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## CLERGY NOTES

BAILEY, CHARLES, formerly vicar of Holy Apostles, and St. Francis, Los Angeles, is now vicar of Christ Mission, Redondo Beach, Calif.

BAILEY, LEONARD C., was ordained deacon in Grace Church, Ocala, Florida, by Bishop Wing of South Florida, on July 11, and will continue his studies.

BELL, H. RUSHTON, has resigned his charge at St. John's, Cleveland, effective September 15, to take studies at the Graduate School of Applied Religion, Cincinnati.

CAMPBELL, now rector of St. Matthew's, National City, Calif., is to be assistant at St. Paul's Cathedral, Los Angeles.

CLOVER, GEORGE F., pastor and superintendent of St. Luke's Hospital, New York, since 1900, died July 18, at 71.

GRAHAM, DAVID W. C., assistant at St. Paul's Cathedral, Los Angeles, is to be vicar of St. Peter's, Del Mar, Calif., effective September 1.

HILL, LESLIE C. B., vicar of St. Andrew's, Fullerton, has become vicar of St. John's, Chula Vista, both in the diocese of Los Angeles.

HUMPHREYS, FRANK L., former canon of the Cathedral of St. John the Divine, New York, died July 18, at 79.

MALTAS, CHARLES E., formerly vicar of Christ Mission, Redondo Beach, has become vicar of Holy Apostles, and St. Francis, Los Angeles.

MAXWELL, RAYMOND E., has resigned as assistant minister of St. Mary's, Ardmore, Pa., to become rector of Trinity Church, Hannibal, Missouri.

PARKER, RICHARD S., was ordained deacon in All Saints Church, Pasadena, Calif., on July 7, by Bishop Gooden.

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
H. ROSS GREER  
A. MANBY LLOYD

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## NATIONAL COUNCIL REORGANIZATION

*An Editorial*

IN VIEW of the rather drastic criticism of the National Council and of the set-up at 281 Fourth Avenue, New York, it may not be amiss to criticize those who do the criticizing, namely, the bishops, priests and laymen of the Protestant Episcopal Church who by their representatives in General Convention created the organization which many of them now censure; for it is after all the organization rather than the personnel that is responsible for the situation.

In the first place I think men are poor sports who repudiate their own creation because it does not operate as they would like it to, particularly when it never had a chance. My sympathies are with those who have been selected to carry out the orders of General Convention. I believe that they are as conscientious and as capable as any one else who could have been selected for the task.

In the first place I wonder if a majority of the bishops and rectors are as deeply concerned with the work of the general Church as they are with the particular jurisdictions over which they preside. Most rectors and bishops that I know are very jealous of their own prerogatives. As rectors they direct the work of their parishes and as bishops they initiate the policies of their dioceses. It is true that they have advisers, but the rectors would seriously object to taking their orders from the vestry and the bishops would not be pleased to be subject to their councils of advice. But when they meet to perfect the organization of the general Church they refuse to recognize the principle they demand in their own areas.

One wonders, if the general Church were a corporation to declare dividends, whether those who held the stock would be willing to have a set-up in which no individual was responsible for leadership and the details of administration were left to the directors, who themselves were too busy to give it very much attention. Do the bishops and rectors really want to see the national Church raise sufficient money to carry out the program set by General Convention, if national officers are to invade their dioceses and parishes in order to secure the funds necessary to expand their operations?

They are perfectly willing that the Presiding Bishop and the President of the Council should plan, but when it comes to executing those plans they object to an invasion of their territory, without their permission, to solicit funds. This creates the same futility that confronted the U. S. A., when, after the revolution, they created a congress that could plan, but could not tax the various states. What a nice kettle of fish the U. S. A. would be in if it were obliged to get the consent of the states before it could tax the citizens of the Republic.

After all, in the final analysis, our difficulties will be found to have an economic basis. By what divine right have any bishops or rectors control over the pocket-books of their laity as distinguished from the powers of General Convention and those who represent its decrees?

As a Church we were started bottom side up. In 1760 we were a collection of parishes not related to one another. In 1800 we were a collection of dioceses tied together by a triennial convention, but each concerned with its own problems. As a result the lamp in America was nearly extinguished. In 1840 we organized a Board of Missions which recognized that the newly inhabited West created a responsibility. It was however a committee of General Convention. For nearly a century we were about the only religious body in the U. S. A. that lacked a federal organization.

IN 1919 we tried to create one but were so timid that we refused to follow the lead of either the Republic or of a business corporation. We gave executive functions to a large committee, remote from one another in space and very limited in time. In 1934 we were aware that something was wrong, so we adopted the old Frankish government and created a Mayor of the Palace who wasn't a king, and a king who wasn't the executive.

Everybody was happy except the unfortunates who were left to carry out the blunder. No one knows exactly who has the responsibility for initiating policies or executing them. The result of such a muddle is inevitable. Someone has to do things, and in such a

mix-up the secretaries must act. It is not their fault that a bureau exists. We created the situation which makes it imperative for them to act.

It is a remarkable exhibition of grace that the Presiding Bishop, the President of the Council and the heads of departments should have remained good friends for three years, when no one knew just when he was treading on the other man's prerogatives. We really want our dioceses and our parishes to flourish, and so we do the obvious thing—we put a man at the head of them. But it is not so obvious that we want our national Church to prosper; so we turn it over to a committee.

In such a case the Church becomes a polycephalous monstrosity. In creating our present set-up we ignored the nature of an executive, the tradition of the Church and the practice of successful corporations. The essential qualities of a head is that it shall be a person who confers with a board of directors and who initiates policies in the area of his responsibility.

This person does not invade the rights of parishes or dioceses, for he is to prosecute extra-diocesan projects, but he has the prior right to raise money, else were the whole not greater than its several parts. Of what are we fearful that we do not do the obvious thing; and that is to delegate to the head those qualities for which a head exists.

It has been said that it would be impossible to find a bishop who could fill the bill. One might as well say with much greater truth that it is impossible to find any one really competent to be president of the U. S. A. Some of us are not so enthusiastic as we might be over the methods of our President, but with all his limitations we would prefer him to a soviet committee or to Congressional control.

We just can't have a political body without a head, no matter how much we may limit him in his powers. As it is we have a council which must depend upon a bureau for its functions and then we cry out that we have a bureaucracy. Of course we have, because we made it. And anyone who thinks that a bureau ever can secure enthusiastic support is an optimist. Bureaus are inanimate subjects composed of drawers. They have to be drawers of salaries in order that they may exist. We need personal leadership in parish, in diocese, in the national Church, if we are ever going to have enthusiasm in the support of our program. Of course the Presiding Bishop may not create it any more than a bishop or a rector, but then again he may, and there isn't a chance for a committee or a bureau to arouse sustained enthusiasm.

Again I say that we have as fine a group of men at 281 as the Church can supply, but no group of men can succeed when they are up against a situation which is contrary to the nature of an executive, the traditions of the Church and the methods of corporations. The only thing that can be said of the present organization is that it is harmless, and like most harmless things lacking in effectiveness. I wonder if we prefer to keep it harmless, lest we suffer loss in our little areas.

IRVING P. JOHNSON.

## *Must We Do Something?*

By

H. ROSS GREER

ON THE first Pentecost after St. Peter's discourse in which he proclaimed the living Christ, his hearers were pricked in their heart and said, "Brethren, what shall we do?" The answer was, "Repent and be baptized." They did and they were.

Until we want to know what to do and do it we haven't progressed very far in the Christian life.

A couple of years ago I preached two Sundays on the munitions racket basing what I had to say on two articles by Fr. Widrington in the Living Church. Afterwards one person present told me candidly and frankly that he didn't believe what I said was true. In the next few months the sordid tale of blood profits and intrigue was in the papers all over the country as a result of the Nye investigation. Around Armistice Day that year I preached about it again. At a tea that afternoon the same person was present. He told the guests they should have heard the sermon that morning and added, "What I want to know now is, what can I do about it?"

What shall we do? Christian action is essential. It should be the answer of all of us.

It has been the habit of many to decry action and I think rightly—particularly the feverish and fevered activity of those who have no inner resources and who allow themselves to be driven about by the desire to escape reality, who must be occupied every moment lest they lose their sanity. The capacity to be quiet, to be still, to worship God is essential to sane living.

Some lay great emphasis on mystical experience—the wonderful feeling of the presence of God but they do nothing about it. "My religion," they say, "is a matter between me and God." Perhaps, but that is not Christian religion. The Christian religion inevitably involves me, God and my neighbor and society. So far as Christianity is concerned a mystical experience which does not carry over is a misty experience. Some people who think they have a mystical experience are simply in a fog.

Worship, fellowship with God the blessed Trinity, is the primary fact of Christian life. The best worshippers have ever been the best doers.

To believe in God is not enough. We must know God and love God and serve God. To serve God is not simply to say "Lord, Lord," but to do God's will. Our Lord made it abundantly clear to us when he said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

We may think ourselves a quite superior, sophisticated, generation but really we haven't gotten to the point where we do not experience joy in helping someone in Christ's name. We are exercising our truest nature when we make sacrifices and forget ourselves in the happiness of doing something for someone else without the expectation of any reward, even thanks.

# SUBTERRANEAN PROBLEMS OF EPISCOPALIANISM

By

JAMES M. MALLOCH

*Dean, St. James' Cathedral, Fresno, and Special Lecturer, Church Divinity School of the Pacific*

EPISCOPALIANISM is a thrilling religion. It keeps one guessing. It is full of subterranean problems. Moreover, it is a good natured religion. It is willing that one should guess out loud. It is willing that its subterranean problems should be brought to light, provided, of course, that they are not exposed too long or too often.

What are some of these underground problems? First and foremost and most Episcopalian of all is the problem of solving problems without defining them. A thoroughly qualified delegate to General Convention is a man who knows all of the answers whether he knows any of the questions or not. The marriage canon is a perfect illustration of the problem. With respect to Holy Matrimony, the General Convention will be expected to do two things. In the first place, it will be expected to revise the marriage canon. In the second place, it will be expected to refrain from saying exactly what marriage is.

Theologians and philosophers are interested in the nature of things. Ecclesiastics are interested only in things. With respect to Holy Matrimony, the theologian asks three very basic questions: Is marriage a sacrament? If so, can it be repeated while both parties to the marital contract are still living in this vale of tears and incompatibility? Is the sacrament of Baptism prerequisite to the solemnization of matrimony in church or with benefit of clergy? The ecclesiastic refuses to ask these questions, for the simple reason that he knows he is not in a position to answer them. He has to deal with the problem of marriage without defining it. How does he propose to do it? Two clear-cut proposals have been made. One is that the marriage canon be made to state definitely that "for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ as declared in the Gospels and revealed by the guidance of the Holy Ghost during the long life of the church." The only possible exception would be the remarriage of the innocent party in a divorce secured on grounds of adultery. This proposal was put into the form of a statement by fifteen clergymen and sent out by them to 160 bishops and 6,200 other ministers for signatures.

The other proposal comes from the Commission on Marriage and Divorce of General Convention. The Commission suggests that the following addition be made to Canon 41:

"VIII—Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bish-

op of his ecclesiastical power to permit such remarriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage."

Undoubtedly, something like this proposal is the Episcopalian way out of the marriage problem. It provides a procedure for the application of the principles of casuistry without taking the risk of defining those principles. To make the matter completely and thoroughly Anglican, the adultery clause in the canon should be removed. Catholic theologians hold that Jesus Christ mentioned unfaithfulness as a cause for separation but made no allowance for remarriage on that ground. Liberal scholars generally regard the exceptive clauses in Matthew as interpolations. Psychologists and sociologists are well aware of the fact that adultery is not the only marriage problem under the sun. The adultery clause in Canon 41 is a Protestant anachronism of the most annoying variety. It is a nuisance to Catholics of all shades and to Liberals in general. Why tolerate it beyond Cincinnati next October?

ANOTHER underground problem of Episcopalianism is the nature of the Prayer Book. Does the Book of Common Prayer contain all the legitimate worship material of the Episcopal Church? Are its rubrics to be obeyed to the letter? In a sentence, does the principle of uniformity in public worship still hold good? The unvarnished truth is that the Prayer Book has become the *norm* rather than the *law* of public worship in the Anglican Communion. It is a guiding star rather than a coercive force to both Father Altarfuss of the Church of the Apostolic Succession and the Rev. Mr. Widecut of All Saints' Parish.

What to do? General Convention should either prepare a set of rubrics that the Church could obey without violating the laws of God and of Nature or else legalize in some way the present experimental ventures into new fields of worship and the equally current archeological expeditions into age-old galleries of chant and incense. One gets tired of watching pestiferous old clergymen pointing their bony fingers at outworn rubrics. Moreover, the notion that divine worship can be bound between the covers of a little book,

of even a good and beautiful little book, is something somewhat less than it ought to be, to say the least.

A third underground problem of Episcopalianism is the thing which Arnold Lunn in his book "Now I See," calls Fif, and which he defines as "funny interior feeling." Episcopalianism has more than its share of Fif. It has more than its quota of people who govern their attitude toward the Church and even toward religion in general by subjective prejudice rather than by good sense. People who don't believe in missions or in Christian social action, people who refuse to give money to the church in accordance with the standard procedure of canvassing and bookkeeping, people who decide liturgical questions without due information on the subject, people who go to church only when things exactly suit them—all belong to the crowd that is not greatly impressed by the moral obligation of a human being to be religiously intelligent and intelligently religious. The whole underground problem of Fif undoubtedly comes from the pernicious practice of getting people "interested" in a local church without converting them to religion itself. The job of running a church without religion is unnecessarily difficult. Why not imitate Mary Pickford and the Salvation Army and try religion?

THE final subterranean problem of Episcopalianism is a subtle combination of religious tepidity and church loyalty. Episcopalians have the uncanny knack of keeping religion at a low level of interest without losing it altogether. They are proud of the fact that they are Episcopalians and they maintain their identity as such from the sweet hour of confirmation to the solemn moment of Christian burial, but they know little of the thrills of church life and leadership that vibrate the souls of their separated brethren, Protestant or Roman. This does not mean that the Episcopal Church is hopelessly smug. As a matter of fact, it often feels very sorry for itself when it realizes that it does not have something it really does not want anyway.

What is the key to this phenomenon of tepidity plus loyalty? It is nothing less than *Pietas Anglicana*. *Pietas Anglicana* is *sui generis*. It is a unique kind of cement that holds "The Church" together in spite of everything Episcopalians do or don't do. In more than a word, *Pietas Anglicana* is a feeling for the Church as such, an alluring sense of the long lineage, the noble traditions, and the sublime liturgy of an Anglican Communion that is too great to remain merely Anglican. It is extraordinary.

## Let's Know

By  
BISHOP WILSON  
ENGLISH KINGS

TODAY this column confesses to a bit of cribbing. I am sure the editor of the *Living Church* will not mind if we appropriate something he wrote a year or more ago.

A strange thing has been called to my attention. It is a clipping from a newspaper, evidently some syndicated copy, which rehearses the amazing news that the late King George V of England was received into the Roman Catholic Church on his death-bed. The article goes on to say that the same thing occurred with Edward VII and adds that Queen Victoria may have done likewise, tho "this does not seem to be too well substantiated."

Some time ago the story about Edward VII was built up and circulated. An editorial in the *Living Church* of April 18, 1936, comments on the rumor by quoting from the biography of Randall Davidson who was Archbishop of Canterbury at the time of the death of Edward VII and who had preserved the record in a diary. The Bishop of Chichester (Dr. Bell) who wrote Davidson's biography tells how the Archbishop hurried to Buckingham Palace as soon as he heard of the King's illness. He spent the morning there, went to Lambeth for lunch and came back in the afternoon. His record says—"I again saw the Prince of Wales, as matters grew graver and graver, and had some quiet and, I hope, helpful talk both with him and with poor Knollys, whose grief was most touching". In the evening the Archbishop went to preside over a meeting to promote legislation on the Poor Law Report and immediately returned to Buckingham Palace.

He says—"For more than an hour I remained there, saying what I could at intervals, and finally, as the breath grew weaker and the end was evidently come, I said the Commendatory Prayer, and a few moments afterwards he simply ceased to breathe. I have seldom or never seen a quieter passing of the river." Then the Archbishop's memorandum goes on with a full account of the preparations for the funeral, the meeting of the Privy Council etc.

When Queen Alexandra brought Lord Halifax into the death chamber, she showed him a copy of the *Treasury of Devotion* which the King was accustomed to use and which had never left his bedside. It is a well known devotional manual written by Canon Carter, a clergyman of the Church of England.

That ought to dispose of the Edward VII myth. The rumor says that a Roman priest, Father Vaughan, ministered to the King and received him into the Roman Church. If he did, then he must have been slipped into the Palace during the brief absences of the Archbishop and nobody else knew anything about it. Moreover, Fr. Vaughan who is now dead always refused to confirm or deny the rumor. It is rather too much to swallow.

Now the story is revived for the benefit of George V. Nobody is prepared to offer any corroboration of the alleged incident. It seems to be circulated on the theory that dead men can't talk. Rather cheap business, isn't it? One wonders how any responsible newspaper man could lend himself to such a thing. But the newspapers appear to have been doing unaccountable things lately to English royalty.

## WORLD CHRISTENDOM GATHERS AT GREAT OXFORD MEETING

By NORMAN B. NASH

The Conference of Christian Life and Work which began July 12, has brought to Oxford, England, this most beautiful old city, a thousand men and women from 45 countries of every continent. Three hundred delegates of Church and Christian organizations, as many associate delegates, 100 co-opted members from the leadership and scholarship of the Churches, as many young men and women, and 200 other visitors, wives of delegates among them, make up the crowds that fill Oxford's narrow streets, inhabit her colleges and throng her churches and halls. Eighty denominations are represented, the great absentees being the Roman Catholic and the German State Church. The absence of the latter is not of its own choice, for a united delegation, including representatives of the Confessional Church group, the conforming majority, and the Church department of the government, was chosen and ready to come, when the state refused to allow a few of the confessional delegates to attend. The entire delegation therefore withdrew, but the bishop who headed it sent a message of greeting, to which a reply of diplomatic character has been composed.

In the light of the conference's theme, Church, Community and State, this involuntary abstention of the German delegates is most unfortunate. To be sure, a few delegates of the free churches are here; but the voice of the German Lutherans and Reformed Churches is not to be heard. Their continental brethren can represent their views, but a great opportunity for interchange of thought has been destroyed by the Nazi state. It is a sombre illustration of the problem the conference is discussing.

Our own Anglican communion is of course largely represented. The Archbishop of Canterbury opened the first plenary session with a gracious address of welcome, and the Archbishop of York is a participating delegate in one of the sections, and the Church of England delegation is large and notable. Our Church's official delegation, seven in number, is all here. The Presiding Bishop has attended all this week. A large number of associates are clergy and laity of our Church, and Charles P. Taft of Cincinnati is a co-opted delegate.

The picturesquely clad Orthodox representatives are numerous, and there are a few delegates from India and China. But the great mass of delegates represent occidental Chris-



BISHOP PERRY  
*Participates in Conference*

tendom, minus its largest single Church. Despite this gap, the conference can claim to be more genuinely "ecumenical" than any Church council of modern times; and, if we take the word in its literal, geographical sense, than any council in Christian history.

I lay awake at midnight not many hours ago, and heard the Oxford bells now clashing, now harmonizing, some a bit out of tune, some a little late. "Big Tom" loomed through them all from its tower in Christ Church quadrangle. The conference is much like that, only Big Tom is silent.

Through the week, in six groups holding one or two long sessions each day, the discussions have been briskly proceeding in three languages. The subjects are: The Church and the community, the Church and the state, the relation of Church, community and state to the economic order, their relation to education, the Church and war, the Universal Church and the world of nations. In each of them, one hears, the activism of the Americans, the conservatism and theological emphasis of continental Protestantism and the intermediate position of the British, lead to many debates, yet do not prevent the progress of the task of each section, to revise the preliminary report in its special field, and present the revision to the plenary sessions the following week. Occasionally one is impressed with the curse of Babel, but most of the time there is true conference.

The numerous addresses at plenary meetings the first week brought out the diversity far more than the agreement. Perhaps the most striking

(Continued on page 14)

## NEW BOOKS GIVE VALUABLE HELP IN LEADERSHIP WORK

By GARDINER M. DAY

The Girls' Friendly Society is certainly to be congratulated on the excellent booklet which it has published entitled *Leaders of Young People*. It is unfortunate that this 54-page pamphlet costs \$.50. Nevertheless, it is the most worthwhile booklet for those interested and engaged in young people's work that I have seen.

It opens with a general chapter on the purpose of young people's fellowships. The next section takes up the question of what the Church offers youth, and what youth can offer the Church, and that is followed by chapters suggesting programs, the requirements for a good leader, the essentials of cooperation, some suggestive prayers, and a bibliography of books for young people. This brief summary gives far too inadequate an idea of the value of the book. Each page has some splendid suggestions upon it. In addition, there are questionnaires which may be torn out and used in fellowships in order to determine the programs desired by the group in the future, or evaluate programs used in the past, or discover things about personality which should be of benefit to the leader of the group. We cannot advise too strongly that the leader of every Young People's Fellowship or Young People's Service League in our Church write to 386 Fourth Avenue, New York and secure one of these books before they plan their program for the coming year.

One of the most frequent criticisms of our young people's groups is that not enough emphasis is placed on worship in their programs. An attempt to meet this need has been made by Dr. D. A. McGregor and Dorothy M. Fischer of the Department of Religious Education of the National Council through the publication of a small booklet entitled *What Do We Do When We Worship in Church?* with the sub-title *A Discussion Course for Young People*. It costs twenty-five cents and may be secured from "281". It is designed for youth as a guide in a discussion of worship for a Fellowship which is willing to really get down to brass tacks and find out what really happens when we worship. It is a straightforward and very practical pamphlet, and ought to be of great value to our Young People's Fellowships this coming year.

*The Parables of the Gospels* is the title of a book by Hugh Martin, which ought to be of tremendous value both to Church School teachers and to laymen. (Abingdon. \$.2.00)

(Continued on page 13)

## ENGLISH ACTRESS SHOCKS MEETING; LONDON LETTER

By A. MANBY LLOYD

An attack on the Oxford Group Movement by Margaret Rawlings, the actress, astonished an audience of over 2500 at a lunch in London the other day, at which Dr. Frank Buchman, the founder, and other members of the movement had just spoken. Miss Rawlings was a guest of honour at the lunch, the "Literary Lunch" organized by Messrs. Foyles, the Charing Cross booksellers. She spoke after Dr. Buchman had introduced to the audience several members of the movement, including Lord Addington, Austin Reed, Freeman Wills Croft, Brigadier-General C. R. P. Winser, and Alderman William Locke, late mayor of Newcastle, all of whom bore testimony to the change in their lives that the movement had brought about. Miss Rawlings explained that she had accepted the invitation under the impression that Bernard Shaw would be the chief speaker, and that she had thus believed that she "would not get a word in edgeways." "It had turned out to be rather different," said Miss Rawlings. "I want to make a plea for modesty. I was born in Japan, and lived there until I was 14 years of age. In this country we have a convention that regards exposure of the body as indecent and immoral. This convention does not exist in the East. In the East it is exposure of the soul that is regarded as indecent."

"I would like to quote you a passage from one of my mother's books," Miss Rawlings continued. "The Japanese know that there are three things that should be secret—a garden, love—and a man's soul." I consider public confession such as we have listened to at this luncheon to be psychic exhibitionism. Combined with sensual satisfaction, it is to me as shocking, and I use the word shocking in the Victorian sense, as indecent, and indelicate, as if someone took off all their clothes in the middle of Piccadilly Circus." Godfrey Winn, who spoke after her, said: "Although Miss Rawlings has said things with which the great majority of you here cannot agree she has this in common with you—that she is sincere."

\* \* \*

It is interesting to find, in view of the new divorce bill, that both the Bishops of Chichester and Southampton are in favor of compulsory civil marriage. J. B. Priestley, recently opened two blocks of working-class flats, together with a Sherborne Nursery School, which have been erected in Kentish Town by the North St. Panoras House Improvement Society. This Church housing society has now built five blocks, containing



JOHN WARREN DAY

To Report Convention for Witness

in all one hundred and four flats, on a site formerly occupied by slums. In his opening speech at the ceremony Mr. Priestley said that "it was a common experience to hear people grumbling at the existing state of things, and saying that 'they' ought to do something about it, but the members of this society were people who, seeing an evil thing, destroyed it, and put a noble thing in its place, without any help from 'they'."

\* \* \*

Among the most notorious of our parochial priests is the Rev. E. Bruce Cornford, vicar of St. Matthews, Portsmouth. His magazine, *The Midge*, is the most plain-spoken in England. His Church was among three selected for the new local cathedral but has been turned down because of its high-church adjustments. St. Mary's Church was chosen. In a recent number of *The Midge* we are told that the Church Assembly, a miserable collection of clerical prigs, is making itself the laughing stock of England. The Episcopal members of it are always attacking us, the ordinary parish priests. Bishop Hensley Henson of Durham, writes the editor, does not know that there is no present official outdoor uniform for the clergy. A tailor named Wippell invented a collar the wrong way round, which collar is now worn by Jewish rabbis and by every brand of dissenting minister. It confers no status at all and has no authority. Wippell also invented a hat, now only worn by clergy of weak intellect, called a wide-a-wake. There is no authority for it either. "Perhaps Dr. Henson will tell us what he considers we ought to wear—then we shall certainly not wear it. He stigmatizes the clergy for clothing themselves as lay-

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Every year Churchmen from all parts of the country gather at the Williamstown Institute of Human Relations at Williams College, Williamstown, Massachusetts, and there discuss and think about vital trends and issues in human affairs. To be held this year August 29 to September 23, it is the purpose of the institute to give an opportunity for leaders among Catholics, Jews and Protestants to consider thoroughly and systematically some of their common interests and concerns as citizens in American communities and to plan community and educational programs that will result in better community relations. The institute has always attracted outstanding national leaders to lead its work and conferences. The theme this year is "Public Opinion in a Democracy." For the first time religious and lay leaders will consider the motion picture, the press, the radio, and other public opinion agencies from the point of view of their relation to religion and ethics. A leading feature of the program will be a daily symposium on "Unifying Influences in a Democracy," led by Arthur Krock, the widely known Washington Correspondent of *The New York Times*. Others on the program of the 1937 institute, as arranged by the National Conference of Jews and Christians, of which Newton D. Baker of Cleveland is general chairman, include Harper Sibley, Churchman and former president of the United States Chamber of Commerce, Herbert H. Lehman, Governor of New York, William F. Dodd, American ambassador at Berlin, Oswald Garrison Villard, George B. Gallup, director of the Institute of Public Opinion, Rabbi Edward L. Israel, Rev. Norman Thomas, Socialist leader, Bishop Francis J. McConnell, of the New York Methodist area, Alexander Woolcott, Rev. Michael J. Ahern, S.J., of Weston College, and others. Information may be secured from the institute, at Williamstown.

\* \* \*

### Triennium Shows Ordination Increase

According to reports in the parish paper of St. James', Alexandria, La., whose rector is the General Convention's official recorder of ordinations, there has been an increase in ordinations in the last three years over the preceding three year period. Incomplete returns show 560 ordinations to the diaconate in 1934, 1935, and 1936, against 541 of the previous triennium. Since some foreign missionary districts are yet to be heard

from the figure may be around 575 when convention meets.

\* \* \*

#### **Ecclesiastical Relations Commission Reorganized**

As a result of the work of the Rev. Frank Gavin of the General Theological Seminary the Presiding Bishop's advisory commission on ecclesiastical relations has been reorganized, under a plan which has received the approval of the Presiding Bishop and the National Council. The arrangement is expected to broaden the Church's contacts with various Church bodies. Mr. Gavin has said that "the Church has never fully realized what it could be and do in American life." So that the Church may take advantages of all opportunities there is a need for a group to learn facts, correlate, and distribute them where needed in the Church. For this purpose the commission has been divided into five divisions, each with a chairman, here given, and a secretary: For relations with Protestant Churches in the United States, Bishop Parsons; for relations with Eastern Orthodox in the United States and abroad, Bishop Wilson; for relations with the Anglican communion, Bishop Perry; for the correlation of ecumenical movements, Bishop Oldham; for research and investigation, the Rev. William H. Dunphy.

\* \* \*

#### **Laymen Urge Reunion for Missionary Work**

Expressing the need for greater missionary enterprise throughout the world, members of the 11th conference for laymen at Kanuga urged the re-union of Christian Churches, at least in the prosecution of missionary work. The opinion was given in the findings of the conference, held at Kanuga, North Carolina, July 9 and 10. The findings were brought in by a committee consisting of Joseph E. Hart, George R. Poston, and W. C. Turpin, Jr. The men commended Bishop Darst for his help, as well as the work of the Forward Movement. The findings run as follows:

It is the sense of this conference that Christian missions are an essential and fundamental part of the work of the Church. By Christian missions we mean not the propagation of the doctrines of any particular organization but rather the spreading of the knowledge of the life and teachings of Jesus. We are convinced that there is no valid distinction between domestic and foreign missions, but that the spread of the Gospel everywhere is the mission of the Church.

We believe that missionary work is the prime duty of every member of the Church, bishop, priest, and

layman alike, and that a great part of our comparative lack of success up to this point has been directly due to the failure of the layman to do his share of personal missionary work at home; the rest will follow.

It is the sense of this conference that the next General Convention should create a commission, reporting to, but independent of, the National Council, which commission shall be charged with the duty of formulating a long time missionary program for this Church.

We believe that disunion among Christian churches has greatly hampered all missionary work, and we sincerely pray for progress toward re-union, at least in this essential part of the work of the Church.

We do not feel that the missionary work of the Church in the past has been in any sense a failure; we are not unmindful of the magnificent work which has been done nor unappreciative of those who have done it. Our thought is that in this new day our effort must be intensified and renewed to meet the new and changing conditions of a changing world. We believe that intelligent education of laymen on missionary lines will markedly stimulate interest in missions.

\* \* \*

#### **Churchmen in the News**

Bishop Perry of Rhode Island and John Stewart Bryan were recently elected overseers of Harvard University. The latter was formerly a member of the National Council. James Lawrence Houghteling of Chicago, recently appointed United States commissioner of immigration

by President Roosevelt, is a prominent Churchman in his city. He is a member of the national council of the Brotherhood of St. Andrew, which was founded by his father.

\* \* \*

#### **Prominent Chicago Churchwoman Dies**

Mrs. John D. Allen, wife of the chairman of the Church Club of Chicago, died on July 14 at the Allen country home near Chicago. Funeral services were held in St. Chrysostom's Church, Chicago, July 17, with Bishop Stewart and the Rev. Dudley Scott Stark, the rector, officiating.

\* \* \*

#### **Large Increase in Wellesley Attendance**

A large increase in attendance was shown at this year's Wellesley Conference for Church work, the number being 335, compared to 111 last year. The courses included two by the Rev. Burton S. Easton, of the General Seminary, one on Church history by Dean Henry B. Washburn of the Episcopal Theological School, a course for clergy given jointly by the Rev. Cuthbert A. Simpson and the Rev. Theodore P. Ferris, both of General Seminary, and one on modern psychology by the Rev. Otis R. Rice. There was a large increase in attendance in the school of church music. The drama department supervised the production of two plays, chosen by the Rev. Philip E. Osgood, dean of the department, who was prevented from attending by illness. The two plays were the Chester miracle play, "Abram, Isaac and Melchizedek," and "The Terrible Meek," by Charles Rann Kennedy. In the school of Christian ethics courses were given

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by the Rev. James Myers, Emily Greene Balch, and the Rev. L. Bradford Young. On two afternoons Florence Converse gave readings from her poems. On another afternoon Eva D. Corey spoke on the next Woman's Auxiliary triennial. Courses particularly for younger people were given by Katharine A. Wells, the Rev. H. Martin Davidson, and the Rev. William Grime. Mary Chester Buchan gave a course on the work of altar guilds. Elizabeth McCracken reports that all were agreed that this year's conference was one of the best in the long series.

\* \* \*

#### Active Student Work at Ames

Very successful work among students is being done at Ames, Iowa, where St. John's Church serves as student center. The state agricultural college, with thousands of students, is located at Ames. The work is being led by the Rev. LeRoy Burroughs, whose picture appears on the cover. He has been in charge of the work in Ames for a number of years and has insisted on remaining there in spite of efforts to get him into new fields.

\* \* \*

#### Confirmation Quota Is Met

North Texas has for some years set itself an annual quota of persons for confirmation. The objective is ten per cent. Recently Bishop Seaman confirmed the year's third class at Abilene, making a total to date of 36 candidates, and an eleven per cent increase by confirmation since January 1. The Rev. Willis P. Gerhart is the rector there.

\* \* \*

#### New Principal at Nebraska School

Marguerite H. Wickenden has accepted the principalship of Brownell Hall, Omaha, Nebraska, to succeed Abba W. Bowen. The school is entering its 75th year. Miss Wickenden is a graduate of Adelphi College, New York, an M. A. of McGill University, Montreal, and has been working for a Ph.D. at Northwestern University.

\* \* \*

#### Activities in Diocese of Kentucky

With a new bishop, a new dean, and a new canon, activity is being maintained at a high rate in the diocese of Kentucky.

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cese of Kentucky. Both Bishop Clingman and Dean Haines are remaining through the summer. The new canon at Louisville is the Rev. Lloyd Clarke, of Athens, Ohio, who will take up residence in September. Plans are being made for an every member canvass conference on October 15, which Bishop Reinheimer of Rochester will attend.

\* \* \*

#### Bishop Hobson to Broadcast at Cincinnati

Bishop Henry W. Hobson, the host of General Convention, will be the speaker on the next broadcast in the Episcopal "Church of the Air" series, on August 29, 10 A. M., eastern daylight time. This will complete the sixth year in which these broadcasts have been directed by the National Council's publicity department.

\* \* \*

#### American Canon in Jerusalem Honored

The Rev. Canon Charles T. Bridgeman of Jerusalem has received from the Armenian Patriarch of Jerusalem a beautiful jewelled pectoral cross, such as is bestowed on archimandrites, as a mark of esteem and affection, and in recognition of the work which Canon Bridgeman has done at the Armenian Seminary in Jerusalem during the last thirteen years. Canon Bridgeman was sent by the Episcopal Church to join the staff of the Anglican bishop in Jerusalem at the request of the late Bishop MacInnes, with special duties at the Armenian Patriarchate.

The presentation took place at a specially arranged gathering in the new library at the patriarchate. Some forty former and present students gathered for tea, after which

speeches were made by the two former heads of the theological seminary, the present head, and the patriarch himself.

\* \* \*

#### Dean Day Among Reporters for Witness

Dean John Warren Day, of Topeka, Kansas, is among those who will be on the staff of THE WITNESS to report the events of the General Convention. Others will be Bishop Johnson, Bishop Wilson, the Rev. Charles D. Kean, and Mrs. Frank E. Wilson. In addition to full reports of all the sessions of the convention arrangements will also be made for illustrations in each issue of convention events and personalities.

\* \* \*

#### A Mothers' Union in Philadelphia

With the approval of the bishop and convention of the diocese of Pennsylvania a branch of the Mothers' Union, founded in England 55 years ago, has been established in that diocese. Its objectives are: 1. To uphold the sanctity of marriage. 2. To awaken in all mothers a sense of their great responsibility in the

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## RETREAT AND CONFERENCE

For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.



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training of their boys and girls. 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life. Mrs. Isaac R. Davis, Jr., of Germantown, is president of the diocesan union.

\* \* \*

#### Activities in Diocese of Lexington

Bishop Abbott of Lexington on July 11 consecrated Christ Church, Harlan, Kentucky, the corner stone of which was laid in 1930. On the preceding evening the bishop was tendered a dinner at a local hotel, attended by 100 persons, including the ministers and representative members of the other churches in the community. The Rev. Richard C. Patton is priest-in-charge. . . . The Rev. Austin B. Mitchell, Jr., has become assistant to the Rev. G. R. Madison, rector of St. Peter's, Paris, Ky. . . . The Rev. George Edward Long, formerly rector of Grace Church, Pittsburg, Pa., has become priest-in-charge of St. Thomas Church, Beatyville, Ky., and associated mission stations in Lee and Estill Counties.

\* \* \*

#### Chicago Worker Takes New Position

Leona Ludwig, director of religious education at St. Luke's, pro-

cathedral, Evanston, Ill., for the past two years, has resigned to accept a similar position at the Church of the Incarnation, Great Falls, Mont.

\* \* \*

#### Numerous Parishes Make Improvements

A large number of parishes have recently begun improvements and additions in their buildings. Recently Bishop Coley of Central New York laid the corner stone of a new parish house for Calvary Church, Utica, N. Y., where the Rev. D. Charles White is rector. The parish received \$21,100 for endowments from the estate of Fannie I. Warr, and \$6,000

from the estate of Emma Sabine, the latter to be divided between endowment and the fund for the new parish house. From a bequest of William Trimby the parish is also installing chimes.

St. Paul's Church, Des Moines, Iowa, has raised a fund of \$47,000 for extensive alterations and repairs on its structure, which was built in 1884. This summer all exterior repairs will be made, including work on the roof, tower and steeple, new entrance doors, and the rebuilding of the areaways about the crypt. The crypt will have an entirely new layout, including a large chapel for



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church school and week day services, a new sacristy, kitchen, parish and clergy offices and other rooms. Later improvements and new installations will be made in the interior of the church. The parish, of which the Rev. Ernest V. Kennan is rector, has recently added the Rev. Harvey Woolverton to its staff.

At St. Paul's Chapel, East Hampton, Connecticut, a new parish house is nearing completion as a memorial to the late Rev. Leon A. Mansur, who labored for its realization during his work there.

On July 21 the Rev. Herman S. Sidener dedicated a newly installed nave window in St. Paul's Church, Canton, Ohio, of which he is the rector. The window, designed by Rambusch Studios of New York, is a memorial to the late Harry Ross Jones, for more than 20 years a vestryman of the church, and was given by his widow.

\* \* \*

#### Marquette Pageant in Michigan

A pageant commemorating Pere Marquette, the French missionary explorer of the seventeenth century, will be given at Ludington, Michigan, August 5 to 8. The pageant was written, and will be narrated, by Bishop Robert N. Spencer of West Missouri.

\* \* \*

#### Seminarian Acts as Transport Chaplain

In the absence of a chaplain, Elden Borell, a student at the Church Divinity School of the Pacific, Berkeley, Calif., and a candidate for Holy Orders under the bishop of Califor-

nia, was acting chaplain on the United States Army transport St. Mihiel, on its last sailing from the Pacific coast to the Atlantic seaboard. As such he conducted services on Sundays for the passengers and for the crew. Mr. Borell is serving as a petty officer on the ship over the summer vacation.

\* \* \*

#### Start of Alaska Work Commemorated

The fiftieth anniversary of the founding of Christ Church Mission, in Anvik, and the beginning of active missionary work in Alaska by the Protestant Episcopal Church, was commemorated in a special service held there July 12. The service was attended by both Bishop Rowe and Bishop Bentley and a message was read from the Rev. John W. Chapman, who was in charge of Anvik from 1887 to 1930.

\* \* \*

#### Florida Conferences Well Attended

The annual summer camps and conferences in the diocese of South Florida reached the highest point in their history this year. An adult conference was held this year in addition to the camps for young people. Camp St. Mary, for younger girls, with 71 in attendance, was directed by Alcesta Tulane of St. Petersburg. The Rev. Eldred Simkins of New Smyrna was chaplain. Camp Wingmann, for boys and girls, attended by 95, was under the direction of the Rev. H. Irving Louttit of West Palm Beach. Camp Perry, for

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boys, was directed by Morton O. Nace, of Tampa, and attended by 94. The Rev. W. L. Hargrave of Cocoa served as chaplain. The adult conference was attended by 24, with the Rev. Gardiner L. Tucker, executive secretary of the Sewanee provincial department of religious education, and Leon C. Palmer of the Brotherhood of St. Andrew, on the staff, in addition to diocesan clergy. All sessions were held at the Florida Military Institute in Haines City. Plans are now being made for the erection of a permanent camp near Avon Park, where a parishioner has donated a camp site.

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#### Compulsory Training Abolished in North Dakota

In North Dakota a law was passed this year abolishing compulsory military training in state-supported educational institutions, a reform long sought for by religious leaders in various states. In signing the bill Governor Langer said: "Frankly, I believe that the agricultural college and the state university were not founded to train men to fight. They were chartered for specific purposes—among others, to provide an education. . . . Certainly it should not be necessary to require that young men take military drill before they can receive an academic degree." By this act North Dakota becomes the third state to shift military training in its land grant and state institutions from a compulsory to a voluntary basis. Wisconsin and Minnesota have done likewise. Altogether, since 1923, 13 colleges and universities that once made military training compulsory for all male students have either shifted to a voluntary basis or abolished the units altogether, while in the same period no institution has changed from a voluntary to a compulsory basis.

\* \* \*

#### Head of Boys' Home Honored

At the last meeting of the trustees of the Boys' Home, at Covington, Va., the Rev. Edward Heinhold Rogers was honored for his 20 years of

service to the institution. It was through his effective work that the home was brought to its high point of service and excellent condition. During the period the debt was reduced from \$119,000 to a little over \$9,000, and the budget brought to and maintained on a balanced basis. Through Mr. Rogers' efforts wide support throughout the Church was secured for the home, which ministers to underprivileged boys.

\* \* \*

#### Philippine Youth Succeeds at College

Brought to this country through the interest of friends, Paul C. Laus of Sagada, Mountain Province, Philippine Islands, has now successfully completed his work at Trinity College, Hartford. Receiving his early education at the Mission of St. Mary, in his home community, he took two years of high school at Springfield Center, New York, and entered Trinity in 1933. He will enter the General Theological Seminary in New York in the fall. At Trinity he won the \$100 Brown prize in public speaking for the best oration delivered by a member of the senior class.

\* \* \*

#### Forward Pamphlets to Be in Chinese

Plans are under way for the publication of the "Forward—day by day" pamphlets in Chinese. Two students at Central China College are helping in the translations, using the Japanese translations as aids. The Rev. Charles F. Wiston of Central China College is in communication with Prof. Paul Rusch of St.

Paul's University, Tokyo, who is aiding with the Japanese publications, of which 55,000 copies have been distributed.

#### NEW BOOKS GIVE VALUABLE HELP IN LEADERSHIP WORK

(Continued from page 7)

Hugh Martin is the author of the very worthwhile *Teachers' Commentary on the Bible*, which is so widely used. Hugh Martin endeavors to present the meaning of our Lord's parables to the reader, in the light of the best modern scholarship. At the same time, he avoids controversial aspects of the parables and endeavors to deal with them in the way which would be the most helpful to the Church School teacher or layman.

*The Music of the Gospel* is a volume edited by Stanley Armstrong Hunter (Abingdon, \$1.50), and contains studies of the meaning and message of twenty-six well-known hymns. The book contains some very beautiful essays. Dr. Hunter has secured a singularly fine group of people to write about these various hymns. Among them we find such men as Tertius Van Dyke, John

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Wright Buckham, Morgan Phelps Noyes, and Albert Edward Day. Anyone interested in hymnology will find this a very charming volume.

It is unnecessary to commend any volume by the distinctive scholar, Professor E. S. Scott of the Union Theological Seminary. To see the name of the author on the title page of the book is sufficient to tell us that the volume will give us the results of the best modern scholarship in a most lucid and readable form. Hence it is a delight to pick up the latest volume in the Moffat's New Testament Commentary, entitled *The Pastoral Epistles* by Dr. E. S. Scott. (Harper. \$3.50) If you were not particularly interested in the pastoral epistles before, you will be after you have read this book.

*Our Translated Gospels* is the title of a volume by Dr. Charles Cutler Torrey, Professor Emeritus of Semitic Languages in Yale University, in which he defends his well-known thesis that the Gospels were originally written in Aramaic, and that the Aramaic translation gives us the truest knowledge of what Jesus actually said. The majority of scholars do not agree with Professor Torrey's theory, but this book is, as Professor William Lyon Phelps remarks "as exciting as it is valuable." Whatever theory may be correct, no one can read the volume without deepening his knowledge and understanding of the New Testament.

It is not easy to write an interesting history of a diocese. Nevertheless, in *The Great Forty Years*, the Rev. John Henry Hopkins, Rector Emeritus of the Church of the Redeemer in Chicago, gives us an exceptionally interesting history of that diocese from 1893 to 1934. This book will be of interest to people far beyond the confines of the Diocese of Chicago. The growth of this diocese has been as rapid as that of the second city in our country, and its future is unquestionably great with the dynamic and handsome George Craig Stewart at the helm. The book is published by the Centenary Fund of the Diocese of Chicago, Inc., \$2.00.

#### WORLD CHRISTENDOM AT GREAT OXFORD MEETING

(Continued from page 7)

ing case was on Wednesday, July 14, when among the speakers on the subject, the Significance and Function of the Church, were a Bulgarian professor of canon law and a leading American Protestant. The former discoursed on the mystical nature of the One, Holy, Catholic, Apostolic Church; the latter on the fellowship of the men and women the minister met in church on Sunday morning. Another contrast was that on the next day when Dr. Emil Brunner spoke on the Basis of the

Christian Ethic, stressing the utter contrast between the love of redeemed persons and the virtue commended in all other than the Christian ethics. He was followed by Dr. W. R. Mathews, the Dean of St. Paul's, who spoke of the Christian conception of the final good, and the doctrine of the Kingdom of God as a social ideal.

The ablest American speakers have both been from Union Theolog-

ical Seminary in New York. Professor Van Dusen read an admirable paper on the American approach to the conference from a history of diverse denominationalism with an active interdenominational cooperation. Professor Niebuhr was provocatively brilliant on his favorite theme: the Church Faces a Secular Culture. To the surprise of this hearer T. S. Eliot was dull and commonplace when speaking about the

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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 and 11 A. M.  
Holy Days: Holy Communion 10 A. M.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
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.  
11 A.M.—Morning Prayer and Sermon.  
Holy Communion, Thursdays, and Holy Days, 12 noon.

### St. Thomas Church

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Daily Services: 8:00 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

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### 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 8 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  
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.  
Daily: 12:30 and 5:00 P.M.  
Holy Communion: Mon., Wed., Fri., 7:00 A.M.; Tues., Thurs., Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A.M.

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St. Paul and 20th Sts., Baltimore, Md.  
Rev. Don Frank Fenn, D.D.  
Rev. H. P. Kaudsen, B.D.  
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Sundays: 7:30 and 11:00 A.M.  
Weekdays: Holy Eucharist—Mon., Wed. Sat., 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

### 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

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Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.

ecumenical nature of the Church and its social responsibility. No personalities have dominated this conference as did Archbishop Soderblom and Bishop Brent at its predecessor at Stockholm in 1925. But the preparations for its discussions was incomparably more adequate, through the interchange of papers and critiques, the study-groups and official commissions, and the other ways in which under the able executive leadership of J. H. Oldham several years of active educational work have been carried through. It was good to have Oxford, his own university, confer on him on July 17 the honorary degree of S. T. D. Dr. William Adams Brown, Prof. Brunner, a Bulgarian scholar, and the Archbishop of Upsala, Dr. Soderblom's successor, were also thus honored in the picturesque ceremony of the ancient university. So closed the first week. The second is to begin with a concert by the choir of the Russian Theological Institute in Paris. It is too much to expect that harmony like theirs will prevail in the plenary discussions of the section reports, our business for the week. Yet one may feel sure that a large area of agreement will be found and formulated.

The worship of the conference has been twice daily at simple devotional services, now in English, now in French, now in German. Sometimes we sing our hymns in the three tongues; but the morning we sang "Eine Feste Burg" everyone used such German as he could command, and the nave of St. Mary's Church rang with our unison.

#### SECOND THOUGHTS

(Continued from page 2)

ROBERTSHAW, GEORGE A., assistant at the Incarnation, New York, has accepted the rectorship of St. Gabriel's, Hollis, New York City.

SCUDDER, HENRY T., rector emeritus of Christ Church, Tarrytown, N. Y., died July 13, at 83.

SODERSTROM, PHILIP T., formerly in Nevada, has temporary charge of St. Andrew's, Los Angeles.

STEFFENS, JACOB J., rector emeritus of St. Matthew's, Evanston, Ill., died July 22, at 59.

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#### ENGLISH ACTRESS SHOCKS

##### MEETING; LONDON LETTER

(Continued from page 8)

men and smoking clay pipes, but to call a simple grey suit, with black or white tie, 'indecent or immodest' is too absurd even for comment".

Mr. Cornford gave the Oxford Group a trial. Buchman, he says, is a German Jew but a very astute and able leader. At one meeting a parson's son told how he had read all the letters written to his brother from the girl to whom he was engaged. He said, "As I went upstairs to confess to my brother I thought this is not sharing but suicide" (laughter). But his brother in bed only said, "Well, I hope you found them interesting." (more laughter). Cornford now says this young man goes around to all meetings with this same story and that really this is a vaunt, not a confession. Afterwards he found out that he was a "conceited puppy", enjoying a cheap holiday.

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