

January 20, 1933

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# THE WITNESS



**WILLIAM B. SPERRY**

The Vicar of Grace Chapel, New York

## THE LAW OF THE UNIVERSE



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## CLERGY NOTES

CROMEY, E. WARREN, formerly rector of St. Michael's, Brooklyn, N. Y., is now the rector of Emmanuel, Great River, N. Y.

DERR, MORRIS W., student counselor at Bucknell University, Lewisburg, Pa., has been appointed locum tenens of Trinity, Renovo, Pa.

DICUS, JEROME E., Phoenix Golden Gate Mission, Arizona, was ordained deacon on January 16th by Bishop Mitchell.

GRATIOT, DONALD H., rector of St. James', Albion, Michigan, was married on January 8th to Miss Eleanor Stockwell of Pontiac, Michigan.

HINES, JOHN E., rector of St. Paul's, Augusta, Ga., assisted by the Rev. Lawrence Fenwick, rector of the Good Shepherd, have taken charge of St. Mary's, Augusta, a congregation of Colored people.

HUBBARD, JAMES DeWOLF, Saranac Lake, N. Y., has accepted appointment as curate at Trinity, New Haven, Connecticut.

JONES, CECIL, Cleveland, Miss., became the rector of St. Paul's, Meridan, Miss., on January 1st.

KEICHER, RUDOLPH F., formerly vicar of St. Paul's, Columbus, Indiana, is now the vicar of St. John's, Bedford, Indiana.

KOLP, JOHN F., was recently installed rector of Christ Church, Lonsdale, R. I.

LIEF, RICHARD, formerly on the staff of St. George's, New York City, is now the head of city mission work in Providence, R. I.

NAU, CARL W., oldest priest in terms of service in the diocese of Kansas, celebrated the 17th anniversary of his rectorship of St. Paul's, Kansas City, Kansas, on January 1st.

NOEL, E. R., diocese of New Jersey, is the temporary chaplain at Margaret Hall, Church school for girls in the diocese of Lexington.

PARDUE, AUSTIN, rector of Gethsemane, Minneapolis, Minnesota, has accepted a call to be the dean of St. Paul's Cathedral, Buffalo, N. Y.

PARKER, WILLIS J., All Saints, Millington, N. J., is now vicar of St. Mary the Virgin's, Ridgefield Park, N. J.

PENDERGAST, GEORGE H., in charge of the Epiphany, Flagstaff, Arizona, was ordained priest on December 19th by Bishop Mitchell.

POWELL, FREDERICK C., St. John the Evangelist, Boston, and at one time superior of the Cowley Fathers, died on January 13th in Boston. He was 73 years of age.

TAYLOR, OSCAR CLINTON, recently in charge of St. Matthew's, Alliance, Nebraska, has been elected canon sacrist of the Cathedral of All Saints, Albany, assuming his duties on January 24th.

WILL, THEODORE S., former rector of St. John's, Hampton, Virginia, has accepted the rectorship of All Saints, Atlanta, Ga., assuming his new duties on February 1st.

WITMER, FREDERIC, rector of St. Thomas', Bethel, Conn., has accepted appointment as chaplain in the officers' reserve corps with the rank of first lieutenant.

WOODROOFE, R. W., executive secretary of the diocese of Albany, was elected treasurer, succeeding Mr. J. S. Conover.

WRAGG, S. ALSTON, formerly dean of St. Luke's Cathedral, Canal Zone, has accepted the rectorship of St. George's, Helmet, New Jersey.

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A. MANBY LLOYD

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## THE LAW OF THE UNIVERSE

*By*

BISHOP JOHNSON

MEN can have faith in science or religion only when they are convinced that they live in a universe in which there is law and order. These laws are not created by man, he merely discovers them. To intimate that law and order is the result of chance and not the product of a creative intelligence does violence to human reason. As well attribute the parts of a camera to chance as to assert that the human eye is the result of a fortuitous concourse of atoms. As Lord Balfour intimates it is rather absurd to believe that certain neurons assembling themselves together in a non-intelligent fashion should eventually produce the mind of man which in turn should analyze the non-intelligent forces that produced it.

The result of ignoring law is to invoke chaos. If one who despises law works in a laboratory he will produce an explosion which will blow up the laboratory. We would regard an anarchist in a laboratory as a dangerous animal even if he was sincere in his rejection of law. If one ignores law in the wiring of his house, he will have a conflagration instead of illumination. It was necessary that man should discern law before he could deal safely with electrons.

The same is true of agriculture. It would be but wasted labor to have a garden without observing the laws that govern plants. It is a fatal thing to ignore the laws of hygiene. We all realize this, but when we enter the sphere of human relations which we call society, then men are prone to argue that there are no binding laws of a moral character. If there is a law governing the planets, the seasons, the elements, it is reasonable to assume that there is a law governing man in his social relations, as well as in his personal character. It is only when we enter the sphere of human conduct that man claims the right to create laws instead of seeking to discover them. "I am a law unto myself" is the proud assertion of the creature who is an individualist. "What I think is right because I think it." This assumes that we are isolated cells in society, but experience tells that we are not. The human body is composed of cells but the toxic condition of one cell affects all the rest. I may have an infection in my tooth which cre-

ates a disturbance in my sciatic nerve. I speak feelingly. To say that the cell if it were conscious would have the right to infect other members would disrupt the whole fabric of the body.

In creating man has the Creator forgotten to impose a law upon each conscious person which he must observe if he is to participate with other persons in forming a social order? And is it reasonable to suppose that here too, law is something which men must discern, and which they do not create? Is it not true that if a nation refuse to reverence law, chaos will result, and also that when a group of rebels revolt against the existing law, they invariably impose a law of their own upon the people. It is evident that we must have some law governing people; the question is, what law?

IS THERE a law inherent in man's creation, as in the chemical world, the ignoring of which inevitably creates disaster? Or may man create a law which he may impose upon other men in an arbitrary fashion? I believe that in creating society God has given us moral imperatives and that man's business is to discern them and not to create them. "Thou shalt not steal" is an instance in point. Regardless of who discovered that law, it is imperative that any successful government must respect it. The failure to obey this law has unquestionably produced the world's depression and discontent.

But men have insisted either that God is a tyrant who predestinates human actions, or He is an anarchist who is indifferent to them. Whereas God pursues the same policy in the spiritual kingdom which He has already manifested in the natural world. He gives the elements which go to make a righteous society and calls us to be partners with Him in discovering truth and in utilizing it.

After all there are but two working creeds which determine men's direction and their objectives. The one is, "Let us eat and drink for tomorrow we die"; the other is, "Let us work and study and pray for tomorrow we shall live." The first is the creed of both capitalism and communism, the second that of the Christian Church. Regardless of how men live up to their creeds,



these are the two roads for travel and we make our decisions at the fork of the ways.

Christianity and Communism have three basic differences: They differ in the motive that animates their disciples. The one believes in a God who made and loves us; the other is a mechanistic process of life. They differ in their objectives: One believes in a future life as man's ultimate destiny, the other believes that his career ends in the cemetery. They differ in their methods: one believes that respect for law is the only force which can produce universal brotherhood; the other invokes brute force as the means to blessedness.

The responsibility rests upon each one of us to decide which path he will follow and to which cause he will devote himself. It is most reprehensible to be indifferent to the situation. Above all it is futile to whine about communism if we ourselves act as though there were no God to worship and no other destiny for man than material comforts.

It is inconceivable that an ordered universe should end in chaos, and that there should be no unifying principle for international peace, or no moral code binding upon us in our social problems.

The fact that He did not write these laws on the firmament in order that you might read and obey them is consistent with the method employed in all creation. For some sufficient reason, "Verily thou art a God who hidest thyself." Wisdom has always been concealed from the superficial and the inert.

This world in which we live is not the product of God's gifts alone but the combined result of God's gifts plus man's industry. He called us to be partners in creating a world and so gave zest to our endeavors. He gave man the jungle and man had the privilege of bringing it to its present state of cultivation. The scientist and the artist alike have discovered law, they have not created it.

The soul is very much like the soil. It is capable of a certain fertility and may produce either wheat or weeds, depending upon the observance of certain laws which may not be broken with impunity. Satisfactory results are obtained in either the soul or the soil when men discover and obey the laws that are inherent in their constitution. If the soil is hard or shallow or rank, one may not expect a fruitful harvest.

But law we must have in either case. The choice is between law to be discovered as God reveals it, or to be invented and imposed by a group of self constituted law makers who claim the attributes of unfallible wisdom which are usually ascribed to God. In this imposition of law they claim the right and the power to orient science and art as well as religion to their arbitrary assumptions.

One must distinguish between the validity of law and the nature of its enforcement. The law is not invalid if it is badly administered. No matter how just the law, it would be futile in Sodom and Gomorrha. There must be a reverence for law on the part of the individual if the same is to be wisely administered.

This is the primary purpose of religion—to produce

the kind of people who love justice and mercy. Everything else is secondary to this. And if religion fails to create reverence for law there is no other agency to replace it. To educate the mind and to ignore the conscience will not diminish criminal practices as has been demonstrated in the United States, where the flare for education has about kept pace with the increase in crime.

This is the second of a series of articles on "What I Believe and Why." The series is to run for an indefinite period.

## *An Exarch from Bayswater*

By

W. BERTRAM STEVENS

"A MOUTHFUL" is probably the way irreverent youth would describe the title of the Greek Archbishop Germanos who was one of the joint presidents of the Oxford Conference on Life and Work and a vice-president at Edinburgh. His full title is "Archbishop of Thyateira and Metropolitan, Exarch of Western and Northern Europe and Apokrisiarios of the Oecumenical Patriarch to the Archbishop of Canterbury." His actual see is in London, and it seems slightly ironic that an archbishop with a titular see as euphonious as "Thyateira" should live in a district with the plebian name of Bayswater. In spite of the sonorousness of his title the archbishop is a kindly, simple man, dressed usually in ordinary clerical attire with neatly trimmed beard. He was born in 1872 in Eastern Thrace and received his education in Greece, in several German universities, and at Lausanne. It was probably at Halle and Leipzig that he gained his knowledge of German and German theology that has made him so useful in the ecumenical movement. He served as a teacher of divinity in his native land until 1922 when he was given his present post which involves the care of all the Greek Orthodox communities in Western and Northern Europe. I remember him at the last Lambeth Conference in 1930. He was most helpful in the conferences held between Orthodox and Anglican representatives at the conference itself and in the following year. He is successful as a kind of liaison officer for the Orthodox Church and he is in touch not only with the Anglican Church but also with the Swedish Lutheran Church and the European Old Catholics. A part of his mission is to interpret western Christianity to his own people. When, for example, the revision of the English Book of Common Prayer was proposed, he wrote extensively concerning it. In his books he has sought to explain the Faith and Order Movement, the Oxford Movement and other tendencies that have a bearing on the relationship between Anglicanism and Orthodoxy.

The Orthodox representatives at the World Conferences were an interesting group. Many of them were laymen. It was a surprise to me to learn that some of their most distinguished theological professors are laymen, and by the way, one of the high points of worship at the Oxford Conference was Orthodox vespers participated in by all the Orthodox representatives, and the choir from the Russian Theological Academy in Paris.



# THE SCAPEGOAT ATTITUDE

By

THEODORE R. LUDLOW

*Suffragan Bishop of Newark*

TOO many Americans think of the scapegoat ceremony of Leviticus as a naive old Hebrew custom belonging to antiquity. As a matter of fact, it is still with us. Americans suggested the idea of a League of Nations and then threw Mr. Wilson out of office for trying to realize it. We voted for Mr. Hoover and prosperity on a landslide scale and then slid him out in the same way when he failed to produce the material prosperity we desired. We voted prohibition in with a whoop and threw it out with whoopee. We must prefer a scapegoat.

This practice is not confined to our political life. We elected Bishop Murray to be our Presiding Bishop and asked him to coordinate the scattered elements of our national Church life, but we refrained from giving him a clear grant of power or from even clearly defining his position. When he gave his life in an attempt to do the impossible we asked a sick man to take up the burden. When he, too, succumbed, we tinkered with dual executives and National Council authority. When that didn't work, we criticized "281". We had to have a scapegoat!

Now we have elected Bishop Tucker and his election has met with the wholehearted approval of the Church. We have enlarged the powers of the Presiding Bishop, fixed his term of office and, with a sigh of satisfaction, we are settling back into our ordinary ways and expecting him to revitalize the work of the Church. No miracles will be forthcoming. To state this fact is no criticism of Bishop Tucker. He is facing much the same situation in the whole Church which his predecessors faced. Too many people are expecting him to translate into action the longings of their hearts without first examining the channels through which their individual longings must be coordinated before becoming the corporate energy which can make the Presiding Bishop's leadership effective.

Under the plan of organization provided at Cincinnati, the new Presiding Bishop may change both the methods and the personnel utilized in accomplishing the work of the National Council. It is to be expected that Bishop Tucker, after consultation, will avail himself of these powers. This is a distinct gain. New blood has been infused into the membership of the National Council itself. Another gain. Then what? The bulk of the Church remains as it was. Bishop Tucker will face the same bishops that his predecessor faced. He will face the same rectors. He will face the same vestrymen and organization leaders. At the top a scholar, a missionary statesman and a proven leader of people. At the bottom a conglomeration of struggling Christians, conscious of the new social, economic, political and international forces coming to birth around them. The majority of these Christians are willing to work and to sacrifice that these forces may move in a Christian direction, provided that direc-

tion is pointed out to them and they are given a sense of fellowship in a common task. Can leadership and individual desire be brought together? Yes, but the present short circuits will first have to be repaired. Too many persons in positions of coordinate leadership are frustrating the desire of the people to be Kingdom builders.

This does not mean to imply that bishops, rectors, vestrymen and organization leaders are necessarily incompetent or reactionary. They themselves are victims of institutional faults which must be corrected before the whole Church can be geared to its whole task. We wish to indicate two or three of these institutional faults.

The General Convention expressed the deliberate judgment of the whole Church when it declared that the Presiding Bishop must retire on the first of January next succeeding the General Convention after his sixty-eighth birthday. Why? Because he then will become incompetent or too old for active service in the Church? Not at all, but because the Church is a living organism and new blood must be continuously provided in head and branches. Leadership is trained by the responsibility of leadership and not by watching some one else do it, no matter how competent. Regularized replacement means continuous and progressive life. Uncertain and spasmodic replacement mean fainting spells and the threat of death. Because this is profoundly true, and not necessarily because of any loss of power in themselves, all bishops should feel morally obligated to follow the age rule laid down by the whole Church for the Presiding Bishop.

What is true of bishops is equally true of rectors. While every individual is necessary to the carrying out of God's plan, no individual is indispensable in the particular position which he happens to hold at any given moment. People may try to flatter us into believing otherwise, but death proves the vanity of their words. The Body of Christ is a living organism and moves on without any one of us. But it would move more effectively if we more readily recognized the necessity of constantly training new leadership and of infusing new blood.

THERE is no logical reason, however, why the Church should have to wait until the clergy reach sixty-eight to profit by new blood and leadership. The waste of leadership involved in the present method of utilizing the abilities of our clergy is criminal. The man who knows a friend of a friend "in the right place" generally gets the job. The man who unselfishly tackles a difficult job because it needs to be done is too many times allowed to continue therein indefinitely. Such a man has initiative, courage and unselfishness. In a day of tremendous transition those virtues are sorely needed throughout the whole Church and not in isolated spots. No man of that type wants to be promoted,



but the Church should want to promote him to larger responsibility. It has no regular and systematic method of doing so. Some individual bishops attempt to utilize the men within their jurisdiction on the basis of talents and proven ability. But they are limited by the number of men in their own jurisdiction and sometimes by the charge of dictatorship.

Ten years ago the commission on the ministry suggested to the General Convention in Washington a plan for remedying the situation. But those were boom days and such a plan faced an obstacle in the make up of our General Convention. The clergymen and laymen who are elected to General Convention are usually not the type of men who feel the isolation of the difficult spots on the Church's frontier. Moreover, the commission was unfortunate in calling its plan, "Placement of the Clergy." Instantly, men scented regimentation, loss of liberty and whatnot in the use of the word "placement," and, many times without reading the report, objected to its proposals. The commission might have received a better hearing if instead of "placement" it had used some such phrase as "strategic utilization." Since 1928 the House of Bishops has had a committee to continue the study of this matter. It is still continuing. Some day the Church must seriously face this defect which hinders its corporate effectiveness.

Next to the rector, the progress or stagnation of a parish is determined by the forward looking character of the vestrymen and of the leaders of organizations. Too much of the power of the Church is short circuited right here. Too many vestrymen and leaders are handicapped by three limitations: narrowness of vision, a feeling that what has been is best, and a possessive attitude toward the office they hold. These attitudes make them, many times unconsciously, the scapegoats for their fellow parishioners' lack of cooperation. A definite policy of democratic elections actually shared in by all, and rotation in office after a set term or terms would increase the number of those who understood the purpose and task of the Church because they had shared in the responsibility of accomplishing them. Such a method would also provide for the refreshment of initiative through the regular infusion of new blood and prevent the intrusion of possessiveness. The diffusion of knowledge gained from an ever widening circle of shared responsibility would help our people to feel that they are really a part of a great fellowship engaged in a common task and not just harried financial supporters of a worthy but distant enterprise.

Of course, improving the mechanism of our institutional life will not bring in the Kingdom of God. The right spirit must animate that mechanism. And that is a responsibility which rests upon you and me. We may well begin this year with an honest self-examination. Who or what is my particular scapegoat which keeps me from giving wholehearted service to my Master? Am I furnishing some one else with a scapegoat by judging the Church's work from the standpoint of my desires, my convenience, my comfort? By my stubborn refusal to recognize and to follow a still-revealing Christ? By my air of indispensability to my present position?

## Talking It Over

By

WILLIAM B. SPOFFORD

TWO AND TWO does not always make four these days. My morning paper has two front page stories. Mr. and Mrs. Daniel Danielson of Brooklyn called upon the police to ask them to find sympathetic persons who would provide a burial for Barbara, their three month old daughter. She died of starvation in a cold-water flat the day before, after the mother had been refused relief. Investigation revealed that the father, a house painter, had been out of work for several months. They applied for relief eighteen days ago and received \$13.66 to feed and clothe themselves and Barbara. The money ran out (probably because the mother was not a good housewife and did not manage economically) so she went Monday morning to ask for more, while the father was pounding the streets seeking work. While they were gone the baby died. The assistant medical examiner called and declared that the child died of starvation. When the relief station learned of the tragedy they immediately sent the family milk, bacon, bread and butter. But Papa and Mama had to drink the milk because Barbara no longer needed it.

IN THE SAME PAPER was the story of a conference in Washington, led by Secretary of Agriculture Wallace, at which it was agreed that the wheat supplies of the country would be kept at all times to the average annual domestic consumption and exports for the last ten years, plus a reserve of fifteen per cent. To allow more to be grown, according to these experts, would "be dangerous to domestic price levels." There you have the issue: domestic price levels vs. Barbara Danielson. Take your choice.

IT IS SWELL, I think, that so many of the clergy get steamed up over persecutions in Hitler's Germany and preach sermons on the heroism of Martin Niemöller. But it would be even better if a few of them would follow the example of this German preacher in dealing with situations nearer at hand. A reporter from the conservative New York Herald-Tribune went to Jersey City the other day to find out what was happening, but he couldn't find a single person who dared to talk. "You know what might happen to a guy if he talks out of turn in this town," was the general response to his questions. One man, a retired army officer, said, "This place is worse than any town in Germany. Everyone is afraid to talk and you can't blame them. It is too much of a risk and if they don't talk they have nothing to lose." The reporter then called on a number of the clergy, with each one explaining that they did not care to express themselves on the subject of repression in Jersey City where Mayor Hague rules supreme. One distinguished woman, a member of a secret organization called the Woman's League against Communism, expressed delight with all that her mayor is doing in repressing free discussion and all meetings where anything is said with which he disagrees. But



before the interview was over she did enter a mild complaint because Mayor Hague, vice president of the national Democratic Committee, had made it impossible for her to rent a hall for a Landon headquarters during the last presidential election. People will discover, perhaps too late, that suppressing the rights of any group means eventually the loss of their own. Christians in Germany have found that out. They stood quietly by while Hitler and his gangsters liquidated the Jews. With that job out of the way the Nazi are now busy doing the same thing to the Christians, both Protestant and Catholic. People with divergent political and economic opinions should set aside their differences and present a united front to preserve democracy and liberty.

**T**HERE IS REBELLION in England. The bell-ringers in Dorsetshire have been ousted by "canned chimes" played on a phonograph record and amplified with loudspeakers. It all started on Christmas when the Rev. F. E. Coryton, Weymouth, put on the synthetic peals. He was denounced by the Rev. A. S. Bryant, bell-ringer as well as vicar at Upwey, for introducing into England "an American importation." Now the bell ringers of the diocese are planning to place a protest before the Bishop, who is to be asked to persuade people not to "buy gramophone contrivances for churches."

## *A United Front*

By

H. ROSS GREER

**E**VERYONE is aware that our times are chaotic, that so far as the Christian Church is concerned a major critical era is being passed through. That the "acids of modernity" and other acids have eaten away the faith of many is not news. The fact reminds us of the need for restatement of the Christian religion. Not a long while ago a young married woman opened her mind to me on the Church. Said she, "We are not interested in the Church. My husband and I are agnostic and so are most of our friends. The Church just does not mean anything to us. We are interested in living here and now. The Church is all the time talking about another life hereafter. It's nonsense. When you die, you are dead."

I tried to explain to her that the Church is interested in this life very much, that the Church is interested in our living this life well, that every sermon is not about the life to come, in fact, that few sermons are preached about it. The reason I have related this incident is that this young woman and her husband are typical of an increasing number of young married people. They are people who will give us no hearing as they will not come to church and they will not read anything we suggest—books, Church papers or anything. A new method of approach is needed to get to them. And that

suggests a second thing which is needed. That is the need for more unity or for clearing up the things which are fundamental. The need is for a united front among the Christian religious forces. No one can fail to be aware of the dangers we are in by our unhappy divisions and the impossibility of the Church speaking with a clear united voice on the issues of the day.

A layman with a non-Church background surprised me by saying he thought one of the most unfortunate things which ever happened was the Reformation. The reason he gave for his position was the divisions and disunity caused by the Reformation. With a united front we who call ourselves Christians can be strong and go forward; divided we are weak and ineffectual.

One way in which we can work to overcome present conditions might be similar to the way tried in England and embodied in the series of addresses over the BBC entitled "God and the World Through Christian Eyes." Anglicans, Free Churchmen and Roman Catholics united in presenting this series.

We know there is vast ignorance of the fundamentals of the Christian Religion throughout the length and breadth of our land. To get the best minds of Christians to present the fundamentals clearly and cogently over the radio or through the pages of some other widely circulated medium would, I believe, be a possibility. A co-operative effort of this sort would command space that no group alone could command.

## **BURNING QUESTION**

*Making Your Living  
in a Monopolized World*

By LOUIS WALLIS  
Formerly of the  
Federal Department of Labor

Congressman Herbert S. Bigelow, of the Second Ohio District, says: "Economic distress is reviving the Henry George thesis as a practical truth to which statesmen must turn. Louis Wallis's book, *Burning Question*, is a welcome restatement and critical reappraisal of the George thesis."

Professor Edward A. Ross, of the University of Wisconsin, writes: "Your little book will be timely, for all over the world thinking people are searching for something else than having the state take charge of all production. I agree with all you say."

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## AMERICAN MISSION TO LEPERS AIDS WORK IN LIBERIA

In all the great scope of missionary efforts throughout the world, there is none so touching and so full of the satisfaction in accomplishment, it seems, as that among the lepers. Woven brightly into the pattern of the Episcopal Church are splendid stories of achievement in this field, frequently helped along by non-denominational groups outside. From the Rt. Rev. Leopold Kroll, missionary bishop of Liberia, there comes a heart-warming account of how the American Mission to Lepers, long leaders in their work among all denominations, literally "came to the rescue" at Cape Mount, Liberia. In that little town, a new colony was recently opened. The medical adviser to the Liberian government provided small building grants and some medicines to Dr. W. Junge of St. Timothy's Hospital at Cape Mount. An individual interested in the work provided land, in Fisherman's Bay.

So the work was begun, with natives building a leper village and farms all around. Slowly, the brush was cleared. But money was needed to get rice, cassava and sweet potatoes planted for the first crop. From the American Mission to Lepers, just as the need was greatest, came a contribution of \$240, sent to the Bishop through the National Council. Here is how he describes the way he broke the welcome news to Dr. Junge:

"I went up to Cape Mount to talk over the new leper work with Dr. Junge. At first I didn't tell him anything about this gift. We just sat there and talked.

"He said, 'Bishop, I don't know what to do about this leper work. You know there is a rice shortage just now and I'm right down to my last cent. I haven't any money and these people have to be fed. I don't know where I am going to get the money from. Do you happen to have any?'"

"Well,' I said, 'Doctor, how much do you think it is going to cost you to feed these patients?'"

"He figured at the rate of eight to ten cents a day for such and such a number.

"Well,' he said, 'I could do that on about \$20 a month, but I don't know where I am going to get it from!'"

"Doctor,' I said, 'how could you make use of \$60?'"

"What's that?" cried Dr. Junge.

"How could you make use of \$60?'"

"Oh,' he said, 'my brother, that would be wonderful.'"

"I said, 'Now doctor, I am going to tell you a story. I just got a check for the leper work of \$240 from the American Mission to Lepers.'"



ARCHBISHOP TEMPLE  
*Issues Report on Doctrine*

"'Oh,' he said, 'thank God. You have saved us!'"

So, inspired by Christ's injunction to "Heal the lepers" does the American Mission to Lepers frequently step in to aid different groups of missionaries all over the world. Its influence extends, according to latest figures, to more than 200 leper stations in 48 different countries and during the thirty years of its existence it has expended more than \$3,000,000 to keep the leper work going.

Through regular, steady contributions and through maintenance of close and constant contact with governments and medical men, the Mission ministers to both the body and spirit of three Episcopal projects. Without its cooperation, the leper work might never be.

### THE ISSUE IN SPAIN

"What happens in Spain will determine the future of civilization for many generations, perhaps centuries," declared President John A. Mackay of Princeton Theological Seminary before the Philadelphia Ministerial Union, "for the winning side will be in a strategic position. The real issue is not fascism or communism but the struggle against three forces sinister to Spain: the Roman Catholic hierarchy, the retired army officers, the feudal rural barons. They combined to support General Franco."

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A commission of the Church of England, after fourteen years of study under the chairmanship of the Archbishop of York, issued a 242 page report last week on "Doctrine in the Church of England." Not being a particularly controversial subject in the Anglican Churches, the commission was forthright in declaring that there is no objection to the theory of evolution, maintaining that the creation narratives in Genesis are mythological in origin and their value symbolic rather than historical. On nearly every other question of doctrine however the report presented the pros and cons and pointed out that people could hold most any sort of opinion and be at home in the Anglican Church.

Typical of the compromises in the report is the section dealing with marriage, which carefully avoids mentioning the word "divorce," yet does not rule it out as un-Christian.

"Marriage," says the report, "stands in a special position because both as a rite and as a state of life it is not something peculiarly Christian but rather is an institution of the natural order which is taken into and sanctified by the Christian Church."

"The teaching of the New Testament, which clearly has its basis in the teaching of our Lord Himself, implies that marriage is in its own principle a lifelong intimate union, and anything short of this falls short of the purpose of God. \* \* \*

"In the case of two Christian persons freely undertaking before God to enter on a lifelong marriage union, grace is afforded which, if reliance is fully placed upon it, will enable the persons concerned to fulfill the obligations involved and to rise to the opportunities offered in their married life in spite of all difficulties, however grave."

Then, as if admitting that these words are hopelessly vague, the report suggests that a special commission be appointed to clarify the ethical, moral and other aspects of marriage that cannot be dealt with in a doctrinal report.

On the questions whether the Virgin Birth is fact or myth, whether or not Christ's tomb was empty on Easter Day and whether the Gospel miracles should be taken as history or imagery, there was such a conflict of opinion in the commission that the report simply does not attempt to suggest an answer.

Concerning the Resurrection, for example, the report describes it as



"the central fact in human history," but goes on to say:

"When a fact is so closely linked with such momentous and far-reaching issues in Heaven and earth, it is not surprising that opinions should differ when the question is raised how much in the record of it is derived from the sheer occurrence of the fact itself and how much is due to primitive interpretation of the fact in the minds which first perceived its transcendent significance and expressed it in forms inevitably belonging to their own manner of thought and speech."

It is intimated, however, that a majority of the commission agree with the traditional explanation, "namely, that the tomb was empty because the Lord had risen" and in a personal introduction to the report the Archbishop of York affirms his own wholehearted belief in Virgin birth and the Resurrection "as historical facts."

On controversial matters between the high Church and low Church advocates, such as the reservation of the sacrament and the practice of "devotions," the report does little more than state the opposing viewpoints without attempting to supply guidance.

Here as elsewhere the report admits that the members of the commission failed to reach an agreement on the sharpest points of theological controversy and that the report could not have been unanimous if it had tried to offer authoritative decisions on these matters.

Among so many indefinite opinions, however, the commission was able to agree on a statement concerning confession and absolution.

"There has been no change in the formal teaching of the Church of England," the report asserts. "While the regular practice of auricular confession has now become more frequent and is by no means confined to one school of thought within the Church of England, it is important to recognize that it is a ministry of the word which is open to all but obligatory upon none."

When the commission was first appointed in 1922 its chairman was Bishop Burge of Oxford, but when he died in 1925 the chairmanship passed to the present Archbishop of York, at that time the Bishop of Manchester.

#### **Social Work Done at Grace Chapel**

One of the finest bits of social work being done in New York is carried on at Grace Chapel on the east side. The parish house is crowded with people night and day, men, women, young people, boys and girls, all there to take part in the various ac-



H. JERRY VOORHIS  
*Deals With Unemployment*

tivities sponsored at the chapel. The work is supported generously by Grace Church and is presided over by the Rev. W. B. Sperry, a recent graduate of the General Seminary but a man who is older and more experienced than most seminarians since he was in business for a number of years before entering the Seminary. His picture is on the cover.

#### **Bayonne Clergyman Sponsors Civil Liberties**

I have my first nomination for THE WITNESS honor roll of 1938. The Rev. William J. Kernan, rector of Trinity Church, Bayonne, N. J., opened his parish house, with the approval of Bishop Washburn, for a civil liberties meeting at which Roger Baldwin, director of the American Civil Liberties Union dealt with the issues being raised by Mayor Hague and Jersey City. As you know, Bayonne is next door. Mr. Kernan took this action in the face of the opposition of the Veterans Council which denied Baldwin the right to speak in Bayonne. His action is courageous and I think it would be very nice if some of you folks dropped him a little note to say so. His address is 141 Broadway, Bayonne, New Jersey.

#### **John R. Mott on World Council**

John R. Mott, giving the closing address on January 12th at the three day conference of the electoral college of the proposed World Council of Churches, declared that the Council would provide "for the first time in history a means of combatting the ominous elements and sinister rival challenges that threaten religion." He referred particularly to the chal-

lenge of the totalitarian state and the gradual lessening of religious liberty throughout the world. The conference was held at Washington Cathedral.

\* \* \*

#### **A Consecration Under Difficulties**

Bishop Reifsnider of North Tokyo was to arrive in Manila on January 22 as the third bishop for the Rev. Robert F. Wilner's consecration on St. Paul's Day in the Cathedral of St. Mary and St. John. Extraordinary difficulties have attended the plans for the consecration of the suffragan-bishop-elect as conditions in the Orient have made it almost impossible to bring three bishops to Manila. Bishop Mosher, returning after General Convention, arrived there in good time. The nearest neighbor to the north, Bishop Hall of Hongkong, though ill with malaria when first invited, has since recovered and was able to go. Next nearest were the bishops of Fukien, Labuan, or Singapore, and it was also hoped for a time that Bishop Roberts might go from Shanghai. All these suggestions proved impracticable, and Bishop Reifsnider consented to go. Thus the Church in Japan, China, England, and America unites in the consecration of this newest bishop, a fact adding greatly to the local interest in the event in the Islands where large communities of English, Americans, Chinese and Japanese will be aware of it. Taking order for this consecration was Bishop Perry's last official act as Presiding Bishop.

\* \* \*

#### **Missionary Physician To Speak**

Dr. Mary L. James, physician on the staff of the Church's Hospital at Wuchang, China, is to be the speaker tomorrow, January 21st, at the meeting of the Auxiliary at St. John's, Yonkers, N. Y.

\* \* \*

#### **Sisterhood Secures Permanent Home**

The Sisters of the Resurrection, of which the Rev. Mother Esther-Carlotta is the head, has secured a permanent home for the order at St. Augustine's, Florida. It has been opened as a rest home for guests desiring "spiritual peace and strength, physical rest, quiet and nourishing food."

\* \* \*

#### **Parish Gives Work to the Unemployed**

Christ Church, West Englewood, N. J., where the Rev. William Russell is rector, has collected \$2,878.64 during the past three years through 121 pence cans that are on the dining tables of parishioners. Grace is said at each meal and a penny deposited in the can. The money has been used



to provide work for the unemployed people of the parish. The church and rectory has been painted, grounds put in better condition, vestments made for the choir, chairs made for the large Sunday school, new roof put on the church. Rector Russell is now planning to extend the program to secure wider participation.

#### Conference on Unemployment

A number of Episcopalians joined forces with others in sponsoring a conference on unemployment and taxation that was held in Washington on January 14th and 15th. Among those to give addresses were Howard (Buck) Kester of the Southern Tenant Farmers Union who was a speaker at the CLID forum in Cincinnati during General Convention; Gardner Jackson of Washington; Broadus Mitchell, professor at Johns Hopkins; Jerome Davis, ousted Yale professor; James Myers of the Federal Council of Churches; Monsignor John A. Ryan of the National Catholic Welfare Council; Senator LaFollette; Senator Lundeen; Congressman Jerry Voorhis, Churchman from California. The conference went on record as favoring greater expenditures for relief and higher taxation to pay for it. The conference was supported by the Church League for Industrial Democracy.

#### Connecticut Auxiliary Holds Meeting

The Auxiliary of the diocese of Connecticut held its annual meeting on January 7th in New Haven, and listened to addresses by Miss Ruth Gordon of Boston who spoke on the work of volunteers, Mrs. Kenneth C. M. Sills, wife of the president of Bowdoin College, and Miss Margaret Jefferson of the national office of the Girls' Friendly Society.

#### Dean Noe Does Some Fasting

According to an Associated Press report from Memphis, Dean Israel Noe of St. Mary's Cathedral has gone in for heavy fasting "to prove that the soul is above the needs of material life." He is reported to have told reporters that it was possible for him "to give up all material life and yet not die." According to his friends the Dean has subsisted for an entire year on a diet of oranges alone, and on January 2nd he gave up even the oranges and has eaten nothing whatever. This is the second time that Dean Noe has broken into the headlines. In 1931 Mrs. Ellen C. Noe, his wife, left him, charging that he had grown cold toward her, but they were recently reconciled and she and their two children returned to the deanery just before

Christmas. Those close to Dean Noe are now much concerned over his physical condition, saying that he is thin, drawn and has a husky voice as a result of his prolonged fast.

#### Thirty Years in Utah

This is the thirtieth year in which the Ven. W. F. Bulkley of Salt Lake City has carried on missionary work in Utah, though one would not think so to see him. There is so much work to be done, the Archdeacon has been heard to wish he were twins. Widely scattered small rural missions, few clergy, work among Indians, work among young Mormon students who find that system of thought inadequate in contact with education, work among members of strange sects; small salaries, and high cost of travel if the work is to be done. Here as elsewhere the Church's clear and compelling message would win great results if the field were staffed and equipped to present it.

#### Francis Wei to Address Convention

Francis C. M. Wei, president of Central China College and one of the leading Christians of his country, is to be the headliner at the missionary service to be held in connection with the convention of the diocese of Southern Ohio, to meet in Springfield on January 25-26. A report of the amount raised by the diocese for China relief will be given at the meeting.

#### Sermons in New York

Here are a few of the headlines from sermons preached last Sunday in New York. . . . The Rev. J. B. Langstaff, rector of St. Edmund's, said the solution for the problem of unemployment was for the unem-

ployed to enlist in the army. In the army, he said, a man is "developed to his highest efficiency mentally and physically, and imbued with a spirit of loyalty to common ideals." . . . The Rev. Randolph (Little-Church-Around-the-Corner) Ray said that the power of God is not given to man as a power of escape but as a power to carry on. . . . The Rev. George Paull T. Sargent, rector of St. Bartholomew's, said there was one fact that stood out in history, "the coming into the world of the Christ who walked its ways, told eternal truths, died upon a cross, rose triumphant, revealed God to man and brought men into loving relationship with the Father." . . . The Rev. Henry Darlington, rector of the Heavenly Rest, said that Christians should oppose every effort to destroy free choice. "A full life begins when one learns to do more than is required of him," he said. "Every student of sociology must be filled with deep concern, verging upon horror, at the growing interference in the domain of the voluntary. Many governments are creating more positive law, thus relegating to the background the right of free choice. Such teaching is contrary to the way of Jesus Christ."

#### Evangelical Educational Society to Meet

The Evangelical Education Society is to observe its 75th anniversary with a conference to be held at the Holy Trinity, Philadelphia, February 8th and 9th. Among those on the program are Bishop Seaman of North Texas, the Rev. Alexander G. Cummins, Bishop Gravatt of West Virginia, Bishop Taitt of Pennsylvania, the Rev. Robert C. Wells, president of the Philadelphia Federation of Churches, the Rev. Phillips Osgood of Boston, the Rev. Wilbur Caswell

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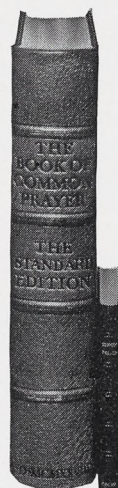
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of Yonkers, the Rev. Charles W. Lowrey of the Virginia Seminary, the Rev. Beverley Tucker of Richmond, the Rev. Edmund J. Lee of Chatham, Va., Dean Grant of Seabury-Western, Dean Rollins of the Virginia Seminary and the Lord Bishop of Truro, Bishop J. W. Hunkin.

\* \* \*

#### **Berkeley Alumni Meet in New York**

Alumni of the Berkeley Divinity School, New Haven, met at St. Bartholomew's, New York, on January 12, with men present from Philadelphia, New Jersey, Long Island and Connecticut as well as New York. Dean Ladd, the Rev. Harold Belshaw, assistant to the dean and Student Charles R. Allen were the headliners. It was announced that the mid-winter reunion would be held in New Haven on February 9-10 with Bishop Oldham of Albany speaking on "The Teaching Church" and with Alumni President Henry Lewis of Ann Arbor, Michigan, urging the boys to come back to have their pictures taken together.

\* \* \*

#### **Merger of Two Famous Houses**

We want to congratulate both the Morehouse Publishing Company and Edwin S. Gorham, Inc., for the merger of these two old publishing houses of the Church. It is a good move and brings together two firms that have long served the Church faithfully and well.

\* \* \*

#### **Safe and Well After Dangers**

The first word to reach the Church Mission House since the occupation of Nanking by the Japanese came on January 14th by cable from the Rev. John Magee and the Rev. Ernest Forster. It reported: "Both safe and well after many dangers. Conditions are improving. Our worship continues. Christian work is carried on in two centers in the refugee zone. Many new inquirers were baptized at Christmas."

\* \* \*

#### **Church Army Honors Its Founder**

A service commemorating the 91st birthday of Prebendary Wilson Carile, founder of the Church Army, was held at the Heavenly Rest, New York, on January 16th. The speaker was Captain Frank Mountford of the American Church Army.

\* \* \*

#### **Presbyterians Condemn Gambling for the Church**

Church bank days and bridge parties to raise funds for parishes were condemned at a meeting of the Presbytery of New York on January 10th. The attack on these practices was contained in a report of a committee on social education and action.

Later in the session Miss Rachel McDowell, religious editor of the Times, had things to say on the subject during the course of an address on, "If I Were a Preacher."

"I would not allow my church any affairs, bank days, bridge parties or similar affairs to raise money for the churches," Miss McDowell said. "Money should come to the church voluntarily, and it should be clean money."

Miss McDowell said that in extending invitations to persons to join the

church she would not make the invitations negative, but positive. She asserted that she would not advertise her church as a friendly church with a friendly greeting, because that was a criticism of other churches.

"I would not have a private telephone, but a public telephone, because it is important for your parishioners to be able to get in touch with you at midnight if necessary," Miss McDowell said. "Furthermore, I would do more personal work. I would never make a pastoral call that

## Insurance on Church Property

At the close of the year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,927 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640
1936	2,845
1937	2,927

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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I did not offer a prayer. If the atmosphere does not exist in the home, bring it there."

Miss McDowell said that she would not "wear a dog collar" to let people know she was a clergyman, because what ministers needed more was something above the collar. She added that she would not sit in a subway or any other public conveyance when a woman was standing, even "a bleached blonde."

"I would never marry a divorced couple," she said. "Often when I read of a woman who has had three husbands marrying a man who has had two wives, the officiating clergyman is a Presbyterian."

\* \* \*

#### Joseph Moore to Conduct Mission

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, is conducting a mission this week, January 16th to 23rd, in the rural areas of Southern Ohio. He is accompanied by Bishop Hobson and others of the diocesan staff, travelling with the Wayside Cathedral. Arrangements for the mission were made by Captain Estabrook of Church Army.

\* \* \*

#### Young People Hold Convention

The young people of the diocese of Southern Ohio held their convention on January 15-16 at St. Paul's, Columbus. Arrangements were made by Miss Hilda Shaul, a leader of young people in the diocese who is the director of religious education, and the speakers were Bishop Hobson, the Rev. Walter F. Tunks of Akron and the Rev. Robert E. Leake of Pomeroy.

\* \* \*

#### Elect Delegates to World Council

Eight of America's ten delegates to the preliminary conference of the world council of churches to be held in Utrecht, Holland, May 9-13, were selected on January 10th at a conference held at Washington Cathedral and attended by representatives of twenty-five denominations. Bishop Perry was elected to represent Episcopalians.

\* \* \*

#### Louisiana Debt Is Paid

When Bishop Morris became Bishop of Louisiana in 1930 he found a diocesan debt of \$50,000. He immediately expressed the hope that it would be wiped out by the time the diocese celebrated its centennial in

1938, and he has worked quietly and constantly toward that end. Last month it was announced that payments have been made in full on the funded indebtedness, with an additional sum of over \$30,000 already pledged for a permanent endowment.

\* \* \*

#### Bishop Maxon Visits Minnesota

Bishop Maxon of Tennessee was the speaker on January 12th at the annual meeting of the Auxiliary of Minnesota, meeting at St. Mark's, Minneapolis. Later in the day he spoke to the men of the diocese at a dinner held at St. Luke's.

\* \* \*

#### Church Council Favors Health Tests

The New York state council of churches, meeting in Albany on January 11th, passed resolutions favoring legislation requiring health tests before marriage. It also urged compulsory physical examination of expectant mothers as an added move in the campaign to stamp out syphilis.

\* \* \*

#### Lancaster Church Destroyed by Fire

It took a fire less than half an hour to destroy the roof and nave of historic St. John's Church, Lancaster, Pa., on January 6th, with the total damage estimated at \$75,000. The nave and pews were completely wrecked by fire, water and falling debris, but the altar, sanctuary, chapel and sacristy were saved. It is believed also that the organ was completely ruined. The loss is believed to be covered by insurance and already contributions have been received for restoration, one of them coming from St. Paul's, Columbia, Pa., which has pledged \$100.

\* \* \*

#### Mayor LaGuardia Addresses Churchmen

Mayor LaGuardia of New York was the speaker on January 11th before a large group of church people, meeting under the auspices of the Council of women for home missions. He outlined the progress of his administration in the field of health, child care, housing and crime prevention. He said that he had taken the rap from a number of critics for furnishing free luncheons to undernourished children but gave it as his opinion that "a T-bone steak and an

order of french fried potatoes may save many a child from crime."

The Mayor also took the "experts" to task for their untactful probing into a child's home life. "Children like to brag about their parents," he said. "That's why I am so unsympathetic to the so-called experts who force children to tell about hu-

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miliating conditions in their homes. We do not send a truant officer around, but try to ascertain the cause of irregular attendance and correct it.

"I am told our Juvenile Aid Bureau is not as scientific as it was before I took office," he said. "But I do know that we have fewer card indexes and more children. We may have no index cards, but by warning parents we can help prevent serious delinquency. In that way we have been able to cut down the number of arrests made heretofore."

In answer to a question about drinking, Mayor LaGuardia replied he thought the consumption of liquor was decreasing every year, and in New York City there were fewer places selling liquor than there had been during or before prohibition. In Domestic Relations Court, he added, there were fewer cases by reason of drink than ever before.

When it came to the question period the chairman said that the Mayor would be glad to answer any questions. To this he immediately replied: "Not any questions. Please limit your questions to city government as I have an understanding with Secretary of State Hull that he will attend to foreign affairs and I will attend to——." His concluding words were lost amid laughter. His reference was to the incident last spring when he had things to say about the anti-Jewish activities of the Nazis which caused such a stir in international relations.

\* \* \*

#### Epiphany Service in Albany Cathedral

In keeping with a custom of many years, the Feast of Lights was held in the Cathedral of All Saints, Albany, N. Y., on the Sunday afternoon following Epiphany. The lighting of the candles began at the altar in the darkened church, the acolytes then conveying light to the candles of the choristers and of members of the congregation; and, led by the choir, all joined in the procession to the creche singing Epiphany hymns.

\* \* \*

#### Seminary Presents Lectures on Judaism

Samuel S. Cohon, professor of theology at Hebrew Union College, Cincinnati, Ohio, is delivering four lectures this month at Seabury-Western Seminary, Evanston, Illinois, on post-biblical Judaism.

\* \* \*

#### Bishop's Son Reported a Suicide

According to an Associated Press report from Memphis dated January 10th, the Rev. William D. Bratton, rector of Grace Church, Memphis, committed suicide by leaping into the Mississippi River. He was the son of Bishop Bratton. Police found his

car parked midway across a bridge, and in its articles of clothing that were identified as belonging to the rector. There was also a driver's license belonging to him, and a number of people testified that they saw a man leap from the railing into the river below.

\* \* \*

#### New York Rector to Broadcast

The Rev. Elmore McKee, rector of St. George's, New York, is to deliver a series of radio broadcasts on "Frontiers of Scepticism." They are to be delivered each Thursday from 12 to 12:15, commencing February 3rd, over a nationwide hook-up of the NBC.

\* \* \*

#### Death Takes Sam Warnock

Each week for years there has come to my desk news releases from the diocese of Pennsylvania, signed by Samuel H. Warnock. Occasionally I saw him in his little office in Philadelphia, a cheerful man in spite of the great amount of physical suffering he was called upon to endure in recent years. I now receive the announcement of his death from a heart attack on January 6th. He was a brave soul who carried on for many years in face of illness that would have laid most men low.

\* \* \*

#### That Midnight Christmas Service

There has been a good bit of criticism about the midnight service on Christmas Eve in recent years. The subject was dealt with editorially by the official paper of the diocese of Southwestern Virginia in the last number, with the editor writing strong words on the subject. The editorial says in part:

Without intending to seem straight-laced or puritanical, we cannot help

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wondering if a "cocktail" party, even at its best, is a suitable preparation for a worthy and reverent reception of the sacrament of Christ's body and blood.

That the Holy Communion is in grave danger of profanation because of this growing fashion of "taking in" a midnight service as a part of the festivities of Christmas eve is no idle fear. Several years ago we were told that a man, not a communicant of this Church, was terribly mortified and felt that he owed us an apology because he had received the Holy

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Communion at that service, adding, "If I had known what I was doing I would not have come to the altar rail in my condition."

Not for one moment do we mean to imply that any great number of those who come to the Eucharist on Christmas eve, after attending social gatherings, are not in the right spiritual attitude to receive. What we do feel is that the service may become a sort of fad, a passing attraction for the thoughtless and indifferent, some of whom may have overindulged at the parties and may receive the sacrament without realizing what they are doing—"receive the same unworthily."

What should be the practice of the clergy themselves in the matter of attending these parties is not easy to decide for oneself, much less for others. It may honestly be held that by joining in the various social activities of the people, including the popular cocktail parties, they are able to reach a larger number of people than they could otherwise. The day for too great a separation between priest and people has passed. The trouble is, however, with the level on which these people are met. We need to face, honestly and apart from our own personal preference, the question of whether the presence of the clergy at gatherings where drinking is frankly made the center of attraction tends to increase respect for the Church and promote real temperance, or whether it implies a sanction of the over-indulgence which too often occurs and the exposure of those lacking in self-control to undue temptation. Is society being Christianized by means of these contacts or do they help to paganize Christianity?

\* \* \*

#### Fifty-Fifty in Diocese of Albany

The council of the diocese of Albany has accepted the objective for missionary giving through the National Council of \$24,200 for 1938, and also decided to maintain its fifty-fifty division of missionary funds between diocesan and general appropriations. It was also announced that \$1,500 toward a goal of \$2,400 for China Relief had been received.

\* \* \*

#### Conferences on Cooperative Movement

Under the committee on the church and consumers' cooperation of the Federal Council's industrial division a number of regional sightseeing seminars on the church and cooperatives are being planned for the coming months. J. Henry Carpenter, executive secretary of the Brooklyn church and mission federation, is chairman of the committee, working with James Myers to extend the already wide activities of the indus-

trial division in this field. The plans include one- or two-day conferences in New England, centering around Boston; in the Middle Atlantic States, with the conferences probably at Madison, N. J.; Washington, D. C.; and Columbus, Ohio, for that area. Sightseeing trips will be taken in every case to nearby cooperatives. Motion pictures and illustrated lectures of cooperatives in the United

States will be a feature. Addresses will be made on the religious significance of cooperation, programs for education on cooperatives in church groups, and discussions of many phases of the cooperative movement, including farmers' cooperatives, city cooperatives, the relations of organized farmers and organized labor to the cooperative movement, credit unions, cooperative medicine, and

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.  
Saturdays: Organ Recital at 4:30.

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

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.  
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.

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

### The Heavenly Rest, New York

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p. m.  
Thursdays and Holy Days: Holy Communion, 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.  
Wednesdays and Holy Days: Holy Communion 10 A. M.  
Fridays: Holy Communion 12:15 P. M.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector

8 A. M., Holy Communion.  
9:30 and 11 A. M.—Junior Congregation.  
11 A. M., Morning Service and Sermon.  
4 P. M.—Evensong. Special Music.  
Holy Communion, Thursdays and Saints' Days, 10:30 A. M.

### St. James Church, New York

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

8 A. M.—Holy Communion.  
9:30 A. M.—Children's Service and Church School.  
11 A. M.—Morning Prayer and Sermon.  
7:30 P. M.—Organ Recital.  
8 P. M.—Choral Evensong and Sermon.  
Holy Communion: 8 A. M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.  
Daily Services: 8:30 A. M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursday: 11 A. M., Holy Communion.

### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.  
Saints' Days: 10:30.

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A. M. Holy Communion.

9:30 A. M. Junior Congregation.

9:30 A. M. Church School. 11:30 A. M.

Church School, 11:00 A. M. Morning

Prayer and Sermon. 4:30 P. M. Evensong

and Address.

Daily services in the Chapel.

### Trinity Church, New York

Broadway and Wall St.

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

### St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A. M. and 5 P. M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A. M.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a. m.; 5:30, 7:30 p. m.

Week-days: 8:00 a. m. Holy Communion (7:00 on Wednesdays). 11:00 a. m. Holy

Communion on Wednesdays and Holy Days. 12:30 p. m. Noonday Service.

Baltimore, Maryland

### St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P. M.

Week Days—Holy Eucharist — Mon.,

Wed., Sat., 10:00 A. M. Tue., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A. M.—Holy Communion.

9:30 A. M.—Church School.

11:00 A. M.—Morning Service and Sermon.

6:00 P. M.—Young People's Organizations.

10:30 A. M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A. M.

Wednesdays and Holy Days: 10:30

A. M.

Thursdays: 7:30 A. M.



technical problems of management. In some cases the conferences will include representatives of Protestants, Jews and Catholics on the sponsoring committees.

\* \* \*

#### **A Rector That Gets Around**

The Rev. C. G. Hamilton, rector at Aberdeen, Mississippi, is a young fellow who gets around. In 1937 he held 486 services, preached 388 times, attended 82 other services, travelled 27,303 miles, held six preaching missions, six vacation Bible schools. He held service in 19 places no rector had been before. For four years his statistics include 91,432 miles (without a car), 1,439 services, 1,204 sermons, 341 services attended, fifteen preaching missions, thirteen vacation schools, and services in 78 places where no Episcopal clergyman had been previously.

\* \* \*

#### **A Famous Trial in Nebraska**

In connection with the annual meeting of the Nebraska Council of Churches and the Ministers' Convocation of the State a unique educational feature was used. On Sunday, January 9, a "trial" of Youth vs. Society was held in Omaha, the purpose of which was to fix attention upon the responsibility of so-

ciety for the youth of today and the ways in which society is failing to serve the needs of youth. Three judges from the Supreme Court of the State presided, the Governor of the State was the foreman of a special jury which decided the issue, and four prominent attorneys of the State represented the prosecution and the defense.

\* \* \*

#### **Church Group Sponsors Labor College**

A labor college at which workers are offered courses on various subjects has been opened in New Haven, Connecticut, sponsored by the Religion and Labor Foundation, headed by Jerome Davis, recently fired from the faculty of the Yale Divinity School because of his radical views. Among those to sponsor the undertaking is the Rev. Arthur D. McKinney, rector of St. Paul's Church. The courses are being given by members of the Yale faculty.

\* \* \*

#### **New Buildings for Michigan Churches**

Three congregations in the mission field of the diocese of Michigan have either new buildings or enlargements and improvements of old ones. St. John's, Sandusky, recently opened a new parish house; St. Michael's,

Lincoln Park, has remodelled the church which was formerly a dwelling; St. Clement's, Inkster, a congregation of Colored people, is to start construction immediately of a building which will serve both as a church and a parish hall.

\* \* \*

#### **Berkeley Receives a Bequest**

The Berkeley Divinity School, New Haven, has received a bequest of \$1,000 by the will of the late Rev. Cranston Brenton. He was the president of the New York alumni of the school.

\* \* \*

#### **Michigan Youth Have Worship Service**

There were 700 young people from parishes in Detroit at the third annual service of worship, held on January 9th at St. Matthias, with twenty clergy attending. The preacher was the Rev. Herman R. Page of Dayton, Ohio, and the son of Bishop Page. He stressed personal religion.

\* \* \*

#### **Bishop Tucker to Visit Michigan**

Presiding Bishop Tucker is to be the speaker at a dinner to be held in connection with the convention of the diocese of Michigan, meeting in Detroit on January 26th.

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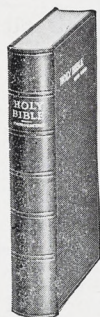
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