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# THE WITNESS



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## A MESSAGE FOR LABOR DAY



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## CLERGY NOTES

ATTRIDGE, CLARK L., has been appointed in charge of St. George's Mission, Detroit. Address: 3422 Edison Avenue.

BEAN, SEWARD H., has taken charge of St. Andrew's, Detroit. Address: 918 Putnam Avenue.

BLOOMQUIST, R. THOMAS, rector at Setucket, Long Island, has accepted the rectorship of St. Luke's, Forest Hills, L. I.

BUCK, Calvert E., former superintendent of a hospital in Washington, D. C., has accepted the rectorship of the Atonement, Chicago.

CAMPBELL, ALEXANDER C., vicar of St. James, San Diego, and rector of St. Matthew's, National City, California, has accepted appointment as assistant at St. Paul's Cathedral, Los Angeles.

CHAMBERLAIN, ORIN, in charge of St. John's, Minden, La., has accepted the rectorship of St. Luke's, Welch, W. Va.

CORNELL FREDERICK W., died at Jonesville, N. Y., on August 21 of a heart attack. Seventy-three years old, he was formerly the chaplain of City Hospital, Welfare Island, New York City.

FILES, WILFRED, was ordained deacon at Nenana, Alaska, by Bishop Bentley on July 20th. He is in charge of the mission at Anvik.

GRAHAM, DAVID W. C., assistant at St. Paul's Cathedral, Los Angeles, has accepted appointment as vicar of the Del Mar and South Coast Mission field, diocese of Los Angeles.

KENNEDY, JAMES W., of Dickinson, Texas, has accepted the rectorship of the Epiphany, Atlanta, Georgia.

MILLER, ALFRED G., rector of St. Paul's, Vergennes, Vermont, has taken charge of churches at Hardwick, Stowe, Fairfield and East Fairfield, Vt.

ODELL, CHARLES F., has resigned as rector of St. Peter's, Portland, Maine, and is to live in Tarrytown, New York.

PETERS, SYDNEY R., Ashton, R. I., has taken up his new duties as rector of Holy Trinity, Tiverton, Rhode Island.

PIPER, E. E., is now the rector of St. Matthias', Detroit. Address: 6855 Vinewood Avenue.

PLATTENBURG, STANLEY W., rector of Holy Trinity, Oxford, Ohio, has accepted the rectorship of St. James', Columbus, Ohio.

POTTER, ALVIN B., canon of the Cathedral at Spokane, Washington, has accepted the rectorship of Grace Church, Ellensburg, Washington.

READ, FRANCIS W., was ordained deacon in Trinity Church, Los Angeles, on August 15th by Bishop Gooden. He continues his practice of law at the same time acting as assistant at Trinity Church.

ROSE, LAWRENCE A. S. R., has resigned as rector of the Transfiguration, Brooklyn, New York.

SLACK, WILLIAM S., has resigned as rector of St. James, Alexandria, La.

STIRES, CHARLES R., vicar of St. Matthew's, Toledo, Ohio, has accepted a call to the Annunciation, Oradell, New Jersey.

WEIKART has joined the staff of St. Paul's Cathedral, Detroit.

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*Literary Editor*  
GARDINER M. DAY

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

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## LABOR SUNDAY MESSAGE

*Issued by the*

UNITED CHRISTIAN COUNCIL FOR DEMOCRACY

THE celebration of Labor Day in 1937 comes at a momentous time in the history of the American labor movement. Millions of workers have been enlisted from hitherto unorganized industries. Since practically every church has for years insisted that the right to organize is a basic democratic right, we naturally welcome this triumph of labor in winning a right which the thoughtful people of the country have long since taken for granted. These gains are a testimony to the need and value of the type of organization which has secured them.

Some elements in American life still challenge with force the right of labor to organize for collective bargaining through representatives of their own choosing. It therefore becomes the duty of the religious institutions of the community to bear honest testimony to their conviction that labor does have this right, and, if occasion demands, to aid labor in securing it. Liberty and justice always depend upon the possession of adequate social power. Any part of the community which is defrauded of its rightful power will inevitably be defrauded of its rightful privileges. Modern civilization is becoming increasingly technical. If wage workers have no social power other than the right to vote, they will not be able to protect themselves adequately against the economic power arrayed against them. They must be able to set their collective economic strength against the collective strength of ownership.

As it becomes evident that collective bargaining between owners and wage workers does not avail to insure both employment and just reward for labor, or to satisfy the needs of society, it becomes the duty of religious institutions to go to the root of the matter. They are obligated to use the ethical standards of their gospel in a continuous analysis of the consequences of basing our economic organization on private ownership and the struggle for profit. The social program of the churches which proclaims a gospel of love and brotherhood can not stop short of anything less than basic justice. As it becomes clear that our social system is unable to insure security and moderate abundance to all our people in spite of an increasingly efficient tech-

nical process, it is necessary to challenge and change the nature of the system itself, to demand that our economic life be organized on the basis of cooperative action to meet the needs and promote the development of all persons.

We call attention of the churches, who believe that love is the fulfillment of the law, to the fact that legal definitions of property rights have to be brought continuously into accord with the social realities. A modern factory is jointly owned by a vast number of stockholders and usually employs a large number of workers. The right of these laborers to security in their employment, and to freedom from capricious and irresponsible interference with it, is a property right as important as any with which it is forced to compete. It is more than a property right; it is a human right of great importance. Such a judgment does not imply that the strategy of labor's new technique, the sit-down strike, is advisable under all circumstances. A wise and responsible labor leadership will not imperil the interdependent functions of a community more than is necessary. We believe that the possession of new power will make for a larger sense of responsibility on the part of labor as it becomes more and more accustomed to its use.

Labor Day is an occasion not only for reviewing past achievements but for envisaging future tasks and possibilities. The most pressing problem today is the unemployment of millions in spite of the fact that business is approaching the 1929 levels. This is a most ominous sign. It means that technical improvements have robbed millions of their jobs. Widespread unemployment in a period of prosperity presents us with two important tasks. First, the unemployed must be adequately supported, not with borrowed money but with a more equitable tax upon the profits of modern industry. The fact that these profits are frequently the consequence of the very technical improvements which have destroyed the livelihood of the workers is added reason for the imposition of higher taxes upon them. For Christians to oppose, or even to fail to carry out this temporary remedial measure is to make our pro-



fession of loving our neighbors as ourselves a blatant hypocrisy. Second, the gross inequalities in the distribution of the national income must be removed to the point where our people can consume what we are able so abundantly to produce, so that all those of working age can have useful employment, and the community approximate standards of justice to which we are as Christians committed.

A large part of the membership of the churches of America is composed of people who are neither industrial workers nor captains of industry. Farmers, small tradesmen, professional and clerical workers to a large extent make up our congregations. It is particularly important that their religious leadership should help them to see the American social problem in its full perspective, so that they will not be beguiled by momentary resentments into political and social policies which make for the destruction of democratic institutions and tend toward fascism.

These classes are not as well organized as the industrial workers and are therefore always in danger of being drawn into opposition to them. On many specific issues their interests are not identical with those of the industrial workers. But the fascist attack upon free institutions demonstrates that the future of our democracy depends upon the mutual recognition of the fact that all those who depend upon their labor for their bread have a common interest which is more imperative than their differences. Without such recognition on the part of the middle classes they are in danger of becoming the unnatural allies of the reactionary forces. With the recognition of common interest, political liberties, already gained, may be used to increase economic liberties, and the increase of economic justice may serve to protect and develop the democratic process in our political institutions and our cultural life. In no other way can we preserve our nation from the evil fate which has overtaken some of the nations of Europe.

The hour of crisis in which the whole life of humanity now stands calls upon the Christian church to demonstrate in concrete terms the spiritual truth that the democratic process is in our time a collective expression of the Christian way of life, to be expanded in ever broadening forms. So it can continuously lead us toward more justice and freedom, toward more peace and plenty, and toward that kind of human fellowship which our God of love and righteousness requires.

## *Talking It Over*

By

WILLIAM B. SPOFFORD

PEOPLE ask what interested me most during the two months I have spent in Europe. I reply, the Americans I travelled with. It was supposed to be a hand-picked bunch, with every one in the outfit flattering himself into believing that he was selected for the American Seminar for his intelligence. Yet I doubt if there was an open mind in the lot, least of all my own.

I heard every one in the party defend his convictions on the way over; I saw them seek confirmation of these opinions as we journeyed through Europe; I had to listen while the same opinions were vigorously maintained on the return journey. No one therefore should expect an unbiased opinion based upon facts from me. I left the United States with convictions. I return with much the same convictions, only I am now a bit more dangerous to those who thoroughly disagree with me since I can now strut that old line, "I know because I have been there." Anyhow I offer my impressions—stressing the word impressions—and I will be as brief about it as possible.

We spent a week in Berlin where we discussed affairs with outstanding public men—behind locked doors with the shades drawn. I do not name them for obvious reasons—one of them is already in a concentration camp, or dead. We were given first hand information on the economic situation; on the Church situation, both Catholic and Protestant; on the Jewish situation which is the most tragic. The conclusions I arrived at after this short week were that Hitler is a mad man who is digging his own grave by stupidly fighting various minority groups for no good reasons even from his own point of view. He is therefore less secure internally than he has been in the past, but before he falls he will attempt to unite his opponents behind him by plunging the country into war. I also believe, though this may be merely a hope, that six months of war would precipitate a revolution in this unhappy country.

RUSSIA, visited after a brief stop in Poland, is even more a land of question marks. Americans in the main make their own country the basis of their comparisons and on any such basis, materially, the Soviet Union comes out badly. They have had but twenty years in which to build, with five of these spent in fighting enemies on many fronts, another five in clearing away the wreckage with but ten years for construction. In this time the most remarkable progress has been made, with evidences of it everywhere. Entire cities have been built; great factories constructed; the farms so completely collectivized that today 96% of them are operated on that basis. One of our group, a conservative engineer and industrialist, who made a special study of farming in the USSR declared at the end of our visit that "The farmer in Russia is already better off than the farmer in the United States and he has just got things under way." Certainly the most impressive days we had were at huge collective farms in the Ukraine where peasant families now operate farms of several thousand acres under the direction of persons they themselves elected as overseers—in one case an extremely attractive young woman of twenty-eight. In the cities, Kiev, Karkov, Moscow, Lenin-grad, the people are well dressed and so well fed that some of our group with an eye for such things complained that the women were over-buxom. More important, the people are happy, and they are happy because, rightly or wrongly, they are thoroughly con-



vinced that they are building a new social order that brings justice, equality and peace to the masses of the people. They are therefore literally singing in the streets.

Our group, like all visitors, showed great concern over the recent trials and executions and much was said about the lack of democracy, the denial of liberty and the ruthlessness of Stalin's dictatorship. Indeed I could not help feeling on occasions that they showed greater concern for civil liberties in Russia than they do in their own America. That something of tremendous importance is going on in the Soviet Union at the moment is true. Just what it is I doubt if anyone knows. There simply are not sufficient facts upon which to base an opinion. Whatever it is does not seem to disturb the average citizen over there and I talked with a great many of them. They merely laugh at our fears and are so devoted to Stalin that if a free election was held he would receive ninety per cent of the votes—a conservative guess. Certainly one of the best informed Americans on the USSR is Albert Rhys Williams whose new book *The Soviets* is just out. I had known him fifteen years ago and had the satisfaction of spending half a day with him this summer in Leningrad. His theory about the whole business is that Stalin is in dead earnest about the new constitution which is a most remarkable document, guaranteeing to people rights that no nation on earth has ever before promised. The old party leaders of the revolutionary period are convinced however that it is too soon to extend these rights to the people and are therefore determined to maintain their dictatorship and so are accusing Stalin of moving to the right. The government is meeting the challenge by bringing them to trial for sabotage. This slant however is merely the guess of one extremely well informed man.

**F**INLAND, Sweden, Denmark, next visited, are marvelously beautiful and of significance to the student of economics and sociology because of their cooperative movements. The standard of living in all of them is high, there is hardly any unemployment and all seemed happy. If there is hope for a gradual peaceful change which will allow for the distribution of the goods the world can produce in such abundance, these little countries are perhaps showing the way.

In England our program was particularly full. We had Lord Halifax tell us how England rules India; Lord Cecil told us of his hopes for a peaceful world, which nobody in any country we visited really believes possible. Lloyd George declared that Democracy and Autocracy are today linked in mortal combat and that the outcome of the struggle will determine the course of history for the next few hundred years. He did not see how another world war can long be avoided and like all Europeans he does not believe the USA can stay out. Spain he declared to be far more significant than most Americans apparently realize, and he was supported in this by such men as Major Attlee, the leader in Parliament of the Labor Party; H. N. Brailsford, the economist; Arthur Greenwood, Philip Baker,

the Dean of Canterbury, Professor MacMurray and others with whom we met. Likewise in France every one we saw sought to impress upon us the seriousness of the present European situation where Fascism may crush democracy unless the greatest of the world's democracies joins forces with them in saying it shall not be. The Premier, Deputy Andre Philip, Leon Jouhaux, Francis Jourdain—from all the same story—Hitler is about to plunge the world into a frightful war—America must stand by democracy.

This is the briefest sort of a report on an exciting two months. There is much to tell—the Church situation in Germany; what is happening to religion in the Soviet Union; who will win in Spain; the forces at work in England and in France; the cooperatives of the northern countries. Perhaps eventually I will get at it, not as one who knows, but as one who did get definite impressions. I would like to tell you some of the more humorous incidents; of how, for instance, I was made an honorary captain in the red army at a ceremony that was half facetious and half serious. However at the moment I presume we must forget our collapsing world and turn our attention to more serious matters such as marriage and divorce, theological education, Church budgets and archbishops.

## Second Thoughts

Many letters have been received dealing with questions to come before General Convention. Because of our limited space it is impossible to present them except in abstract, but we will do our best to do that faithfully. We also take this opportunity of announcing that between now and Convention further feature articles will be offered dealing with Convention topics.

**M**R. S. F. HOUSTON, layman of Philadelphia, calls attention to the fact that many letters have appeared in the Church press dealing with "the sad condition of unemployed clergy." He points out that a joint committee dealt with this problem at the 1934 Convention, though unfortunately their report does not appear in the Journal. The report, which may be secured supposedly from the secretary of the House of Deputies, the Rev. Franklin Clark, 281 Fourth Avenue, New York, is too long to present here. Briefly, after submitting a questionnaire to all the bishops, the committee concluded "that there are not exceeding fifty clergymen who are unemployed and desire work, and are recommended by their respective Bishops. We feel that this is a very small percentage of the total number of the clergy of the Church and that with active and determined cooperation on the part of the bishops, archdeacons, parishes and other agencies of the Church, that those men should be provided with work in the near future. To effect this end we hereby offer the following resolution: Resolved, the House of Bishops concurring, that a list of the unemployed clergy of the Church who desire work and are recommended by their respective bishops, be furnished to the Presiding Bishop and to all the other bishops of the Church, and that the bishops of the Church be urged to use every means to secure work for those men.



THE REV. STANLEY C. HUGHES, rector of Trinity Church, Newport, Rhode Island, expresses the hope that every Churchman, particularly deputies to General Convention, will read the article by Dean Grant that appeared in the July 8th number of THE WITNESS, on the subject of theological education. He further calls attention to the following memorials to be presented to Convention by the diocese of Rhode Island:

"First: we urge that a general board of examining Chaplains be appointed. This board may submit to the examining chaplains identical questions for written examinations covering all the required subjects and mark the papers of the candidates. The diocesan boards of examining chaplains shall conduct the examinations, present the questions to the candidates, return the answers to the general board and supplement the written questions by oral ones, particular stress being laid on diction, etc. In this way a certain degree of uniformity in our educational standards will be attained and a minimum established; both of which we feel to be desirable. In pioneer days when the country was sparsely settled and colleges few it was no doubt too much to expect candidates for Holy Orders should secure anything like a normal college course or be prepared to face a very serious examination. But that pioneer period is long past. Haphazard, extemporized examinations are no longer necessary or desirable. And it may be noted that exactly this sort of uniformity has been established in the medical profession. It is not too difficult to be attempted.

"Second: we urge that the canons on ordination be so changed as to require that the candidate complete the entire course of required studies and pass examinations on all of them before being ordered deacon. For this reason, once he is ordained, the young deacon is put to work. He assists some priest in the administration of a parish or is put in charge of a mission. He rarely has the time to pursue his studies with any great assiduity. The result is that having passed the few examinations required for a deacon he then comes up a year or so later for the more serious and extended examination for priesthood ill prepared. And yet pressure is brought on the chaplains to pass him. Already he is enrolled in the sacred ministry of the Church. His friends are looking forward confidently to his next ordination. Possibly the Bishop has been persuaded to set the date. To hold him up because he cannot read his Greek Testament or has little or no knowledge of history or dogmatics seems a hard, stern, cold thing to do. The examiners with more kindness than honesty pass him and he is ordained. This is not fair to the Church. It is not fair to the young men we are training up for the work of the ministry."

DR. W. SINCLAIR BOWEN, communicant and for fifty years a practicing physician in Washington, D. C., declares that he is confident that the use of the common cup in the Communion Service is a real source of communicating diseases.

"I wrote a letter to my pastor who has a large con-

gregation, stating the facts above and have asked him respectfully, to consider some other means than the common Communion Cup in administering Holy Communion. This request was endorsed by thirty-one physicians, all members of this one congregation. I also enclosed letters from the heads of the most outstanding medical schools in the country also from the Health Officer of the District of Columbia and Surgeon General Thomas Parran, of the United States Public Health Service, all of whom coincided with my views that the common Communion Cup as generally used is a real source of danger.

"The Health Officer of the District of Columbia sent me a copy of the law passed in the District of Columbia which governs and regulates the use of the common drinking cup, which would seem to indicate the way in which the common Communion Cup is used in the Episcopal Church is directly contrary to the law as it exists in the District of Columbia since Dec. 3, 1915. I feel the matter is of vital importance and I am firmly convinced that nine out of ten or more of all the physicians in the world would agree that some other method should be used."

## Let's Know

By

BISHOP WILSON

WHY THIS?

MUCH uneasiness has been engendered among us by the reports of the concluding service of the Conference on Life and Work recently held in Oxford, England. It appears that the Archbishop of Canterbury administered Holy Communion to the members of the Conference by an open invitation, though most of them were not communicants in any Church of the Anglican Communion.

It is difficult to understand how it could have been done. This very question was the subject of prolonged discussion at the last Lambeth Conference in 1930, over which the Archbishop himself presided. It was agreed in the Conference that it is the rule of the Church that only confirmed members were properly qualified to receive the Sacrament. The Prayer Book is quite clear about that. However, emergency conditions do arise occasionally in the mission field where members of other denominations cannot receive the ministrations of their own clergy or where our own people may be similarly deprived. Under such extraordinary circumstances it was agreed that no objection would be raised if any bishop made a special exception to meet an emergency. But it was clearly stated that the rule of the Church still held good. In the course of the discussion references were made to mixed conferences on Church Unity where an "open" communion might be requested and such a policy was not approved. This was written into the Lambeth report as follows:

"The will and intention of Christians to perpetuate separately organized Churches makes it inconsistent



in principle for them to come before our Lord to be united as one body by the sacrament of His own Body and Blood. The general rule of our Church must therefore be held to exclude indiscriminate Inter-communion, or any such Inter-communion as expresses acquiescence in the continuance of separately organized Churches . . . we hold as a general principle that Inter-communion should be the goal of rather than a means to the restoration of union." All of this was embodied in a lengthy resolution adopted by the entire Conference of bishops in which it was stated that no bishop was to be questioned if he were to "give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances." It all applied to extraordinary situations in the mission field—not to home conferences on interdenominational subjects. I am quite sure about this, for I had something to say about it myself during the debate.

A proposal for a similar service was made at the Lausanne Conference on Faith and Order in 1927 and was declined by the Anglican representatives. Several times the proposal was renewed before the Continuation Committee of the Faith and Order Conference and was always declined. The Oxford Conference on Life and Work was a large and loose body without the official character of the Conference on Faith and Order, which may account for the acceptance of the proposal which had elsewhere been refused. Still many of us cannot see how the Archbishops could have succumbed in the face of the Lambeth discussions.

The Holy Communion is a sacrament of unity. To invite disunited Christians into it is a strange reversal of order, to say nothing of a violation of the Church's rule. Those of us who know and admire the Archbishop of Canterbury and heartily approve of his stand on the Duke of Windsor's marriage are both perplexed and disappointed over this recent action which is bound to cause some disturbance in Church circles.

## *Appetite Or Apathy?*

By

H. ROSS GREER

IF YOU do not eat for three days, you lose your appetite, you cease to be hungry, I am told by the Rev. Frank Lambert. I don't know whether this is also true of thirst. At any rate, if your hunger is not satisfied in due time, you cease to long for food. In the spiritual realm, our Lord said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Of how many is it true that they have lost their appetite for goodness and justice. The Psalmist sang "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God." How is your appetite? Can you raise a thirst?

## *The Smarty*

HENRY NORMAN BLACKWELL is a fine-looking man in the middle fifties and the last of a long line of respected and distinguished citizens. After graduating from Yale, he took the law course at Harvard and, falling heir to a considerable sum of money just after he received his sheepskin, decided not to take the bar examinations. Instead of taking up some other line of useful endeavor, he lives on his income and is just a wandering ghost around the town. He specializes in making what he seems to think are genial and witty remarks to everyone he meets and his cleverness always falls flat. All the young women in town avoid him and most of them make fun of him, for he delights in holding them up and trying to engage them in facetious conversation. When he steps up to a group of young men in the paper store and begins to talk baseball scores, they grin and the group soon separates. As to the older men and women, they are polite enough when they come in actual contact with him but, as a real citizen, he weighs less than nothing with them. People say that a simple "good morning" sounds foolish when he says it. Still, it cannot be denied that he means well, and so he is tolerated. He is a queer character and the general judgment is that there is a certain something lacking in him but, what that "something" is, nobody seems to know. The Churchmouse's guess is that, although he attends church regularly, the man has never really found himself, spiritually. Real religion makes a man simple and dignified and sensible. A good Christian is never silly.

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THE WITNESS

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## FIRST REPORT OF CONFERENCE ON FAITH AND ORDER

By EDWARD ROCHE HARDY, JR.

EDINBURGH, August 9, 1937. "These Easterners have queered the pitch; the photographers pay no attention to small or great, but to them only." Perhaps this jocular remark of one of the Irish delegates will serve to indicate that even the World Conference on Faith and Order has its lighter moments. Naturally the venerable prelates from the East attracted the attention of the news photographers more than the more conventionally dressed clerics of the West. Among them is one new to inter-church gatherings—the Catholics of the East, from one of the Syrian Churches of India, conspicuous in his turban and flowing robes. More seriously, of course, the delegates of the Eastern Churches do not merely add variety to the conference, but the theology they represent balances the Protestant predominance in numbers and makes it impossible to forget that there are other types of Christianity. Distinction of every kind is amply present. Bishops and Archbishops—Anglican and Orthodox, Old Catholic and Lutheran—are on every hand, and equally outstanding leaders of the churches which do not have these titles to confer. Many of those who have been prominent in the Faith and Order movement are here—men such as Dr. Garvie, of the English Congregationalists, vice-chairman at the first Faith and Order conference at Lausanne in 1927, and here one of the vice-presidents, Dr. W. A. Brown, the well-known American Presbyterian theologian, and the hard-working General Secretary, Canon Hodgson. There are two great gaps,—one caused by the abstention, on principle, of the Roman Catholic Church, the other by the inability of the German Evangelical delegation to attend. But almost all the rest of Christendom is represented.

All these people are here; what do they expect to do? Technically, they hope to arrive at reports, to be submitted to the various Churches, stating the degree of agreement among Christians on various important questions and possible steps toward reunion. Archbishop Temple, the president of the Conference, stated its general purpose in his sermon at the opening service in St. Giles' on Tuesday, August 3, and his address at the business session the next morning. We came not only to state our convictions, but to learn, realizing that our disunion not only obscures the Church's witness, but means that each part "loses some

spiritual treasure." Lausanne, the first common meeting of Christians since the separations of the 16th century, was mainly devoted to exploring the extent of our agreement and disagreement. We now come, in the light of our common allegiance to Christ, to learn from each other and to see how far our sincere differences were incompatible with visible unity. The practical reasons for the choice of subjects assigned to the different sections were explained by Canon Hodgson at the meeting for visitors on Tuesday afternoon. In three parts of the world different groups of disunion stand out. On the Continent of Europe differing ideas of the nature of God's redemption and his Word are prominent; hence Sections I and II on The Grace of our Lord Jesus Christ and the Church and the Word of God. Section III takes up the Ministry and Sacraments, the line along which British churchmen are conscious of their divisions. In the minds of many Americans, non-theological motives (race, national origin, etc.) are prominent causes of disunion, and "practical" questions the important problems of reunion. Section IV, The Church's Unity in Life and Worship, will deal with these topics. Care was taken to divide the various denominational groups as evenly as possible between the various sections, so as to secure a discussion of each by those representing the main points of view. The largest number of Anglicans, however, are in Section IV, presumably to see that the Church comes to no harm.

The sections are the heart of the Conference. After the necessary business on Tuesday and Wednesday morning, and a brief general discussion, they began their meetings on Wednesday afternoon, to continue for a week. The rights at these meetings are defined by color of badges. Pink badges (delegates) are allowed to speak and vote on decisions. Green badges (continuation committee) may speak, but not vote; yellow badges (alternates and youth group) may speak with the consent of all the pink badges present. Blue badges (registered visitors and press) are excluded. Efforts have been made to cheer up the visitors by two special meetings, and the press by arranging interviews with the more interesting delegates. There is a reason for the limitation on attendance at the sections. They aim not only to prepare reports which the Conference will discuss, but also to achieve a close and friendly understanding among their members, such as can only be reached in the repeated meetings of relatively small

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A number of inquiries have been received asking about the safety of our missionaries in China. The official word received from Dr. John W. Wood, executive secretary of foreign missions, at the time of going to press is simply the reassuring word that "all missionaries at present are safe."

\* \* \*

### Back to Every Week Basis

With this number we return to the every week basis of publication. Between now and the opening of General Convention we will present a number of vital articles by leaders on various matters to come before Convention; we will print as many letters dealing with these matters as we possibly can and commencing next week we will hand on to you the results of a questionnaire that we sent to several thousand Churchmen and women. The Convention itself is to be covered for THE WITNESS by a staff consisting of Bishop Johnson, Bishop Wilson, Dean John W. Day, the Rev. Charles Kean (a former newspaper man), Mrs. Frank E. Wilson and myself. There will be complete reports, with each number well illustrated. We know that a great many of the clergy will wish to have these Convention numbers distributed among their people. We therefore urge the placing of your bundle order at once. The cost in bundles of ten or more is 3c a copy when the order is for thirteen weeks or longer. A bundle for the Convention period only is 4c a copy, due to the cost of entering the order, cutting stencils, etc. for such a short period. Please send your postal card order at once to the Chicago office, 6140 Cottage Grove Avenue, giving the number of copies desired and whether for thirteen weeks or only for the Convention period. We will bill accordingly at the end of the stated period.

\* \* \*

### Death Takes Alfred Newbery

The Rev. Alfred Newbery died suddenly of a heart attack on August 17th while on vacation in New Hampshire. One of the most popular and energetic clergymen of the Church he began his career as a lay missionary in China. He later became the assistant secretary of the national department of social service and while on this job studied for orders. In recent years he has been the rector of the Atonement, Chicago, a parish which he left in May



to become the rector of the Advent, Boston. Gifted with a keen mind, seemingly boundless energy and a winning personality he was at the height of his career when he was taken suddenly. The Church thus loses a great leader. THE WITNESS loses a former editor and I lose a dear friend. Alfred Newbery was forty-six years of age and is survived by a widow and three children.

\* \* \*

#### Thousands to Attend Convention

From 20,000 to 25,000 persons are expected to attend General Convention which opens in Cincinnati on October 6th, according to a statement from the committee in charge of arrangements. Hotels, rooming houses and tourist accommodations will be taxed to the limit and the committee is now seeking additional housing facilities in private homes.

\* \* \*

#### Daughters of the King Announce Program

The triennial national convention of the Daughters of the King is to meet at the Advent, Cincinnati, October 1-5. Among those on the program are Dean Elwood Haines of Louisville; Bishop Hobson; the Rev. William C. Munds of Corpus Christi, Texas; Bishop Morris; Bishop Irving P. Johnson; the Rev. W. J. Loring-Clark; Bishop Maxon; Bishop Seaman and a large number of women who are to speak and lead conferences on various phases of the work.

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#### Churchwoman Joins Forces of CIO

Miss Lucy R. Mason, Churchwoman who for a number of years has been the general secretary of the National Consumers' League, has taken a position with the Committee for Industrial Organization headed by John M. Lewis. Stationed in Atlanta, Georgia, Miss Mason is to be an interpreter of the labor movement to other groups.

\* \* \*

#### Church Pension Fund Reports Great Assets

Assets with a book value of \$32,006,036 and a market value substantially larger, with an annual pension roll of \$1,300,000 to over 2,200 beneficiaries, were reported at the annual meeting of the Church Pension Fund. Mr. Bradford Locke, executive vice-president, reported that 222 new pensions were granted in 1936, of which 86 were age allowances, 31 were disability allowances, 75 were to widows and 30 were to minor orphans. Equally encouraging reports were made for the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both wholly owned



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#### Bishop Jett Attends a Picnic

The three churches that compose Nelson Parish, down in the diocese of Southwestern Virginia, go in for a bit of jollification each year when they come together for a picnic. It was attended this year, as always, by Bishop Jett who told the folks how much he appreciated the work done for the past thirty-five years by the Rev. Frank Mezick who is not only the rector of the three congregations but seems to be the minister for everyone in the county, Christians, pagans and infidels alike. Now he has resigned, much to the regret of everyone.

\* \* \*

#### Churchwomen to Hold Interracial Conference

Two regional conferences for women of the churches on the subject, "The Next Chapter in Racial Understanding" will be held this fall, one at Asbury Park, N. J. on October 14-15, and the other at Evanston, Illinois, November 29-30. Among the leaders will be Miss Muriel Lester of Kingsley House, London; Miss Dorothy Height, a Negro social worker of New York and Mrs. Emory Ross, for many years a missionary in Africa. After a similar conference last year a number of Negro college girls who attended declared that they would never attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't even carry over into the street car." However in announcing these 1937 conferences the committee expresses a determination to go forward in race relations beyond the study of last year.

\* \* \*

#### Church Conference Passes a Resolution

The general conference that met this summer at Evergreen, Colorado,

passed a resolution which called for the organization of a Youth Crusade to combat all anti-Christian forces and to develop a Christian social order. It also called upon parishes and communities to organize local companies for the crusade, which it is hoped the Forward Movement will sponsor. The resolution calls for the application of Christian principles to every category of life, personal, social and economic; the employment of Christian teaching in the solution of problems of world-peace and international relations and, thirdly, Christian justice for all men everywhere. The leader of the group responsible for the resolution was the Rev. Theodore S. Will, rector at Hampton, Virginia.

\* \* \*

#### Clergy Conference in Bethlehem

Bishop Fred Bartlett of Idaho, the Rev. Thorne Sparkman of Baltimore, the Rev. John M. Groton of the Philadelphia Divinity School and the Rev. W. D. Diller of Pottsville, Pa., are to be the leaders of a conference to be held September 13-15 for the clergy of the diocese of Bethlehem.

\* \* \*

#### Educators Issue Five-Point Program

Religious educators, meeting this summer as a seminar at Columbia University under the direction of Churchwoman Adelaide Case, issued a five-point program of recommendations which they have submitted to national departments of religious education. First, each denomination should have an adult section in its national department of religious education, with a full time executive. This section should cooperate with all agencies making for the common

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good, both secular and religious. It should prepare syllabi on such subjects as the Church, Bible and social issues for use in parish discussion groups. Leaders should be trained through conferences, courses, etc. Lastly it should promote education through motion pictures, radio, printing, press articles and parish and general conferences. The report takes into account the effect on individual character and the development of human personality of all social and economic institutions, systems and conditions, such as war, poverty, slums, unemployment, distribution of wealth, the profit motive, child labor, the cooperative and labor movements, the family and democracy.

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#### Religious Education Mass Meeting

The Rev. D. A. McGregor and the Rev. T. O. Wedel are to be the speakers at the mass meeting of the department of religious education, to be held at the General Convention on October 11th. At this meeting the three national Church offerings are to be presented; one from the Little Helpers consisting of the babies in Church homes not yet old enough to attend Sunday Schools; the Birthday Thank Offering and the Church School Lenten

Offering. A children's service is also planned for October 17th; there is to be a young people's week end when various meetings will be held and there is also to be the more technical seminar for leaders in religious education. The Church Society for College Work is also making plans to bring their work before the convention, while the national organization of directors of religious education is to hold its triennial meeting during Convention.

\* \* \*

#### Church Army at Convention

Activities of Church Army at General Convention include a mass meeting on October 3rd at which Captain C. J. Atkinson will speak; a staff meeting October 4-5 under the leadership of Captain B. F. Mountford, the national director; an exhibit of their work; a daily outdoor service of witness under the direction of Captain Earl S. Estabrook and a dinner on October 8th to be presided over by Mr. Samuel Thorne, president of the Church Army, at which the Bishops of Dornakal, New Hampshire, and Tennessee will speak.

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#### The Committee on Budget and Program

Membership of the General Conventions all important committee on Budget and Program has now been

completed by the appointment of the clerical and lay members. Bishops appointed by Presiding Bishop Perry at the close of the 1934 convention are: Bishops Maxon, Ward, Davis, Hobson and Washburn. Clerical and lay members, recently appointed by the Rev. ZeBarney Phillips, chairman of the House of Deputies, are: The Revs. F. J. Bohanan of Washington, D. C.; Frank Nelson of Cincinnati; Arthur R. McKinstry of San Antonio; George A. Wieland of Seattle

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\* \* \*

#### British Industrialist to Address Convention

B. Seeböhm Rowntree, British industrialist (chocolate) is to be the sole speaker at the mass meeting of the National Council's social service department to be held during General Convention. You can get an idea of the man from a statement he made recently: "I submit that the day is past in which we could afford to compromise between the desires of the few and the needs of the many, or to perpetuate conditions in which large masses of the people are unable to secure the bare necessities of mental and physical efficiency."

\* \* \*

#### Domestic Missions

##### Mass Meeting

Roy J. Colbert of Wisconsin University and the Rev. Robert I. John-

son, Negro clergyman, are to be the headliners at the mass meeting of the department of domestic missions which will be held in Cincinnati on October 17th.

\* \* \*

#### Mass Meeting on Foreign Missions

Bishop Azariah of Dornakal, Bishop Tucker, now of Virginia but just returned from visiting his erstwhile diocese of Kyoto, and Mr. Archie T. L. Tsen, president of the board of missions of the Chinese Church, are to address the mass meeting for Foreign Missions at

General Convention on October 8. The foreign missionary emphasis runs through many if not most of the General Convention events, notably in the United Thank Offering presentation service on October 7 when missionary bishops assist the Presiding Bishop and in the mass meeting that evening when the total Offering is announced. Mrs. Harper Sibley is to make the address at the evening meeting. The National Council's foreign missions department is supplying a number of foreign missionaries to speak at the teas given jointly by the Woman's Auxiliary

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and the Girls' Friendly Society and will as usual have one or more courses on missionary principles and methods in the National Council Institute. Exhibits are always a picturesque feature of the department's activity at General Convention as missionaries bring articles from many lands.

\* \* \*

#### Clergyman Drafted by Japanese

The Rev. Ken Imai, recent graduate of the Central Theological College of St. Paul's University, Tokyo, was to have entered the Graduate School of Applied Religion in Cincinnati this fall. Instead he was called to the Japanese war office and informed that he had been drafted for military service in China.

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#### Consecration in Kansas

The Rev. Goodrich R. Fenner, bishop-coadjutor-elect of Kansas, is to be consecrated on September 29th.

\* \* \*

#### Clergymen Move Up in Convention

Eight men who were clerical deputies in the Convention of 1934 will be found next month in the House of Bishops: Dagwell, Kroll, Van Dyke, Clingman, Whittemore, Essex, Beal and Lawrence.

\* \* \*

#### About Half are Repeaters

These figures are a bit old but in mid-July the names of 326 clerical deputies had been reported, of whom 160 were re-elections; 321 lay deputies then reported included 156 re-elections. Among the lay deputies thus far are seventeen "Honorable," six professors, seven judges, eleven Army officers, one Navy officer. For these and many others, Who's Who supplies a varied list of professional and official achievements. Bishops and deputies and visitors from the Orient, Africa, Latin America and Europe add to the international character of the meeting.

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#### In the House of Bishops

Bishops whose resignations are to be acted upon at General Convention are the following, with the year of their consecration: Bishop Graves of Shanghai, 1893; Bishop Roots of Hankow, 1904; Bishop McCormick of Western Michigan, 1906; Bishop Babcock, suffragan of Massachusetts, 1913; Bishop Matthews of New Jersey, 1915; Bishop Saphore of Arkansas, 1917; Bishop Jett of Southwestern Virginia, 1920.

Missionary Bishops to be elected are those for the districts of Shanghai and Hankow if the resignations above mentioned are accepted. With

this likelihood in view, the Chinese triennial synod, meeting last spring, nominated to General Convention the Rev. William P. Roberts of Nan-king for Shanghai, and the Right Rev. Alfred A. Gilman, now suffragan of Hankow, for that district.

\* \* \*

#### Topeka Cathedral Left Residuary Estate

Grace Cathedral, Topeka, Kansas, where the Very Rev. John Day is dean, has been named residuary legatee of the estate of the late Miss Annie M. P. Bundy, long a communicant of the parish, who died this summer while visiting in England. The bequest will amount to about \$40,000, the income from which is to be used for annual musical festivals for a period of twenty years. At the end of that time a building is to be secured with the principal, to be used as a home for business women.

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#### Figures on the Diocese of Chicago

Nearly a million dollars was contributed for the work of the Church in the diocese of Chicago in 1936; for parochial and diocesan purposes, \$845,000 with an additional \$115,000 for guilds and similar groups. There are now 53,902 baptized persons in the diocese and 36,480 confirmed persons.

\* \* \*

#### What's in Your Public Library?

Miss Margaret E. Brown, Chicago Churchwoman, having nothing to do one afternoon went to the public

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library to find out what books were available on the Episcopal Church. She found plenty of Christian Science, Roman Catholicism, John Dewey, H. L. Menken and Bertrand Russell but nothing on the Episcopal Church. She therefore talked to a few friends and together they send around a dozen or so books. She now suggests that others find out what books on the Church are in their public libraries—not only books but magazines.

\* \* \*

#### Excitement in Vermont

The Baptist Church at East Poultney, Vermont, was rededicated on August 15th, but without the headliner. He was to have been the Rev. Floyd Van Keuren, social service secretary of the diocese of New York, whose ancestors were once connected with the church. However, the Rev. Emmett P. Paige, our rector in the town, lodged a protest with Bishop Van Dyke who wired Mr. Van Keuren as follows: "Feel you have been inconsiderate of the local parish and priest. This you could easily have avoided. Give you permission to preach on 15th but not at hour when our parish has services." Mr. Van Keuren therefore did not preach. However on the 22nd the Baptist parson, the Rev. F. E. Wolf, said in effect that Oxford and Edinborough Conferences on Church unity were the bunk since "Christian unity can only be achieved as each local congregation of the church universal in every land seeks to build up this unity in the spirit of co-operation, peace and love." The "Rutland Herald," commenting on the incident editorially, declared that while the Episcopal rector was well within his technical right "to the outsider, it looks like very small business indeed."

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#### Dormitory Planned as Memorial

Plans have been drawn for a new dormitory at The Rectory School, Pomfret, Connecticut, as a memorial to the late Rev. Frank H. Bigelow, founder and for many years headmaster, until his death last spring. The new building is arranged to include an auditorium, and 28 single bed rooms above it. It will be used

in conjunction with the Main House and the refectory. The building will cost \$40,000, of which \$5,000 has already been given. When half the required sum is raised construction will begin. In addition to this memorial a group of Rectory School alumni have initiated a drive for a Bigelow Memorial Scholarship fund, for which more than \$500 has been given, although the oldest alumnus is only 29 years old.

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#### Bishop Brewster of Maine Is Married

Bishop Benjamin Brewster of Maine was married on August 25th to Mrs. May P. Hay, the dean of the Cathedral in Portland, the Very Rev. Howard D. Perkins performing the ceremony, Bishop Brewster's brother, Chauncey Brewster, retired Connecticut Bishop, pronouncing the benediction.

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#### Workers School Again at St. Margaret's

Marked by notable success last year, the Western Summer School for Workers is again being held on the campus of St. Margaret House, the Church's training center for women workers in the province of the Pacific, and student house for the University of California, and on the campus of the Pacific School of Religion, both in Berkeley. The school, similar to those in other regions, is an enterprise of labor organizations on the Pacific coast, and is attended by college students as well as representatives of labor unions. This year there are members from 11 unions, 3 students from the University of California, 4 from Leland Stanford, 1 from Pomona, and 1 from Occidental. Through the school's location at the house many of the workers and students make their first contacts with religion, at the chapel services and through

members of the St. Margaret staff, this year represented by Ellen Gammack, the student worker for the province of the Pacific, who is also

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serving on the faculty of the workers school. These contacts with enlightened religion are usually a revelation to members of the school, whose disdain for religion is often the result of contacts with primitive types and conceptions of religion. Last year the Church contingent included the brilliant Dean Anna G. Newell, who died last January, and Dr. and Mrs. Eliot Diller. Dr. Diller, a layman, will begin his work as professor of religion and chaplain at Mills College, Oakland, this fall. The subjects taught at the workers school include teaching methods, English, economics, public speaking, parliamentary law, European social and political movements, trade union methods, cooperatives, dramatics, labor history, social fundamentals, and discussions in seminars and forums.

\* \* \*

#### General Convention Plans for Youth Announced

Tentative plans for young people's activity at the General Convention have been announced by Hilda M. Shaul, chairman of the committee on young people's week-end of General Convention. They have been made by a committee including the Rev. D. A. McGregor, Dorothy May Fischer, Leon C. Palmer, and Frances Arnold. Here follows the tentative schedule:

#### Friday, October 8

4:00 p.m.—Welcoming Tea.

8:00 p.m.—Attendance at Missionary Mass meeting—The Rt. Rev. V. S. Azarish, Bishop of Dornakal, India.

#### Saturday, October 9

9:15 a.m.—Meditation, conducted by the Rt. Rev. William Scarlett, Chaplain.

9:45 a.m.—Discussion: "What are the Problems Young People are Facing Today?" Mary Klemm, Executive Secretary, Y.W.C.A., University of Cincinnati, Adult Leader. (Young person not yet selected).

10:45 a.m.—Presentation: "What Resources are Available to Christians?" The Rev. Joseph F. Fletcher, Speaker.

11:30 a.m.—Visit to the House of Bishops and the House of Deputies.

2:00 p.m.—Panel discussion, inter-relating the suggestions of the morning—Mrs. Helen Wright Mahon, Leader. Panel to include Miss Klemm, Mr. Fletcher and five young people.

7:00 p.m.—Banquet and skits.

#### Sunday, October 10

8:00 a.m.—Corporate Communion, Bishop Scarlett of Missouri, Celebrant.

11:00 a.m.—Service, Bishop Quin of Texas, Preacher.

3:00 p.m.—Attendance at Missionary Pageant.

In preparation for the problems, 27 dioceses have been asked to provide case material on young people's problems from their own young people's groups. The young people will be housed in dormitory style at the Hotel Gibson at \$1.50 a night. The cost of the banquet on Saturday night will be 75 cents. Five hundred young people are expected.

#### FIRST REPORT OF CONFERENCE (Continued from page 8)

groups, as the subsections of about twenty will be.

The environment of the conference is well fitted for its purpose. The opening service was held in the massive Gothic of St. Giles', where also the morning devotions take place on days when there is no general session. The general meetings are in the Assembly Hall of the

## 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 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 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: 8:00 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 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.

### St. Michael and All Angels

St. Paul and 20th Sts., Baltimore, Md.  
Rev. Don Frank Fenn, D.D.  
Rev. H. P. Knudsen, B.D.  
Summer Schedule of Services  
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

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



Church of Scotland at New College close by. Its fittings somewhat suggest a large courtroom, but this is balanced by memories of the Missionary Conference of 1910, held in the same hall, at which Bishop Brent conceived the idea of a Conference on Faith and Order. The college buildings provide rooms for sections and committees. Most of the delegates are staying at student hostels connected with the University of Edinburgh. Their general impression, I believe, is that Scotch students nowadays do pretty well.

The committee of three deans (Bate of York, Brilioth of Lund, and Sperry of Harvard) which planned the devotions of the Conference, had the difficult task of working out something which would not be colorless and yet which all could take part in. They succeeded better than might have been hoped. The opening service followed a dignified order, somewhat similar to Morning Prayer. The daily morning devotions are made up of prayers, lessons, and hymns arranged by each officiant, as far as possible in accordance with the custom of his own church. The evening prayers for which all gather in the Assembly Hall at 6:15 are adapted from the office of Compline.

The meeting Tuesday afternoon was intended to secure that the theo-

logical discussions of the Conference take place against a background of awareness of world problems which had been discussed at Oxford in July. It opened with a statement on The Church's Witness in the World Today, speaking of the disorganization of modern life and its search for loyalties. Pastor Boegner, President of the Fédération Protestante de France, spoke of the problems of present-day Europe, and the Bishop of Dornakal on the need of organic unity as realized on the mission field. The meeting ended with an act of thanksgiving and intercession led by Dr. John R. Mott.

The scheme for uniting the Life and Work movement and the Faith and Order Conference which was approved at Oxford came before the Conference on Wednesday morning. It raises an issue between those who want a common organ of non-Roman Christendom (to do what, is not clear), and those who wish merely a movement of conference and education. Hence the proposal was referred to a large representative committee for thorough discussion and report to the Conference.

Two main approaches stand out as the Conference enters its discussion period. One is represented by Dr. Garvie's remarks on Wednesday: the unity of the Church follows from

the unity of God, — one God, one Lord, means necessarily one Church. The other could perhaps be summarized in the phrase, "By all means let's do something practical." It is represented by Dr. Lew of China, and more or less by the Bishop of Dornakal and by many of the American delegates. Each approach has its dangers. The former may lead to theological discussions which never get any further. As to the latter—it's so easy to say "Let's drop our differences and get back to simple Christian action on the basis of the Gospel," meaning by the Gospel what we in particular happen to believe. But if the two are sincerely employed they are not so far apart as they may seem. For we are not negotiating like diplomats, but trying to find our unity in Christ and before the world. And both of these approaches to the problem of reunion lead Christians to Christ, the Lord of our faith and our action, and to the world, the object of God's love and the scene of our practical work. And, to quote the Archbishop of York once more, if we come closer to each other by coming closer to our Lord, our final task will be "not to consummate our endeavor, but to register his achievement."

<sup>A</sup> further report on the World Conference by Dr. Hardy will follow.

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