

# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 11, 1932

## **THE CHRISTIAN WAY OUT**

*by*

NICHOLAS MURRAY BUTLER

## **WHAT CHRISTIANS SHOULD DEMAND**

*by*

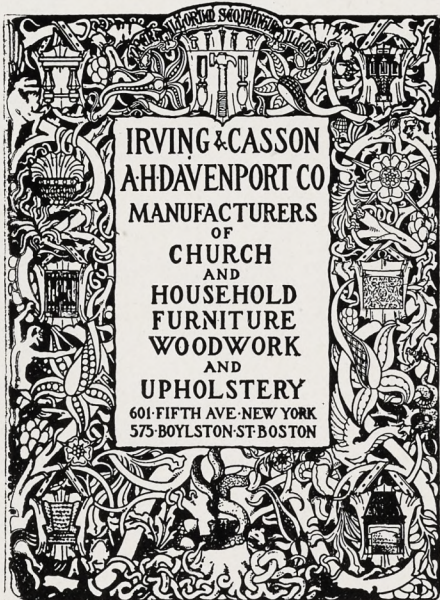
W. G. PECK

## **THE STORY OF THE CHURCH**

*by*

BISHOP JOHNSON

FEATURES THIS WEEK



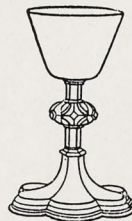
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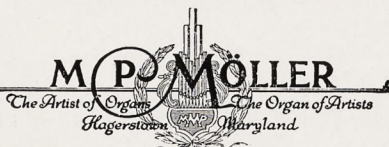
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# THE WITNESS

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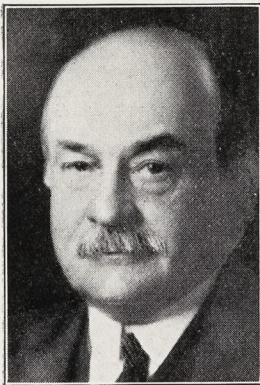
## THE CHRISTIAN WAY OUT

*By*

NICHOLAS MURRAY BUTLER

*President of Columbia University*

IT MUST bluntly be said that a very considerable proportion of the American people, and a still greater proportion of our representatives in official life, continue to show no real appreciation of what has happened to the world or of what is going on all about them. These elements of our population and these public officials continue to use old phrases, old slogans, and old rallying cries, as if these really meant something, being quite oblivious to the fact that they have wholly lost whatever meaning they may once have had.



DR. BUTLER

It is not possible to describe or to discuss present-day problems without repetition. What is now being said has been said before by way of warning and of preparation. Apparently it will probably have to be said many times again before public opinion wakes from its sleep and before public officials, high and low, perceive their responsibility and have courage to act upon it.

The economic, the social, and the political convulsions which are shaking the whole world are without a parallel in history. It is quite futile to draw curves and to make charts of how earlier depressions and economic crises in the United States have developed and how they have led the way to recovery. This procedure is wholly futile because conditions are entirely without precedent and the remedies for these conditions will have to be without precedent as well.

Two great historic movements happened to reach a climax at about one and the same time, and the effect has been to overturn the world as our fathers knew it. These two movements are, first, competitive and armed nationalism, and, second, the industrial revolution which followed hard upon the invention and installation of machinery a century ago. Armed and com-

petitive nationalism went to its natural death in the great World War. If nations insist upon huge armaments under the guise of self-defense, and if they look upon all neighboring nations as envious competitors and potential enemies, war is the natural and almost necessary result. These wars were not particularly important when armies were small and instruments of destruction simple and of short range. As the Great War showed, conditions are wholly different in these respects today. Tens of millions of men are involved, whole continents are subject to ravage and outrage, and innocent men, women and children fifty miles away may be sent to their death without knowing what it is all about. With airships and poison gases at the disposal of combatants, another war would be far more destructive than the Great War showed itself to be. Unless the nations of the earth keep their word which they gave when they solemnly pledged themselves not to resort to war as an instrument of national policy, civilization may yet be destroyed in what is almost the twinkling of an eye.

The Great War not only caused the stupendous losses of which everyone knows, but it destroyed a very large part of the accumulated savings of the world through three hundred years. This is the primary cause of the present economic, social and political crisis. Men's savings have in large part disappeared, having been burned up in the killing, the pillage, and the appalling expenditure which were the Great War. Not only were these accumulated savings destroyed, but the trade, the commerce, and the industry of the world were all disrupted. The seas were no longer safe and the land was almost everywhere in possession of armed and fighting forces.

To all this there came an armistice on November 11, 1918. It was a cessation of hostilities so far as military and naval operations were concerned. It was not a cessation of hostilities so far as mental processes and political policies were concerned. The Great War is still going on, although without the aid of armies and navies. Greedy, envious and self-centered na-

tionalism is everywhere manifesting itself, and every nation's hand is more or less openly raised against its neighbor. Many parts of the war settlement are based upon hate, and others upon fear, forgetful of the fact that neither hate nor fear will serve as foundation for the building of human satisfaction and of peace.

THE effects of the Great War would have been sufficient by themselves to have disrupted the world as it was. Almost simultaneously there came to a climax the effects of the industrial revolution. Men had learned, by the use of machinery and by building large business organizations, enormously to increase the production of goods. They had developed the instrumentalities for the exchange of these products, but they had quite overlooked the necessity of augmenting the power to consume in ways that would keep pace with the growth of the power to produce.

In one sense, there is over-production because there are natural products and manufactured goods that are not sold. On the other hand there is under-consumption because there are millions of human beings who need these natural products and these manufactured goods to keep them alive, to cover their nakedness, and to house their families, but who have not the wherewithal with which to acquire them. It is to be noted that these forces are in operation all over the world. They produce somewhat more acute effects in one country or in one section than in another, but

nevertheless they are operative everywhere. No nation is competent to deal with these situations single-handed. The forces at work and the problems which they have created are international, and the ways of dealing with them must be international too. Time is slipping away and conditions are growing steadily worse, and yet we find holders of public office in our own land and in other lands looking helplessly about and trying to find ways and means to care for their own people first. This cannot be done because there is no way to do it. There are very few national problems left in any land. Almost every important problem of government, of industry, of commerce, of trade, and of finance is international in its every aspect. Those who would bid us mind our own business use words with a meaning that would have us neglect the chief part of that business which is our own. "Am I my brother's keeper?" insolently asked Cain, and he quickly found out the true answer. So we, too, are our brother's keepers. Each nation is a moral personality with a mind and heart and soul. Each nation is a member of the great commonwealth of nations, with duties and responsibilities like to those which the individual man has toward his neighbors and fellow citizens. What the world needs is voices and acts of leadership that will point the way, that will rouse men from their lethargy and self-centeredness, that will lead them to see facts as they really are and to take their part in rebuilding a broken and disordered and a sorely stricken world.

## WHAT CHRISTIANS SHOULD DEMAND

By

W. G. PECK

*Rector at Manchester, England, and author of "The Divine Society"*

THE main features of the situation, from which the whole world is frantically seeking escape, are well defined. A generation ago orthodox economists would have regarded it as inconceivable that the enormous "success" of the nineteenth century would so swiftly pass, leaving the dreadful menace of universal disaster. But the facts are beyond dispute, and only ignorance can believe that optimism has any power to alter them. In the midst of teeming plenty, able to produce food and raw materials at a rate out of all proportion to the growth of population, and *because* of this very ability, mankind sees the wheels of his industry ominously slowing and his life threatened. With human needs unsatisfied and growing desperate, there is in every industrial country an appalling mass of humanity whose skill and strength cannot be used. The effects upon the entire human position in the world are lamentable and alarming, and no rhetoric can describe them. We are now at the most critical moment

of secular history, and if no revolutionary regeneration restore our faltering strength, then civilization is faced with death.

Whether there is any escape that can be chosen by human volition, depends upon whether the situation is due to causes within human control. Those who, while the capitalist economic was "working," were eager to explain that the economic process was unalterable, are now driven either to suppose that a process rooted in the nature of things has issued in absurdity and disaster, or to find some chastening hope that their previous dogmatic was nothing but eye wash. At all events, the newspapers that continue to speak of the "economic blizzard" are doing little to encourage the optimism they recommend; for blizzards are not within human control, and if this indeed be a blizzard, it looks like the return of the Great Ice Age.

If, on the other hand, we attempt to explain the present *impasse* as due to some such fault in the eco-

conomic order as may be discovered and remedied, then, since we have now returned to the realm of choice, it may be as well to ask a pertinent question. If man has any freedom with regard to the economic process, the first question must be, what, precisely, is modern capitalist industrialism seeking to accomplish? What, under this system, is supposed to be the main effect of the human effort which it employs?

**T**HE question at once discloses the incontrovertible but long concealed fact that the system is actually attempting the impossible, and is by its very nature compelled to seek to rationalize a contradiction in terms. It is now, at length, being wrecked upon the rock of reason.

We are faced, at this point, with a question not of morals, but of logic. The system which was declared to be the only rational economic, now announces itself upon the stage of the world as mentally frustrate. For the object of capitalist industry, backed in its later stages by the controllers of bank-created credit, has been the accumulation of capital by so widening the margin between costs and prices as to ensure that there shall be a perpetual expansion of the process. It has blown a bubble which has burst. It has ignored the fact that with increased technological efficiency and the consequent vast displacement of labour, and the concurrent expansion of such technological industrialism throughout the world, there must inevitably arrive a time when products become unpurchasable, because the greatest productivity has ceased to require that volume of human labour which would, by means of wages, enable the goods to be consumed.

But behind this intellectual failure lies a moral failure. Before the world can reconsider its economic purpose, it must reconsider the whole purpose of human life. The accepted system has regarded the increase of material wealth as the supreme end of industry, and men as the means of creating wealth. That is stark mammon worship, a fundamental heresy of which the end must be repentance or damnation. The sane conception of the purpose of labour, the only one that the Church can bless, is that it is intended to satisfy the needs of men. And in a situation in which it is impossible for industry to be technologically efficient and at the same time to provide work and wages for all: a situation in which it is possible to provide plenty for all men's needs with a relatively small volume of labour, the Christian conscience will demand certain specific measures.

**I**T WILL demand that the right to live, in other words, purchasing power, be placed in the hands of the people, based not upon a monetary system which grew up under an economic of scarcity, but upon the facts of the world's abundance and the human power to produce. It will demand that labor and leisure be equitably shared by the community, and that the stigma of unemployment shall thus be changed for a wider possibility of life. It will demand that the whole industrial and economic process be governed by human

ends. It will confront mankind with the alternative, either the corporate triumph of humanity or the collapse of humanity. "Seek ye first the Kingdom of God": that is the true human end. Ultimately there is no other reason for making furniture or selling meat. But it now becomes clear as a great sign in the skies, that the true end of human life is utterly incompatible with the accepted ends of modern industrialism and finance. Those ends are now demonstrably anti-human, and their further pursuit will but the more deeply obscure the significance of man in the universe. The Christian way out will require the restoration of man, for whom Christ died, to the place now occupied by gold: for man, and not money, is the real sphere of the divine Kingdom.

#### QUESTIONS FOR DISCUSSION

1. What is meant by the business cycle?
2. Is it inevitable that we shall return to so-called prosperity? If so, why?
3. What is meant by the industrial revolution?
4. Is there any connection between war and the industrial revolution?
5. What evidence is there to support Dr. Butler's statement that civilization may be destroyed by another war?
6. What is the underlying cause of war? Have the class discuss.
7. Have some member in the class explain what Dr. Peck means when he says that capitalism "has blown a bubble which has burst."
8. How do you explain the fact that millions of people are starving in a world of plenty?
9. What is the aim of industry today?
10. What do you, as a Christian, think should be the aim of industrial life?

## Possessions

By

RAYMOND B. FOSDICK

**A**T THIS moment, in the midst of our economic depression, we are praying for the return of prosperity. What do we mean by prosperity? Do we mean the shrieking, high-power salesmanship and the fever of stimulated wants that made up the whole of existence before 1929? Do we mean a society of patterned minds in which every man desires whatever his neighbor has, and life is a hectic scramble for gadgets and knick-knacks? It seems inconceivable that anyone would want to go back to such a condition. There must be something better.

We were all of us caught in a system which was not of our making and which we could not control. Now it has broken down. Are we merely to patch it up so that we can live as we lived before? Surely if prosperity means only houses and furniture and automobiles and radios and telephones and all the other paraphernalia of living—and no life that transcends all these mechanisms—then we should earnestly pray that the blight of prosperity may never return.

John Burroughs, in one of his essays, tells of a friend who said that if he outlived his wife he would put on her tombstone: "Died of Things." When some future archaeologist digs down through the crust of our civilization—as some future archaeologist doubtless will—it would indeed be lamentable if this had to be his conclusion: "Here lie the remains of a civilization that was smothered by its own possession."

# THE STORY OF THE CHURCH

## *The Power Plant*

By

BISHOP JOHNSON

IF a dozen Jewish fishermen and peasants, gathered in some remote city, were to proclaim that their leader had founded a kingdom which would survive all of our existing social and political institutions, and would extend to all parts of the earth, they would be looked upon as harmless visionaries and fanatics. But if we, living twenty centuries later, were to discover that such a Kingdom had survived in spite of constant opposition; that its numbers ran into the hundreds of millions, and that it did cover practically the entire earth, then we would be confronted with an interesting phenomenon of an unusual character.

In Russia they pay divine honors to the departed Lenine because they think he has founded a government which is to do away with social injustice. Whatever you may think of his theories he has demonstrated a certain amount of power which has maintained itself for a few years in a single country. But Christ founded a Kingdom with power to perpetuate and extend itself for twenty centuries and in doing so He has ignored those methods by which Lenine has achieved his temporary results. Christ declined to use force or wealth or learning as the instruments by which He accomplished these results. You may argue about the nature of Christ's divinity but you cannot question the power that His Kingdom has manifested.

A Kingdom that could survive three centuries of persecution by the Roman Empire; then endure through ten centuries of the chaos which followed the fall of Rome; and then plant itself in the countries of the Orient, in Central Africa and in the igloos of the Arctic Circle, is a demonstration of power which is unlike anything else in history. We may not yet know what electricity is but because we know the things that it can do we respect its power and utilize it, regardless of our ignorance as to its essential nature. Moreover the fact that through its misuse many persons have been electrocuted and many buildings have been burned does not cause us to regard such misuse as a sufficient reason for its disuse.

So we may say that the Kingdom of Christ has been misused, but we also know that, where it has gone with proper agents, its effect has always been to illumine the darkness of superstition and to hearten the lives of hopeless people and to energize men to give their best service to their Master. The fact that this phenomenon has been repeated thousands of times is proof that Christ inaugurated a power in human society unlike that exerted by any other person. Had He depended upon force or wealth or education to originate this institution one might attribute its success to these agencies. But when He has achieved this result merely by the power of His personality and the devotion which it aroused, then we have a demonstration of power that is unique.

In experimental science, before any results can be published, it must be clear that these results satisfy the equation, so that they will be found to work under any and all possible circumstances. It is this dominion which Christ has exercised over men of all sorts for twenty centuries which arrests the attention and convinces us of power. No matter whether you believe in Him or approve of His Gospel, you must concede that it has manifested power. It has satisfied this equation.

Therefore we can find no more interesting study in history than that which lies behind this power plant which has given light and heat and energy to the sons of men for so many centuries. Unless your prejudices against religion are such that you refuse to view this phenomenon without bias, it ought to be worth your while to follow the processes which led up to the founding of the Church and the succession of incidents which have demonstrated its ability to weather all storms, to overcome all obstacles and after twenty centuries to have more adherents, and to achieve greater results, than it has ever done in its history.

In tracing the operation of this peculiar power it is fair to follow the Master's own interpretation thereof. When there is a new scientific discovery we look to the inventor for his explanation. To what preceding events is he indebted? What new forces has he invoked? What is his own interpretation of the power which he has generated? So in the story of the Church, looking at it as a great power plant which has exerted such a tremendous influence upon civilization, we cannot expect to find an explanation of its working from those who begin by being skeptical of its founder, and continue by being blind to its influence. One must study the laboratory in which this power was evolved and consider the methods by which it has been maintained through the centuries.

In this analysis will also be found the cause for those differences which have separated the Church into its innumerable divisions and pitted Greek against Roman, Rome against England, Geneva against both Rome and England, and which has further subdivided the Protestant world into endless subdivisions, each insistent upon its own interpretation of these events. After all, these differences are not due to present conditions, but they exist apart because of a fork in the roads when each began its diverse journey.

Foundations are not spectacular. They lie hidden beneath the surface and yet I venture to say that the foundation is the most vital part of the building, regardless of the splendor of the superstructure. If your major premise is wrong your conclusion is bound to be erroneous. If your basic assumptions are false your whole chain of reasoning is bound to lead you astray. And that is where our differences originate and why

our mutual misunderstandings continue. One may not prove his major premise. He asserts it and out of this his syllogisms arise. What the world needs today is to revise its basic assumptions in the light of these facts which may easily be traced in history.

One man looks at the world and says that there is a God and that He is good. Another asserts that there is no God and that there are no moral obligations. They then begin to argue, each from a different premise and therefore their argument is chiefly vocal. These two have separated at the fork of the roads and henceforth they cannot travel together. They differ in their major premises which neither of them can prove.

So the Roman Catholic and the Protestant differ in their basic assumptions. The one believes that the Pope is the vice-gerent of the Christ. Therefore all that they do is logical. The Protestant asserts that each man is the captain of his own soul and goes on to justify his individualism.

The difference in the major premise is largely due to racial characteristics. The Latin and the Celt make better Roman Catholics than the Anglo-Saxon or the Norse, because they are born with a different attitude toward authority and personal freedom. Different races have in turn dominated the Church and left their imprint upon its organization. For a couple of generations the Hebrew influenced its policies; then the Greek; then the Latin; then the Teuton, the Celt and the Anglo-Saxon. Each in turn has tried to hyphenate its Catholicity. We have had a Hebrew Catholic Church; a Greek Catholic Church; a Roman Catholic Church; an Anglo-Catholic Church. But catholicity (meaning universality) has never expanded under this racial control.

"There is neither Jew nor Greek" in the constitution of the Church "but all nations are one in Christ."

It is in order that we may trace the causes of these modern divisions of Christendom that we propose to follow the Story of the Church, and to see the influence which the various racial elements have imparted as well as the political causes which have confused the issue.

The first problem before us is to study the factors which lay behind the institution of the Church. As St. Paul expressed it, "when the fulness of time was come God sent forth His Son." What is meant by "the fulness of time?"

(Continued next week)

## *Why I Am a Christian*

By

C. F. ANDREWS

*Priest of the English Church and  
Biographer of Gandhi*

**M**Y CONSCIOUS active life, as a Christian, began when I was eighteen years old. At that time I was growing indifferent to all religion and falling into sins which would soon have wrecked my moral character altogether. I was saved by Christ from that death of sin.

One night, as I knelt down to pray, there came upon me an overwhelming sense of God's Holy Presence near me, and at the same time a knowledge of my own evil life. I cried out, "Unclean, unclean!"

For hours of agony all was dark and full of horror to me. At last, long after midnight, I was conscious of a divine peace. The voice of Christ seemed to bring me forgiveness and love, in place of darkness and despair.

Next morning, I went to church very early and heard the words of blessing, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen." At these words the sense of peace and forgiveness came back to me and flooded my whole life with joy.

Since that time, during more than forty-three years of incessant struggle, journeying to and fro throughout the world, I have never lost the assurance of Christ's living Presence with me. He is not a mere vision; He is no imaginative dream, but a living Presence, who daily inspires me and gives me grace. In Him quite consciously, I find strength in time of need.

It may be asked whether this experience, since my conversion, has been that of Christ's own personal Presence and in what way it has been related to God.

I would try to answer in this way. In all that followed my conversion, Christ and God became one single thought. I did not separate them. Thereafter, whenever I thought of God in human ways, I could not think of God apart from Christ, or Christ apart from God. Christ also became to me the practical evidence in everyday life of God's Presence. The divine beauty, truth and love which I associate with the thought of God in human life are centrally visible to me in Christ. Thus Christ has become for me in my moral and spiritual experience the living, tangible expression of God. With regard to the Infinitude of God that lies beyond this, I seem able at this present stage of existence to know nothing that can be defined. But the human in Christ, that is also divine. I can really know; and when I see this divine beauty, truth and love in others also, it is natural for me to relate it to Christ. The process, which is spiritual and universal and therefore entirely above race, sect, or creed, may be difficult to explain in words, but it is very real to me.

The question came naturally to me, after I had turned from the life of evil in myself to the life of peace and forgiveness in God, "How can I show my gratitude to God for all His goodness toward me?"

The words of Jesus came to my mind, "I was hungry and ye gave me food. I was thirsty and ye gave me to drink. . . . Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." These words gave me new light and hope.

It became practical for me to take this saying, not as a mere figure of speech, but as literally true. My one wish had been to find Christ each day in my own daily life as its sustenance and strength. Here was a way open for me. As Christ served and ministered, when He took the towel and basin of water and washed the Disciples' feet, so it was possible for me, by ministering in the same lowly way to the distressed and

the afflicted, to receive continually His benediction. There lay the one true happiness of life above the reach of sorrow and even of death itself. Wherever I tried it, I found it to be true.

Since then I may truthfully say that, in spite of very great suffering and terrible lapses and shortcomings, life has been happy and simple for me, and prayer a daily reality. In every part of the world, wherever I have gone, under all sorts of different conditions, while trying to serve mankind, I have had the joy of serving Christ. In this sense it has been more and more a reality for me to say, with all penitence, gratitude and love, "For me, to live is Christ."

## Council vs. Diocese

By

GEORGE PARKIN ATWATER

LAST week I wrote of the serious menace to the financial security of our National Council. Today I wish to call attention to the difference between national and diocesan programs.

The National Council has several sources of income.

- (1) The payments from dioceses.
- (2) Legacies.
- (3) Interest from endowments.
- (4) Special gifts.

The Diocesan Councils have these sources.

- (1) The payments of parishes.
- (2) Legacies.
- (3) Interest from endowments and invested funds.
- (4) Special gifts.

It might seem as if the sources are quite similar. As a matter of fact they are similar in name only, as the collateral conditions are quite different.

The National Council is at a disadvantage for several reasons.

(a) The National Council has no direct and immediate and personal way of reaching the ultimate producer of the money, the man in the parish. The National Council must depend upon the activity and interest of its pledgers, that is, the dioceses.

The Diocese, through Bishop and clergy can bring effective pressure upon the people. The Bishop can, and often does, reach wealthy laymen.

If the National Council directly approached wealthy laymen, independently, the dioceses would probably object. Every layman belongs to some parish, and the parishes might object.

But the bishop may and does approach laymen independently for diocesan objects, which may or may not be credited on a parochial quota. It is obvious that gifts secured in this manner should be credited. But the point is that the bishop may further diocesan objects by direct approach. The National Council may not.

The National Council does indeed create a passable detour around this obstacle by having missionaries and others from the field present the story of their work,

and in this way secure special gifts. This helps a specific work, but is apt to affect the quota unfavorably.

(b) The National Council is less apt to receive legacies, than are parishes and dioceses. The clergy naturally work for parish endowment.

(c) Special gifts are not a reliable source of income.

In other words, the National Council is quite limited in its resources, and those resources are subject to serious fluctuation.

On the other hand the National Council undertakes work for which a constant and dependable, and unfluctuating income is absolutely necessary. Any variation in income needed for definite tasks is disastrous.

The National Council undertakes all supervision of the work in foreign fields, which must be continuously maintained. The Council must plan for years of uninterrupted service. The Council supports schools and hospitals. These must be kept open. To close a hospital means to put numerous persons out of a job, and far from home, it means the depreciation of a building; the disintegration of an organization, and the loss of capital; and the loss of influence and prestige.

We may set it down as an axiom of good and wise and careful administration of our foreign work, and of much domestic work, that the work must be supported without interruption.

Diocesan work, on the other hand, has the resources subject to most immediate appeal, and generally has undertakings the discontinuance of which would bring far less disaster (if any) than the work supervised by the National Council. Most dioceses could, in a pinch, close several mission stations, some of which have very meagre properties, could discontinue certain types of service, could curtail expenses, and yet diminish only slightly, if at all, the sum total of effort within the diocese. In fact, there are parishes which could use profitably, and with great result, the labor of clergymen now fruitlessly expended in certain mission stations. The diocese can more easily adjust itself to a small budget.

So in our American Church we have the anomaly a National Council work needing the most unfluctuating support, based upon the most insecure financial foundation; and the diocesan work, best able to adjust a budget, is based upon the most fruitful resources of the Church.

That situation has brought trouble to our National work and will continue to do so. It would seem well to have an impartial and disinterested commission study our entire situation, our resources, and our real opportunities, and make a report for our guidance.

Next week I shall have another article on this subject.

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**DEPRESSION THE KEYNOTE OF ALL THE CONVENTIONS**

The effect of the depression upon the work of each and every diocese has been the keynote of diocesan conventions held throughout the country during the past few weeks. The facts, in every instance, have been faced squarely and with a courageous spirit. Cuts have been universal, but with the cuts has gone an optimistic note and a determination to face the future with a firm resolve to grasp the opportunity presented to the Church.

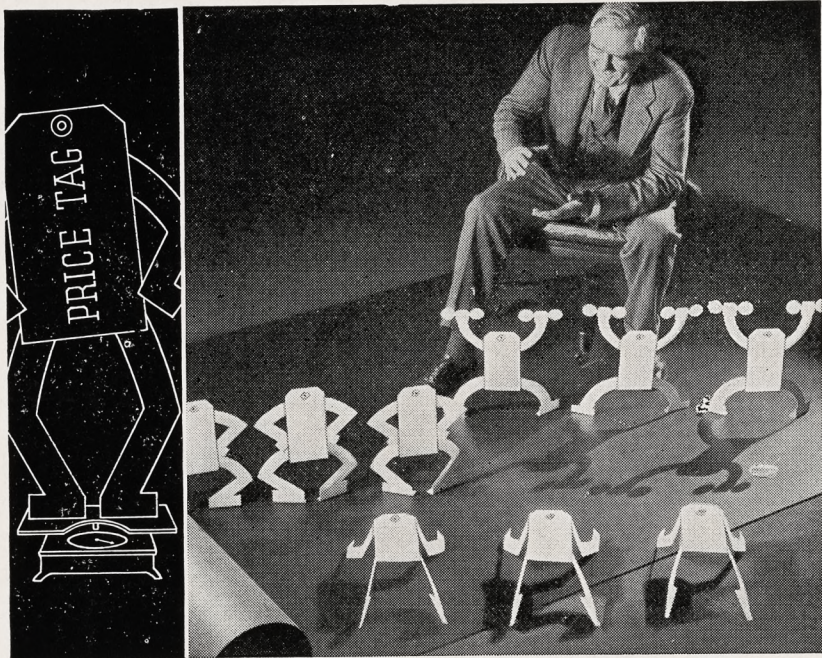
At the convention of the diocese of Pittsburgh, held at Trinity Cathedral, Bishop Mann explained the necessity of a reduced budget which necessitated the cutting down on diocesan work and the reduction of the pledge to the National Council. He also spoke of the work done by Churchmen in city and state affairs, particularly in raising funds for relief of the unemployed. Addresses were also made at the convention by Bishop Sherrill of Massachusetts and Dr. Louis B. Franklin, vice-president of the National Council, who spoke on the deficit in the pledges for the missionary work of the Church.

At the convention of the diocese of Dallas Bishop Moore said that "the world will come to God or it will go to chaos. We say that something must be done to make future depressions impossible, but that can come only when the principles of God's fatherhood and man's brotherhood become the foundation stone of our social and economic structure."

The convention of the diocese of Maryland, meeting on the 27th and 28th of January at St. David's, Roland Park, was concerned largely with budgets. Last year's budget of \$151,070 was set as an ideal, but it was voted to make appropriations according to pledges and the total so far received amounts only to \$113,000. The executive committee was given power to add to apportionments as more funds are received.

Bishop Creighton of Mexico, executive secretary of the department of domestic missions of the National Council, gave a number of addresses at the convention of the diocese of Kentucky, dealing with the serious situation which confronts the national organization, due to decreased pledges. The situation was discussed with the convention acting as a committee of the whole, and it was suggested that diocesan work be cut in order that more might go to the national headquarters. The Convention was also the occasion for the celebration of the 27th anniversary of the consecration of Bishop Woodcock.

(Continued on page 15)



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# THE COUNCIL FACES THE FINANCIAL CRISIS

By

WILLIAM B. SPOFFORD

THE National Council of the Church met in New York on Wednesday and Thursday of last week. This is a report of that meeting, presented as free of editorial opinion as it is possible for me to write. The Council meeting supplied a great deal of material suitable for editorial comment, but any we shall make will appear in a later issue.

To understand the meeting of the Council one has to get behind it to the actual state of National Church finances. A Budget was passed at the Denver Convention calling for \$4,225,000 for 1932. Dioceses and Missionary districts are required to report what they promise to pay on their quotas by the 15th of January. At the time the Council went into session on Wednesday there had been received at the office of the treasurer pledges totalling only \$2,156,753. To this sum could be added \$100,000 miscellaneous income, and \$725,000 from the United Thank Offering and from income on trust funds, making a grand total (some prefer to leave the "grand" out) of \$2,981,753.

The Budget for 1932 is \$4,225,000. The estimated lapsed balances was \$275,000. Thus there is needed to meet the 1932 budget the sum of \$3,950,000. But the Council was also faced with the fact that about \$250,000 pledged for 1931 was not paid, which brought them right back again to \$4,200,000 as the total sum needed. The pledges for 1932 fall short of this amount to the tune of \$1,218,247.

As soon as the Council assembled they were told that officers of the National Council had been meeting every day for two weeks cutting down on appropriations. As a result of these efforts cuts totalling \$584,957 were recommended to the Council for their consideration. But even after this cutting there still remained a deficit of \$633,290. There were undesignated legacies which could be used to bring this down about \$250,000, but even so the Council was faced with the task of solving the riddle of what to do about the remaining deficit of approximately \$400,000.

That, as briefly as I can put it, was the financial situation that faced them. They also started the meeting with rather important General Convention legislation staring them in the face. For we are, by order of General Convention, operating on what is known as the Pay-As-You-Go-Plan which is expressed as follows in the General Convention resolution:

"Resolved: First, that each diocese and missionary district shall annual-

ly on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council toward the Church's Program for the ensuing year;

"Second, That the National Council, at its first meeting of the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates plus amounts expected from other sources."

In addition to this Pay-As-You-Go-Plan, the Council also went into their meeting with this General Convention action, taken in Denver:

"Resolved: That if and when cuts in the Budget of \$4,225,000 become necessary, after various dioceses have reported, regard be given to the judgment of this Convention that the work of the Church in her Continental, extra-Continental, Foreign Missionary Districts, and Aided Dioceses is of primary importance. Any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets, especially in the department of publicity and more specifically by the abandonment of the publication of "The Church at Work" (a saving of \$33,000 annually) and reductions in the appropriations to the committee on Ecclesiastical and Racial Relations."

That is where the Council stood when they met on Wednesday morning. A deficit to be overcome of \$400,000, after having used up undesignated legacies and after having made cuts which in debate were frequently spoken of as drastic. What to do? What to do?

Bishop Stires of Long Island insisted that the Pay-As-You-Go-Plan meant just exactly what it said, and that such was the understanding of the people of the Church generally. He expressed it as his opinion that the budget should be, somehow or other, balanced. It was then pointed out by Mr. Franklin, treasurer and vice-president, that to balance the budget would mean the complete abandonment of certain missionary work, and he questioned whether the Church would tolerate it. He contended that these were days when rules and regulations fall by the wayside. "We cannot be expected to commit suicide", he said, "At least liberality of interpretation of the Pay-As-You-Go-Plan is called for. I believe that under the ruling of General Convention we have a right to make a special effort to raise the funds necessary in order to carry on the work."

There was, as you may expect, considerable debate over the meaning of the resolution of General Convention. It was finally decided however that the final clause in that resolution, "plus amounts expected from other sources", might be interpreted to mean that the Council had a right to seek the \$400,000 needed before instituting further reductions in the work.

This opinion was finally passed in the form of a resolution which read as follows:

"Whereas: The National Council has not succeeded in balancing its budget for 1932 under the Pay-As-You-Go-Plan even by using every dollar of available income and applying the most drastic economies in every department and operation of the Council, including a reduction of 10% on all salaries of staff and missionaries, and

"Whereas: The General Convention in adopting the Pay-As-You-Go-Plan has authorized The National Council to rely on other expectations as well as on the amounts now pledged by the dioceses:

"Therefore Be It Resolved: That the reduced budget be and hereby is adopted effective only for the first six months of 1932: and

"Resolved: That we appeal to the Church to make possible the continuance of at least this reduced budget for the full year by making an additional offering of not less than \$400,000, and

"Be It Further Resolved: That the National Council notify the Church that if such offering is not forthcoming further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

This resolution, translated into words that you will understand, means this: an effort is to be made, under the direction of the National Council, and more specifically the field department, to raise \$400,000 by Whitsunday. They were voted \$50,000 to do the job. How the job will be done has yet to be worked out. However this can be definitely said; stress will not be laid upon the need for \$400,000 on Whitsunday. Rather an effort will be made to prepare the Church now for the every member canvass in the fall of 1932, looking ahead to the work of the Church in 1933 and years beyond. As the Executive Secretary of the Field Department, Dr. Reinheimer, put it; "The necessity of raising \$400,000 immediately to carry on for 1932 must be taken in our stride." Various suggestions have been proposed. One is \$1 from each communicant; another is

one day's income from each communicant; another is a great offering on Whitsunday; another is a request that each vestryman be asked to give \$10, it being argued that there are about 50,000 of them. To this suggestion the Rev. H. Percy Silver said; "Not \$10 per vestryman but \$10 perhaps." It reminds me of the last words of a parish priest;

"When I am dead  
Say to my vestry  
That they shed not tears  
As I shall then  
Be no more dead

Than they have been for years!

Anyhow those were the suggestions made. We are now, by order of the Council to have a Special Campaign, looking ahead to 1933, but with a real effort made to raise immediately the \$400,000 that is needed to carry through 1932 without further budget reductions. The plan was presented by the secretaries of the Church Missions House, and was accepted by the members of the National Council.

When it came to a consideration of the cuts Dr. Silver at once asked for the resolution passed at General Convention, which I have reproduced in the first part of this report. There was then a lengthy discussion on the subject of the cuts in salaries. Dr. Silver, throughout, vigorously opposed any cut in the salaries of missionaries. Dr. William H. Milton offered a resolution calling for a cut of 15% in the salaries of the administrative forces and 10% in the salaries of the missionaries. This was opposed by Dr. Franklin, vice-president of the Council, on the ground that living costs were higher in New York, and that while it might be a nice gesture it would in reality work an injustice. Mr. Z. C. Patten argued for a graded cut so that those receiving the lowest salaries would be cut the least. This was opposed by Mr. Franklin on the ground that the man with the larger salary also had the greater responsibilities. Well it all ended with the 10% flat cut recommended by the officers of the National Council.

They then considered the "Church at Work." Bishop Taitt of Pennsylvania insisted that they had orders from the General Convention to discontinue the paper and to cut the department of publicity. He said that it was "impertinent for us to do anything else. How can we go to the Church and ask for funds if we fail to carry out their orders?" However this General Convention resolution was finally interpreted to be a suggestion rather than an order. They then voted to continue the publication of the "Church at Work," it being felt essential that there be a publication with a large circulation in order to make the planned campaign a success. They then proceeded to authorize the other cuts as recom-

mended by the executive officers of the Church Missions House.

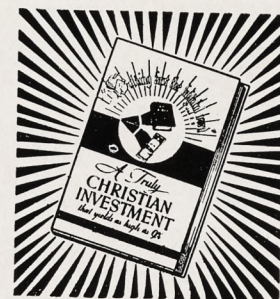
So there you have it, as far as my space will permit. There were many interesting side lights during the two days debate, but I believe this account gives you the big story—the fact that the Council, at the request of National Council officers has authorized a campaign to bring the pledges up, so that no further cuts in the budget will be necessary. We will hold over for another issue the minor actions of the Council meeting. Also we are holding over until another week, as I said at the beginning, any editorial comment that we might feel called upon to make.

### NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

An abstract of a man's sermon is never very satisfactory, particularly to the author, but I do want to pass on to you something of the sermon preached by the Rev. Caleb R. Stetson, rector of Trinity Church, New York, last Sunday. It should be printed in full, and would be had we space. He dealt frankly and courageously with the subject of marriage. We have every point of view presented, he said, except the Christian one. We are told of marriage as a contract, marriage as an experiment, marriage as the enslavement of women, marriage as the relic of an outworn civilization, marriage as a convenience, but little have we been told of Christian marriage. Marriage, to many, is purely a secular contract, the chief end of which is the happiness of the individual, and the gratification of what is called "love", by which is too often meant the transient passion of physical attraction. It is erotic love, quite distinct from permanent affection. It is natural, with this point of view, that we should have easy divorces and experimental marriages.

Dr. Stetson went on to say that he rejoiced in the end of prudery and false modesty, but he asked that religion be taken into consideration in dealing with marriage and that we consider ourselves not only animals but also spiritual beings, who have responsibility for life to God. Marriage has a higher purpose than happiness for the individual. It is God's way of producing self-sacrifice and enduring affection; it is God's way of founding that most beautiful of all human relationships, a Christian home. And Christian marriage, according to New Testament teaching, is indissoluble, and Dr. Stetson believes that this fact will have to be recognized eventually by a change in the canons of the Church which now allows for remarriage when



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there has been a divorce because of adultery.

He then made it clear that the Church merely blesses a marriage and the state merely legalizes the marriage. The man and the woman marry each other. And whereas the Church blesses certain marriages it is clear that she cannot bless others—brother and sister; insane persons or diseased persons. Therefore the Church provides now for the annulment of such marriages—that is, she declared that these persons have never married. He also praised the recent action of General Convention in providing for the preparation before marriage and also for the three days notice which must be given before the service.

He then gave the requisites of a happy Christian marriage; first, instruction before marriage; 2, the intention to make marriage successful, happy and permanent; 3, willingness to be disciplined, "catastrophy always follows where two people lose their temper at the same time"; 4, the necessity of distinguishing between love and lust. "Love longs to give; lust to get. Lust is selfish, love is selfless. Lust would satisfy only self, love thinks always of the other. Lust may soon turn to hate, while love finds its perfect work in lasting and joyous companionship through lengthening years. Love is always close to God." Finally, the important requisite for a happy Christian marriage is the practice of religion. This means that both should be baptised in order that they may practice their religion together.

"The practice of religion which two people hold in common is a tremendous factor in making for a complete and happy life. The prayer in communion, the gathering at the Altar are the means of permanent joy. Those of us who remember homes where fathers and mothers went to Church regularly and to Holy Communion, who took for granted the practice of religious habits, who led their children naturally to Church and Confirmation, will recall with thanksgiving the happiness of such a home and the serene joy and sound fellowship of mother and father. The influence of such a home is of untold value to character.

"Christian marriage is the one hope for the family and the State. It is the duty of Christian people to stand firmly for the ideals of Christian Marriage and to let it be known that we are faithful to our Lord, whose word is truth."

\* \* \*

Bishop Oldham of Albany has issued a pastoral in which he points to the great opportunity now before the Church. "Confidence, courage and hope are the virtues needed at this hour, and for these the people

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have a right to look to the Church of the Living God. Many may yet lose nearly everything material on which they had pinned their hopes. But nothing of abiding value will be lost."

\* \* \*

The Rev. Dudley Stark, vicar of Holy Trinity, St. James' Parish, New York has accepted a call to the rectorship of St. Chrysostom's, Chicago.

\* \* \*

The Rev. William Porkess, St. Stephen's, Wilkesburg, Pa., presented a class of thirty-five for confirmation on January 31st, a number of whom were adults. St. Stephen's is one of the strongest parishes of the Church.

\* \* \*

Bishop Cook of Delaware, in his Lenten Pastoral, draws a contrast between the Lent that is forced upon us by the times in which we live—repentance and particularly mourning over losses; fasting, since we are compelled to cut out extravagances; almsgiving, since we cannot shut our eyes to the distress all about us. But he goes on to say that Lent is much more than this.

"A true Lent seeks to bring us back to God and His ways.

"A true Lent would give us an intimate companionship with Christ.

"A true Lent calls us to accept self discipline and the spirit of sacrifice as a first principle.

"A true Lent plants the cross before us as marking the path our Master has gone.

"A true Lent requires of us that we turn from greed and selfishness and answer to the summons of service.

"A true Lent demands that we repent by examining our lives that we may honestly taste their worth in the sight of God—that we abandon sin and folly and worldliness, not primarily because we are bound to pay a penalty for these things, but because they are hateful in the sight of God.

"A true Lent lays this charge upon us, that we develop such a spirit of humility, such a keen sense of justice, such a power of love within ourselves that we bring forth the

fruits of mercy, generosity, and peace.

"A true Lent bids us study God's Word that we may know His will concerning us more perfectly—to seek such friendship with Christ through prayer that we walk in His way more steadfastly."

\* \* \*

Bishop Fiske of Central New York

has departed, this year, from the conventional Lenten Pastoral and instead has asked his clergy to read in common a book which he recommends: *A Parson's Dilemmas* by the Rev. T. W. Pym. Bishop Fiske says; "I want you to think about the modern situation and to consider some moral problems of real importance which we are only too apt to fight shy of,

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because it means hard thinking to reach settled conclusions and convictions in regard to them." The Bishop urges that after Lent the clergy discuss these problems at their clericus meetings in order to help each other through such group conferences, and in turn guide their people to serious thought about them in the light of Christian principles.

\* \* \*

The Knights of Saints John, religious order for boys, is off to a good start in the diocese of Pennsylvania. Arthur Strauss, well known as a basketball player, has recently been appointed field secretary of order in the diocese by the Grand Commander, the Rev. F. M. Wetherill. Incidentally any of you who are interested in this new society for boys and young men can get information from their headquarters, 3012 W. Coulter Street, Philadelphia.

\* \* \*

Rev. E. H. Butler, colored non-parochial clergyman of Atlanta, died in December at his home at Pittsboro, N. C. He left his house to the diocese of North Carolina for the colored mission of Pittsboro. He also left \$6000, part of which went to the Bishop Payne Divinity School, part to the Church Pension Fund and part to a charity fund for the aged colored people of Pittsboro.

\* \* \*

Great crowd of Lenten preachers at St. Paul's, Baltimore, as usual. They are Bishop Helfenstein, Rev. N. C. Powell, Rev. Robert S. Chalmers, Rev. Horace W. B. Donegan, Bishop Strider, Rev. Don Frank Fenn, Rev. Arthur Lee Kinsolving, son of the rector of St. Paul's, Rev. Walter O. Kinsolving, who is a nephew I believe, Bishop Abbott, Rev. Shirley C. Hughson, Bishop Fiske, Bishop Booth, and the rector, the Rev. Arthur B. Kinsolving.

\* \* \*

Worried about China? Well apparently there is plenty of reason to be. But get what comfort out of this cablegram that you can. "All missionaries are safe. You need not worry." That is from Bishop Graves. Then other missionaries cabled that the press dispatches which we are reading over here give an exaggerated impression of conditions.

\* \* \*

A fine lot of Lenten preachers at St. James', New York; Rev. R. Townsend Henshaw, Rev. Joseph Fort Newton, Bishop Booth, Rev. Shirley C. Hughson, Canon Alan P. Shatford of Montreal, Rev. John Rathbone Oliver and Bishop Oldham. They each preach for a week each afternoon at services at 5:15.

\* \* \*

Here is a good idea. Bishop Oldham of Albany has inaugurated the custom of assembling the persons

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confirmed the previous year in each parish that he visits. He first writes them a personal letter asking them to attend a service to observe the anniversary of their confirmation.

\* \* \*

Bishop Rowe of Alaska expressed his gratitude to the late F. J. Bassett, late rector of the Redeemer, Providence, for a bequest to the Alaskan work, by visiting the parish on February 7th and preaching at three services.

\* \* \*

Governor Moore of New Jersey was the speaker at a meeting of the men's club of St. Paul's Church, Paterson, New Jersey, on January 26th. Bishop Stearly was there, J. V. Hinchcliffe, mayor, was there, Dr. A. F. McBride, former mayor was there, and the toastmaster was the genial rector, the Rev. D. S. Hamilton. Quite an evening.

\* \* \*

Practically all of the clergy of the diocese of South Florida attended a conference held at New Smyrna on January 19th and 20th, when plans were made to hold a diocesan wide preaching mission. Bishop Penick of North Carolina and the Rev. C. C. Carpenter of Savannah were the headliners.

**DIOCESAN CONVENTIONS**

(Continued from page 9)

Indianapolis met at Christ Church, Indianapolis, on the 27th and 28th of January. Bishop Francis, at a convention dinner urged his people to recognize the great opportunities for service given us by the present economic crisis—not only a change to give material aid to those suffering, but also an opportunity for spiritual contact with those whose faith in material things has come to an end.

Bishop Wise of Kansas, in an address before the convention of his diocese, called upon the men to join him in raising \$10,000 as an emergency fund to provide help to parishes and missions suffering heavily. He pledged the first \$1000, and it is confidently expected that the entire sum will soon be raised. The Rev. F. P.

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Houghton, general secretary of the National Council, was the speaker at a mass meeting, outlining the work of the Council and the need for generous support.

Similar reports are received from conventions in other dioceses. Chicago, meeting last week, reported a considerable falling off in pledges, with the pledge to the National Council reduced to 66% of former years, in spite of heroic efforts to raise the entire quota. A cheerful note, comparatively, was struck by Southern Ohio were pledges for 1932 very nearly equal those of 1931. In

the diocese of Milwaukee there was a drastic cut in the diocesan work and a corresponding decrease in the amount pledged to the National work of the Church. At the Atlanta Convention, a 25th anniversary, they were honored with the presence of the Presiding Bishop. He was the preacher at the anniversary service and also, with Bishop Reese of Georgia, addressed the diocesan dinner, and related the situation in the affairs of the National Council.

East Carolina held its convention at Wilmington on the 27th and 28th and believe it or not, while there

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Hicks St., near Remsen, Brooklyn, N. Y. Sundays: 8 A. M., 11 A. M., 4:30 P. M. Church School: 9:45 A. M.

**Grace Church, New York**

Rev. W. Russell Bowie, D.D.

Broadway at 10th St. Sundays: 8, 11, 4 and 8. Daily: 12:30, except Saturday. Holy Days and Thursday: Holy Communion, 11:45.

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

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers The Rev. Harold F. Hohly Sundays: 8, 9:30 and 11 A. M.; 8 P. M. Week Days: 8 A. M.

**Gethsemane, Minneapolis**

Rev. Austin Pardue

4th Ave. South at 9th St. Sundays: 8, 9:30, 11 and 7:45. Wed., Thurs., and Holy Days.

**Trinity Cathedral, Cleveland**

Sundays: 8, 11 and 4. Daily: 10:30.

**Grace Church, Chicago**

(St. Luke's Hospital Chapel)

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1450 Indiana Ave. Sundays: 8, 11 A. M. and 7:30 P. M. Week Days: 6:40 A. M. except Monday. Holy Days: 10:30.

**St. Stephen's, Chicago**

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**Christ Church, Cincinnati**

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Hackett Ave. and Bellevue Place Sundays: 8, 9:30 and 11. Gamma Kappa Delta: 6 P. M. Holy Days: 10 A. M.

were adjustments in all diocesan items of expense, they accepted their quota to the National Council in full. They also changed the time of their Every Member Canvass from December to the Pre-Lenten Season, beginning with Quinquagesima. It was a notable convention, with a fine address by Bishop Darst, and addresses by a number of distinguished visitors.

Harrisburg met January 26th and 27th. Bishop Brown spoke of the revival in religion as a result of the depression and urged the churches to grasp their opportunities. One of the highlights of the convention was an address by the Rev. Samuel M. Shoemaker on the work of the First Century Christian Fellowship. What was done about money was not reported, beyond the statement that a fund of \$10,000 was being raised for the missions of the diocese.

Spokane had its convention the last week in January, opening with a missionary mass meeting at which Bishop Barnwell of Idaho gave a stirring address on the missionary work of the Church. At the Convention it was reported that in spite of adverse conditions the work of the Church in the district was going forward steadily.

Southern Virginia, at their convention, January 26th and 27th, devoted

itself almost entirely to their budget. Bishop Thomson, in his address, said that returns from the canvass indicated the necessity of drastic and perhaps destructive reductions in the diocesan work and in the pledge to the national work of the Church. Plans are under way there for a second canvass in order to bring up pledges so that diocesan work will not have to suffer any more than it has already. Bishop Thomson paid a glowing tribute to the Church Pension Fund in his address, saying that it was the biggest achievement of the Church in this century, not alone for the benefits it confers but also for the introduction into the Church of ideals of discipline, regularity, and integrity.

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