the United States. Are those children to be Christian or pagan citizens? Just now is the time when that question has to be answered, before the present generation goes the way of all flesh and the rising generation runs the chance of being cut adrift.

This is the reason that General Convention has adopted a new canon on Alien Rites, the first section of which reads as follows: "Whenever a congregation of Christian people holding the Christian Faith as set forth in the Catholic creeds and recognizing the Scriptures as containing all things necessary to salvation, but using a rite other than that set forth by this Church, shall desire affiliation with this Church, while retaining the use of its own rite, such congregation shall with the consent of the Bishop in whose diocese it is situated make application through the Bishop to the Presiding Bishop for status."

American Christianity is at a turning point. Too long the Episcopal Church has been maligned with the charge of being a Church for the upper classes somewhat snobbish and socially superior. Of course it is not true but it is hard to live down even an unjust repu-



tation. Could anything healthier happen to us than to receive into our number a considerable element of plain people, working people, laborers, "foreigners" if you please who might be able to teach us some things we need to know about sound loyalty to the simplicities of Christ's Gospel? We may be quite sure that the benefit would not all be one-sided. The day of exclusive Episcopalian dignity is dead and buried, if it ever existed. Thank God for that.

We have set forth our platform for Christian unity—the Scriptures, the Sacraments, the Creeds, the historic Episcopate. When others accept our platform and ask for a place on it, we cannot keep them out and expect to keep Christ in. He did not die for the sake of Episcopalian prestige. I believe the Episcopal Church has a peculiar and significant vocation in American life. The new canon on Alien Rites is a promising indication that such a vocation may be fulfilled.

## *The Scrapbook*

By

JAMES P. DeWOLFE

LAST week we considered what constitutes the life of an active churchman. Before we pass on to particular instructions on the religious life, let us consider this week what constitutes the life of an active parish or mission. The answer to this question covers such a tremendous field that it is fairly impossible to answer it in detail in the brief space allotted to this column, but below you will find the outstanding points:

1. An active parish is interested in the missionary program of the Church, that is, each individual member becomes a missionary and the parish as a whole is interested in the extension of the Kingdom of God. The people of the parish or mission give liberally for the extension of the Church.

2. The congregation must be interested in the bishop of the diocese, for a churchman realizes that his parish or mission is merely a part of the whole Church. It is not the center of things, it is merely a channel through which the life of the Church is extended; therefore, the churchman knows what is going on in his diocese. He becomes vitally interested in the work and problems of his bishop.

3. Members of an active congregation realize that the parish or mission is a channel of opportunity. It is not merely for their own spiritual development, although that is important, but their spiritual development is utilized through the channel of the parish as a means of helping and extending the Church.

4. An active parish is one where Sunday is kept and where the faithful gather about the altar to worship Christ and to receive Him; the people are interested in receiving and extending the teaching of the Church; the Christian year is observed and communicants are alive and active and interested in keeping the feasts and fasts; there is respect for the office of the priest

and the people have an understanding of his mission, with a real desire to cooperate with him in the religious life he is directing; there is prayer in the home for the Church in place of criticism in the home about the Church; parents of children bring them up in the "faith" and work with the priest and church school to promote good churchmanship among the children; the authority of the Church is respected and loyalty to her is a natural experience.

An active parish or mission is one where organizations of the Church are interested primarily in the Church and not merely in their own plans; and each member of an organization is interested not so much in what he wants, but in what the Church needs and requires. The vestry, or the bishop's committee, is alive and interested in the life of the parish, supporting the church school and other organizations that are advancing the religion of the people; where they are, above all, zealous for Church teaching and practices; where they are present on Sunday and become examples because of their faithfulness to the parish.

The attendance at the early Eucharist on Sunday is a barometer of the spiritual life of any congregation.

## *Hints for Bible Readers*

By

DU BOSE MURPHY

Rector at Tyler, Texas

EVERYBODY who studies the Bible knows that it is important to have a little information about the social and historical conditions under which the writers lived. From the simplest Sunday School literature to the most scholarly commentary, this matter of "background" finds ample recognition.

But I am now becoming interested in the reverse of this proposition. The better we know the Scriptures, the better we understand the conditions under which the "holy men of old" lived.

For example, there is the familiar expression of St. Paul (I Corinthians 13:12), "now we see through a glass darkly;" or, as Goodspeed puts it more accurately, "now we are looking at a dim reflection in a mirror." The word "glass" means mirror, not window. But, did Paul have the kind of mirror which we use, a fine piece of plate-glass perfectly silvered? Not at all. He probably had a bit of polished metal, something like that wretched "trench-mirror" with whose aid I used to try to keep shaven clean enough to pass inspection, in the eventful days of 1917-1918. "A dim reflection," of course, and not a smoked glass through which we "see darkly."

We know that the Scriptures were written by men in close touch with the soil. Parables and metaphors in abundance testify to the agricultural and pastoral background. But it was a farm life which was close to the primitive, far-removed from the ways and methods of modern American agriculture. We are famil-



iar with the prophetic words about swords and ploughshares. What kind of plough-shares? Modern, sixteen-inch blades, forged and tempered and deep-pointed, capable of cutting down into the rich sub-soil? By no means. The ploughs which Micah saw in the fields of Judah were only one step from the sharpened stick of primitive man. They were stubby short blades on the end of a forked stick. You could easily make one out of a sword, or you could convert one into a sword—depending upon whether you preferred to follow Micah (4:3) and Isaiah (2:4) or Joel (3:10).

Next to farming, fishing was the principal industry of Galilee. And we need to remember that fishing was work and not play. When "Simon Peter saith unto them, I go a-fishing" (John 21:3), he did not mean that he was going to seek peace and refreshment in recreation; he meant that he was going back to work. The fishermen of Galilee used nets, not rod and line. It was a co-operative undertaking, in which the "partners in the other ship" (Luke 5:7) were sometimes needed, in addition to the crew of one's own vessel. A man did not go off by himself with a rowboat and a seine; nor did he catch fish one by one. When Jesus said, "I will make you to become fishers of men" (Mark 1:17), He did not suggest "personal evangelism." He meant that the disciples were to seek men instead of fish, and that they were to gain converts by the concerted action and corporate witness of the whole group. (See John 13:35.) You have to work together if you are to catch fish in the Galilean fashion.

The houses of Bible times were simple affairs. If a woman dropped a coin, she had to light a lamp (Luke 15:8), for the house had no windows and the whole interior would be dark except for what little light came in through the door. A burglar would not break a window, he would "dig through" (Matthew 24:43), tunneling under the shallow foundations, or breaking away the sun-dried brick. The roofs of the houses were made of hard-packed earth; grass would grow there after the spring rains, but would speedily wither in the summer sun. (Psalm 129:6.) The stair-way to the roof was on the outside of the house. The four men who carried their paralyzed friend could easily get to the roof, even though the inside of the house was so crowded that they could not get in. (Mark 2:4.) And the man who recognized the Portent of Destruction, was to come clattering down the stair-way and flee to the open country without going into the house to pick up his belongings (Mark 13:15). Of course, there was no plumbing. People went to the well to draw water, and some one carrying a jar of water along the street would not be a rare sight. Generally it would be a woman. The "man", not the "pitcher of water" would be the significant token in the disciples' search for a place to eat the Passover (Mark 14:13).

The foundations of modern astronomy were laid by men who had no telescopes; but they used their eyes. I would not under-rate the value of a good, up-to-date Commentary, for the modern Bible reader. But if a man uses his eyes, he will discover much. And if he

lays aside the "prejudice of civilization" and thinks himself back into the primitive simplicity of Bible times, he will come closer to the real meaning of many a passage. We have come to think of life in terms of tiled bath-rooms and two-car garages. These are all very well—if civilization makes us more civil. But if we are to understand the Bible and its Way of Life, we must forget the "abundance of things" and become like the child who loves its rag-doll more than the bisque creation given by the sophisticated aunt from the city.

## *Eternity in An Inch*

By

ROBERT P. KREITLER

THERE have been many noted "book shelves," the length of which was measured, by three, five or other like brief numbers of "feet". Their editors' intention, no doubt, was to show that what is permanent in science or literature or history, could be packed into a few volumes, and those of a very moderate size. Reading these enabled one to grasp the very essence of the best that was to be found on any of the subjects which delight as well as inform men. When it comes to real brevity, and at the same time possessed of a kind of worth, richer in content and significance than anything else in the world, have we ever found greater thought-provoking and more stimulating "sayings" than the words of our Divine Saviour! Has He not packed an eternity of meaning in inches, not feet? What seem homely, simple phrases are crammed with permanent meaning for all time, here and hereafter. Spend a few hours studying them and find that "a little one-room house becomes the vestibule of an interminable labyrinth," though not a labyrinth in which to be lost, rather entrances to spacious rooms wherein to dwell.

A few years ago a fresh edition of a book of "Jesus Sayings" was published. Dr. Anson Phelps Stokes wrote the introduction to the copy in my possession, and it was the "Twelfth Edition" then, and other editions have followed. There are two interesting and compelling facts about it. It was a layman, and he a soldier, a colonel at West Point, who brought "Jesus words" together; and he counted it, "a labor fruitful in peace, and decisive in result." Every attempt to get back to our Blessed Lord's own teachings has these supreme values. The most mighty force in transformation of human nature and human society, the "sayings of Jesus" stand forth in high relief against everything else, ancient or modern. Translation from one language to another does not alter their beauty, or their saving force. They were uttered 1900 years ago, but are true today, no matter who we are, Nordic or East Indian; and for this reason, they deal with things that concern the human soul, at all times, everywhere, under any condition. It was no extravagance for Him



to say, "My words shall not pass away," They have not; they will not. Eternity is packed in them, every inch of them. Dare Christians forget them?

The Church is attempting to take stock of itself. It is, therefore, a good time in which to discover some fresh meaning in the teachings of Jesus Christ. Here is an exercise of much worth. Read with care one of the Gospels, seeking for Jesus Words, His Words only, as definite messages to us. We will find the acid of time has eaten out all local, temporary details in His Sayings, and they come with all their eternity of comfort, cheer and certainty; of admonition, warning and command, as though spoken for our ears and ours alone. It was Stanley Jones who said that after three days of earnest seeking and study for the way of life and redemption, he arose from his knees, with certainty written across every fibre of his being. "And the strangest thing of all was the impulse to put my arms around the world and share this certainty with everybody." And it is an universal experience.

His Words are the changeless principles prescribed for those who own Him Master and Lord. Eternal treasures are packed within them.

## *Casual Comment*

By

BERNARD IDDINGS BELL

IT DOES seem strange, somehow, that we of the Reverend clergy should teach our people so little about the faith, and even more the practice, of the Christian religion. How can we expect them really to love God, value His Church, or sacrifice for its extension, when they think that religion consists of nothing more exciting than going to Church on Sunday, passively listening to the choir and parson getting through Morning Prayer, with a monthly late communion, unprepared for, and having a series of pious essays preached at them.

It is the personal religious life that needs cultivation. Unless public worship is the culmination of private prayer and private moral effort, it is just plain dull. Why not, then, more teaching of religion to the folks?

Within a week a Churchwoman, lapsed at last after twenty years of Church going, told me that she was sure that Episcopalians were forbidden to pray to Jesus as God. She was dumbfounded to learn that the Prayer of St. Chrysostom in Matins is addressed to Jesus, without any reference to God the Father. A vestryman within the fortnight confessed to me that he knew no prayers except the Our Father and "Now I Lay Me Down to Sleep." An old man told me the other day that he has only accidentally and by reading a book discovered that Episcopal priests hear confessions. A friend of mine who "went to Rome" last year did so only because he supposed it impossible to get a "director of conscience" in our communion. A professor in a great university, a Churchman since his

youth, did not know that it was proper to pray except from the Prayer Book. Almost no layman I ever met has known how to make a meditation. Rarely does one come across a communicant who has ever prayed to God the Holy Ghost. And so on and so on.

I talked of this last night with the bishop of Euthenia. "There is no mystery about it," he said. "The clergy do not teach spiritual culture because they rarely have much themselves. How many parsons make a daily meditation, ever read an office except when on duty in church, themselves have spiritual directors, make intercessions regularly, offer to God the Holy Sacrifice at the altar systematically, or give time to silent adoration?"

"Maybe the new Forward Movement will help," I said.

"Well," said the bishop, "I hope so. Not if it is to be merely a forward movement of the Church. What is needed is a forward movement of Christian people bent on knowing God."

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## THE WITNESS

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## SUNDAY SCHOOL TEACHERS OFFERED HELPFUL BOOKS

Reviewed by G. M. DAY

Anyone who has read the Rev. H. W. Fox's *The Child's Approach to Religion* will welcome with tremendous delight his most recent volume *Tales From the Old Testament* (Harper, \$1.00). In *The Child's Approach to Religion*, Dr. Fox, with rare human insight, revealed how glimpses of the meaning and truth of religion could be best disclosed to the child mind. In this second volume, Dr. Fox retells and reinterprets the stories of the Old Testament in such a way that they can be taught to the child without resulting in bringing up a conflict between science and religion, a conflict which has so often been caused by the way in which these stories have been taught children by their Sunday school teachers. I believe that every Sunday school teacher who is instructing children under high school age ought to read these two volumes, for in them Dr. Fox accomplishes, in a masterful way, a task of extraordinary difficulty.

Anyone who faces the problem of a vacation Bible school as part of his summer program will find an immense sum of information and advice in *The New Vacation Church School*, by Dr. W. Dyer Blair (Harper, \$1.50). Dr. Blair is the director of week-day and vacation church schools of the Greater New York Federation of Churches. He has had a wide experience in this field and not only combines progressive educational procedures with distinctly Christian objectives, but also has taken advantage of the experience of many of his colleagues in this same field.

*Christian Life in the Modern World* (Morehouse, \$2.40) is the title of a volume by the Very Rev. Francis Underhill, dean of Rochester, England. In the volume, the author tells simply of the meaning of the Christian life in all its various phases. Beginning with belief in God, he states the reasons for his belief in everything which pertains to the Christian life in a simple, straightforward, and lucid manner. The book is written out of his large experience in the parish ministry and one cannot help but be struck by the admirable common-sense and vital understanding of human nature which it reveals.

While Dr. L. P. Jacks' *Elemental Religion* (Harper, \$1.75) is not a book written especially to teach religion in the narrow sense of that word, every time Dr. Jacks speaks or writes, he teaches religion. *Elemental Religion* contains the Lyman Beecher



C. RANKIN BARNES  
Addresses the Federal Council

Lectures for 1933 and deals essentially with the problems of the minister in expressing to his people the meaning of religious experience. In the same volume Dr. Jacks adds the three sermons on the Holy Ghost, the Holy Catholic Church, and Death which he preached in the Liverpool Cathedral and which have proved to be the subject of a considerable controversy across the water. Those who know Dr. Jacks' earlier works will welcome this new volume from his pen. Those who are so unfortunate as not to know his fascinating mind may catch a glimpse of it in the following quotation: "The end of doubt," said Aristotle, 'is not argument but action.' It is the action, not the argument, which gives the problem its death blow. The doctrine of the Cross was not established as a formula worked out by a committee of theological experts as the answer to a problem. It was established by One Who had the courage to be crucified and the power to rise again the third day; One Who came not to discuss the will of God but to do it."

And mind you, this comes from the pen of a Unitarian minister who certain pious persons believe ought not to be allowed to preach in an Anglican church.

Before we sign off, let us call attention to a new edition of Dr. John W. Suter's admirable volume of letters to a church school teacher, entitled *Creative Teaching* (Macmillan, \$1.25). Those who know Dr. Suter's remarkable ability in clarifying issues in this realm will welcome this book.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

As you know if you followed the news of General Convention, the National Council presented a Budget for the national work of the Church of \$2,700,000 for 1935. The Convention adopted a Budget of \$2,313,115, ordering the National Council to cut their budget to this figure. A committee consisting of the Presiding Bishop, Mr. Lewis B. Franklin, Bishop Sherrill of Massachusetts, Bishop Stires of Long Island, and Mr. Walter Kidde of Newark, was assigned the difficult job of making the cuts. They have met three times and now announce the results of their labors. Aided dioceses were to receive \$121,916. The committee takes \$21,704 away from them. Missionary districts within the United States were to receive \$437,940; the committee cuts them \$63,922. The committee was instructed to cut the foreign missionary budget by 10%, or a total of \$136,553, which was done for the most part by taking a flat 10% away from each of the fields.

The Convention ordered a 27% cut in the work done by the departments at the Church Missions House (religious education, social service, publicity, field department, and other overhead expenses). This required the cutting of \$110,630. Religious education has been cut \$26,006 or 39%; social service, \$10,959 or 46%; publicity \$9,131 or 18%; field department \$25,727 or 44%. It leaves these departments with the following sums to spend in 1935, religious education, \$40,764; social service, \$13,197; publicity, \$40,646; field department, \$33,298; providing further cuts are not made necessary when the reports on the Every Member Canvass comes in, for it will be recalled that the budget is to be balanced on order of General Convention, regardless of the severity of the cuts necessary to do it.

These cuts mean the surrendering of the services of valued staff members. Thus the Rev. Arthur M. Sherman, secretary of missionary education, is to leave; Mr. William H. Hoster, representative of the publicity department in its contact with the secular press, will not be found around the Church Missions House after January first, and the Rev. Goodrich R. Fenner, secretary of rural work likewise is to leave. Also two men are to be dropped from the staff of the field department (there are six there now) though it is not stated who the two are to be. I rather have an idea all of them are looking for other jobs and the first



two to find them will go and not be replaced. Then the committee announces that not less than ten stenographers, typists and office helpers will be asked to find other employment. Also allowances heretofore given to officers for dependent children (the 1934 rate was \$320 for each child) are wholly cancelled.

It all sounds drastic, but after all the Council cannot spend money it has not got and so the cuts were necessary. As a matter of fact still further cuts may be necessary since even this curtailed work assumes that the Council will receive from the Church 25% more in 1935 than they were promised for 1934.

Comes a request from officers at the Church Missions House that we present "the completest possible analysis from the editorial standpoint" of the cuts made. Well, the cuts were ordered by the General Convention. The recommendations were made by a committee of top-men, including the Presiding Bishop, the treasurer, and three outstanding members of the National Council, all of whom are thoroughly familiar with the work. They were assigned an unpleasant task and they have carried it through. It means hardship—missionary workers will have to be called in from the field, which means the end of vital work. Staff members who have served long and faithfully at headquarters find their work suddenly brought to an end, and they are faced with the necessity of finding new jobs, no easy task these days. It is not a pleasant matter to dwell upon. There isn't much that any of us can do about it beyond seeing that the results of the Every Member Canvass are 25% greater this year so that we won't have to read about still more work being discontinued early in the new year.

There is just one practical suggestion—a minor one possibly, but still perhaps worth passing on. Might it not be wise to merge the publicity and field departments into one department of Promotion? It is after all the job of both to sell to the Church membership the Program, and one would think that a considerable saving might be effected if they were placed under one executive.

\* \* \*

#### **Federal Council to Meet**

The biennial meeting of the Federal Council of Churches is to be held at Dayton, Ohio, December 4-7. There is a very full program, with addresses by experts on all sorts of important subjects, including one on "The Responsibility of the Church in the economic crisis" by the Rev. C. Rankin Barnes, executive secre-

tary of social service of the National Council; one on the same subject by Churchman Charles P. Taft of Cincinnati, and one on the "Church and World Peace" by Bishop Oldham of Albany. Another highlight of the meeting will be an address by Senator Nye of North Dakota on the investigation into the munitions industry.

\* \* \*

#### **Erie Increases**

##### **Its Apportionment**

At a special informal convention of the diocese of Erie, held at St. John's, Franklin, \$10,000 was adopted as the apportionment to the national work of the Church for 1935, an increase of \$3,000 over 1934.

\* \* \*

#### **Students Support the Church Army**

Students of the Philadelphia Divinity School have received pence cans from the Church Army into which they are to put their pennies for the support of Army work.

\* \* \*

#### **No December Meeting of the Council**

As a matter of economy the regular December meetings of the National Council and the executive board of the Auxiliary are to be omitted. The next meetings are scheduled for February 13 and 14.

\* \* \*

#### **Dr. Francis Wei in New York**

Dr. Francis Wei, president of Central China College, and a headliner at the recent General Convention, is to address a public meeting of the Church Periodical Club in the parish house of St. Thomas Church, New York, on December 17th, at noon.

\* \* \*

#### **Georgia Fails to Elect**

The convention of the diocese of Georgia met at Waycross on November 8th for the purpose of electing a bishop coadjutor, but after spending all day in casting eleven ballots they were so hopelessly deadlocked that they adjourned to meet again on January 15th at St. Paul's, Augusta. The two leading candidates were the Rev. C. C. J. Carpenter, rector of St. John's, Savannah, and the Rev. Henry D. Phillips of Columbia, South Carolina. The laity were strong for Mr. Carpenter, as he received a sufficient number of their votes on every ballot for election. The clergy on the other hand were about evenly divided, with Mr. Phillips leading by one or two votes on each ballot. The only other name balloted throughout the day was that of the Rev. James B. Lawrence, secretary of the diocese. Others nominated were Bishop Remington of

Eastern Oregon, Bishop Schmuck of Wyoming, the Rev. Royal Tucker of Brunswick, Bishop Barnwell of Idaho and the Rev. John Moore Walker of Atlanta.

\* \* \*

#### **News of the Church**

I have to read a lot of news that comes over my desk. During the past couple of weeks reports have come in from all over the country of meetings and suppers held for the purpose of getting reports from deputies and bishops on what happened at General Convention. It is a grand stunt, this bringing people together to get first-hand stories. There are just two things that strike me however; one, many of the deputies and bishops are presenting erroneous reports. Believe me, if they worked for a newspaper most of them wouldn't last a week. Natural enough I presume; the deputy was in one house, and knows a little about what took place in the other, and visa versa. Take the matter of the resolutions on war and peace and social questions as an example—I haven't yet read the report of an address by one of these gentlemen that stated accurately what took place. Second—a bit of axe grinding—wouldn't it be a fine thing if all the families of the Church took a Church paper so they all could know just what went on at the Convention, and what is going on every week in the Church. In the first place but a comparatively few people attend these meetings and dinners to hear the reports from their delegates. What's more the activity of the Church isn't limited to two weeks once in three years when the Church meets in General Convention. We are not going to have a live Church until we have an informed one. And the simplest and least expensive way of spreading information is to see that some one of the Church papers gets into the homes of the people each week. There are three methods as far as this paper is concerned, all stated on the back page of the issue of November 15th. Look up that issue, read over that page, and then try one of these methods. We believe we can do a lot for your parish if you will give us a chance.

\* \* \*

#### **Connecticut Auxiliary Meets in Hartford**

The annual meeting of the Auxiliary of the diocese of Connecticut met at Christ Church Cathedral, Hartford, on November 8th. Bishop Budlong celebrated at a service at which a memorial tablet to the first Bishop Acheson was unveiled. Bishop Deane of Aberdeen preached. At noon there were reports from delegates to the Auxiliary meeting at Atlantic City, and in the after-



noon a missionary mass meeting with an address by Bishop Mosher of the Philippines.

\* \* \*

#### Dean Bulgakoff In Chicago

Philanthropy is not enough, Dean Sergius Bulgakoff of the Russian Seminary in Paris told the clergy of Chicago on November 5th. Each personality has a function in Christian society and society must strive for the release of each individual in order that he may exercise that function.

\* \* \*

#### A Great Service In Chicago

Big-wigs from all over the city gathered at St. James, Chicago, on November 4th for the final service

of the centennial celebration of the parish. The mayor, college presidents and deans, ministers and rabbis, turned out to hear an address by David McK. Williams, organist of St. Bartholomew's, New York, who spoke on Modernism in Church Music.

\* \* \*

#### Dr. Bowie Hits at Bonus Demand

The Rev. W. Russell Bowie, rector of Grace Church, New York, made Armistice Sunday again an occasion to hit at the demand of the American Legion for a bonus payment. "The Legion," he said, "seems to

have fallen under the control of specious advocates who pretend that everybody who has ever been touched by war is thereby lifted into a privileged and sacred status, and that all the rest of the nation should come and lay tribute at his feet. They are trying to override the distinction which the President made between men who were actually wounded or disabled, and men who merely wore the uniform, with no disablement whatever. In the recent convention of the Legion at Miami, one of the real veterans, a man who had no legs because both of them were shot away, was wheeled up to

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the platform, and he said this: 'There are hundreds of veterans in need, dire need. Let's ask for relief for them, but let's not go through the backdoor, seeking cash for ourselves.' But his appeal was drowned out in the clamor, 'We want our bonus.' That sort of influence I say again is a menace to American life; and if ever the question should arise as to America's entrance into another war, in addition to all the other reasons against it, the nation might well ask itself whether anything it could lose by staying out of war would equal what it would lose through creating another American Legion by going into it."

\* \* \*

#### Junior Choirs Win Prizes

Two junior choirs of St. Mary's, New York City, the Rev. Charles Ackley, rector, won cups in a contest of the national federation of music clubs, held recently in New York. One choir won the class A cup; another won the class B cup.

\* \* \*

#### Albert Schweitzer In England

Albert Schweitzer, famous scholar, missionary and musician, is visit-

ing in England this month, filling numerous speaking engagements. He is delivering the Hibbert and Gifford lectures on theological subjects; he is giving several organ recitals, and is also lecturing, with slides, on his mission hospital work in Africa.

\* \* \*

#### A Bit of Trouble in Seattle

The bishop "misconceived the authority of jurisdiction conferred upon him by and under the canons of the Protestant Episcopal church," according to a superior court ruling in the spectacular litigation involving Trinity church, Seattle. The Rev. Charles Stanley Mook, for ten years rector of Trinity parish, was ordered by Bishop S. Arthur Huston to vacate his pulpit. It is reported that Trinity parish vestrymen were aligned solidly against the rector and carried the problem to the bishop when Mr. Mook refused to accept a reduced salary. Bishop Huston held that according to canonical law he had authority to move the minister. The court ruled that the bishop exceeded his authority in taking action without the consent of the proper standing committee of

the diocese. Mr. Mook is holding the pulpit under a temporary court order. The new canon which requires both the rector and vestry to lay matters before the bishop, passed at the Atlantic City Convention, will now doubtless be tested in the courts.

\* \* \*

#### Newark Churchmen Hold Dinner

The Church Club of the diocese of Newark held a dinner on November 8th, with about 300 men and women present. The headliner was Governor A. Harry Moore, senator-elect. Bishops Stearly and Washburn, the Rev. Edwin S. Carson and Mr. Walter Kidde also spoke briefly.



### Dr. Harry Emerson Fosdick

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Bishop Washburn spoke on the social resolutions that were passed by General Convention, reminding his listeners that the Church accepts the idea of social insurance as a workers right; the right of the workers to collective bargaining, and that the Church is now committed to unremitting war against war. The Rev. Edwin S. Carson also expressed satisfaction that the Church is taking part in great questions of social justice.

\* \* \*

#### Celebration at Chicago Parish

Bishop Stewart was the guest of honor at a dinner on November 7th at St. Paul's, Chicago, to celebrate the 75th anniversary of the parish. The rector, the Rev. George H. Thomas, called upon his people to launch forth on an enlarged program. The first step, he said, was for the parish to increase its giving to the national work of the Church by twenty-five per cent.

\* \* \*

#### Anti-War Parade in Baltimore

The first anti-war parade to be held in Baltimore took place on November 10th, with several thousand young folks parading and attending a mass meeting sponsored by a committee of leading church people.

\* \* \*

#### Bishops' Wives Address Auxiliary

Mrs. F. W. Creighton, wife of the suffragan bishop of Long Island, for a number of years in Mexico, and Senora Salinas, wife of the present bishop of Mexico, were the speakers at a recent meeting of the Auxiliary at St. James Church, St. James, Long Island. Both spoke on the work of the Church in Mexico, citing gratifying advances already made and speaking of a future full of

promise. The United Thank Offering treasurer announced a gift of \$500 from Mr. Gray Zabriskie of New York as a memorial to his mother, Mrs. George Zabriskie, the first anniversary of whose death had just occurred. The gift was accepted with affectionate tributes to the memory of one who for years had led and inspired the Auxiliary of the parish.

\* \* \*

#### Missouri Parish Celebrates

All Saints', Nevada, Missouri, celebrated its 68th anniversary on November 4th. There were special services and parties. The Rev. William P. Barnds is the rector.

\* \* \*

#### Pepping Them Up in Albany

Special meetings are being held in the diocese of Western New York in behalf of the Every Member Canvass. The leaders are Bishop Barnwell of Idaho, the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council and Mrs. Henry H. Pierce of New York, a member of the executive board of the Woman's Auxiliary.

\* \* \*

#### The Sports Department

I have received a genial message from Miss Wihla Hutson, a Detroit, who didn't care for remarks I made in an off moment to the effect that Detroit was the place where

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they had a baseball team until they met the St. Louis Cardinals. Her reply, a very clever one I think, is as follows:

Dear Mr. Witness:

You're such an up-and-coming chap,  
It pains us much to see  
The history you have on tap  
Ain't what it ought to be.

"They had a baseball team," you said;

But why should you accuse  
Those fighting lads of being dead  
Because they chanced to lose?

The claws beneath the Tiger's fur  
Are not an idle dream;  
And, for your information, sir,  
**WE'VE GOT A BASEBALL TEAM!**

OK, lady. The truth of the matter is that it was the smallness of my soul that made me gloat over the defeat of the Tigers. I yelled all summer to get the New York Yankees out in front of your Tigers, but to no avail, and just couldn't resist the temptation to get in my dig when some team was found able to do it. I saw your Tigers flatten my Yankees too many times this summer not to agree that "You've got a baseball team."

Right now is football, and for the benefit of the many Trinity College alumni who read this paper I'd like to inform them that Trinity has closed the season with seven victories and no defeats; scoring 193 points to 13 for their opponents. If you have a brown derby take it off and make a low bow, then throw it into the air and give a long TRIN.

\* \* \*

#### A Commission on Marriage Relations

In the diocese of Long Island they have a well functioning commission on marriage relations to serve "as a source of information in matters pertaining to canon 41 and to assist the clergy in providing proper teaching in preparation for the obligations of matrimony." The committee is made up for the most part of doctors, with each one heading a committee along the line of his specialty. Thus there are committees on parenthood and health; the education of youth for marriage and parenthood and another that will select the proper reading for people to do on the subject of marriage and parenthood.

\* \* \*

#### An Interesting Church School

The Rev. James M. Duncan, rector of St. Alban's Church, Centerdale, R. I., is becoming known throughout Rhode Island for his advanced ideas in parochial administration. Recently he has modelled his church school according to the

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secular system, beginning with the kindergarten and going up through the junior and senior high school departments to the graduate school. In the latter department 36 are already enrolled, and classes meet every other Thursday evening instructed by the rector. The subject studied is the life of our Lord, and the only text book used is the Gospels themselves. A list of daily Bible readings is also provided. A home department also has been organized, instruction in which is conducted by correspondence. Miss Sara Winsor has been appointed director of religious education.

\* \* \*

#### Newark Parish Has Anniversary

The 85th anniversary of St. John's, Dover, diocese of Newark, was celebrated on November 4th. The rector is the Rev. Theodore Andrews.

\* \* \*

#### Looking Forward to Self-Support

Bishop Reifsnider, suffragan of North Tokyo, Japan, in addressing groups in the diocese of Newark on behalf of the Every Member Canvass declared that none of the missionary work in that country could be cut without impairing the forward strides of the Church. He said that the Church in Japan looked forward to self-support in 25 years, and that many institutions like St. Paul's University and St. Luke's Hospital expect to be self-supporting in five or ten years. Bishop Washburn in introducing Bishop Reifsnider said that when people told him, "I do not believe in missions," he was tempted to answer, "I shouldn't think you would," for the apparent superficial interest that many Church people put on their religion suggests that they probably would not care to share with others anything so trivial.

Only where convictions based on deep faith exists is there a strong interest and devotion to the missionary cause, he said.

\* \* \*

#### Auxiliary Meets at Massena

The semi-annual meeting of the Auxiliary of the diocese of Albany met at St. John's, Massena, N. Y. on November 8th, attended by two hundred women and fifteen of the clergy. The afternoon was devoted to reports from delegates to General Convention.

\* \* \*

#### Highlights of General Convention

Bishop Woodcock of Kentucky and the Rev. Harry S. Musson, a

deputy, told the eastern convocation of Kentucky, meeting at Anchorage, all about the General Convention at a recent meeting.—Mr. Leon C. Palmer, Brotherhood of St. Andrew secretary, held a conference on November 3rd at Christ Church Cathedral, Louisville. He also addressed the Louisville Clericus at luncheon and a young people's group in the evening.

\* \* \*

#### New Church Formally Opened

The Redeemer, Elgin, Illinois, partially destroyed by fire in March, was formally reopened on March 4th, with Archdeacon Ziegler, former rector, present. The total cost of reconstruction exceeded \$25,000. A successful campaign was carried on for five days before the opening to wipe out the debt on the parish. A number of memorials were dedicated by Bishop Stewart at a service

on the 13th. The Rev. C. W. Brown is the present rector.

\* \* \*

#### School Celebrates Founders Day

Howe School, Indiana, spent November 3rd and 4th celebrating its 51st anniversary. There were services in the beautiful chapel, with Bishop Gray, president of the trustees, celebrating; there was a play put on by the boys, a couple of good football games, and a scholarly address by Dr. Gordon J. Laing, dean at the University of Chicago.

\* \* \*

#### Anglican Society to Meet

The fall meeting of the Philadelphia chapter of the Anglican Society is to meet at the Philadelphia Divinity School on November 30th and December 1st. There is to be a lot of business and discussion as well as two papers, one by the Rev.

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John R. Crosby on "The Oxford Movement and Anglicanism," in which, I rather suppose, those fortunate enough to attend will find out things about the Oxford Movement that they have never heard before. The other is by the chairman of the meeting, the Rev. H. R. Gumme, on "Why the Anglican Society."

\* \* \*

#### Prepare for Canvass in Rhode Island

The diocese of Rhode Island has been divided into ten districts for the purpose of informing people about the Church Program. Meetings, beginning November 7th and ending on the 21st, have been held in each district, addresses being made for the most part by deputies to General Convention. The diocese has accepted as its objective for the national work of the Church for 1935 the sum of \$50,000, with another \$30,000 added to take care of its own diocesan work. This is 25% more than the diocese expects to raise this year.

\* \* \*

#### School of Religion in Michigan

A school of religion, meeting five times through the fall and winter, is being held in the Flint region of the diocese of Michigan under the auspices of the diocesan department of religious education.

\* \* \*

#### A Manifesto

##### Against Jingoism

Government control of the manufacture of arms, the cessation of "war games" and the military training of boys, no more army and navy delegates at international peace conferences, drastic reduction of military and naval budgets, and the abolition of armed forces except for police needs, are some of the demands of a "Manifesto Against War" issued by the Church Peace Union. The manifesto bears the signatures of 260 leaders in religion, education, business, law, and social work, representing almost every state of the union, including large numbers of Episcopal bishops and rectors.

\* \* \*

#### Bishop Maxon

##### Addresses Students

Bishop Maxon, coadjutor of Tennessee, addressed the students at the theological seminary, University of the South, Sewanee, on the achievements of General Convention.

He told the seminarians of the "great forward movement under the principle of partnership" that the Church is launching to inform her members. In outlining some of his studies made preparatory to the

work of the budget committee, of which he was chairman, the bishop showed that there has been a doubling of numbers of persons giving to the Church's program, and that there has been no decline of interest in Missions, but rather a necessarily smaller amount of offering. Bishop Maxon characterized the convention as "one of the great gatherings" in the Church's history; and he impressed upon the students at Sewanee the high spirit of cooperation existing in the Church today.

\* \* \*

#### Diocese Establishes Religious Art Center

In the diocese of Long Island a religious art center has been established, with the cooperation of one

of the parishes, which offers to leaders and young people training in the use of drama, dancing, ecclesiastical embroidery, moving pictures, music, poetry, and the fine arts. Correspondence courses may be arranged if there are enough requests. Miss Virginia Zimmerman is the director of religious education in the diocese.

\* \* \*

#### Bishop Huntington in Maryland

Bishop Huntington of Anking, China, addressed the clericus of the diocese of Maryland on November 12th, meeting at the Good Shepherd, Ruxton. Bishop Helfenstein and the Rev. P. J. Jensen also spoke on the recent General Convention.

## Services of Leading Churches

#### The Cathedral of St. John the Divine

Cathedral Heights  
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

#### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 8, 9, 10, 11.  
Vespers and Benediction: 8 P. M.  
Week-day Masses: 7, 8 and 9:30.

#### Grace Church, New York Rev. W. Russell Bowie, D.D.

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

#### The Heavenly Rest and Beloved Disciple, New York

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

#### The Incarnation

Madison Avenue and 35th Street  
Rector Emeritus

Rev. H. Percy Silver, S.T.D.  
Rev. George A. Robertshaw  
Sundays 8, 10 and 11 a. m., 4 p. m.  
Daily 12:20.

#### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

#### St. Paul's Church

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

#### St. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector  
Sunday Services

8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
8 P. M.—Choral Evensong and Sermon.

#### Trinity Church, New York

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

#### St. Paul's Cathedral

Buffalo, New York  
Sundays: 8, 9:30, 11 and 4.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

#### St. Mark's, Berkeley, California

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

#### Christ Church Cathedral

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

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

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

#### Church of St. Michael and All Angels

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

#### Church of St. John the Evangelist

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



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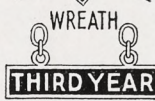
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but a new term can be started immediately while the pupil continues to wear the pin already earned. Thirteen consecutive weeks can be considered as three months. Each pin obtained is to be worn until a new pin is won but surrendered upon receiving the new one. The No. 6 Gold pin is presented outright. Diplomas, if desired, are furnished free with No. 6 pins. For the second year the pupil earns a Gold wreath into which the No. 6 pin can be easily fitted. For each subsequent year a Gold bar is added. These awards insure continued interest.

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