

The WITNESS

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SEPTEMBER 19, 1946

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ELECTED PRESIDENT
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(story on page four)

GENERAL CONVENTION NEWS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 1 and 4.
Weekdays: 7:30 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A. M. to 6 P. M.

GRACE CHURCH, NEW YORK

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH

NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A. M.
Daily Services: 8:30 A. M., Holy Communion.
Thursdays: 11 A. M., Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 9 H. C.; 11 A. M., 4:30, 8 P. M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.



For Christ and His Church

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SEPTEMBER 19, 1946
Vol. XXIX No. 42

CLERGY NOTES

BROWN, RICHARD T., candidate for holy orders, is lay-reader in charge of St. Augustine's mission in Detroit, Mich.

BUGLER, WILLIAM J., recently released as chaplain from the Canadian army, is now in charge of St. Mary's, Detroit.

DAY, EDWARD J., Lenox School, Mass., is now assistant at St. Paul's, Stockbridge, in addition to his duties at the school.

HALL, WILLIAM, formerly a chaplain with the Canadian army, took charge of St. Mark's, Marine City, Mich.; Sept. 1.

HATFIELD, J. LYON, former rector of Holy Cross, Utica, N. Y., is now rector of St. Stephen's, Bridgeburg, Pa.

KNAPP, JOHN L., resigned Sept. 1 as rector of Trinity, Detroit, Mich., to become rector of Trinity, Marshall, Mich.

PUGH, ERNEST B., curate of Grace Church, Utica, N. Y., is now rector of St. Augustine's, Iliou, N. Y.

SCHULTZ, PAUL T. JR., rector of Emmanuel, West Roxbury, Mass., will be rector of Atonement, Westfield, Mass., effective Sept. 16.

SMITH, BIRNEY W. JR., was ordained priest June 23 by Bishop Creighton of Michigan in St. Matthew's, Detroit, and is now in charge of St. Mary's, Keokuk, Iowa.

SPURRIER, WM. A., ordained deacon by Bishop Lawrence of Western Mass., is now teaching at Wesleyan University, Middletown, Conn.

STINETTE, CHARLES R. JR., recently separated from the army as chaplain, will do graduate work in pastoral psychiatry at Columbia University with residence at Union Theological Seminary, New York.

TEMPLE, REV. SYDNEY A., on leave of absence as rector of the Mediator, New York, because of health, is now active as rector of the parish.

THOMAS, ROBERT F., former rector of St. John's, Huntington, Pa., is now rector of Christ Church, Point Pleasant, W. Va.

WATTS, DAVID E., ordained priest July 25 by Bishop Dandridge of Tenn., is in charge of Christ Church, Tracy City, Tenn.

WICHER, EDWARD A. JR., ordained deacon August 3 by Bishop Block of California is curate of St. Luke's, San Francisco.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH

Cambridge
REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH

Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday
8:30 and 11:00 A. M.

Weekdays
Tuesday, Thursday, Friday at 12:10;
Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH

Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH

Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday, 6 P. M., Young Churchmen.

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klonan, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

Controversial Issues Debated At General Convention

*A More Liberal Marriage Canon and Unity
With Presbyterians Cause Much Speaking*

By The Editors

Philadelphia:—Debate of the two controversial issues before General Convention, change in the marriage canon and unity with the Presbyterian Church, featured the first week, though neither was presented until the fourth day. The first three days saw nothing much of anything happen as far as actual legislation is concerned.

The net result of the action in Deputies on unity, and it is yet to come before the Bishops, was continuation of the commission and its negotiations with the Presbyterians; the authorization of a formal statement, in harmony with the Lambeth Quadrilateral, of faith and order on the basis of which the Church will proceed to organic federation and intercommunion with the Presbyterians and any other interested Christian body; requesting Lambeth Conference of 1948 to appoint a standing commission on the reunion of Christendom "to consider all specific approaches to unity."

The Bishops, after hours of debate, unanimously passed a new canon on marriage, yet to be approved by Deputies, the result of consultations by a committee. Essentially it provides for remarriage in case of civil divorce or annulment for causes essentially existing before marriage or contrary to Christian marriage ideals. It includes a doctrinal statement on what the basis of matrimony should be, and lists impediments to marriage. An interim committee is suggested which will obtain from dioceses their decisions, collating and publishing them once a year. This committee will serve until next Convention. An advisory board to the bishop is for each diocese to determine. If approved by Deputies, which is likely, it means a new

canon on marriage after 21 years of efforts to that end.

Confusion worse confounded characterized the first day's deliberations in the House of Bishops upon the joint commission's report on holy matrimony. After an able presentation by the chairman, Bishop Cameron Davis of Western New York, the consideration of this important change in the marriage law of the Church was befouled by parliamentary tactics and, as one bishop said, "assinine amendments" so that after two hours of wrangling the matter was postponed until the following day.

The crux of the opposition was the provision for the court of advice to the bishop. This provision was placed in Canon 17 which Bishop Davis asked to be considered first. After considerable debate Bishop Davis said his committee had a change up their sleeve which would answer the criticism, and when pushed to tell it said it was to change the word "court" where it appeared to "council of advice." Thereafter this was known as the up-the-sleeve amendment. Bishop Wallace Conkling of Chicago opposed it on the grounds it was not workable in a metropolitan center where a dozen or more requests for opinions on remarriage or divorce weekly flooded his mails.

Another interesting feature was the slowness of debate on the question and even good-humored attempts of Presiding Bishop Tucker to get his brethren to speak seemed for a while to be of no effect. This was true when the house went into the committee of the whole. But they got into such a state over this procedure they thought it wiser to again sit as a deliberative house. While this made debate freer it

caused confusion as amendments were presented, voted down, reconsidered, voted down and reconsidered again. Even the presiding officer lost some of his accustomed aplomb in conducting the business session and the debate ended on a note of tiredness and frustration.

On the second day of debate, Friday, the report being a special order of business, various attempts were made to clarify the confusion of the preceding day. Bishop Malcolm Peabody of Central New York opposed any liberalization of the canon and went so far as to advocate the forbidding remarriage by the Church of divorced persons under any circumstances.



Dean Claude Sprouse of Kansas City, Missouri, was a good second to the Hon. Owen J. Roberts for the office of the House of Deputies: 338 to 236

He was joined by Bishop Wallace Conkling of Chicago who spoke against the lowering of standards and that while it is right to recognize human nature it must not be yielded to, and lower standards to the lowest common denominator. He characterized present legislation as being like a corpse in a coffin with roses about it.

Bishop Scarlett of Missouri arose in opposition to Bishop Peabody's proposal on the ground that it does not allow even the innocent person

a right to Christian marriage. He offered an amendment but the presiding officer ruled it out of order. Then, Bishop Gravitt of Upper South Carolina, tired of the procedure moved that the matter be referred to a committee to be reported upon Saturday morning. On this committee were Bishops William Scarlett of Missouri, Cameron Davis of Western New York, Wallace Conkling of Chicago, John J. Gravitt of Upper South Carolina, and W. H. Penick of North Carolina.

Meanwhile the House of Deputies on Friday used up the entire day, and everyone's nerves, with endless speech making, on the question of unity with the Presbyterians.

In presenting the report, Dr. Alexander Guerry of Tennessee said that the majority group were only asking that the Convention submit, without approval or disapproval, for study by the Church the proposed bases of union with the Presbyterian Church, with action to be deferred until the General Convention of 1949. In the meantime it was proposed that negotiations with the Presbyterians should be continued. The commission, he said, was not asking for a decision on any section or any commitment at this time. It was merely an opportunity for the people of the Church to study concrete means, which might yet be amended after further study—rather than have before them only the abstract ideal of unity. This latter idea was also echoed by the Very Rev. Alexander C. Zabriskie of Virginia, who was given the remainder of Dr. Guerry's time.

The opening argument for the minority report was given by Dr. Howard T. Foulkes of Milwaukee, who first read in detail the printed report. His time was divided with the Very Rev. Claude W. Sprouse of West Missouri, who said that the minority report was not a negative report but an affirmative, constructive one. He made much of the word "concurrence," the laity having to "concur" with the Bishop in certain Episcopal decisions and acts, as provided in the proposed bases of union. He also predicted that the Book of Common Prayer would be lost after 25 years.

These opening addresses were followed, believe it or not, by eighty-four speeches of three minutes each, with the good humor and firm hand of President Owen J. Roberts, and the excellent time keeping of Charles

Sheerin, Dean McAllister and Anson McCook keeping the delegates from talking endlessly. The day ended without vote after summing up statements by Clifford Morehouse and Clark Kuebler of Fond du Lac for those opposing the majority report, and Canon Theodore O. Wedel of Washington and Mr. Charles P. Taft of Cincinnati for those favoring the report.

Other matters:

Legislation making mandatory the

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by a man who knows his way around. The Rev. Franklin Clark resigned, had his resignation accepted; the Rev. C. Rankin Barnes, former assistant, was nominated for the office and was elected; the Rev. Charles H. Long of Philadelphia and the Rev. Fred Hamlin of Newark were appointed assistant secretaries, all within a space of four minutes and twenty-three seconds by the watch. All we can say at this writing is that if the Hon. Owen J. Roberts does not slow



Lt. Governor E. N. Carvel of Delaware is one of the many distinguished laymen attending General Convention. Here he is shown discussing affairs with his rector, the Rev. R. Y. Barber who recently completed a long term as a member of the state board of welfare.

OWEN J. ROBERTS PRESIDENT

Philadelphia:—The Hon. Owen J. Roberts, former Supreme Court Justice, is the first layman ever to be elected President of the House of Deputies. But two men were nominated: Mr. Justice Roberts by the Rev. Charles Sheerin of Washington, and Dean Claude Sprouse of Kansas City by the Rev. Roelif Brooks of New York, followed by dozens of speeches seconding the nominations. There were 576 votes cast, two of which were defective. Mr. Justice Roberts received 338 votes and Dean Sprouse, 236. Judge Roberts was escorted to the platform by Dean Sprouse and the Rev. Mr. Brooks; made a speech which was a gem for brevity (32 words) and then gave a demonstration of how a meeting could be run

down he will do two things—have the Convention adjourned before this number of THE WITNESS can go to press; two, make it impossible ever to elect a clergyman to the office again.

Mr. Roberts, an outstanding and devoted layman (WITNESS, Sept. 5), was appointed to the Supreme Court of the United States in 1930 by President Hoover. He filled the position with distinction, resigning in July, 1945, to devote himself to the furthering of world peace and to his many Church and civic interests. In addition to his Church activities these include the presidency of the United Nations Council of Philadelphia; many positions connected with the war effort; a trustee of the University of Pennsylvania where the Convention is being held. A recent picture of Mr. Justice Roberts is on our cover.

Expanded Missionary Program Urged By Bishop Tucker

Twelve Thousand Attend the Great Service Which Opened the 55th General Convention

By W. B. Spofford Jr.

Philadelphia:—Early on September 10th crowds began to gather before the municipal auditorium on the campus of the University of Pennsylvania where the opening service of the 55th General Convention was to commence at 10:30 o'clock. It was a very warm day and wilted clerical collars and perspiring brows testified to the humidity as old friends met and shook hands on the steps of the building. A steady stream of delegates and guests entered the huge auditorium filling it by the hour of service. Official figures placed the attendance at 12,000.

As the auditorium filled up strains of organ music helped cover the sound of shuffling feet and rustling programs. Massed choirs of boys, men and women gathered from churches in the diocese of Pennsylvania occupied the front seats. Directly behind them sat the clergy and lay deputies. The long procession was headed by the crucifer and behind him the Church flag and the American flag. The hoods of many colors added color to the line of march. Bishops dressed mostly in black chimeres but wearing brilliantly colored hoods followed the deputies taking their places on either side of the altar. At the end of the procession was Archbishop William Hardie of the West Indies, the Archbishop of Canterbury and his chaplains and the Presiding Bishop.

Before the offertory, Bishop Hart of Pennsylvania welcomed the assembly and made routine announcements. The lessons were read by the Rev. Franklin Clark, secretary of the House of Deputies and the Rev. John H. Fitzgerald, secretary to the House of Bishops. Bishop William Remington, suffragan of Pennsylvania, read morning prayer.

Thousands joined in singing "Christ is the King" as Presiding Bishop Henry St. George Tucker took his place in the pulpit to give the opening sermon of the Convention.

Emphasizing the critical nature of the times, in which all men are

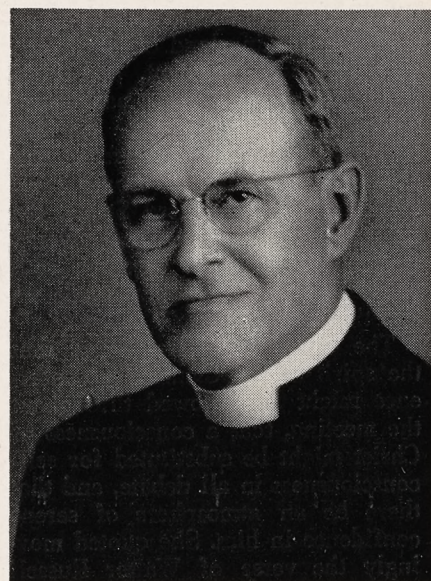
confronted by the choice between individual and social progress or utter disaster, he called upon the communicants of the Protestant Episcopal Church to dedicate themselves more completely and honestly to the winning of Christ's justice and peace. Using two texts, "How hard it is for them that trust in riches to enter into the Kingdom of God" and "With men it is impossible, but not with God: for with God all things are possible." (St. Mark 10:24 & 27), he beseeched Church members to abstain from the temptation of Pharisaical hypocrisy which looks upon wealth and power as absolute symbols of Christian truth and goodness.

Under the Christian view, he stated, wealth imposes a two-fold responsibility upon its possessors. First, it must be regarded as a trust to be used not only for one's own needs but also for helping those who lack the opportunity or capacity to provide for their own essential requirements and, secondly, it imposes the responsibility to provide those opportunities and conditions under which all men, regardless of tongue, race or nation, might develop their richest latent capacities. Linking man's material need with his spiritual need, he said, "We are earthen vessels and in our approaches to our fellow men we can be of real service only in so far as we are carriers of heavenly treasure. Our ministrations have a real value, but it is a passing value unless it also serves as an opportunity for bringing men to a recognition of God and their dependence upon him."

Applying the same principle to social institutions such as the Church and state, Bishop Tucker said, "The attainment of world peace and world unity depends upon the further moralization of the relationships between those groups which we call nations. Through the U. N. the countries are attempting to create a framework within which the problems that so often in the past have led to war can be peaceably re-

solved. This may ultimately result in a body of international law to which the nations will, in theory, be bound to conform. While, no doubt, means for enforcing this law will be devised, that law will be effective only to the degree that there is a will to obey among those to whom it applies. Too often, however, we pay lip service to our conscience by making a resolution or by enacting a law which, if we were honest with ourselves, we would have to acknowledge runs counter to those impulses by which our actions are going to be determined. The statement of a purpose is made a vicarious atonement for its non-execution."

Stating that we must look to God



The Rev. C. Rankin Barnes, deputy from Los Angeles, is serving his fourth Convention, three as assistant secretary of the House of Deputies and at Philadelphia as secretary, succeeding the Rev. Franklin Clark, retired

to furnish the remedy for law's ineffectiveness. Bishop Tucker said that God had sent his own Son to condemn sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. "The cynical remark, human nature being what it is, idealistic schemes will not work is true enough on the human level. God has, however, provided in Christ Jesus a way by which human nature and its impulses can be changed until our inclinations are brought into accord with our obligations. When the love of Christ has kindled in our hearts an answering love, selfish and sensuous objectives lose their appeal

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Faith, Home, World and Missions Discussed By Auxiliary

Divide Into Discussion Groups for Various Topics Following a Meditation and Address

By Mrs. F. C. Grant

Philadelphia:—The Woman's Auxiliary Triennial meeting opened in the Museum of the University of Pennsylvania. The circular auditorium of beige brick was reasonably cool in the terrific heat, and the lighting around the circumference excellent, but extremely difficult for delegates sitting in the center of the room.

Mrs. Clinton S. Quin presided with great dignity and distinction. Mrs. Roger Kingsland of West Virginia the vice-president, and Mrs. W. P. Hobby, Texas, parliamentarian, sat on her right. On her left were Mrs. Arthur Sherman and Miss Mildred Capron. About them the flags of the United States, the Episcopal Church and the University of Pennsylvania, together with colorful autumn flowers, made an effective background.

The presiding officer asked that the spirit of the Cambridge conference might be followed throughout the meeting, that a consciousness of Christ might be substituted for self-consciousness in all debate, and that there be an atmosphere of serene confidence in him. She quoted movingly the verse of Walter Russell Bowie's well-known hymn which has been chosen as the keynote of the Convention.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are
love,

Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Mrs. Francis Packard cordially welcomed the convention to Philadelphia and received a response from the auxiliary through Mrs. L. A. Short of Lexington.

Mrs. Geoffrey Fisher, the wife of the Archbishop of Canterbury, was then introduced. She was impressed by the size of the meetings. Those of the Mothers' Union of Britain of which she is now president are smaller, but she added that the organization, with a membership of five hundred thousand women through-

out the Empire, was "not to be sniffed at." She commented that in her husband's sermons at home and in those of Bishop Tucker's here, she found the same hard truths spoken with courage. She hoped that the Triennial would bring about the rededication of every member.

Delightful speeches were also made by Mrs. W. W. Peder, the president of the Daughters of the King, and by vivacious Mrs. Quentin Huanq, the grand-daughter of a Buddhist priest and the wife of the new bishop of Kwanming.

Because the assistant presiding officer was nominated a year ago, the committee lists are now complete and include women from every diocese and missionary district. A report on the rules of order was passed as read, while resolutions on the budget for the United Thank Offering for 1946, the revision of the by-laws, the place of women at the General Convention and the representation of minority groups were all referred to committees.

Mrs. U. Grant Beath of Pennsylvania reported 473 accredited women present, delegates, board members, province presidents, and the previous presiding officer, Mrs. Edwin Allen Stebbins. It speaks very well for the flexibility of the Woman's Auxiliary and their noted ability to train new material that over half of the delegates have never been to a Triennial before.

The present meetings deal with four chief topics, the Christian faith, the Christian home, the Christian world and the World mission of the Christian Church. Each of these topics is treated by Bishop Dun in a meditation, in a speech by a member of the Auxiliary particularly familiar with the field, by discussion groups in which the Convention will be divided into twelve groups under twelve leaders, and finally by summaries from a planning and action committee and a message on findings at the close of the meeting.

Miss Frances Perkins, one of the headliners to address the Auxiliary

meeting during its sessions, spoke on Friday. The personal needs of human beings and the obligations of Christians to society as a whole were rarely mentioned or discussed forty years ago, Miss Perkins observed. But Church groups have been agitating and developing Christian social action, starting with immediate and concrete needs and working out to wide support of fundamental principles. She urged that a deepening individual personal sense of obligation for society is



Mrs. Sam H. Morris is attending the Triennial of the Auxiliary. She is president of the Auxiliary in Arizona and represents the eighth province on the national executive committee

necessary to good community life in America.

Next week, in addition to Bishop Oxnam who is to speak on world citizenship, there will be addresses by Bishop Harris of Liberia; Bishop Elfram Salinas of Mexico; Bishop Lewis of Nevada and others from missionary fields.

Women are gladly attending the joint meeting of the House of Deputies and the House of Bishops whenever possible since they are interested in the lively debates on marriage and on unity with the Presbyterian Church.

The United Thank Offering of \$1,631,576 has given enormous satisfaction to the Auxiliary as a whole and should give even further

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EDITORIALS

A Good Start

THE fifty-fifth General Convention has returned to the place of its birth. Here in 1789 the Constitution of the Protestant Episcopal Church was adopted, and the history of the Church as a separate entity from the Church of England of colonial days was begun. There have been sixteen General Conventions in Philadelphia, some of them very important, matching the importance of the original convention of 1789. Here in 1820 the General Theological Seminary was authorized; here in 1865 the first convention after the Civil War was held—signalized by the responses of the southern dioceses at the roll call: though their names had always been called, in spite of the war, for the Episcopal Church was one which the war did not divide. It may well be, as Bishop Oliver Hart has said in his welcome to the present Convention, that the 1946 Convention will go down in history as equal in importance with any that has been held in the City of Brotherly Love.

Though we write from an hour early in the session of this Convention, it is clear that a wonderful spirit of progress has taken hold. The seating of Mrs. Randolph Dyer as a deputy from Missouri (the first woman deputy in our history) was prompt and almost without debate—the only questions raised were from that peculiar angle which appeals so strongly to some minds, viz. the precedent, if it is going to be established, has to be well and firmly established, with plenty of whereases, so that it may not in future be questioned.

The overwhelming election of Justice Owen J. Roberts as President of the House of Deputies was another forward step. In the 157 years of the General Convention there has never been a lay president, heretofore, even though in theory there is no reason why any deputy may not be elected. It is time the laity asserted themselves a little more, and that time is now—they are already doing it! Ecclesiastical bodies that tend to become clerical (and most of them do) end up usually by making the laymen mere yes-men, and make it appear that the issues before the Church are purely theological, and sometimes purely personal. It is a very bad thing when religion becomes professionalized, or its welfare identified with the interests of one class or group. And we must say that Justice Roberts' manner of pressing forward the

business of the House of Deputies, his manifest fairplay and utter courtesy combined with a great parliamentarian's firmness of grip, his immense practicality and clearness of mind—which results in the deputies knowing exactly where they are every minute, and avoids the vast entanglements of conflicting motions and resolutions—if the new President of the House of Deputies continues in his stride and pace, the choice of a layman for that office will be fully justified.

All this augurs well for the days to come, when the tremendous issues that confront us are going to be debated: Reunion with the Presbyterian Church, the Marriage Canon, and other issues. Perhaps, let us earnestly hope, the laymen and the women of the Episcopal Church have discovered their voices, before it is too late, and have decided to speak up and be heard. That is what General Convention is for: and the constitution of the Church provides that the House of Bishops shall be balanced by a house of clerical *and lay* deputies, the clergy and the laity being equal in number and that house not being a "lower house" (as in English common parlance) but on a parity—as far as the General Convention goes—with the House of Bishops. Now that our laymen are talking, let us hope they will keep up the good custom; the more articulate they are, the better for the Church!

The Minorities

CHURCH workers among Colored people held a conference in Philadelphia for four days just before the opening of General Convention. Two things can be said about it: for devotion to Christ and his Church and for a first rate affair in every way it could hardly be surpassed. It was marked by tolerance and understanding at a time, at home and abroad, when bitterness would be understandable. We congratulate those responsible for the program.

But why should there be a conference of Negro Churchmen at all? Of course it was not called as such. It was for Church workers among Colored people. The fact nevertheless is that, with the exception of a half dozen whites, most of whom were there because they were on the program, it was a 100% Negro affair. It was a case of voluntary segregation. Negroes and other minorities ought to be represented in General Convention.

South Florida has repeated its fine gesture of three years ago by electing the Rev. John E. Culmer, a Negro, as a deputy. Haiti is represented by the Rev. D. E. Morisseau, a Negro; Honolulu by the Rev. Wai On Shim, a Chinese, and Puerto Rico, Mexico and Cuba have natives as clerical delegates. And in the House of Bishops there is Bishop Bravid W. Harris of Liberia. But the presence of these men, fine as they are, serves chiefly to stress the Jim-Crow character of all our General Conventions. Certainly race from any Christian point of view is a secondary characteristic and men—and women, too, we hope from now on—should be elected deputies solely for their devotion, intellect, leadership. And if this happened we know that there would be many Negroes and other minority groups taking their seats beside their white brethren.

And as is so often the case, it is the women of the Church who are making a beginning in correcting our un-Christian and undemocratic attitude. At this Convention, as formerly, there are five dioceses with two delegations attending the Triennial of the Auxiliary, one white and one Negro. But it will be the last time, unless the Triennial votes down the unanimous recommendation of the national executive board which is most unlikely. The board has expressed the conviction "that all members should work together without discrimination or division within the Church, which is the body of Christ, and that the women of the Church should aim at complete integration of all racial groups in their organizations." So, while working for the ideal, an interim plan is proposed whereby from now on every diocese will be represented by only one delegation and this delegation, if the diocese has at least three congregations and at least 225 communicants of any minority group, shall be entitled to one additional delegate from that group.

Shall Be Entitled does not mean, obviously, that a diocese must elect a Negro, a Japanese, a Chinese, if these minorities have the required number of communicants. But it surely is a strong recommendation that they should. And, judging from past performances, we hazard the opinion that the women representing the Church in the Triennial will promptly take whatever steps are necessary if they discover that the present change in their by-laws does not further their purpose of eventually ending discrimination completely.

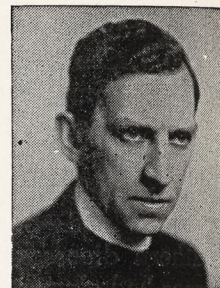
General Convention would do well to follow the example of the women by instructing the committee on canons to recommend such revision in the general Church canons as to guarantee representation to minorities.

page eight

Talking It Over

By
W. B. SPOFFORD

IT IS ALWAYS possible to write pretty pieces about General Convention: the pageantry of the opening service; the splendid fellowship; the meeting of old friends; the unity in diversity. I've tossed off my share in past Convention years. And I can say again that all of these make the Philadelphia Convention enjoyable. I have to say also that, so far, there is little awareness that this may be the last Convention. Sure, you are sick of hearing about the atomic bomb. So am I. But the thing exists and it makes men's eyes melt in their sockets and run down their cheeks like tears. John Hersey has told us all that in his story of Hiroshima in the August 31st *New Yorker*. Anyone reading it is made thoroughly aware that what the scientists have been telling us is perfectly true: use it and mankind on this earth is probably through. Nevertheless millions of Americans have been so completely taken in by the campaign against Russia—a campaign which amounts to a conspiracy against humanity—that they talk glibly about dropping bombs on our ally as though we are completely immune from such a catastrophe.



General Convention, if it is to give leadership to confused humanity, must speak out on this issue which overshadows everything else—and we say "issue" rather than "issues" since world affairs have so far developed that control of the atom bomb and American-Soviet relations are inseparable. And since we are addressing Christians it is not out of place to suggest that the Golden Rule be the text for any pronouncement—the Pastoral of the House of Bishops possibly. In other words, how does the world look from Moscow rather than Philadelphia?

Let's put ourselves in the other fellow's shoes: wouldn't the world look something like this if you were sitting in Moscow:

1. The U. S. has the atom bomb. It is creating stockpiles. Their leaders assure the world that they are too civilized to use it. Yet the U. S. has used it.

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2. In Moscow we are told that a U. S. base in Iceland is none of our business. We know nevertheless that Iceland is but 1,000 miles from our borders whereas it is 3,500 from the nearest border of the U. S.

3. We know that the U. S. has a \$6,000,000 air base in Arabia. We know that this is but 1,000 miles from us and 7,000 miles from the U. S. We wonder what American newspapers and commentators would say if we made a deal with Venezuela to establish a similar base there?

4. We know that the U. S. has bases throughout the Pacific as well as in Iceland and Greenland. All of them are nearer the borders of the Soviet Union than they are to the shores of the U. S.

5. We hear leaders of the U. S. protest vigorously against our proposal that the Dardanelles be internationalized. Yet the Dardanelles is closer to Odessa than the Panama Canal is to New Orleans. What would the U. S. say if the proposal were made that it have nothing whatever to say about the control of Panama?

6. We know that during the war agreements were made by the United Nations, including the U. S., Russia and Britain, to wipe out fascism everywhere. We now know that representatives of the U. S. as well as Britain are hobnobbing with known Nazi collaborationists in Greece, Yugoslavia, Poland, Germany, China—about everywhere.

7. We know that the Roman Catholic hierarchy, for reasons best known to itself, is anti-Soviet to the point of being willing to risk an atomic war. We now discover western Protestantism, through the World Council of Churches, creating a commission on international affairs, which, among other things, is to "consult from time to time with other organizations holding similar objectives in the advancement of particular ends." And we read in the press that one of the leading spokesmen for the commission states that there must be close cooperation with the Vatican.

8. We know that this spokesman for world Protestantism, John Foster Dulles, this summer wrote articles on the Soviet Union for magazines with a combined circulation of fifty million. The basic thought in his articles was that the U. S. should "get tough" with us and that in the event this policy fails that the people of the U. S. should be prepared to fight us. So we look up the record of this leader of American and world Protestantism and we find that in 1939 he was attorney for the Franco regime; the attorney for Count Rene de Chambrun, son-in-law of the French traitor, Pierre Laval; as late as last year the attorney for

the discredited Polish government-in-exile in an attempt to recover some sixty million dollars resting in the Bank of France.

In April, 1941, the New York Tribune exposed the Nazi agent, Gerhard Alois Westrick who was trying to get help for Hitler from the Texas Oil Corporation. Westrick, arrested finally by the French, was defended by John Foster Dulles who said of him (Drew Pearson, September 26, 1944): "I don't believe he has done anything wrong. I knew him in the old days and I had a high regard for his integrity."

We know, too, that Senator Claude Pepper of Florida said of this leader of Protestantism on October 10, 1944: "One of Mr. Dulles' foreign connections, which I believe the American people are especially entitled to know about, is his relationship to the banking circles that rescued Adolph Hitler from the financial depths and set his Nazi Party up as a going concern."

And going a bit further back we know that Mr. Dulles, speaking in New York on March 23, 1939, said: "There is no reason to believe that any of the totalitarian states, either separately or collectively, would attempt to attack the United States. Only hysteria entertains the idea that Germany, Italy or Japan contemplates war against us."

We have read, too, the recent United Press dispatch dealing with hitherto secret documents of the 1919 Paris Peace Conference, released by the State Department, which states that "John Foster Dulles, top Republican Party expert on foreign affairs and now a GOP advisor to Secretary of State James F. Byrnes, helped draft the plan for blockading Bolshevik Russia in 1919."

That blockade we in Russia remember well. We remember well also the effort made by the armies of many nations, including the U. S., to crush us at that time.

So it will be understandable, we hope, to our friends in America if we are uneasy as we sit here in Moscow. Atom bombs; surrounded by bases; British and American warships near our shores; leading Americans advocating war at once against us; the Roman hierarchy shrieking against us; and now, added to it all, a gentleman high in the councils of World Protestantism whose record belies his oft-noble words.

Bishops and Deputies: Consider please, how the world looks from Moscow. Then speak boldly so that the world, threatened with extinction, may hear.

"Do to others as . . ."

All God's Children

by **Bravid W. Harris**

*Convention Address by the Bishop
of Liberia*

THERE is a large group of God's children which no man can number. The multitudes whom men in part of the world call "coolies"; in another, "untouchables"; and in still another, "serfs and peasants"; and in my own part of the world, with a certain condescension, "natives" in their own land. You will find them on all continents by one designation or another.

The problems are many. The first, that of ignorance and at best a school population of only five per cent, with illiteracy running as high as 90 per cent; diseases, which doom God's children both before and after they are born. Modern medical science has the answer to many of these diseases but for various reasons the answers may as well not be known. Poverty is still another, growing out of their ignorance of even the most elementary modern techniques, and ignorance of the values of wealth in natural resources with which a good God has surrounded them.

But wait. Millions still even approach their fellows crouching on all fours. Others are afraid even to approach at all, but rather stand afar off with outstretched hands. Private citizens are still lashing their fellows in some parts of the world and with impunity. Forced labor, another name for human slavery, is still a factor in my Continent. The Dark Ages. It is still practiced in some areas and condoned in others even by a certain branch of God's Church.

We, with all our class warfare and racial strife, live in a part of God's world, where even the lowest live in hope of better things to come; and they do come.

It is one of the chief functions of God's Church to set forward this hope. The multitudes for whom I plead do not ever have such hope. They think, if indeed they think at all on these matters, that theirs is the condition for which they are born.

Somehow I feel that God is getting weary with man's inhumanity to man. When I see men's and women's heads used as we use beasts of burden,

then I wonder if we have ever read Christ's bitter condemnation of some very religious people of his day.

I have been shocked by Christian people who have said to me, "do you mean that these peoples should be brought up to our standard of living; to want the things we want and have? They are perfectly happy where they are, and why disturb them? Why not leave them alone?" I submit that this would be easy, but I am afraid disastrous. Not our standard of living but one commensurate with their essential dignity and capabilities, the essential dignity of sons of God.

One of the fundamental principles of the Christian religion is that of the sacredness of human personality. The most sacred thing in all of God's creation is one of his children, and not so much in himself but because he is a child of God. Somehow we must come to see men as men and never something less than man.

But we cannot come to any such conception except it grow on us out of our faith in God. A faith in the light of which we see men not as they are, but as they are capable of becoming, bearing on their very personality the image of him who created us.

While these observations in general still stand there are some on a slightly higher level. Among these I observe general restlessness, uneasiness and even frustration in the people of the south central and some western parts of Africa.

I AM afraid that men forget that they cannot live as free men even among slaves without implanting in their breasts the feeling that they enjoy a freedom which is denied others. So it seems to me that it is well within the function of the United Nations Assembly either to draw, or cause to be drawn, a blueprint for the future development of these people; and give responsible government a reasonable length of time for their realization.



The country which I serve is in an unique position in this regard. We have the great opportunity and challenge to show the way, to blaze the trail in the development of free men and a free society on a Continent which desperately needs such an objective demonstration. My feeling is that the task can more easily be accomplished in our country, and further, that it can more easily be accomplished in a social order which is more or less primitive than in one where the task would be more or less changing an established way. Are we willing to help in such an undertaking?

We propose to get under these problems as far as our resources will permit. It is the business of education to develop the mind and skills which our day will continue to demand. But education without Christian character is not only questionable, but dangerous. This is the function of religion.

Unless our mission is about this then we might with profit re-examine the grounds of the compulsion laid on us by God. There is one spirit and only one even as we are called in one hope of our calling—the spirit of Christ—in which we transcend the barriers which now divide.

But before we can embark with any effectiveness on our world mission the immediate imperative is building a more genuine Christian fellowship at base. Our witness on the mission field can arise to no greater heights than that at the home base. The call is for a new conception of our God and his purpose for us and his children. We need not embark on such a mission with any easy optimism. But our Christianity is a call to a selfless and a sacrificial life. It means a new surrender to his will and above all courage, nurtured and strengthened by the strength which God alone supplies to follow where he leads. The chances are that our commitment will lead us to the foot of the Cross. But if the captain of our salvation could not escape, neither can we.

Convention Highlights

There were two “firsts” the first day: the first layman was elected President of Deputies; the first woman was seated as a deputy. But there were those in Deputies who thought the entrance of Bishop McElwain, retired Bishop of Minnesota and Bishop Oldham of Albany was to challenge the seating of a woman on constitutional grounds, and all the more so since Bishop McElwain is an authority on constitution and canons. The secretary had just read: “Missouri, Mrs. Randolph Dyer” in the roll call when it was announced that a deputation from the Bishops was present with a message. “The bishops are going to object to the seating of a woman” was quickly whispered

about. The two dignitaries marched to the stage in a dead silence. Bishop McElwain went to the mike: “The House of Bishops announces to the House of Deputies that it is organized and ready for business.” Turning on their heels, out they marched, apparently quite unaware that they had entered the House of Deputies at one of the dramatic moments in the history of the Episcopal Church . . . the acceptance by 576 men of the first woman ever to sit in the House of Deputies as a delegate.

* * *

There may be a canon or something requiring it but one rather wished, in the hot stuffiness of the convention hall, that some way could be devised to avoid a roll call. It took exactly forty-five minutes to read the names of several hundred deputies . . . and it was never “Smith” but “The Rev. James Hughes Rilley Smith.” Waiting for “Missouri: Mrs. Randolph Dyer” of course helped. Nobody knew exactly what would happen there. Then later on the tension was snapped a bit when the secretary read: “Mr. Pot of Gold.” The response “here” caused a thumbing through the printed list of deputies to reveal that it was Mr. Potter Gould of Georgia.

* * *

The Rev. Franklin Clark wound up his long service as secretary with dignity and determination. Anson McCook insisted upon renominating him. Frank Clark however, in a pretty little speech, said he meant it when he said he was to resign. He remained long enough to see that Rankin Barnes succeeded to the office, shook hands with the new secretary, marched off the stage. A couple of minutes later when Walter Stowe of New Jersey offered a resolution commending “our late secretary”—as though he had dropped dead in the wings—Franklin Clark was not even present to receive the tribute from the deputies. Apparently he was already on his way to that garden in New Jersey and that handball court in New York.

* * *

Hotel lobbies were filled with perspiring delegates and visitors for Philadelphia greeted the Convention with 100% humidity and a 90 degree temperature. But among those who appeared the coolest was Archbishop William Hardie of the West Indies. Attired in the Anglican costume of gaiters and apron he walked benevolently among the persons gathered at the Bellevue-Stratford, headquarters of the Convention. Interviewed he said how friendly the American people were on his first visit to this country and how much he was impressed with its beauty and busy-ness. Times Square, on Saturday night, gave him one of his big thrills. He reads and enjoys THE WITNESS.

(Continued on page 17)

A Greatly Increased Budget Presented to Convention

*Expansion of All Work at Home and Abroad
Explained by Treasurer Lewis B. Franklin*

Edited by Philip L. Shutt

Philadelphia: — The budget for the national work of the Church, administered from the Church Missions House, was \$2,735,058 in 1946. If the recommendation of the National Council is accepted the budget in 1947 will be \$3,213,769, an increase of \$478,711. The budget was presented at a joint meeting of the two Houses of General Convention on September 11th in a handsomely printed thirty-six page book, with colored cover and many pictures. It was explained by Treasurer Lewis B. Franklin.

"The enlarged budget," he said, "provides for new workers in the domestic field, more help for our Negro churches and schools, support of our new work in Colombia, South America, enlarged work in the Philippines, support of Bishop Harris' new plan for Liberia and more adequate assistance in other areas. The new budget calls for an increase in the appropriation to China in the amount of \$118,952. Now is the time above all others when our missionaries are needed in that great land, just emerging from ten long years of war and still beset by famine and civil strife."

He explained also that the Church in Japan, self-supporting before the war, was in the proposed budget for \$40,518. The budget also provided \$19,000 to produce a new curriculum for Sunday schools, and the promotion department is jumped from \$150,000 in 1946 to \$205,000 in 1947 for "a more adequate staff and larger funds for conferences and visual education."

Mr. Franklin also stated that the organization at headquarters "is understaffed in the higher brackets" and that the proposed budget gives "some relief in this area as well as increased salaries to both officers and staff to meet at least part of the increased cost of living."

When he came to the matter of how this increased budget is to be raised, he stated that "it is upon the increased gifts of the people of the Church that reliance must be placed" and he ended his speech with the announcement that the budget in

1948 would be \$825,000 more than this year and that the 1949 budget would be \$1,175,000 more.

The whole budget and program is now in the hands of a committee, headed by Bishop Bland Mitchell of Arkansas, which is to present its report in the closing days of the Convention.



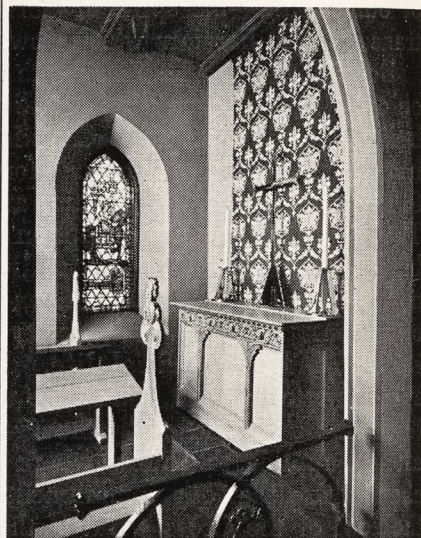
Lewis B. Franklin, treasurer of the National Council, presents the budget to General Convention calling for \$478,711 more in 1947; \$825,000 more in 1948 and \$1,175,000 more in 1949

Approved Consultation

New York (RNS): — Establishment of unofficial and informal consultation between the World Council of Churches and leaders of the Roman Catholic Church was approved by the Vatican as early as 1939, according to minutes of a World Council meeting held in Geneva, Switzerland, last February and published here for the first time.

The minutes revealed that seven years ago the late Archbishop William Temple of Canterbury, at that time chairman of the provisional committee of the Council, sent a letter to the Vatican giving information about the World Council which is composed of Protestant and Orthodox Churches. The Archbishop, it was disclosed, received a

reply from the Most Rev. William Godfrey, apostolic delegate in Britain, to the effect that consultation in an entirely unofficial way would be approved. A book is now in preparation by the Council giving documents concerning relations with the Roman Catholic Church and an analysis of some of the relevant statements. In addition, that collaboration is regarded as desirable by World Council leaders was indicated at the recent conference of Church leaders at Cambridge, England, which set up a commission of the Churches on international affairs. Also, prior to the opening of the Cambridge meeting, Protestant leaders from eight nations were asked to make known their views in the matter and they agreed that there should be some kind of a satisfactory understanding at a high level.



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Face Problems

Lakeside, Ohio (RNS):—Departing from the usual procedure of adopting resolutions, members of the national conference of young churchmen meeting in session here passed a series of commitments in which they pledged personal action to achieve Christian goals. One of these goals was the suggestion that a national staff leadership division be set up in the Federal Council of Churches. They also committed themselves to the removal of race discrimination.

At the same time Methodist youth leaders meeting at Grand Rapids, Michigan, demanded the end of racial discrimination through the abolition of the central (Negro) jurisdiction in their Church. They also urged full support of the United Nations organization, and daily prayer and worship for the cause of a lasting international peace.

Labor Troubles

Winnipeg (RNS):—Canadian Anglican bishops issued a statement here deploring the prolonged and widespread industrial strife which is disuniting the people of the nation. Meeting in connection with the general synod of the Church, the bishops asserted that industrial unrest has provided a unique opportunity for Canadian churchmen. "The Church cannot forget that Jesus was a working man," they stated. "After 20 centuries his sermon on the mount is the only charter of man's hope, happiness, and peace."

Fine Record

New York:—A summer of preparation for General Convention is crowned by a splendid record of payments from dioceses on their expectations, Lewis B. Franklin, treasurer of the National Council reported to the September meeting of that body. The payments are equal to 111 per cent of the amount due to the close of August, and is unusually good according to Mr. Franklin in view of Reconstruction and Advance Fund efforts.

World Peace

Philadelphia:— "We won't become brothers by force," Archbishop Geoffrey Francis Fisher of Canterbury told 10,000 persons gathered in Convention Hall here Sept. 8 at the national convocation of the Brotherhood of St. Andrew.

In his first public appearance in the United States, the Archbishop emphasized the importance of Christianity as being the only basis for world peace. "We must believe in, pray for and work for brotherhood."

On the preceding evening he attended a banquet of the Brotherhood apologizing for the lateness of his train. "As I traveled through this glorious country I could only think what a pocket handkerchief sort of country England is. But of the very best linen."

Other speakers at the banquet told of plans for enlisting laymen in Church activities and especially

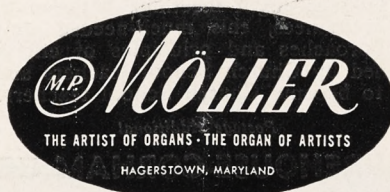
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ALEXANDER MACKIE,
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scored here by Bishop G. Bromley Oxnham, president of the Federal Council of Churches, in a keynote address opening the national conference of young churchmen. About 350 delegates, most of them ex-service men under 30 years of age, attended. "The American will not be duped by the stupid propaganda that would turn him from the task of establishing world law and order based on economic justice and racial brotherhood," said the Bishop. "Protestant and Roman Catholic alike must beware lest their property interests silence prophetic utterance and they must cleanse themselves of those political entanglements that make chaste conduct impossible . . ."

Gen. MacArthur

New York:—Arrangements have been made by Gen. Douglas MacArthur for the commission of the National Council to fly from Manila to Shanghai next month, and in addition, to Japan, China, and the Philippines. Church officials of the commission are the Rev. Messrs. James Thayer Addison, Lewis B. Franklin, Robert A. Magill, and Mrs. Arthur Sherman.

Youth Meeting

Louisville, Ky.:—On October 4-6 an all youth convention will be held for young churchmen of this diocese in Trinity Church, Owensboro, to hear reports of delegates to the national youth convention held in Philadelphia. Other advance plans call for a series of missionary meetings to be led by Bishop T. S. Chen of Anking, China.

National Council Meets

New York:—"Christianity can be the greatest force towards promoting democracy and its ideals in post-war Japan," Bishop Charles Reifsnider reported to members of the National Council meeting in pre-convention session here Sept. 5-7. He pointed out that the Shinto shrines in the rural districts had been abolished so there was an open opportunity for evangelization in these areas. He also said that 71 buildings needed work done on them and that the economic life of the Church had been seriously hurt by the war. Not only was there a large reduction in communicants reported but pastoral supervision was handicapped because ministers had to resort to secular jobs to supplement their income. While the Japanese country-

side was prosperous looking, Bishop Reifsnider contrasted it with the starvation in the cities.

The progress of the Reconstruction and Advance fund engaged the attention of the Council the first day and created a minor flurry in the otherwise routine program when Bishop Hobson of Southern Ohio objected to the words "successful completion" in a resolution commending the department of promotion for its efforts on behalf of the fund. He pointed out that the fund was now not only considerably below the eight million dollar goal but that it looked as if it might not be more than seven millions. So the department of promotion, by an

amendment to the resolution, was complimented on what it had done towards the progress of the campaign.

There was a general sentiment on the part of most of the Council members for an established policy in regard to allocation of funds from the RAF and to have in their hands when they met a statement of how the money had been already spent and what the future askings were with reasons for the requests. A special committee was appointed to bring in a statement of policy and did so on the second day.

Then missionary bishops taking



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part in a discussion of the kind of missionaries needed and the training they should receive, made an interesting interlude in the formal agenda of the sessions. A fervent plea for aid for Liberia was made by Bishop Bravid Harris in a prepared statement which received applause.

Urges Voting

Pittsburgh:—In a special letter to the communicants in his diocese, Bishop Austin Pardue recently called upon them to fulfill their responsibilities as Christians by registering to vote. "Politicians regard as of no consequence the religious vote in America," he stated, "and it is time that we remedy the situation."

New Bishop of Erie

Erie, Pa.:—The Rev. Harold E. Sawyer, 56, rector of Grace Church, Utica, New York, since 1924 was elected Bishop of Erie on the fifth ballot at a special convention of the diocese held Sept. 4 in St. Paul's Cathedral here. He will succeed Bishop Edward P. Wroth who died this summer.

The bishop-elect is a graduate of Trinity College, and of the General Theological Seminary. He also has a master's degree from Columbia University.

He is president of the standing committee in the diocese of Central New York, president of the examining chaplains, chaplain of St. Luke's hospital, Utica. He has been a deputy to General Convention four times. Prior to his rectorship in Utica he served as curate of St. Agnes' Chapel, New York from 1918 to 1923.

Others nominated for the office were the Rev. Messrs. Don Frank Fenn of Baltimore; Thomas L. Small of Oil City, Pa.; Malcolm DeP. Maynard of Milwaukee; Francis Bloodgood of Milwaukee; James E. Foster, Gary, Indiana; William T. Heath of Buffalo; Wilford O. Cross of Kittanning, Pa.; Frederic B. Atkinson, Batavia, Ohio; Lauriston L. Scaife, Pittsburgh; Henry S. Sizer Jr., Meriden, Conn., and Ray E. Carr of LaGrange, Ill.

Marriage Laws

Toronto (RNS):—Revision of the marriage laws of the Church of England in Canada, which would have the effect of making remarriage possible for the innocent party of a divorce, is proposed in a motion scheduled to be placed before the Church's

general synod when it meets in Winnipeg in September. The proposal was made by Chancellor R. V. Harris of Halifax.

Free Churches

Williams Bay, Wis. (RNS):—Protestant Churches must open their memberships to people of all races and nationalities if they are to maintain principles of Christian brotherhood, the commission on minority rights and group tensions declared at the national adult work planning conference held here at Conference Point Camp on Lake Geneva. The commission further recommended that denominations be urged to include more material on racial understanding and international relationships in their curriculum material for Church schools.

Layman Honored

Savannah, Ga.:—Hugh Hill, an active member of Christ Church here and lay chairman for the Reconstruction and Advance Fund in the diocese of Georgia, was recently elected president of the Chamber of Commerce.

Hit Lynching

Atlanta (RNS):—Clergymen of the Episcopal Church here have joined with ministers of other denominations in assailing the recent lynching of four Negroes at Monroe, 30 miles east of Atlanta. "We can think of no atrocity in this generation of our state quite so loathsome and ominous," their statement said.

CONTROVERSIAL ISSUES

(Continued from page 4)

presentation and acceptance of the resignation of bishops on reaching the age of 72 was adopted by the Bishops by a vote of 86 to 15. The matter now goes to Deputies before becoming law.

Union of the missionary district of Western Nebraska and the diocese of Nebraska was approved by the Bishops. They also voted to continue the missionary district of North Texas and a bishop will be elected to fill the vacancy there before the close of Convention.

The following resignations were accepted: Bishop Perry of Rhode Island; Bishop Moulton of Utah; Bishop Moore of Dallas; Bishop Reifsnider, formerly of Japan; Bishop Maxon of Tennessee; Bishop Manning of New York; Bishop Huston of Olympia; Bishop Davis of Western New York; Bishop Colmore of Puerto Rico; Bishop Aldrich, coadjutor of Michigan.

Recommendations that a Presiding Bishop's See be established was defeated by the House of Bishops by a vote of 70 to 30.

There was applause at one of the joint sessions when the Presiding Bishop announced that the Reconstruction and Advance Fund had reached a total of \$7,057,919. And there was further rejoicing over the announcement of an all-time high for the United Thank Offering which was \$1,631,576.

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Convention Highlights

(Continued from page 11)

The Archbishop of Canterbury fascinated 1100 people who attended a luncheon in his honor with an address on the relationship of Church and state. "A full share of the good things for everyone and at the same time freedom—that is the problem. How to solve the problem I do not know since I am no expert in such matters," he said. But he seemed to please most of the audience since he stated that he was very sure that "neither your country nor mine will solve the problem in the Russian way."

* * *

Judge Augustus Hand of New York, one of our most distinguished laymen, wasn't fooling when he went to bat for Mrs. Dyer. It looked for a time as though she would be seated without a peep from anyone. However when Franklin Clark, secretary, said at the end of the roll call, "Speak now or forever hold your peace," the Rev. Tom Akeley of Maine wanted to know if a woman could be seated. The venerable New York judge then made his lively little speech to the effect that it was "absolutely preposterous in this day and age not to permit women to serve as deputies." Then came Lawyer Lydecker of Newark, Charles Taft of Southern Ohio, Layman Cochran of Oklahoma, with motions and substitute motions until the House hardly knew where they were. But after defeating the Cochran motion to refer the matter to the committee on canons, Anson McCook of Connecticut proposed voting "yes" or "no" on seating Mrs. Dyer, leaving the matter of canons to worry about later if anyone wants to raise the question. Whereupon Mrs. Dyer was voted a deputy by an overwhelming majority. It was clearly the will of the House that she should be admitted, with a good deal of impatience shown when anyone raised objections.

* * *

To the strains of "Praise my Soul the King of Heaven" deputies from all of the dioceses processed to the sanctuary of the Municipal Auditorium where they placed certificates on a gold offering plate held by the Presiding Bishop. These indicated the Reconstruction and Advance Fund offering. Immediately they were taken to an armored car and rushed downtown to be counted at one of the Philadelphia banks.

FAITH, HOME

(Continued from page 6)

impetus to their splendid program. Some of the money will go toward larger salaries and retiring allowances for missionaries; some for better equipment, including typewriters, larger printing allowances, bicycles, gasoline and radios. The women of the Church feel that it expresses to some degree their gratitude for reunited families, the strength that has come to them through sorrow, and a growing sense of stewardship.

Women Meet

Washington:—One of the first post-convention conferences for women will be held here Sept. 30-Oct. 1 at St. Paul's Church to hear reports about General Convention and what was accomplished at the Triennial Auxiliary sessions. This conference takes the place of a number of separate meetings held formerly through the winter. Bishop and Mrs. Angus Dun will entertain the whole group at tea on the afternoon of the opening day.

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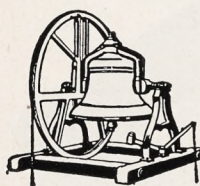
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EXPANDED MISSIONARY

(Continued from page 5)

and those to which Christ directs us become for us the pearl of great price."

Calling for more complete Christian dedication, Bishop Tucker suggested that "we were tempted to interpret the victory won in the war as an elimination of threatened danger, which left us free to exploit our opportunity. During the past year we set our hands to this task only to find that the seeds which inevitably produce a harvest of calamity are still deeply imbedded in human nature. This present occasion calls for the full use of all the capacity and resources with which God has blessed us, but it also reminds us that these will be effective only in proportion as we accept the leadership of him whom God has sent. From the beginning the purpose of Christ was 'to seek and to save them that are lost' and this purpose was universal in scope. No problem is resolved today on lesser than world terms. If we are to have international law there must be a universal will to obey. A moral plague in China or Africa will spread its direful influence to every section of the globe."

Calling for a progressive expansion of the Church's missionary program, Bishop Tucker said that to follow Christ in the contemporary revolution is to enlist under one whom God sends forth to carry forward his purpose to a new stage of development. (See page twelve for proposed missionary program.) "The war with all its evil and tragedy supplied us with a sense of cause strong enough to unify our aims and to call forth our utmost capacity. Now that its pressure is removed, our attention tends to be dissipated among countless little aims, or becomes absorbed in the satisfaction of those selfish impulses which have such an irresistible fascination for a will that is not committed to some great enterprise. Christ opens our eyes to what William James called 'a moral equivalent of war.' He invites us to enlist in a cause whose success or failure involves the alternative of worldwide welfare or disaster. It is a cause in which no individual or body of individuals can be neutral. Shall we not, therefore, lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith?"

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. CHARLES R. STINETTE, JR.
United States Army Chaplain

May I say a word about the current discussion concerning the proposal "to study" unity with other Christian bodies. It would seem to me that there is a note of insecurity in articles on this issue which read either proponent out of the Church on the basis of Prayer Book loyalty. When we begin to speak of "the great betrayal" in these discussions perhaps it should be a signal for all of us, conscious of our own most grievous sin, to look into our own hearts, our own Prayer Book loyalty and the religion of Christ.

* * *

REV. JAMES CARMAN
Trinity Cathedral, Phoenix, Arizona

There has been a great deal said of late about cleaning out 281. The cry once again is "Let them resign and give the new Presiding Bishop a chance." Having just resigned from the aforesaid institution may I, through you, make a comment? If there is merit in the suggestion let's do it right. Let's make it a policy applying to all who are paid workers in the Church. Whenever a diocese gets a new bishop let all the clergy resign. Give the new man a chance. How can we expect a new bishop to succeed handicapped as I hear many are? Let's not be cowards and ask others to step out into the cold, cold, world. Let's all be brave and do it. Let's make it 100%.

ANSWER: We believe the top executives at 281 should place their resignations on the desk of the new Presiding Bishop, just as members of the Cabinet do when a President takes office. It is assumed that the new Presiding Bishop would not accept them all and perhaps none. As for all the clergy resigning their parishes when a new bishop takes office, we would remind Mr. Carman that rectors are called to parishes not by diocesan bishops but by parish vestries (Canon 20 "Of the Filling of Vacant Cures"). In our judgment this is a very important canon with which laymen, and particularly vestrymen, ought to be more familiar than most of them apparently are.

* * *

ROBERT H. WHITAKER
Former Navy Chaplain

Arrival of THE WITNESS was always an event during the eighteen months I was in the Pacific. This is still so as I resume the life of a civilian. Its down-to-earth presentation of vital issues, its fearless editorial policy applying scorching criticism in high places and in low, and its thoroughly progressive application of the Gospel to the whole of life inside and outside the Church, to my mind, make good religious journalism. Yes, I read THE WITNESS for amusement, too, especially when some irate reader has drawn and quartered the managing editor and, thinking him neatly disposed of, with triumphant glee raises the Red flag over his temporary grave.

Another fine feature of THE WITNESS is its policy of free debate, never hesitating to discuss an issue because it may not be popular. The recent issue headlining the Episcopal Pacifist Fellowship is an excellent example of this. As always, my blood pressure varied from page to page.

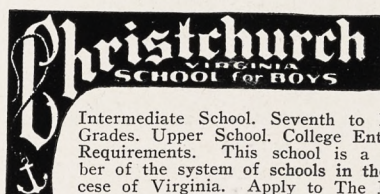
But it was a job well-down: informative, thoughtful, and (as it should be) provoking. Although I have never seen my way clear to adopt the particular pattern of thinking upheld by the EPF, I found it most gratifying that the pages of THE WITNESS could be opened to such a statement of its position thus affirming "the continued fellowship of the Church" with this group.

Each article was admirable but the one I liked and disliked most was "Military Memories." Perhaps it was because I have heard many a GI gripe which has demanded more than the usual parochial pat on the hand some of us may have applied to our kindly elderly ladies. I do not question the truth of Mr. Montgomery's statements. Some of them are altogether too true. I share his indignation. I do, however, feel sorry for the "Chaplain [who] was not so much a religious leader as a morale builder" but I am inclined to remark that if that were all he was, it was his own fault regardless of his commanding officer's ideal of a chaplain. Personally, I found the Naval Chaplaincy a most satisfying wartime experience and I would never have forgiven myself if I had missed this opportunity of serving my contemporaries. The charges of "GI Jesus" (strangely enough, I had never heard it before, and I think I have been around a little) or "morale builder" do not disturb me too much for I (along with a considerable number of our clergy) have the deep personal satisfaction of having placed myself in a situation where there was a job to be done—and a job which only a priest of the Church living among his men could perform. But, no hard feelings Mr. Montgomery. Thanks a lot for your frank statement.

* * *

MRS. E. L. WOODSTOCK
Churchwoman of Pittsburgh

Peace! What a travesty. My son, along with myriads of other starry-eyed youths volunteered in the service and how disillusioned some have become . . . even embittered. You have a large order in trying to change "man's inhumanity to man." We scan the horizon and miss what is close to us, to wit, just being kind to those we meet everyday in our lives. Hunt for the cause and cure of war and it is our own next door.



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