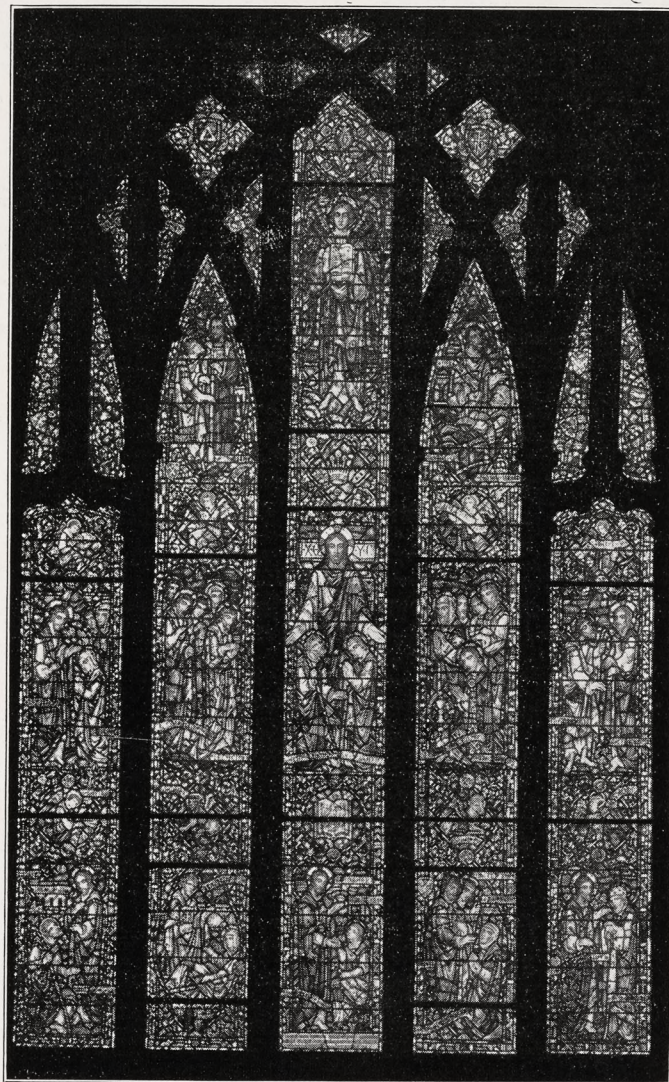


# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 25, 1932



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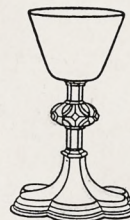


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# THE WITNESS

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*Associate Editors*  
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JOHN R. OLIVER  
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## THE NEED OF MORE THINKING

*By*

WILLIAM TEMPLE

*The Archbishop of York*

CHRISTIANS who are convinced that their faith demands application to international and industrial affairs must recognise that this enterprise calls for a great deal more hard thinking than has yet been given to it. We are at a perpetual disadvantage because those who disagree with us, and regard religious considerations as irrelevant, have a perfectly clear and coherent position, while we are floundering in confusion. They reach their clear position, as we believe, by ignoring one group of facts, as Physics in its early stages reached quite clear positions because it had not as yet to take account of such disturbing phenomena as those of



Photo by Underwood  
ARCHBISHOP TEMPLE

radio-activity. But in practice it is a very great disadvantage to have nothing to offer except a well grounded protest; men must act either hap-hazard or on some principle. If our opponents have a principle and we have none, they will be more effective than ourselves however thoroughly we demonstrate the insufficiency of their principle.

The difficulty may be illustrated by reference to a formula often employed to express the view that religious, or at least ethical, principles should govern political action, namely, "What is morally wrong cannot be politically right." If this means that it cannot be right for the State to do what it is wrong for the State to do, it is hardly worth saying. If it means that it cannot be right for the State to do what it would be wrong for an individual citizen to do, it appears to be untrue. For example, it may be right—or at least, we act as if it were—that the

State should shut a man up for ten years, which it would be intolerable that any individual should do.

Probably what the formula sought to express was something like this: political expediency cannot justify the State in doing what it is morally wrong that it should do, or, in other words, that ethical considerations must override considerations of expediency. But this does not help us to determine what it is wrong that the State should do. Moreover, it is hardly possible to exclude all questions of expediency, as for example, the securing of markets whereby unemployment may be reduced, from the grounds on which the State's moral duty is to be determined.

We need not have great doubt about our ultimate principles; our trouble is with what would once have been called the "middle axioms," by which ultimate principles become applicable to actual situations. Let us say that the ultimate principle is Goodwill as expressed in the Golden Rule. There is no difficulty so long as this is universally observed. But what are we to do when it is not being observed? The whole problem of applying our principles to life arises, of course, from the fact that we live in a situation created by the lack of such application. If all men loved their neighbours as themselves, there would be no quarrels to adjust. And it cannot be too strongly stated that the primary function of religion is to point men to that far-distant goal. But it can hardly, after that, refuse to point out where the road starts which leads to that goal from where we are.

NOW, if goodwill fails between individuals there are various alternatives. They may arrange not to meet, and may in various ways diminish the occasions of friction. Even in the extreme case there are alternatives. Neither Cato nor Brutus could live in the same world with Caesar; Cato killed himself, Brutus killed Caesar. France finds a serious diffi-



culty in living at peace with Germany. What is her duty? She cannot migrate to the Sahara; she cannot consent to extermination. She wants security as a basis for goodwill. Is that wrong? No doubt Goodwill is itself the only sure basis for security. But how is it to be got?

Again, the representatives of the employers and of a trade union confront each other in an industrial dispute. Both want a settlement, but on each side there are considerations still more weighty than that desire. If work is continued on existing conditions, only total failure can follow, with disaster for all. If wages are lowered, other wages will follow suit, and a standard of living laboriously established is surrendered. Are those representatives to deal with each other as if they were detached individuals and not representative at all?

The ethics of group-relationship have not been worked out. Idealists have tended to cut the knot by trying to eliminate all other groups less than the national community. Then all relations (apart from the international) are either of individuals, or of the one (national) community to its members. But this is an impossible enterprise. The groups remain—family, school, union, etc.—all the more unmoralised for having no clear moral status. Incidentally also this effort to ignore one factor in human nature ends like all such efforts in exaggerating the consciousness

of the one group that is tolerated—the nation. Jacobinism in France issued in the Napoleonic wars, Communism in Russia is creating an unwholesomely exaggerated nationalism in Russia.

As I am not, in the accepted sense of the word, a Pacifist, I may illustrate my difficulty from the Pacifist controversy. Some pacifists (I do not say all) argue that it must be wrong for a Christian to fight as a soldier because it is wrong for him to kill his fellow-man. That is an argument from his duty as an individual to his duty as a member of his nation. I am quite clear in my own mind that the argument is invalid. But I am aware that I have no doctrine of the duty of the citizen as such which is anything like so clear and definite as this transferred doctrine of individual morality.

The object of this article is to raise questions, not to answer them. So far as I see my way to an answer, that way lies through the establishment in all such relationships of arbitral authorities as impartial as can be got, and the creation of readiness to accept the decision of the appropriate authority whatever it may be. That, I believe, is the practical way to love one's neighbour as one's self. We must learn to desire and work for the ordering of things whereby "I" and "he" each count for one and only one. That won't happen if either "he" or "I" does the counting.

## THE CHRISTIAN WAY OUT

By

VIDA D. SCUDDER

*Professor Emeritus of Wellesley College*

**H**OW obvious it is! Substitution of love and trust for rivalry and fear, in world-politics, in social relations, in the religious situation: that's all; Libraries of books on the social gospel, myriads of sermons every year, reiterate the position: and they do well. But nothing happens. For alas, truths have a way of turning into platitudes unless practical inferences from them are relentlessly drawn. Applications, there's the rub. The Christian way will never be reached by repeating truths till they become formulae, or by applying them solely in private life; Wanted: a vision of procedure: wanted, a program for the modern world based on a carefully



VIDA SCUDDER

thought out Christian sociology; Can any one give us this?

Well, there are attempts. The Papal Encyclicals

of 1891 and 1931, based on St. Thomas Aquinas, make perhaps the best try. The Social Creed of the Churches, issued by the Federal Council, is a fine document now under revision; There are in our own Communion sundry brave and illumined announcements, dating from 1919 to yesterday, so advanced that Christian radicals in our Church now act and speak with the whole weight of official Church authority behind them. But the Roman statements seem pretty static and inflexible to the American mind, and both the Social Creed and the pronouncements of our own Church jump from general principles to special issues with little searching thought or organizing power. A reasoned social philosophy which shall untie our knots instead of slashing at them helplessly is still to seek.

Certain leads we can welcome. It is well that 9000 ministers went on record last year as inalterably opposed to war; it is well that the Church recognizes the right of labor to organize, still disputed by backward employers. And certain positions still controversial would seem evident to Christian common-sense; Old Age Pensions for instance and Unemploy-



ment Insurance in some form. But we need to get deeper, to feel our way toward a system as intricately and exquisitely balanced as the present, in which the inward energy shall be love and trust, not search for profit and defensive fear.

IT IS hard to find that system. Our formulae, secular as spiritual, are cracking. For instance, socialists were always talking about the State as a *Dea Ex Machina*. "Nationalize" industry,—blessed word,—and all would be well. Then came the war, and the would-be omniscient State revealed itself as prime enemy of the Prince of Peace; and so on, and so on. Who can be sure that governments as now constituted would manage industry with more freedom from graft and more respect for the human factor than private corporations? The old Socialist position needs defense at a deeper level and on fresh lines.

If we are brave enough however we can certainly define the direction at least toward which the Church should try to impel modern civilization. The sole clue to our intricate social and political problems lies waiting discovery in the profound mysteries of the Christian faith. These Mysteries are eternal, but it is for each generation to apply them afresh to its special needs. Like the stars, they shine with steady guidance above the tossing welter of the sea of time. Shall we ever see a Christian world? God knows. But let us at least keep our vision clear. To socialize the great Christian truths is the supreme challenge to our day, though the more one bends to the task the more stubborn and occult opposing forces are manifest. Christian principles must enter the organic life of the race, to penetrate and transform all human activities; and the Church must find a chief function in teaching this transformation. Life must be lost if it is to be found; therefore individual initiative in industry must yield to social control, if it is to realize its true freedom: "I will run the way of Thy commandments when Thou hast set my heart at liberty." Defense of national rights and prerogatives must be surrendered: "He that will be greatest among you let him be your minister." Will the time ever come

"When each Christian nation shall take upon her

The law of the Christian soul in vast,  
Seek not her own but her neighbor's honor,  
Till the last shall be first and the first shall be last?"

Probably I don't quote correctly; I write in mid-Atlantic and I do not carry Mrs. Browning's poems in my suit case. But is she not right that a Christian nation should observe what Dante calls the high courtesy of God, and be able to subordinate its own advantage to the interests of the world state? The nation that should first do this might be the saviour of the modern world.

FOR the Law of the Holy Cross abides forever. In many ways, the doctrine of the Atonement is dim and alien to the modern mind. Yet has it nothing

to say to statesmen, to employers, to financiers? Must they not learn that through loss may come redemption and through sacrifice life is fulfilled? What one wants to see is all these people if they are Christians (Some claim to be) instinctively taking the initiative in legislation opposed to the interests of their class. One wants to see the Church, while she need not take sides in special issues, urge this general attitude on them, earnestly cultivating in her children a presumption of distrust toward any policy which would be to their personal advantage or to the advantage of their group; That is always the safest sort of presumption; for pure disinterestedness is hard to attain and self-deception perilously easy; Especially is it the safest sort if one happens to belong to the privileged class. For Christian ethic, like the modern world, has its face set toward greater social equality and the Christian heart longs to see progress in this direction hastened and inspired, less by the self assertion of those below than by the self abnegation of those in possession.

Of course, if the Church is to take this line, it means that she must be preaching an unpopular gospel; the Christian paradox which runs counter to the instincts of the natural man. But pray, what else is she for?

Yes, we have already enough vision on which to proceed. But when a concrete issue arises, again and again we are baffled, we are helpless. Ah, we need not only vision but power. To remould this sorry scheme of things nearer to the heart's desire, we must have not only code but dynamic; And a supernatural dynamic is ours for the asking, it can not only enable our blinded eyes with perpetual light, but it can give peace at home. To repeat the Teaching of Jesus will avail little; we have the Guidance of the Living Christ.

"And behold I am with you always, even to the end of the world."

#### QUESTIONS FOR DISCUSSION

1. Can ethical codes for individuals be applied to the state also? For example, it is wrong for an individual to kill a fellow. Is it equally wrong for the state to do so? Another example: a state in order to secure employment for its people creates a market by keeping another country in bondage. Is this ethically justifiable?
2. Japan is aggressive in China because she believes she must have a market for her surplus goods in order to care for the people of Japan. Is Japan wrong? If Japan is wrong is she alone condemned of the nations upon earth? Has the United States ever justified aggression on the same grounds?
3. With millions of Japanese in want why should there be any surplus goods seeking a market?
4. Do you agree with Archbishop Temple that the practical way of dealing with controversies between groups is by arbitration? Can you give examples where it has worked successfully?
5. If possible have members of the class read the pronouncements of our own Church on social questions, including the statement of the committee of twenty-one of the last General Convention. (All but the latter will be found in "The Church and Industry" by Miller and Fletcher, probably in your public library. The latter was printed by the Church weeklies in October).
6. It is frequently said that the churches issue fine pronouncements but that they seldom translate them into action. Do you agree?
7. Do you believe that the churches are hampered in dealing with social questions because their support is derived largely from people of wealth? Discuss.
8. Miss Scudder states that individual initiative in industry must yield to social control. Do you agree? Discuss proposed methods of social control. Members of the class might prepare brief papers on unionism, fascism, socialism, communism.
9. Do you believe that the defense of national rights and prerogatives must be surrendered?
10. Just what does Miss Scudder mean when she says that the doctrine of the Atonement must be applied to all of life?



# THE STORY OF THE CHURCH

## III. *That There Was a Church*

By

BISHOP JOHNSON

THE philosopher is chiefly interested in what Christ said. The disciple should be equally interested in what He did. Did He found a brotherhood? Did He institute a Household of Faith?

It is not necessary to assume that Christ created a complete ecclesiastical organization with liturgy, parishes and bishops in order to believe that His plan included a corporate body which should carry out His purpose and to which He intrusted His gospel. We do not have to assume that when God made man and breathed into him the breath of life that man suddenly appeared in human form. The evolution of man's body is one thing and his endowment with a soul quite another.

When Christ told His disciples that He was about to leave them He assured them that He would send His Holy Spirit who would guide them into all truth. Did He prepare a body which was to receive this gift?

We know that He began His ministry by choosing twelve apostles; that He spent much time and labor in teaching them; that when Peter acknowledged His divine nature He promised to build a Church upon this rock and that He subsequently commissioned the apostles to go forth in His name and to do the things that He commanded them to do.

We know that acting upon this teaching the apostles elected Matthias to take the place of Judas as an apostle, and when they were gathered together they received the gift of the Holy Spirit, which they in turn distributed to others by the laying on of hands. We know that when this had taken place that "they continued steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers." We know further that St. Paul, who was not present at Pentecost, spoke of the Church as the pillar and ground of the truth; that it was built upon the foundation of Christ and His apostles, that it was the body of Christ and that He would present it to the Father as a glorious Church without spot or wrinkle.

I am not contending what the Church was in those days but rather that the Church was, and that there was a clear distinction in the apostles' mind between "those without" and "those within," and that the disciples were to "do good unto all men but especially unto those who were of the household of faith."

Now I can understand why scholars may say that the Church was not this or was not that, but I cannot understand how they can maintain that there was no such thing as the Church, or how they can confuse the written gospel (which was not then in existence) with the Church which had already been established. Let us not be confused. Because we can not prove that there was, as yet, any regular order of the ministry, such as later appeared, is not to say that there was no organization

known as the Church from which such regular order could subsequently emerge. What can be demonstrated is that there was an order of the apostles and that there were other officers who were officially designated, as for example the seven deacons. We know that there were certain sacraments; baptism, by which "were being added to the Church such as were being saved;" confirmation, by which those who had been baptized "received the gift of the Holy Spirit;" the Lord's Supper, in which those who had been thus admitted bore witness in a corporate way to their faith. We know that there was a council at which St. James presided, at which certain rules and regulations for the admission of Gentile converts were established, and the decrees were sent to the Church by certain chosen emissaries. (Acts XV).

It is one thing to say that there was not such and such a Church at this time, and quite another thing to say that there was no Church at all. Moreover it is in the nature of established governments that they contain within themselves the power of legislation and of adapting their constitutions to their needs as they arise. This seems to be the very thing that Christ did when He spoke to the little band that surrounded Him during the forty days between His resurrection and His ascension. In a closed room Jesus said to His disciples: "Peace be unto you; as my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." (St. John XX).

And on another occasion He had said to His disciples, when He bade them to go to the Church with their disputes: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven and whatsoever ye shall loose on earth shall be loosed in Heaven." (St. Matthew XVIII). If all the words of Jesus meant so much, then these words seem to indicate the bestowal of legislative power upon this group, for the words "binding" and "loosing" in that day referred to enacting laws and to repealing them. It is difficult to read these words on the assumption that Christ did not intend to incorporate His gospel in a body which possessed the powers of government. Moreover, it is difficult to understand why Christ should not have organized His Kingdom.

While corporations are liable to great abuse and the Church has been no exception to this rule, yet corporations are a sign of organized society in contrast to the lack of organization in primitive races. It is well therefore in considering what the Church must have been in its elemental form to consider somewhat the principles of organization for the purpose of perpetuating a gospel. Indeed it is impossible to imagine how the



Church could have contended with the Roman Empire; could have survived the Dark Ages; could have penetrated into all lands; could have produced the books of the New Testament; could have formed them into a constituent whole; could have differentiated between the teaching of the apostles and the inventions of men; could have maintained its fellowship or discharged the obligations which Christ placed upon it, if it had not been just what it was—a brotherhood, loyal to its apostolic origin, possessing a continuous contact with its charter members, having rites of initiation and of testimony, extending hospitality to its members and aiding one another in distress. It was the possession of corporate identity which made such things possible. It would have been impossible for a group to have all things in common if they were unorganized.

The last words of Christ to His disciples were, "Be ye witnesses unto me." And in that sentence He placed upon the body of the faithful exactly that responsibility for which the Church primarily existed. Through its teaching, its sacraments, and its missionary activity, the disciples of our Lord became a compact brotherhood. Unless they had done exactly this thing the teaching would have been garbled, the sacraments would have been perverted and the missionaries would have been deprived of any moral or material support.

Let us not imagine because we cannot tell just what the Church was in the apostolic days that therefore there was no continuing body which was particular as to its membership and loyal to its obligations. Without such organization religion becomes merely a philosophy, with no other obligation than that of thinking and arguing. Men do not give their lives for their opinions. Neither would the authorities have been concerned about philosophies.

It was the existence of an organization which had to be secret which was the cause of its persecution and the strength of its marvellous preservation.

It is because organization implies obligations that academic minds would dissipate the body of the Church, reducing the gospel of Christ to a mere theory about life instead of a way of life with all its responsibilities and its fine loyalties.

(Continued next week)

## *Safe Financing*

By

GEORGE PARKIN ATWATER

THE Church Pension Fund in its latest report, and in the interesting pamphlet intended for laymen, sets an example to the whole Church of safe and sane financing. We all have the greatest confidence in that Fund because it is based on sound principles.

The work of the National Council is not founded on any such financial rock. In consequence, it is subject to disaster which results in the suffering of missionaries and the destruction of capital values.

The most obvious truth about progress and growth in

the Church is that every step forward increases our liabilities. When a parish builds a Church it is creating a financial liability. That Church must be heated, lighted, cleaned, repaired. Its very use creates expense. It may well be that the use of the Church opens up new resources which, as assets, may offset liabilities. But the liability is constant while the assets may fluctuate. If the assets fail, then the liability becomes so burdensome as to menace the enterprise.

This is true of missions. Every mission is a liability. To multiply missions faster than assets grow to sustain them, is to invite trouble.

This principle seems clear, and yet it is constantly ignored. To create a liability that can only be met under the most favorable conditions, is to place the enterprise in jeopardy.

How should our National Church proceed to expand our work with full recognition of this principle?

The abstract answer to that question is that the National Church should create assets, as well as incur liabilities. To create assets means first to carry out no program which affects unfavorably the strength of the units which provide the resources, that is, the parishes.

The National Church needs a fixed and certain income. To subject the work of the National Council to the uncertainty of a fluctuating income is to court trouble and loss.

With the rights and needs of both parishes and the National Council fully in mind, the following solution of the problem is suggested.

### FIXED INCOME FOR THE NATIONAL COUNCIL

The General Convention should settle upon a fixed and invariable sum which the National Council will receive from the dioceses. This sum should be well within the giving capacity of the Church. Judging from the published figures, and from the general conditions, it might seem reasonable to set the sum of \$2,500,000 as the amount which the diocese should collectively pledge.

This pledge should be the first obligation of the Diocese and not be subject to fluctuation.

The National Council would have in addition to the amount, these sources of income:

(1) Interest on Trust Funds. This being a permanent asset, the income could be expended each year.

(2) United Thank Offering. One-third of this should be invested as a permanent endowment.

(3) Legacies. These should all be invested in endowments unless designated.

(4) Designated Legacies. These, of course, must go to the work for which they are designated. But if that course should involve an additional liability, it should not be undertaken until a corresponding asset from the income of undesignated legacies was assured.

The National Council should then inaugurate a never ceasing effort to secure perpetual endowments.

(This is a matter of such importance that it will be considered carefully in the next article.)

Such endowments would give the Council a fixed income with which to expand the work without placing it in jeopardy.

Such a financial program might temporarily dimin-



ish the extent of National undertakings, but a principle of increment and momentum would be established that would for all time add to the fixed resources of the Church, and would establish our work upon an absolutely sure foundation.

Within a few years we would be increasing rapidly in strength. We should have the spirit of victory, of achievement, instead of the spirit of uncertainty and fear, which today pervades the Church. Within a generation we should be powerful, and could expand with increasing usefulness and security. And both parishes and missionaries would rejoice that our work was not based on the speculative element of uncertain margins, but was on the firm rock of real assets and investments.

## Just Souls

By

C. RUSSELL MOODEY

PULLMAN OR POWER HOUSE

*Thank God for a Sanctuary—*

*For the holy altar—*

*For the newness of life*

*That comes from the Christ*

*Through frequent communion.*

WE HAVE a phonograph record over at our house that seems to be the favorite with the children. And when I say "favorite" I mean that it is played from morning to night. The name of the record is "All Around the Mulberry Bush." My memory is very bad so I cannot write down all the words but in general it goes this way—"this is the way we wash our clothes so early Monday morning; this is the way we iron our clothes so early Tuesday morning; this is the way we scrub the floor so early Wednesday morning; this is the way we mend our clothes so early Thursday morning; this is the way we sweep the floor so early Friday morning; this is the way we bake our bread so early Saturday morning; (at this point the machine invariably begins to run down and Sunday comes in rather dolefully.) You know what a record sounds like when the victrola needs winding! It is difficult to do justice to the dying lament unless perhaps we use a graph and this can only show the rise and fall of the awful groans. You need to hear the rendition to understand fully what I am trying to describe. "This . . . is . . . the . . . way . . . we . . . go . . . to . . . church . . . so . . . early . . . Sunday . . . morning . . . !"

The old-fashioned victrola thus gives us a true picture of your attitude and condition of mind regarding the Sanctuary of God.

Modern life functions on a very wrong basis. Society believes that the week leads into Sunday. But it doesn't. Sunday leads into the week. Sunday is supposed to mark the beginning when man takes his soul to the altar of God for newness of life and consecration. The church isn't a Pullman but a Power-house where in holy contact man receives from the Christ new vigor and a new grip on life.

## Let's Know

By

BISHOP WILSON

A PIONEER

**S**PEAKING of pioneer forefathers, there is one whose record ought to be known and preserved.

The Rev. Clement Hall was a product of North Carolina in the colonial days. He went to London for ordination in 1743, returning the next year to devote his life to a gruelling missionary work at a salary of one hundred and fifty dollars a year. He was constitutionally delicate in health but after eight years of continual travelling he was able to report that he had covered 14,000 miles, had preached 675 sermons, and had baptized more than six thousand persons.

The difficulties of travel are quite beyond our comprehension today. Scarcely ever did he have a church building in which to officiate. He used court-houses and similar buildings with more room than a dwelling, and generally they were crowded for his services.

In 1753 he reported that in thirty-five days he had travelled 536 miles, had officiated in 23 congregations, baptized 467 white and 21 black children and two white women. Nothing ever seemed to discourage him. He had nothing to work with—except people. He had long roads to travel paved chiefly with hardship. He never had an increase in salary and was absolutely innocent of the comforts and conveniences even of his own early day. Yet he was consistently an apostle of hope and goodwill.

Here is a description of the kind of thing Clement Hall had to face—"Compelled to lodge, when at home, in some old tobacco-house, and, when they travelled, to lie oftentimes whole nights in the woods, and to live for days together upon no other food but bread moistened in brackish water; journeying amid deep swamps and along broken roads through a wild and desert country, and finding themselves at the distance of every twenty miles upon the banks of some broad river which they could only cross by good boats and experienced watermen, neither of which aids were at their command . . . forced to work hard with ax and hoe and spade to keep their families and themselves from starving."

After eleven years of it Clement Hall was obliged to give up his missionary field because of broken health. Instead, he took charge of St. Paul's parish, Edenton. Scarcely had he arrived than a fire destroyed his house, books, and his personal belongings. But he wasn't the sort to give up. For four more years he courageously carried on in the name of his Master and then quietly succumbed.

We talk about hardships and discouragements these days. What really do we know about them when we think of a man like this? Without him and his kind, the Church would be a dead issue today. Question—what are we passing on for our successors two centuries hence?



## AMERICA'S VOICE IS HEARD AT GREAT WORLD CONFERENCE

By WALTER W. VAN KIRK

The voice of the United States has been heard at Geneva. Standing on the speaker's rostrum of the World Disarmament Conference, Ambassador Hugh S. Gibson, temporary head of the American delegation, presented, on February 9, the proposals of the United States for the reduction and limitation of the armaments of the nations.

The leader of the German Reich, Chancellor Heinrich Bruening, had just asked for a general arms cut in keeping with the disarmament pledges contained in the Treaty of Versailles. "The government of the German Reich and the German people demand, after their own disarmament, general disarmament," said Herr Bruening. "The German people expect of this conference the solution of the problem of general disarmament on a basis of equality and equal security for all peoples." Herr Bruening, according to press reports, received a tremendous ovation.

Mr. Gibson then mounted the rostrum. He was listened to with rapt attention. It was felt by many that the policy to be laid down by the United States would determine, in a measure, the failure or success of the Conference. Mr. Gibson proposed on behalf of the United States a nine point program, including the following: (1) Proportional reduction of naval tonnage below the figures laid down in the Washington and London Treaties; (2) the abolition of submarines completely; (3) total abolition of lethal gases and bacteriological warfare; and (4) special restrictions on tanks and heavy mobile guns, described as "arms of a peculiarly offensive character." Mr. Gibson, contrary to the position heretofore taken by the United States, stated that the American delegation would be willing to consider placing a definite limitation on military budgets.

At three points the American program, as outlined by Mr. Gibson, as far as it goes, coincides with the position taken by many of the church bodies throughout the United States, namely, the further reduction of naval tonnages, the reduction and limitation of military budgets, and the abolition of poison gas and disease germ warfare.

The French suggestion for an international police force was the first of the proposals to be laid before the Conference. M. Andre Tardieu, the French War Minister, and head of the French delegation, recommended that the nations create a

world police force and place it under the jurisdiction of an international agency sponsored by all the nations. Disarmament, contended M. Tardieu, would naturally result from the added security achieved by the nations through the functioning of the proposed world police force. Judging from the comment heard thus far, we are led to believe that the French thesis is wholly unacceptable to the great majority of the powers represented at the Conference. Poland thus far has been the only nation to give its support to M. Tardieu's proposal.

The fourth of the great powers to be heard thus far at Geneva is England. Sir John Simon, the British spokesman, as in the case of Mr. Gibson's proposals, recommended the abolition of submarines and poison gas and bacteriological warfare. He also advocated the limitation of those military weapons peculiarly designed for offensive war.

The Italian Foreign Minister, Dino Grandi, deeply impressed the Conference when he announced that the program of his country would include the abolition of capital ships, submarines, aircraft carriers, bombing aircraft, tanks, and heavy artillery; the outlawry of chemical and bacteriological warfare; and the revision of the laws of war so as to insure complete and effective protection for noncombatants.

Japan's spokesman, Tsuneo Matsudaira, assured his hearers that his country would work for the success of the Conference. He specifically advocated limiting the size of capital ships and aircraft carriers.

From the foregoing, it will be seen that two general programs have been laid before the Conference—the one sponsored by France and Poland, providing for a comprehensive system of security through mutual military aid, and the other, sponsored by the United States, Great Britain, Italy, and Germany, providing for the limitation of armaments particularly designed for offensive combat. It is expected that other nations will take positions for or against these two methods of achieving disarmament.

Of particular interest to the people of our churches and to the public generally is the fact that on February sixth disarmament petitions containing the names of millions of people were presented to the conference leaders by representatives of the churches, schools, women's and youth groups, and business and labor organizations.

If the official representatives of the nations gathered at Geneva will but listen to the voice of their respective peoples, as reflected in this outpouring of public sentiment, progress towards the disarmament goal will be swift and certain.

## CLERGYMAN IS THE HEAD OF CENTRAL PLANNING BOARD

Greenfield, Mass., has formed a central council comprised of representatives of the fourteen social service organizations which work in that city and the surrounding country, and has selected the Rev. John B. Whiteman, rector of St. James Church, as chairman of this central planning committee. The purpose of the committee is to increase the efficiency of each group and to prevent overlapping in the work of the various organizations. It is a plan that has worked well in many other cities and should have a place in every city of any importance.

\* \* \*

While the Atheists' Society is appealing to the Supreme Court of the United States to prevent the Bible being read in the public schools of New York State, it is interesting to note that the various Bible societies still report that more Bibles are sold than any other book. The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., who is president of the New Hampshire Bible Society, reports that the society put into circulation 10,216 copies of the Bible, printed in eight languages, in that relatively small New England state.

\* \* \*

A mass meeting of women was held on the morning of Lincoln's Birthday at St. Paul's Cathedral, Boston, as one unit in a world-wide program for a day of special prayer. This world day of prayer is observed every year and links together innumerable groups, small and large, from the coldest points of Alaska to the hottest points of Africa. Fifty countries are represented in the program. The leader of the day's program in Boston was Miss Eva D. Corey, who is so well known throughout New England for her splendid work among women and young people in the church.

\* \* \*

No one can tell where men's clubs may flourish the best. Of course in a large city like Boston the Episcopal Club, which is the diocesan club, always flourishes, as does also that of Trinity Church, so centrally located on Copley Square. One of the most successful men's clubs is one which is conducted by the Rev. Arthur Murray at St. John's Church, North Adams. It is now in its eleventh year. Each week the club meets every Sunday morning for a series of talks and discussions of religion. This year the talks are being given by Mr. Grover C. Bowman, the superintendent of schools, and the subject is "Religion as a Basis for Values."

G. M. D.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The diocese of Massachusetts, led by Bishop Henry Sherrill, has been the first to respond to the call for funds to make up the \$400,000 deficit to the National Council. Bishop Sherrill, a member of the National Council, upon his return to his diocese after the meeting in New York the first of this month, put the matter squarely up to his clergy. He told them of the need; told them that missionaries throughout the world had taken a cut in their salaries of ten per cent; he reminded them that they also were missionaries and asked them if they did not want to share in the sacrifice the missionaries were making. He asked them to reply by the fifteenth of February. On that day he was therefore able to write the Presiding Bishop that \$26,527 would be paid to the National Council, as a contribution to the deficit, from the salaries of the clergy of the diocese of Massachusetts. The offering is called the Brotherhood Fund.

\* \* \*

The photograph on the cover this week depicts the centre window of a group of three recently installed in Christ Church, Manhasset, Long Island. The windows are treated in full color and the richness of effect has been maintained throughout by the judicious use of blues and reds. The subject embracing the entire group is "Healing by Faith," the keynote being the sending forth of the disciples on their mission of preaching and healing. The composition includes much symbolism and interesting details. It is the work of Ernest W. Lakeman, whose work may be seen in many churches throughout the country. Some of his best work is in St. James and in the Cathedral of St. John the Divine in New York.

\* \* \*

The Rev. William G. Ivie a couple of Sundays ago celebrated his 41st anniversary as the rector of Grace Church, Brooklyn.

\* \* \*

Among the Lenten preachers at St. Ann's, Brooklyn, are Bishop Burleson, Chaplain Knox of Columbia and Professor Hatch of Cambridge Seminary.

\* \* \*

The Rev. George H. Thomas, rector of St. Paul's, Chicago, was the preacher at the annual memorial service for Bishop Charles P. Anderson, held in the Anderson Memorial Chapel of the Western Seminary, Evanston, on February 24th.

\* \* \*

Prominent speakers are on the

### PLEASE

IF YOU are buying your copy of THE WITNESS at the Church each week, inquire if they are to be on sale after Easter. If they are not to be, then send us your name and address so that the paper may be mailed to your home regularly. We will start your subscription the week after Easter, sending you a statement later, at \$2.00 a year. Buy your copy at the church if possible; but since many bundles are ordered merely for the Lenten season, the paper may not be available for you after Easter. We are, of course, anxious to add you to the thousands of Church people throughout the country who are regular readers of the paper. Incidentally the series on THE STORY OF THE CHURCH, by Bishop Johnson, is to continue for some weeks after Easter. Won't you please act on this suggestion?

program for the conferences being held each Sunday evening during Lent in Trinity Pro-Cathedral, Sacramento. Started out with Deaconess Newall of St. Margaret's House; Judge Thompson, who spoke on "George Washington the Christian"; Parent-Teacher Mrs. B. C. Clark, who talked about children; Lawyer J. W. S. Butler, who spoke on churches in England; Pastor Lawrence Wilson, who raised the question as to whether Russia can survive without religion, and Supreme Court Chief Justice Waste, who is to wind up on March 20th with an address on "Christianity the Underpinning of Our Social Structure." Bishop Moreland is to preside at the last meeting.

\* \* \*

Did you ever hear of Warren Billings? You know, the man of Mooney and Billings fame. He was visited the other day in prison at Folsom, California, by Bishop Gooden.

\* \* \*

St. Mark's, Louisville, Kentucky, on Thursday evening in Lent is having a series of services with preachers from several denominations. A fine spirit of fellowship has arisen among the different churches as a result of these services which have been held in other years.

\* \* \*

Council of the Province of the Northwest met at All Saints', Omaha, Nebraska, with plans for the synod in the Fall being the most important business before them. It is to meet at Casper, Wyoming, the first

time that the synod has met in this missionary district. Bishop Perry plans to be present and there will be reports on various phases of important provincial work.

\* \* \*

At St. John the Baptist Church, Brooklyn, the preacher at all the Lenten services is to be the rector of the parish, the Rev. John Lewis Zacker. Had the merit of novelty at least.

\* \* \*

United Lenten services for the Episcopal Church in the "hill zone" of Brooklyn are being held, each parish entertaining one week in Lent. The preachers: Dean Fosbroke of the General; Archdeacon Scott of Alaska; Rev. E. H. Foster of China; Rev. B. I. Bell; and Bishop Stires.

\* \* \*

The Young People's Fellowship of St. Michael's Cathedral, Boise, Idaho, have taken on the responsibility of publishing a parish paper, to come out twice a month. Nothing like the courage of youth.

\* \* \*

An Episcopal service, said in a Presbyterian church, with the music by a vested Baptist choir, in the presence of a Methodist congregation . . . . . who can beat that? The Rev. Girault Jones has been pioneering in the mission field of south Mississippi. In Poplarville he found three Episcopalians. He held a service for them. It attracted others. The other night they had the service described above. There were 130 people there, with but four of them Episcopalians, including the priest. Next day "that service last night" was the talk of the town.

\* \* \*

A special service for the "institution" of new vestrymen is used by the Rev. Theodore Ludlow, rector of the Holy Communion, South Orange, N. J. All the vestrymen take part in the service, renewing their allegiance to their office.

\* \* \*

The Rev. Sherman Coolidge, one of our pioneer Indian clergy, who carried the flag in the procession at the opening service of the General Convention in Denver, died recently. He was a full blooded Arapahoe, born in 1862. His parents were killed in an Indian war when he was a small boy and he was adopted by Army people whose name he took. Later he studied at Shattuck, Seabury and Hobart. He was ordained in 1885 and has been serving as a missionary to his people since then.

\* \* \*

Bishop Cook of Delaware was the guest of the archdeaconry of Harrisburg, held at St. John's, Lancas-



ter, Pennsylvania, February 3rd. He preached at a well attended service in the evening.

\* \* \*

Ground has been broken for a new parish house for St. Barnabas', Marshallton, Del. And who do you suppose is doing the excavating—the Boy Scouts. One good turn a day?

\* \* \*

To afford a fitting place for the special services to be held during the George Washington Bi-centennial, the main floor of Washington Cathedral will be opened for the first time on Ascension Day, March 5, for permanent public worship. Services on the main floor will accommodate a seated congregation of 1,300, with provisions for hundreds more standing. This Ascension Day service will take place on the 20th anniversary of the beginning of daily worship in the Bethlehem Chapel.

\* \* \*

Mrs. F. A. Habersham, Hollywood, is making quite a hit in the south exhibiting movies of the Church's work in China, Japan and Alaska. Her most recent visits have been in the diocese of Southwestern Virginia. She spoke in a number of places, arrangements having been made by the Woman's Auxiliary of the diocese.

\* \* \*

The Rev. George P. Gunn has resigned as rector of Moore Parish, diocese of Southwestern Virginia, to accept the rectorship of the Good Shepherd, Norfolk, Virginia.

\* \* \*

Noonday Lenten preachers for the interparochial services held in Indianapolis are Bishop Francis, Bishop Wise, Bishop Mikell, Bishop Rogers, Dean S. E. Sweet, and Rev. R. E. Carr.

\* \* \*

Unusual things have happened in New Bern, North Carolina. It is not so big, yet two dioceses were organized there; the diocese of North Carolina in 1817, and East Carolina in 1883. Also Bishop Watson was elected bishop here in 1883, and the claim is made that he is the only bishop ever to have been elected unanimously in the history of the American Church. There is to be a celebration there next year in connection with the diocesan convention to commemorate the Golden Jubilee of the diocese. The Rev. I. DeL. Brayshaw, New Bern, is chairman of the program committee.

\* \* \*

They are to start at once on a fine new church for All Saints' parish, Worcester, Massachusetts, recently destroyed by fire. A gift of \$100,000 has been received for a new chancel, and a new organ has also been given to replace the one

destroyed. Other gifts include several stained glass windows. The Rev. John H. Lever is the rector.

\* \* \*

Up around Traverse Bay, in Michigan, twenty parsons came together last Fall and organized a ministerial association. On Ash Wednesday, on invitation of the Rev. Edward S. Doan, Petoskey, these pastors, including Methodists, Presbyterians, Baptists, Congregationalists and Evangelists, attended our service and received the Holy Communion in a body. Never before has the Episcopal Church in that part of the country had such a service, and there is real enthusiasm over it.

\* \* \*

One hundred Church school teachers attended an institute held at St. Andrew's, Albany, on the 14th. There were teachers there from parishes throughout the region of Albany. The Rev. John W. Suter Jr. gave an address, as did also Miss Mildred Hewitt of the department of religious education of the National Council. Mr. Suter is, as I presume you know, the boss of that department.

\* \* \*

Bishop McElwain of Minnesota held a quiet day for the clergy of the diocese on January 26th in the Church of St. John the Evangelist, St. Paul.

\* \* \*

St. Stephen's, Chicago, has something new in the way of quotas. Instead of cash they are setting a quota of souls. They set as their goal 1,000 communicants in five years, with 200 as their quota for this year. This quota has been divided up among the parish organizations. "We believe we will be more successful in preaching the Kingdom of God in terms of souls than in terms of money," said the pastor, the Rev. Irwin St. John Tucker. Recently he presented a class of thirty-two candidates for confirmation—and this in one of the smallest missions in the city.

\* \* \*

A stained glass window in honor of Dr. T. Tertius Noble for his fifty years of service as an organist is to be dedicated at St. Thomas' Church, New York, on Sunday. At the same time he is to be given the degree of Doctor of Music—the Lambeth Degree, which is conferred by the Archbishop of Canterbury. Bishop Manning is to confer the honor, acting for the Archbishop.

\* \* \*

We are soon to have an article here in the series on "The Christian Way Out," by the warden of St. Stephen's College, the Rev. Bernard Iddings Bell. If it is anyway as interesting as the sermon he preached last Sunday at the

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The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the *Waters of Babylon*, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00.—*Adv.*

Church of the Heavenly Rest, New York, I am sure you will read it with mingled emotions. He said that the World War marked the dramatic step in the progressive degeneration of society and foreshadows the impending collapse of civilization. The decline of culture would not be a continuous and ever-deepening twilight, but would be relieved by brief flashes of "better times." But each level of subsidence would be lower than the last until the final breakdown of the social fabric and the descent of man to levels "essentially animal." Said he: "A civilization led by politicians and bankers deserves to perish and no doubt will." Cheerful fellow, what? Yet there is plenty pointing in that direction.

\* \* \*

Bishop Wise of Kansas, preaching in Chicago, has things to say about this so-called depression. "Some people have an idea that the way to overcome this period of stress and strain is to deny its existency and reality. Stimulate business they cry, and all will be well; increase production and consumption and a cheerful outlook awaits around the corner. All the stimulation of commerce in the world will not create a single value of reality that we have lost sight of. The true remedy must be found elsewhere if we are to restore to man's life a permanent stability. We need to repent. Turn around. Change our direction. We are off the main highway and are floundering in the ditch. We need to change our minds about the material facts of life that have engrossed our interest and recreate out of them some of the real values that we have lost. Against the prevalent mealy-mouthed kind of superficial religious philosophy we need to face the truth afresh that the religion of Jesus Christ still has teeth in it."


\* \* \*

Bishop Stewart, speaking at a meeting of the Camp Houghteling Forum, presided over by Mr. William F. Pelham, said that Gandhi, Kagawa and Ramsey MacDonald were leaders who were to be the salvation of the world. Now if something can be done to get these three together to straighten out affairs in the countries where they are leading—India, Japan and England—something might really be accomplished. Find a good Chinaman to sit in with them might be an idea, too.

\* \* \*

The Rev. Romilly F. Humphries, archdeacon of Baltimore in charge of the city mission work, died on February 12th. He became ill while preaching on Wednesday, the 10th, and collapsed. He insisted upon finishing his sermon upon being revived. His illness was later attributed to a heart attack. Dr.

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Humphries was a graduate of Trinity College, the Cambridge and Union Seminaries, and was the rector of Grace and St. Peter's, Baltimore, from 1912 to 1919.

The preachers at the noonday services at Christ Church Cathedral, St. Louis, during Lent: W. Russell Bowie, Bishop Cross, Bishop Scarlett, Bernard C. Clausen, Baptist pastor of Syracuse, N. Y., Karl Reiland, James Endicott, United Church of Canada.

Thousands of Church people have signed the "Declaration of An American Citizen," which appeared in religious weeklies throughout the country in January. You will find it in the January 28th issue of this paper. If you have not signed it, and care to do so, please do so at once, as the signatures are soon to be sent to government officials in Washington.

Chicago reports record breaking attendance for their noonday Lenten services being held at the Garrick Theatre under the auspices of the Brotherhood of St. Andrew.

St. Margaret's, Chicago, has been awarded the honor shield of the diocesan young people's association, awarded for constructive work during the past year. These young folks turned in more than 2,500 pieces of clothing for the poor of the city. The Rev. Hugh J. Spencer is the rector of the parish.

St. Bartholomew's, Brooklyn, deliberately went after the younger clergy of the diocese this year for their Lenten preachers: Rev. J. S. Haight of Hemstead; Rev. F. L. Barry of Hollis; Rev. S. G. Sherwood of Rockville Centre; Rev. A. R. McKechnie of Great Neck and Rev. G. T. Gruman of Brooklyn.

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was slated to be closed due to the drastic budget reductions of the diocese. The vestry of St. Gabriel's, Hollis, met and voted to adopt the mission rather than see it close. Says the rector of St. Gabriel's, the Rev. F. L. Barry: "We are trying to return some of the blessings bestowed upon our parish when it was a mission of the Cathedral."

Now if someone will only adopt Japan, China, Alaska, Mexico and a few other places I know a lot of people who would play a better game of golf.

Many improvements have been made recently in the R. E. Lee Memorial Church, Lexington, Virginia—new altar, new lighting, remodelled organ, paint inside and out and numerous other things. Incidentally the rector, the Rev. Vincent C. Franks, recently received a letter address—to "The Rev. Robert E. Lee."

The Rev. James F. Root, rector of St. Luke's, Utica, N. Y., was the preacher at the celebration of the centennial of the Presbyterian Church at Oneida Castle. There is a reason he was invited; his great grand-

father, the Rev. Charles Machin, was the pastor of this Presbyterian Church ninety years ago.

I never could quite figure out why the Federal Council of Churches should list those states which have been free from lynching for a year and send it out as an "Honor Roll". One hardly expects to be honored merely because he passes through a year without killing a fellow human being. Anyhow the 1931 list of honor states has been compiled and there are thirty-nine of them—states in which there were no lynchings. There are five states that never have had a lynching; Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont. Maine has no record of having had one since 1886. Maybe there is something to that New England Puritanism after all.

The Rev. William Sheafe Chase, stormy crusader of Brooklyn, has resigned as rector of Christ Church. He is seventy-four years of age, but he is not resigning in order to rest. Rather he is to devote more time to a reform association of which he is the head, fighting booze, jazz, prize-fights, gambling, birth control, and

## for Lenten Services

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moving pictures which he considers unfit for the rest of us to see. The parish he is leaving is in a bad way financially and there has been talk of its closing, but the senior warden stated the other day that they hoped to take care of the \$5000 debt very soon.

\* \* \*

Bishop Jett, worn out, is taking a rest during February. He and Mrs. Jett left the bishop's residence of the diocese of Southwestern Virginia on January 26th "for parts unknown."

\* \* \*

The ninth annual service in behalf of the work of Holy Comforter House, Brooklyn, was held at Holy Trinity this year, the work receiving the enthusiastic endorsement of the rector of the parish, the Rev. J. Howard Melish. There was also read a message from Bishop Stires who was prevented by illness from attending. The mission is located in a large Jewish district of Brooklyn, and ministers chiefly to them. The Rev. Harry G. Greenberg has been in charge of the work since it was founded.

\* \* \*

A "Tommy Tucker Chorus" has been organized among the unemployed men being sheltered and fed by the diocese of Rhode Island. Each day before the meal provided by one of the six cooperating parishes the men enliven the proceedings by singing for their supper, as Tommy did, accompanied by a jazz band made up of students from Brown University. Between 150 and 200 men are fed each day at the parish house of the cathedral.

\* \* \*

Lenten preachers at Grace Church, Hopkinsville, Kentucky; Rev. C. G. Leavell, Bowling Green; Rev. C. F. Wulf, Madisonville; Rev. A. E. Whittle, Clarksville, Tennessee; Rev. Curtis Fletcher, Paducah; Rev. Harold O. Boon, Owensboro; Rev. H. Campbell Dixon, Louisville.

\* \* \*

They have so many special Lenten preachers at Trinity Church, Toledo, that it would take a column to list them all. There is a special preacher for each Sunday Evening and also for Noonday preachers.

\* \* \*

There are several Church Army workers in Hawaii, with a couple of more now on the way there. They are having open air meetings, Sunday services of course and weekday lantern lectures. They are doing a considerable amount of work with the Orientals.

\* \* \*

Bishop Robert of South Dakota isn't so much for pacts and treaties, and told the Woman's Auxiliary of Rhode Island just that the other day. "Pacts and treaties for peace will do

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little good. Our nation signed many pacts and treaties with the Indians but we broke every one of them." He implied that we would be just as quick to break treaties with other nations. He described as a scourge the habit many Indians have acquired of chewing and smoking peota, a bean imported from Mexico and a powerful drug. But the effort to stamp out the evil has been seriously handicapped by the fact that the white man demands liberty to break any law he does not like—prohibition for instance.

\* \* \*

Albany, New York, parishes combine for noonday Lenten services, held at old St. Peter's. Preachers, Bishop Oldham, and the Rev. Messrs. E. T. Carroll, W. E. Tanner, Luke M. White, E. C. Earp, Charles Townsend, Edwin J. van Etten, Percy T. Edrop. Then on Thursday evenings there are services at St. Paul's, with the following preachers; Dean Edrop, Bernard Iddings Bell, Remsen B. Ogilby and Nelson M. Burroughs.

\* \* \*

St. John's and Trinity, Waterbury, Connecticut, combine for special mid-week Lenten services, alternating; the preachers are the Rev. G. C. St. John of Choate School; the Rev. Fr. Joseph of the Order of St. Francis; the Rev. Leslie Glenn of Cambridge; the Rev. W. M. V. Hoffman of the Order of St. John the Evangelist; the Rev. Percy Kammerer of Avon School and the Rev. Howard Perkins of New Haven.

\* \* \*

The Rev. H. Howard Barber of Augusta left on January 24th for a ten weeks trip to the Holy Land. The Rev. S. B. McGlohon, retired, of Savannah, Ga., is in charge of the parish during his absence.

\* \* \*

There was a report out that an anonymous gift of \$100,000 had been made to the General Theological Seminary. The secretary of the alumni association, the Rev. Francis H. Richey now reports that no confirmation of such a gift has been received.

\* \* \*

The Rev. Clarence S. McClellan Jr., rector at Fletcher, North Carolina, has accepted a call to be the rector at Falls Church, Virginia. The parish at Falls Church, located near Washington, once had George Washington as a vestryman, so you may be sure elaborate plans are being made this bicentennial year to let the world know all about it.

\* \* \*

Lenten preachers at St. John's, Charlestown, at the foot of Bunker Hill, Massachusetts: Rev. A. O. Phinney of Lynn; Rev. C. L. Bennett of Milton; Rev. B. M. Washburn of Boston; Rev. T. C. Campbell of Jamaica Plain; Rev. R. G. Preston of

Newton; Rev. T. A. Bridges of Brookline and the Rev. Edward S. Drown of Cambridge.

\* \* \*

Bishop Scarlett of Missouri is to be the preacher at the fifth of seven Episcopal Church Broadcasts on February 28. He is to broadcast from St. Louis on a nation-wide hook-up. Time 10 o'clock, eastern time. Jot it down.

\* \* \*

Ministers throughout the country gave special recognition, by prayer and sermons, to the world disarmament conference which opened on February 2nd in Geneva, with prac-

tically every nation of the world represented. In Boston, under the auspices of the Greater Boston Federation of Churches, a great mass meeting was held in historic Faneuil Hall. The Roman Church also had a special peace service at the Cathedral of the Holy Cross, Boston, and the largest synagogue also held a peace service. Thus were the religious forces of the city rallied to give their support to the conference.

\* \* \*

The Name of our Lord had never been heard, eighteen years ago, in the little jungle village of Ta-I among

## Services of Leading Churches

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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10, 11 A. M.; 4 P. M.  
Daily: 12:20.

### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sundays: 8, 9, 11, and 3:30.  
Daily: 7:15, 12 and 3.

### The Heavenly Rest and Beloved

Disciple, New York  
Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

### Transfiguration

1 East 29th Street  
Rev. Randolph Ray, D.D., Rector  
Communions, 8 and 9 (Daily 7:30).  
11—Missa Cantata—Sermon; 4—Vespers.

### Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.  
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.

### Trinity Cathedral, Cleveland

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

### Gethsemane, Minneapolis

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

### Grace Church, Chicago

(St. Luke's Hospital Chapel)  
Rev. Wm. Turton Travis  
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

The Little Church at the End of the Road  
3533 N. Albany Avenue  
Rev. Irwin St. John Tucker  
11 A. M. 4:30 P. M.

### St. Luke's, Evanston

Charles E. McAllister, D.D.  
Sundays: 7:30, 8:15, 11 and 4:30.  
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

### Christ Church, Cincinnati

Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays: 8:45, 11 A. M. and 5 P. M.  
Holy Days: Holy Communion, 10 A. M.

### Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.  
Rev. Julian D. Hamlin  
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.  
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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

Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11 A. M.; 7:45 P. M.  
Tuesdays: 10 A. M.

### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays: 8, 11, and 8.  
Daily: 7:30, 9, and 6.  
Holy Days and Thursdays: 10.

### St. Mark's, Milwaukee

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



the Dyaks of Borneo, and the only instruction the village has had has been that of a native priest. Last Easter there were one hundred communicants! The people have been busy for two years past, cutting and collecting lumber for a larger church, which by now is probably built. This is an English S. P. G. mission.

\* \* \*

Crime and dishonesty are prevalent today as a direct result of the undue emphasis which the modern generation places on the material things of life, said the Rev. Dr. Howard Chandler Robbins, guest preacher at the Brick Presbyterian Church, New York. He said that greed and worldliness, "which are akin to theft," are created by society.

"According to the teachings of Jesus, the highest good that men may seek and find does not lie in the accumulation and enjoyment of material wealth," said Dr. Robbins. "This is a radical theory of life, far more radical than Christians, themselves, generally realize, though it comes upon the authority of One Whom all Christians call Master and Lord. It is so radical, in fact, that if modern society were leavened by it, who can doubt the effect upon society at large?"

Dr. Robbins compared this era of bootleggers, racketeers and gangsters to the hydra-headed monster of antiquity and said that any attempt to destroy it virtually were useless, unless Christians began with an entire change in their point of view and manner of living. He felt that if society got rid of the materialistic point of view it would be taking from this monster "the murky atmosphere of greed in which he breathes; in the mountain air of Christian principles he would languish and die."

"Life must look elsewhere than in material things if it is to find and acquire imperishable gains," said Dr. Robbins. "Riches cannot purchase health, they cannot purchase happiness, they cannot purchase tranquility of spirit. True and lasting happiness can be found in the physical enjoyment of nature, in its intellectual enjoyment made possible by science, in being alive to people about us and, finally, in being alive to God."

\* \* \*

A study of church attendance was recently completed by Roger Babson. Rural churches, he says, attract 71 per cent of their membership. City churches draw but 30 per cent of their members. Now he has sent out 150,000 questionnaires to families of Congregational churches (the study is being made for that church) to try to find out why city folks don't go to church. They are being asked if "an increase in the atmosphere of cordiality" would be any help; are the hours of service inconvenient; would

you like to have changes in the music, liturgy or length of service; is the ventilation keeping you away or is it the poor sermons your pastor preaches. Well, I think I know the answer and it is none of these things—not an adequate reason, of course but then neither is a poor sermon or bad ventilation. People are rushed six days a week; office or work at a certain hour; appointments at a certain hour; trains to

catch at a certain minute or you are late to dinner, which doesn't make the wife feel so good; a clean shirt every day and your shoes shined. And, boy, today is Sunday and I can do as I please—a flannel shirt, knickers and old shoes—a late breakfast, with no train to catch at 8:15—just a good loaf, with the pressure removed. Men may not tell Mr. Babson all this, but I think it is the answer.

## Good Books

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