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# *The* WITNESS

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OCTOBER 14, 1943



OFFICERS OF THE  
TRIENNIAL MEETING  
OF THE AUXILIARY

## MORE 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 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

**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.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

**ST. BARTHOLOMEW'S CHURCH,**  
NEW YORK  
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Rev. Geo. Paull T. Sargent, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.  
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

**ST. JAMES'S CHURCH**  
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8:00 A.M.—Holy Communion.  
11:00 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

**THE CHURCH OF THE EPIPHANY**  
1317 G Street, N. W.  
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Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

**ST. THOMAS CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roelif H. Brooks, S. T. D. rector  
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.  
Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs. 11 Holy Communion.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
(On leave: Chaplains Corps, U. S. Navy)  
The Rev. Vincent L. Bennett  
Associate Rector in Charge  
Sundays: 8 and 11 A.M.  
Daily: 8 Communion; 5:30 Vespers.  
Tuesday through Friday.  
This church is open day and night.

**ST. PAUL'S CATHEDRAL**  
Buffalo, New York  
Shelton Square  
The Very Rev. Austin Pardue, D.D., Dean  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## THE WITNESS

For Christ and His Church

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OCTOBER 14, 1943  
VOL. XXVII. No. 15

## CLERGY NOTES

BAYNE, STEPHEN S. JR., chaplain at Columbia University, has been appointed chaplain of the youth consultation service of the Church Mission of Help in the diocese of New York.

BROWN, L. MAXWELL, was ordained priest by Bishop Creighton, at the request of Bishop Sanford of San Joaquin, on September 21 in Nativity Chapel of St. Paul's Cathedral, Detroit. Mr. Brown will become rector of St. Andrew's Church, Taft, Calif., on his return to San Joaquin.

DAVIS, ALANSON, rector of St. James' Church, Batavia, N. Y., has been appointed head of the field department of the diocese of Western New York.

FISCHER, VINCENT, was ordained deacon by Bishop Dallas in St. Stephen's Church, Pittsfield, N. H., on September 24.

FRAZIER, ROBERT, formerly rector at Salisbury, Md., became the rector of St. Giles, Upper Darby, Pa., on October first.

HARTMAN, POMEROY H., formerly priest-in-charge of the Lakota mission field, N. D., is now priest-in-charge of St. Barnabas' Church, Tomahawk, Wis.

HASTINGS, Wm. B. T., was ordained deacon by Bishop Oldham on September 26 in St. Paul's Church, Troy. Mr. Hastings will be rector of St. Paul's Church, Overland, Mo.

HEIM, KENNETH E., has resigned as rector of St. Stephen's Church, Ferguson, Mo., and has entered the naval training school for Chaplains, Williamsburg, Virginia.

JONES, ALBERT N., was ordained deacon by Bishop Brown on September 15 in St. John's Church, Hopewell, Va. On September 18th, Mr. Jones was married to Miss Norvell Mason Montague and they left immediately for Alaska where Mr. Jones will take up duties under the direction of Bishop Bentley.

KRATZIG, PAUL, was ordained priest by Bishop Brown on September 27 in St. Andrew's Church, Hilton Village, Va. Mr. Kratzig will remain in Hilton Village as rector of St. Andrew's.

LEE, J. K. M., rector of St. Paul's Church, Newport News, Va., has announced his resignation, to take effect Nov. 1, when he will become rector of St. John's Church, Cuyahoga Falls, Ohio.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

**GETHESEMANE, MINNEAPOLIS**  
4th Ave. South at 9th St.  
The Reverend John S. Higgins, Rector  
Sundays: 8, 9 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

**TRINITY CHURCH**  
Miami  
Rev. G. Irvine Hiller, Rector  
Sunday Services: 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL CHURCH**  
Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger, Dean  
Sundays: 8, 11 and 4:30.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.  
The Church is open daily for prayer.

**EMMANUEL CHURCH**  
811 Cathedral Street, Baltimore  
The Rev. Ernest Victor Kennan, Rector  
SUNDAYS  
8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Communion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints Days and Holy Days 10:00 A.M. Holy Communion.

**EMMANUEL CHURCH**  
15 Newbury Street, Boston  
(Near the Public Gardens)  
Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Paysant, M.A.  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

**CHRIST CHURCH**  
Nashville, Tennessee  
The Rev. Thomas N. Carruthers, D.D., Rector  
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, New Jersey  
Lane W. Barton, Rector  
SUNDAYS  
8 A.M.—Holy Communion.  
11 A.M.—Church School.  
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.



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# Marriage Canon Is Defeated By Technicalities

*Divided Votes Are Counted in the Negative  
By the Rules of the General Convention*

**By Arthur Lichtenberger**

**Cleveland:** — A new marriage canon was defeated in the House of Deputies by a parliamentary technicality. A proposed law which would have allowed a divorced person to apply to the Bishop for permission to be married by a minister of the Episcopal Church was rejected by  $1\frac{1}{4}$  votes in the clerical order. Yet strangely enough there were  $38\frac{3}{4}$  clerical votes in favor of the proposal and only  $31\frac{1}{4}$  clerical votes against it. But this majority of  $7\frac{1}{2}$  votes was cancelled by the divided votes of clerical delegates, since according to the rules of the House a divided vote is counted in the negative. That is hard to figure out but there it is.

During the consideration of the report of the joint commission on Holy Matrimony the Deputies got into the most complicated parliamentary tangle in years. Two different marriage canons were before the Deputies with several major and minor amendments offered. To expedite the matter the House went into a committee of the whole and discussed all the proposals informally. At the end of this session a straw vote was taken with these results:

To retain the present canon.....	76
To accept the report of the joint commission .....	110
To accept the majority report of the committee on canons (a very strict law).....	159
To accept the minority report of the committee on canons (a very liberal law).....	177

This vote had no authority. The House resumed its legislative session and there the political jockeying began. Twice, because of divided votes, the opportunity to enact a more liberal marriage canon was lost. For years the commission has been at

work studying the difficult problem as to what the Church should do when a person who has been divorced asks permission to be married by an Episcopal clergyman. But when the report of this commission was referred to the committee on canons in the House of Deputies, the committee decided they did not like it. So they came back to the House, not with the commission's proposals, but with another canon drawn by the Rev. Donald Wattley of New Orleans. This law proposed to permit no marriage after divorce. Its enactment would have given our Church the most stringent and legalistic marriage law in Christendom.

Mr. Lispenard Phister of Massachusetts offered an amendment as follows: "Any person whose marriage has been annulled or dissolved finally by a civil court may apply to the bishop or the ecclesiastical court . . . for permission to be married by a minister of this Church, provided that one year has elapsed since the entry of the decree and provided also that the ecclesiastical authority is satisfied that the parties intend true Christian marriage." This was the proposal which was passed by a majority but failed in the clerical order by  $1\frac{1}{4}$  votes.

The joint commission report was never voted on as such, which seems strange. But that was because it came before the House amended by a resolution which also took a realistic, humane and Christian view of the marriage relationship. This proposal was also rejected on a technicality. In the clerical order there were 38 votes for and 32 votes against with 9 divided (voting by diocesan delegations). In the lay order the vote was 48 for,  $17\frac{1}{4}$  against and 9 divided. This also

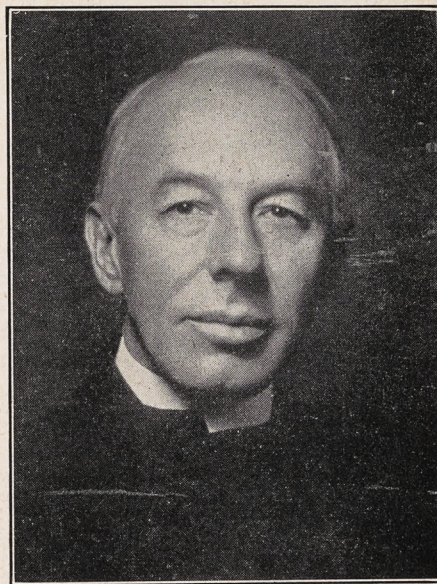
failed to pass since according to the rules divided votes (two for and two against) counted as negative votes.

It is most significant that the laity throughout were heartily in favor of a more merciful law than the clergy. There must be some good reason for that. Might it not be a good idea for the clergy to find out what it is?

## THE CANON IN BISHOPS

By WILLIAM SPOFFORD

Deputies debated the marriage canon for two days . . . all October 7th and 8th. Bishops were presented with their action on the 9th. Bishop Davis of Western New York, chairman of the commission, reported the



*Bishop Cameron Davis, chairman of the commission on the marriage canon, who told the House of Bishops on October 9th that he had served as a member of the commission for fifteen years and was still waiting for them to deal adequately with the Reports*

matter to the Bishops as though nothing whatever had happened in the House of Deputies which, as a matter of fact, ended two days of debate right where it started. Bishop Manning tried to kill consideration. He lost, so it was made the order of business for the afternoon.

At the opening of the afternoon session, Bishop Wing of South



Florida, opposed to any change in the canon, moved that the matter be postponed since the Convention was to end on Monday and there was insufficient time to consider it. It was general agreement that official action could not be taken. The House therefore went into a committee of the whole, which means, for the benefit of those who are not familiar with parliamentary procedure, that everyone can take his hair down in talk but it won't mean anything as far as official action is concerned. There is no sense taking up our limited space and your time in giving you details of the discussion. It is enough to say that most of the speeches favored liberalization of the marriage canon. After two hours of talk it was proposed that a straw vote be taken as a guide to the commission in formulating a report to be presented three years hence. Whereupon Bishop Davis, in a speech which had heat behind it, stated that he had been a member of the commission for fifteen years; that all they learned from General Convention was that the Convention didn't like whatever was proposed and that he was getting awful tired of the run-around. That's my language of course, not his, but that's what he meant. He can write a letter for *Backfire* if I misrepresent him.

There was strenuous objection to the taking of a straw vote by Bishop Manning of New York and Bishop Ivins of Milwaukee. They each objected four times, obviously because they were well aware that the House of Bishops, like the House of Deputies, was for a liberalization of the canon. The Presiding Bishop handled the situation in a smooth manner . . . smilingly gentle but firm. The vote was taken. The result (a straw vote, mind, and not an official vote) was 51 for a more liberal canon on marriage and 25 against. Add up Lichty's piece and mine and it means that General Convention was two to one for a more liberal canon and yet, due to "stupid interchange of technicalities" (Dean McCallister just came in the press room and gave me that) the General Convention of 1943 might just as well not have met as far as this canon was concerned.

## NEXT CONVENTION ON PACIFIC

*Cleveland:* — The next General Convention, which will meet in 1946, will be in San Francisco.

## MISSIONARY BISHOPS ARE ELECTED

*Cleveland:*—The following were elected bishops of missionary districts on October 9th: John B. Bentley for Alaska. He is at present the suffragan bishop. Charles F. Boynton as coadjutor bishop of Puerto Rico. But 37 years old, he is at present a missionary in Puerto Rico. Harry S. Kennedy for Honolulu. He was rector at Colorado Springs before becoming a navy chaplain. Sumner Walters for San Joaquin. He is rector of Christ Church, San Francisco. Charles A. Voegeli for Haiti. He is now dean at Ancon, Panama Canal Zone. Bishop Shirley Nichols, in charge of Salina (West Kansas) since retiring from Japan, was elected bishop of the district.

## NEW MEMBERS OF THE NATIONAL COUNCIL

*Cleveland:*—The following were elected members of the National Council by General Convention: Bishop Carpenter of Alabama; Bishop Peabody of Central New York; Dean Elwood Haines of Louisville; the Rev. John E. Hines of Houston; Mr. J. Taylor Foster of New York; Mr. Jackson A. Dykman of Long Island; Mr. E. Townsend Look of New Jersey and Mr. Alexander Whiteside of Massachusetts. They are to serve for six years. Elected to three years terms: the Rev. John Heuss of Chicago and Mr. W. W. Grant of Colorado.

## BIGGER BUDGET IS VOTED

*Cleveland:*—The National Council asked for a budget for 1944 of \$2,418,378. (See WITNESS, Oct. 7th.) The budget committee, after working night and day for a week, recommended a budget of \$2,615,382, an increase of \$356,000 over that of 1943. It was voted with little opposition. The 1945 budget is still bigger—\$2,677,132, and 1946 bigger still—\$2,735,058. Start digging.

## BISHOPS TO RETIRE AT SEVENTY-TWO

*Cleveland:* — A resolution was passed in Deputies on October 9th (passed Bishops Oct. 6th) requiring bishops to retire at 72. Bishop Manning of New York suggested deferment of action but Bishop Hobson of Southern Ohio said that "We do not want the House of Deputies to feel we have adopted a canon we feel is for the best interest of the Church, but that we don't want it

put into effect until all of us are dead." There are at present but three active Bishops who are 72 or over: Bishop Manning of New York, Bishop Perry of Rhode Island and Bishop White of Springfield.

## MISSION TO MOSCOW APPROVED

*Cleveland:* — Appointment of a delegation to visit the Russian Orthodox Church was approved by General Convention and the Presiding Bishop empowered to appoint bishops to such a delegation. He was also authorized to appoint a dele-



Bishop Perry of Rhode Island and former Presiding Bishop told newsmen in Cleveland that action of the Convention on Unity was a definite advance

gation to confer with authorities of the Church of England on war-time and post-war condition. (See WITNESS editorial, October 7). \$1500 was voted for expenses.

## SOCIAL RECONSTRUCTION COMMITTEE

*Cleveland:*—The following were appointed to the commission on Social Reconstruction (see page eight): Bishops: Scarlett of Missouri; Tucker of Ohio; Carpenter of Alabama; Loring of Maine; Jones of West Texas. Priests: Dean Lichtenberger of Newark; Penniman of Wilmington; Carruthers of Nashville; Stokes of Columbus; Higgins of Minneapolis. Laymen: Harper Sibley of Rochester; Clark Kuebler of Chicago; W. D. Cooke of Georgia; M. P. Fuller of Kansas; William J. Battle of Texas. It would be hard to find a better bunch.



# Negotiations Will Continue With Presbyterians

*Bishop W. T. Manning Agrees that There Are  
Reasonable Prospects of Achieving Unity*

**By William Spofford**

**Cleveland:**—Those favoring union with the Presbyterian Church got all they asked for from General Convention and could have had more had they requested it. The Convention was definitely liberal on all questions so that had the majority of the commission asked for an endorsement of *Basic Principles* undoubtedly it would have been granted. As it was the House of Bishops by nearly an unanimous vote, and the House of Deputies by a vote that was unanimous, continued the commission; instructed it to continue its negotiations with the Presbyterians and also to initiate steps looking toward union with other Churches, and directed the commission to ask the counsel of the Lambeth Conference before any commitments are made. The majority of the commission had asked for nothing more.

Action on unity began in the House of Bishops when the report of the commission was presented by Bishop Parsons who received applause, a rare thing in either House, at the conclusion of his address. The resolutions offered by Bishop Parsons, continuing negotiations, were seconded by Bishop Manning of New York, but only after he had interpreted them as "not committing us to any specific provisions either of the majority or the minority report or of giving any sort of approval to the suggested *Basic Principles*." In other words Bishop Manning seconded the motion after making it clear to the House that in his judgment they were meaningless.

He would have gotten away with it had it not been for Bishop Sherrill who insisted upon being heard even in the face of the impatience of a large number of Bishops who shouted "Question" as he walked to the front to face his fellow Bishops. "What is the hurry? It must be clear to all of us that in voting for these resolutions we are making two very definite commitments—we do mean to have unity with the Presbyterian Church, and second, we see reasonable prospects of achieving it." Bishop Manning, who has been the leading opponent of union with

the Presbyterians, then accepted Bishop Sherrill's interpretation by saying: "On the face of the resolutions, the commission does hope for this. The resolutions do include such a desire as the Bishop of Massachusetts has in mind." So the Bishops voted by a nearly unanimous vote to continue negotiations looking toward unity, not after the war as some newspapers and radio commentators seemed to think, but immediately.

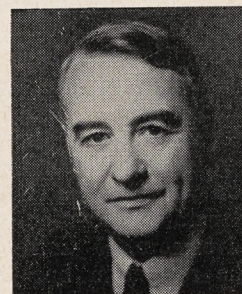
In the House of Deputies the report of the majority of the commission was presented by Dean Angus Dun in a speech which was a highlight of General Convention. It is printed elsewhere in this number. Certainly there was no possibility of any misunderstanding. He said that the commission was to be continued without wholesale replacements and that the assumptions on which the whole matter had been based (*Basic Principles*) set forth the issues which the Church must ultimately face.

He was followed by the Rev. Francis Bloodgood who, in presenting the minority report, merely urged that time is needed to enable both Churches to work out their own problems of unity, but that while this process is going on negotiations with the Presbyterians should be continued. "Someone has declared," said Mr. Bloodgood, "that our Church is a fellowship of uncongenial minds. I think that it is rather a fellowship of independent minds."

After these two speeches the President of the House, the Rev. Phillips

Osgood, gave ample opportunity for speeches from the floor. But there were only shouts of "Question." The vote was taken and the resolutions passed without a single negative vote. There were a number of highlights in the discussion on the subject in the House of Bishops. Bishop Parsons concluded his presentation by movingly declaring that working toward unity "becomes an all absorbing thing as I get along in years. I so long to help in some small way to heal the wounds of Christ—the bleeding wounds of Christ." Bishop Oldham in speaking in favor of the resolutions disparaged what he called "the growing distrust" within the Church and said that if unity is to be achieved "We must make some sacrifices and run some risks." He also quote Bishop Spence Burton, now Bishop of the English diocese of Nassau but formerly an advisor to the commission, who said to Bishop Oldham after one of the meetings with the Presbyterian commission; "I wish that we could give them our Catholicity and they could give us their Christianity."

On October 8th the last word on the subject was spoken by the moderator of the Presbyterian Church, the Rev. Henry Sloane Coffin, in an address at a joint session, which was generally hailed as the outstanding address of the entire Convention. "The two Churches share the conviction," he said, "that nothing less than the visible unity of Christ's Church will satisfy God's will, and answer the problems of our time. If it be the will of God, it does bother us to hear people say, 'Yes, I do believe it is God's will, but let us not be in a hurry to achieve unity.' The Christian Church has many sins to confess, but not the sin of haste. How can we declare a moratorium on God's will." At the conclusion of his address the entire audience, consisting of Deputies, Bishops and delegates in the triennium of the



Three leaders of General Convention: Bishop Manning opposed any change in the marriage canon; Professor Adelaide Case, a leader at the meeting of the Woman's Auxiliary and Dean Sidney Sweet, a leader for the approval of the Report on Reconstruction



Auxiliary arose and applauded the address enthusiastically. (The complete text of the speech will appear in our next number.)

## PROPHECY TURNED OUT NEARLY 100%

*Cleveland:*—Talking *It Over* for September 30 called the turn on practically everything—bigger budget, “let’s carry on” action on unity, excitement on election of president of deputies with churchmanship lines drawn; canons changed so as to continue Bishop Tucker as Presiding Bishop; no See in Washington for the Presiding Bishop (“Let it die” was the shout in Deputies when a delegate tried to bring this before the House); fireworks over the approval of the report of Social Reconstruction which nevertheless passed; no action on clergy placement; a joint commission to further study the provincial systems. Wrong on two things: suffragan bishops did receive a vote in the House of Bishops, and a resolution was passed urging that lay employees be included in the federal social security set-up. Spofford proposed reprinting his article, only putting it in the past tense, as a summary of Convention action but he was over-ruled by the Editorial Board.

## AUXILIARY ELECTS BOARD MEMBERS

*Cleveland:*—The Auxiliary elected eight women to serve on the national executive board: Adelaide Case, Mrs. Roger Kingsland of West Virginia and Mrs. Donald Stevenson of Michigan were re-elected for a second term. The other five elected: Mrs. Alfred Chapman of Pennsylvania; Mrs. John P. Heard of Atlanta; Mrs. W. P. Roberts of Shanghai; Mrs. George N. de Man of Arkansas; Mrs. Roy Hoffman of Oklahoma. Eight others are to be elected by provinces.

## WOMEN DISCUSS PLACE IN DEPUTIES

*Cleveland:*—There was animated discussion at the meeting of the Auxiliary when the delegation from Rochester asked that General Convention consider making it possible for women to be elected deputies to General Convention. Mrs. Norman Livermore of California supported the resolution but the loudest applause followed the address by Mrs. Reginald Fisher of New Mexico, who said; “Too few men are working for the Church now. I fear we should

lose more of them if they could say, ‘Let the women do it.’”

The California delegation introduced a resolution urging repeal of the Chinese exclusion laws. (The House of Bishops took similar action.) The meeting also urged that at least two women be added to the Convention’s commission on marriage. As one delegate put it; “Women share in the marriage responsibility, at least half.”

## ARMY COMMISSION PERMANENT

*Cleveland:*—The army and navy commission was made permanent by General Convention. Bishop Sherrill and Dean Washburn did swell jobs in presenting their reports to the Convention but we are holding the story for next week because of limited space.

## THE PICTURE ON THE COVER

*Cleveland:*—The cover picture is of Mrs. Edwin A. Stebbins, of Rochester, the presiding officer of the triennium meeting of the Auxiliary, and Mrs. Donald C. Stevenson of Michigan, the dispatcher of business at the Cleveland meetings.

## TOTAL OF THE U. T. O.

*Cleveland:*—The United Thank Offering amounted to \$1,119,878—the largest in its history. The amount is for the triennium.

## BISHOPS RESIGNATIONS ARE ACCEPTED

*Cleveland:*—The following resignations were accepted by the House of Bishops: Mann of Pittsburgh; Wyatt-Brown of Harrisburg; Helfenstein of Maryland; Beecker of

Western Nebraska, with Bishop Brinker of Nebraska placed in temporary charge; McElwain of Minnesota; Thomas of South Carolina.

## CONTINUE STUDY OF BRITISH MISSIONS

*Cleveland:*—The proposal that the Episcopal Church undertake responsibility of certain missionary fields at present under the direction of the Church of England missionary societies is to be made a matter for further study by action of the House of Bishops.

## WISECRACKS ARE PASSED AROUND

*Cleveland:*—There were a lot of witty and wise remarks passed around at the Convention. THE WITNESS editors picked up a lot of them which we will hand on to you next week—not enough space this week.

## BISHOP TUCKER REMAINS AS PRESIDING BISHOP

*Cleveland:*—Presiding Bishop Tucker continues in office as a result of General Convention action changing the retiring age from 68 to 70. No election was necessary. Legislation to free the Presiding Bishop from his diocesan jurisdiction was approved by the Convention so Bishop Tucker presented his resignation as Bishop of Virginia.

## ACTION ON CLERGY DEFERRED

*Cleveland:*—A compulsory retiring age for the clergy is favored by a joint commission, Bishop Quin of Texas stated for the commission on the subject, but no action was recommended at this time because of the clergy shortage.



The House of Bishops in session at General Convention in Cleveland. The Convention ended on Monday, October 11th



## EDITORIALS

### *Action on Unity*

THE action of General Convention on unity with the Presbyterians is exactly what many of us expected. The day of reckoning has been postponed, as Angus Dun so clearly stated in an address which was universally declared to be the most able address before the Convention (to be found elsewhere in this number). Nevertheless it was made abundantly clear in both Houses—by Dean Dun in Deputies and Bishop Sherrill in Bishops—that the action was a vote of confidence in the present commission and that negotiations are to be continued along the lines already laid down. That in itself is a victory for those who believe in Christian unity enough to do more than study and pray about it. The adoption of the minority report would have been defeat. The commission would have been repudiated and our efforts for the next three years would have been restricted to pious and unprofitable study. The fact is that the majority on the commission got all that it asked for, and by unanimous action.

Yet some day our Church must make up its mind on this matter. Did we mean what we said when we invited the Presbyterians to work with us for organic unity? Are we willing to unite with them on a basis which the Presbyterians, as members of a true Christian Church, can accept? Or is our intention to persuade the Presbyterians to become Episcopalians, walking single file over the planks we lay down into the ark of "the one, true Church"?

That issue must be faced in General Convention, for that is the *final* issue. No smoke screens of expediency or theological argument can conceal it. Some day we must, as a Church, make up our mind. The consequences may not be altogether pleasant, but that must not deter us. Let us make it clear now, and keep on insisting for the next three years, that when General Convention meets in 1946 we want the issue faced and fought out.

### *Progressive Report*

GENERAL CONVENTION, by approving, practically without a negative vote, the Report of the Commission on Reconstruction has issued a pronouncement that should go a long way toward convincing people that the Church means business on social questions. The Report will be found elsewhere in this number. It means that we are beginning to learn something from the war. With defeat staring them in the face, our enemies, we

think, are learning. But it is not enough for the Axis nations to learn—it is as true of us as it is of them that "all they that take the sword shall perish by the sword." But beyond the lesson of the futility of militarism there are other lessons. No nation in the world, including our own, can live solely to itself any longer. No point on the earth is now beyond sixty-two hours flying time from any other point. Isolationism is not merely bad policy, it is an impossibility. More important, it is contrary to the religious principles of human responsibility.

There are those who say that religion has nothing to do with tariffs, markets, access to raw materials. But the fundamental assumption of the Bible is that this is God's world and that He has given it in stewardship to us. We are responsible to Him, the common Father of us all, and the sanctions of religion are on the side of a just allotment of material things. Don't let anyone tell you that the Christian religion is so "spiritual" that it is not concerned with wealth, wages, food, industry. As Canon Barry put it, the Church's work is and, by right, ought to be "75% secular." That is the religion of the Bible and, if we hold true to the course, that is the religion of the Church.

Against the Bible assumption of the Brotherhood of Man, Christianity today cannot tolerate the continuance of a political system wherein men of each national group pledge allegiance unto death to the interests of their national group alone; or an economic system which allows the few to prosper to the detriment of the many. We know that it is the fashion in certain quarters to deride principles, particularly if they stand in the way of profits, and to call them "idealistic," "altruistic," "communistic," "a program of Santa Claus." But in spite of all the Lippmanns thinking in terms of national strategy; in spite of all the legions clamoring for national interest; in spite of the defeatists and skeptics already looking ahead to World War Three, our Church now stands clearly against all assumptions of nationalism in peace settlements. The Church has spoken boldly for an effective world authority, above the sovereignty of nations, dedicated to the common interests of all men, everywhere. The Church has spoken boldly, and with an unanimity never before achieved on such questions, for "a better America, more just, more fruitful for all, in which all our people have the opportunity through work to live in dignity and in freedom from want."



# World Construction

## *Approved by General Convention*

**WE SEEK** a more unified world, possessing a world framework within which the nations may find security and freedom, and within which in peace the nations set themselves to cooperate for production and distribution.

The bitter experience of the past quarter of a century has underscored the basic Christian principle of the unity, and mutual responsibility, of all mankind in God. "We are members one of another; if one member suffers all the members suffer with it." "God hath made of one blood all nations of men for to dwell on the face of the whole earth." Practically we believe the idea that the balancing of power with power would create a harmony of economic and political powers, has broken down; "the freedom of the nations is today dependent on achieving a supra-national unity in which each nation actively participates and which has the power to protect it against insecurity and conquest"; this will not be achieved by laissez faire but by ending the present international anarchy through the creation of an international authority based on law, and provided with power to enforce that law. We need to arm ourselves now with the moral purpose to fashion such a united world beyond the day of battle.

A. We would therefore advocate the following propositions:

(1) The coming peace must provide an over-all arrangement for international collaboration in dealing with those common world

problems which are capable of no purely national or regional solution: within such world framework purely regional affairs can be left to regional groups.

(2) Such collaboration should include the supervision and control of all military establishments and the creation of international police power sufficient to create an effective system of collective security, yet with machinery flexible enough to allow for the adjustment of equitable changes and claims. The world has now become

one: whatever happens anywhere in the long run happens to all: the world must therefore be organized accordingly.

(3) Such collaboration must be able to deal with the broad world problems of finance and economics, the regulation of tariffs with an eye to the interests of the community of nations as a whole, the establishment of free access to raw materials and equal access to world markets for manufactured articles, the protection of the rights and interests of inhabitants of backward areas and the improvement of their standards of living and culture. These

are world problems and must be approached accordingly. The world is economically one and can no longer be left wholly to the haphazard competition of conflicting national interests.

(4) The nucleus of such international authority is already in existence in the United Nations, born out of sheer necessity. We urge that now, while the fire of war is still hot, and interests and aims more easily welded, there be created a Central Council of the United Nations, "as an organ for cooperative action" in prosecuting the war and in preparing for and organizing the peace. The United Nations must remain a permanent body, ultimately reaching out towards universality by the inclusion of neutral and enemy states.

(5) Any chance to create a stable world will depend primarily on the willingness of the United States to renounce isolation and to play its full part and

assume its full responsibility and exercise leadership in such an international authority.

B. The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

(a) By being itself actually a world-wide fellowship under one Lord, in which national and racial differences are transcended;

(b) By proclaiming insistently that all nations, under God, are members one of another, with

### *Convention Action*

**THIS** Report of a joint commission on Reconstruction was approved practically unanimously by both Houses of General Convention, with the Church called upon to give it careful study. No Bishop spoke against it—no Bishop voted against it. In the House of Deputies, after two hours of debate, the Report was approved with but three or four negative votes. The Convention also established a permanent commission on Reconstruction, with Bishop Scarlett of Missouri as chairman, to study the conditions of a stable peace. They are to cooperate with other commissions, notably one to be appointed by the Archbishop of Canterbury as a result of this American report, and with the commission of the Federal Council of Churches on a Just and Durable Peace.



mutual responsibility for the good of each: one God, one Family, one Destiny;

(c) By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial peoples for self-government and to assist and hasten them towards that goal;

(d) By helping to create respect for and protection of the rights of minorities, both at home and abroad;

(e) By repudiating any attempt to approach the solution of post war problems in the spirit of revenge, hatred, or injustice, though without blinding our eyes to the wrongs of the past or the dangers of the future;

(f) By creating at home such a conviction of international solidarity and interdependence, and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice;

(g) By the re-establishment of contact with fellow Christians in enemy and conquered countries with the view to helping in the restoration of these Churches and with faith in them to furnish the leadership in their own countries for international co-operation.

#### INTER-RACIAL

In loyalty to the principle, which stems from the Jewish-Christian tradition, that all mankind is one Family in God, we also advocate:

(a) The recognition and acceptance of the principle: of the equality of nations before the law and their right to equal freedom, equal opportunities for developing both material resources and human capacities, and their right to equal and just treatment in every respect, making no distinction either in law or fact on account of race or nationality;

(b) The recognition of the intrinsic worth of every person, and the right of every person without distinction because of race or color to equality of opportunity according to his capacities, in so far as this is within human control;

(c) The application of this principle should begin at home in our dealings with other nations and races and in the treatment of our minority groups. Our own Negroes, to mention one flagrant example, are in many respects denied equality of opportunity. The Negro is not asking for charity or for special privilege, but he is asking for an equal opportunity in training and work and culture to prove his worth as a man and as a citizen. It is difficult to see how Christian democracy can offer less than this. The essence of the problem is that the Negro must be treated as a man and citizen, and not as a Negro. "We are members one of another; if one

member suffers all the members suffer with it."

(d) We believe that "it is a first responsibility of the Church to demonstrate within its own fellowship the reality of Community as God intends it. It is commissioned to call all men into the Church, into a divine society that transcends all national and racial limitations and divisions."

#### ECONOMIC

We seek a better America, more just, more fruitful for all, in which all our people have the opportunity through work to live in dignity and in freedom from want.

We call attention to the following extract from the Oxford Conference Report: "The subordination of God's purpose for human life to the demands of the economic process seems in practice to be a tendency common to all existing kinds of economic organization. In particular we draw attention to certain features of modern life in the so-called capitalist countries of the world:

"(1) The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success.

"(2) Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail; and the existence of economic classes presents an obstacle to human fellowship which cannot be tolerated by the Christian conscience.

"(3) Centers of economic power have been formed which are not responsible to any organ of the community and which in practice constitute something in the nature of a tyranny over the lives of masses of men.

#### SONNETS

##### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets

By  
Charles Rann Kennedy

##### *Blessed are the merciful: for they shall obtain mercy*

MERCY is love uplifted to a place  
Of such triumphant understanding, naught  
Suffering, man or beast, can be so fraught  
With loathliness, that she will turn her face  
Therefrom; and her benignities embrace  
With equal charity of deed and thought  
Both friend and foe. Her ministrations, taught  
Of tears that fall from Christ, convey his grace.  
And we are told the merciful obtain  
Mercy. From whom? What mercy? Why, from  
him  
That spoke this blessing, heaven's own synonym  
For mercy; and the mercy they shall gain  
Is draining to the depths from utmost brim  
His Cup of love's excruciating pain.



"(4) The only forms of employment open to many men and women, or the fact that none is open at all, prevent them from finding a sense of Christian vocation in their daily life."

We believe that a basic contribution of Christianity to history has been to give validity and power to the idea of the dignity, significance, sacredness and eternal destiny of human personality. We believe that human progress is measured by the ever broadening opportunity it affords for the development and enrichment of human persons and their relationship with each other. We believe the idea that by pursuing individual interests there would be created a universal harmony of interests which would serve the good of all is no longer adequate. We believe the freedom of the individual, and the stability and welfare of the family, is "now dependent on a social and economic organization in which each individual actively participates and which has the power to protect him against insecurity and exploitation."

We therefore advance the following principles:

(1) The economic order exists to serve God by increasing the welfare of all men;

(2) The human being is primary, and his right to find through work the opportunity for a full personal and cultural life and economic security for himself and his family is the initial charge on our economy. To make the "profit rule" the directive force and predominant factor in industry is an improper reversal of values. The welfare of the human being and his family comes first and constitutes a first charge upon revenues "before wholly private or wholly personal drafts upon any surpluses are conceded for other legitimate purposes and ends." The solution of the problem of production has been enormously advanced: there is yet to be achieved similar progress in finding an answer to the problem of distribution.

(3) In the development of the individual the right to work is basic. Unemployment is the final curse of any social system. Beyond the economic distress it entails is the moral shock of uselessness, the bitterness and humiliation arising from inability to play an adequate part in life and to support one's family, and the danger to true family life which this involves. No nation can afford unemployment. No nation can afford what it does to the moral fiber of its people. Unemployment is cured in time of war; it can also be cured in time of peace if there is the will to use the intelligence to achieve full employment and to make the necessary sacrifice. The whole people, acting through its government, should assume responsibility for the elimination of unemployment. Where private enterprise fails to provide full employment, and to the extent to which it fails, the government should be ready

to stimulate and find ways to create useful employment.

(3) In the development of the individual there must be given to him the opportunity to find in his daily work a Christian vocation. Not only should labor have the right to be represented on the board of directors, and to bear the responsibilities and duties involved in that right, but also the employee should be introduced to participation in the problems of management and not confined only to the monotonous routine of production and maintenance. Through conference discussions he should be given the opportunity of acquaintance with the more varied and interesting problems of planning, execution, and research, and given a chance personally to act in these affairs and so become integrated in thought and feeling with the industrial process as a whole. The problem of society is in one respect that of giving every man status, or importance, a recognized place and a recognized function, and the feeling that he is needed and wanted, and is a direct and useful contributor to the welfare of society, "All those engaged upon any given enterprise should be given opportunity to become consciously aware that they are jointly responsible to the community for such service and enterprise," and so find in his daily work the service of God and his fellowmen.

(4) Along with the attack on unemployment there should also be a direct attack upon want through the broad expansion of our social services (health, recreation, leisure time activities, family counseling, etc.) and also through the extension of our system of social insurance, making it universal, unified and compulsory, so that all share in it, in order to free this country of "the scandal of want": in order that every citizen willing to serve accord-

## THE SANCTUARY

### POVERTY AND THE SPIRIT

IT SEEMS to me more than a hypocritical civility to affirm, as many do, that each denomination has its own precious gift to contribute to the united Church. In reality we are each too poor to enrich one another. Yet faint embers glow when they are brought together. They glow and finally blaze because of the draught which their union makes possible. We need a draught, a rushing mighty wind, a revival of religion by the Holy Spirit. We cannot get together until we have it: we cannot have it, perhaps, until we get together. Yet for all that our case is not desperate. If a few have sufficient faith and hope and love and prayerfulness to get together, they may kindle a fire which will warm us all.—Walter Lowrie, *Problems of Church Unity*, 1924.

Conducted by W. M. Weber



ing to his powers has at all times an income sufficient to meet his responsibilities.

#### CONCLUSION

War offers men a cause in which they are needed, for which they are willing to strive and to suffer.

# Forward: A Very Little Way

by Angus Dun

## On Presenting the Report on Unity to The House of Deputies



THE responsibility has been laid upon my brother, the Rev. Francis Bloodgood, and upon me of presenting to this House the report of the Commission on Approaches to Unity. You may be assured that we both come to the task with the prayer that we may speak with just restraint as servants of truth and in brotherly charity.

You know that the report of the Commission as presented includes a majority and minority report, signed respectively by twelve and by three members of the Commission. As printed, the report offered for your consideration two sets of resolutions. Since the opening of this Convention, the membership of the Commission has met and agreed to present to the House the one set of resolutions coming over to us from the House of Bishops for our concurrence or non-concurrence. (See page five.—Ed.) Dr. Bloodgood and myself are therefore joining in the moving of these common resolutions.

These resolutions, briefly summarized, involve the following five items: 1—receiving the majority and minority reports; 2—continuing this Commission “with such changes as may seem advisable” and instructing it to “continue its negotiations with the representatives of the Presbyterian Church of the U.S.A., looking towards the organic union of the two bodies”; 3—instructing the commission to consult the Lambeth Conference before any commitments are made; 4—expressing our appreciation to the representatives of the Presbyterian Church and 5—providing for the expense of the Commission.

It is to these resolutions that I shall speak, though as one who unashamedly signed the majority report. The resolutions before us *do not* commit this House to any specific plan of union with the Presbyterian Church in the U.S.A. They do not specifically commit this House to any particular philosophy or set of assumptions regarding the form such a union should take. This does not mean, however, that these resolutions can be

There is yet to be made articulate an equally compelling cause in the days of peace. But the cause is here, this cause of human welfare, this cause of building a better world for all peoples. And it is into the service of this cause the Spirit of Christ calls our people today.

passed irresponsibly and as though they carried no intelligible implications.

They explicitly instruct your Commission to continue its negotiations with the representatives of the Presbyterian Church in the U.S.A. looking towards the organic union of the two bodies. If I understand the English language . . . and I must admit that sometimes in hearing the debate on this matter, I doubt whether I do . . . that means that we are to continue our search for a plan which might bring these two great corporate traditions or streams into a visible community of life. It does not mean that we hope to absorb a large number of baptized persons once called Presbyterians into our household. If any one here does not sincerely desire and cannot remotely imagine anything that could be called a union of these two bodies, it is difficult to see how he could vote for this resolution.

Secondly, it is to be noted that these resolutions provide for *continuance* of the Commission, “with such changes as may seem advisable.” It will fall to the presiding officers of our two Houses to determine what changes seem advisable. But a good measure of *continuance*, not a wholesale replacement, is what is reasonably to be expected. And in that connection, it is proper to remind you that a substantial majority of the Commission has indicated to you the assumptions on which we have approached our difficult task, and some of the issues which we believe the Church must ultimately face.

PERHAPS the most fundamental of the assumptions on which we have worked has been the recognition of the Presbyterian Church as being truly a part of Christ’s “Holy, Catholic Church” and the acceptance of the Chicago-Lambeth Quadrilateral as furnishing the platform on which we could stand in negotiation for Church union. The recognition of the Presbyterian Church as in a pro-



found sense a part of Christ's Church is absolutely fundamental in the sense that the Presbyterian Church could not consider negotiations on any other terms. The denial of it would be for them the repudiation of the sacred communion with God in Christ which they, and their forefathers, have enjoyed. This presents, in the judgment of the majority of your Commission, an inescapable issue which cannot be dodged on the right or the left.

The majority of your Commission, as I have reminded you, takes its stand on the Lambeth Quadrilateral. And taking that stand we have counted it a very great step forward that the Presbyterian communion has declared its readiness to recommend the acceptance of the historic Episcopate. There are those here who do not think the Presbyterian Commission knows what the historic Episcopate is or means. And they are almost equally certain that we of the majority, including the bishops, do not know what Episcopacy is or means. Yet it is this Commission, "with such changes as may seem advisable" to this poor, fallible man on my left (Dr. Osgood, President of Deputies—Ed.), that I and my brother are asking you to continue.

There are those who approached the Convention with a fear that some dreadful thing was about to happen, some schism, some ecclesiastical tumult, some precipitous rushing into untried ways. There were others on the Commission and many outside it who came hoping that we could reach here some clarifying action that would give us a steer and bring to our beloved Church the honor of daring leadership. There are those of us here who are very impatient, with an impatience we believe to be of the Spirit, and very fearful of God's judgment of us in history. I am certainly one of those.

You may ask, then, why I stand here and support such very mild and cautious and uncosting resolutions as these. I do so, with inner distress, because I fear that we are too divided, too confused, too fearful to take bolder action with reasonable unanimity. We know that we have deep differences. Negotiations for unity make them explicit—these unresolved conflicts. What we must humbly and realistically declare to the world is that we are too divided, too unclear, too afraid of the darkness to move ahead more than a tiny step. As we stand today, we are too unsettled to be a very good mate for the Presbyterians or anyone else.

I cannot stand apart from that situation. We are all in it. We have all helped to make and sustain it.

So with much perplexity of spirit, I move these resolutions. They mean that we seek to feel our way—slowly, cautiously, deliberately, *forward*.

But let me warn you that if we set ourselves to move forward in this course we shall move into difficult paths that will strain and perplex us and call some day for the kind of hard decisions we are unready to take today. If we go forward at all, it is because we know God commands us to go forward.

If God asks us, "Why do you go so slowly?", if our children's children ask us, "Why did you go so slowly?", we can only answer: "Because we do not see the way. Because we are afraid. Because we don't quite trust each other. And because we have to hold together." Brothers, let us go forward, if only a very little way, *together*, following afar off Him who went in paths that men had not travelled before and who broke very precious things and finally His own life in order to unite us in Him.

## Encouraged: Not Content

By MARGARET I. MARSTON

From an Address at Cleveland by the Executive Secretary  
of the Woman's Auxiliary

IT SEEMS clear that in spite of the demands upon women as citizens and the emotional strains of wartime separation of families, the state of women's work in the Church today so far as it can be judged from reports and observation is encouraging; judged that is by the standard of past performance. Judged in the light of the opportunities for service and the need for leadership; measured by the purpose of God for His Church and the potential power of His followers we cannot be content. So long as we are reaching only a small fraction of the women of the Church, not to mention the unchurched; so long as there is one woman who thinks of the Church in less than world terms; so long as we make study a substitute for action or action a substitute for thinking or both study and action a substitute for worship, we cannot rest upon our achievements. It seems clear to your staff that as we look ahead we must be diligent in season and out in our effort to plumb the depths of *meaning* for the service we offer, to think in terms of purposes, that our action whether it be sewing or serving of tables, effecting reforms by influencing legislation, or giving volunteer service in our communities may reflect our Christian conviction.

We must discover ways of recognizing the contribution of Churchwomen to the life of the community when motivated by the Christian spirit and offered as an expression of Christian principles. The time has come again when we are called upon to consider the philosophy of Church work and women's part in it.



# News of the Episcopal Church in Brief Paragraphs

Edited by W. B. Spofford, Jr.

## Inter-Faith Statement

**New York (RNS):**—A declaration on world peace calling for the establishment of a moral order based on cooperation and justice, buttressed by the use of "adequate sanctions" to enforce international law and to maintain peace, was issued by more than 140 top-ranking Protestant, Catholic and Jewish leaders on October 7th. Urging enunciation of an "international declaration of rights," the pronouncement appealed for world-wide repudiation of racial and religious discrimination, the safeguarding of the rights of weak and oppressed peoples everywhere, and the setting up of international machinery to control and limit drastically armaments as well as to assure compulsory arbitration of international disputes.

International economic cooperation, the declaration asserted, must replace "the present economic monopoly and exploitation of natural resources by privileged groups and states." Calling for the creation of a "just social order" within each nation, the churchmen urged that steps be taken to provide adequate standards of living, decent working conditions, family security, and the participation by labor in "decisions affecting its welfare." The new world order, they declared, must guarantee the rights of all minority groups to "economic livelihood, to equal opportunity for educational

and cultural development, and to political equality."

Hailed as the first American inter-faith pronouncement on world order, the declaration is designed primarily to clarify and codify the more than 100 declarations on world peace issued by American religious bodies during the present war—many of them expressing identical aims and objectives. It will also, according to church leaders here, tend to dispel any confusion arising in the public mind from the large number of church-sponsored peace statements already issued, and convince the country that a great number of citizens of all faiths are united in regard to world peace aims. It is hoped, in addition, that the document may serve as a possible guide for legislators in reflecting church thought.

Among the signers of the declaration were the heads of 20 Protestant denominations and officials of 20 Protestant interdenominational bodies; two representatives of the Eastern Orthodox Churches; 11 archbishops and twelve bishops of the Roman Catholic Church and the heads of four rabbinical bodies and

five national Jewish congregational organizations. Among the signers were Presiding Bishop Tucker, president of the Federal Council of Churches; the Most Rev. Edward Mooney, chairman of the administrative board of the National Catholic Welfare Conference; and Dr. Israel Goldstein, president of the Synagogue Council of America. The statement was endorsed by the House of Bishops in Cleveland on October 8th, by unanimous action.

## New Union Professors

**New York:**—Three new members have been appointed to the faculty of Union Seminary, it was announced on October 4th by the Rev. Henry Sloane Coffin. Mr. Clyde E. Murray, who is lecturer on Church and community, has been headworker at the Union Settlement in New York and is president of the National Federation of Settlements. The Rev. Morgan P. Noyes, lecturer on practical theology, is pastor of the Central Presbyterian Church, Montclair, N. J. The Rev. August K. Reischauer, lecturer on the history of religions, has been a missionary in Japan for 36 years.

## Negro Plight Stated

**Cleveland:**—Negro people in the United States lack the ministrations of a sufficient number of adequately trained clergy, with a high percentage of them receiving no religious ministrations at all, according to Prof. Harold L. Trigg, president of

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the Elizabeth City State Teachers' College, Elizabeth City, N. C., who addressed a joint session. Speaking as a layman of the Church, Mr. Trigg stated that there are nearly seven million of the thirteen million Negroes in this country who have no Church affiliation whatsoever. "Many of these people are looking for a spiritual anchor, the formula for harmonious community living, 'the peace of God which passeth understanding.' You who received them at Jamestown in the early days of the western colonization are under the watchful gaze of the Master Chaplain who stood on the sands and gave them courage to stick to it until they could stand on this platform with me and beseech you to take up and carry on."

Offering a black picture of the Church's work with the Negroes, he stated that there is a "distressing lack of trained Negro leaders; too much work for those that we have; an almost total absence of service to rural areas; a far too limited service to the regions where the largest number of Negroes live, and finally, over half the Negroes of the United States are yet untouched by us or any other communion." Mr. Trigg urged that plans be made with consideration of methods for increasing self-support among Negro parishes. Any action will be affected, he said, by "the prevailing practice in this country, of paying the Negro ten to fifty per cent less for the same quantity and quality of work that is paid to other men. Then at intervals, all or a part of this differential is returned to him as a magnanimous dole. This is not charity; it is withheld margin that would support our churches and provide for proportionate support of the general Church program. This is the margin of health and security and self respect. This margin would eliminate the dole. We want no retreat for men-

dicants." Mr. Trigg commended the recent action of the Church in setting up the office of a Secretary for Negro Work and the appointment of the Rev. Bravid W. Harris to the position.

### Northwest Dioceses Merge

**Cleveland:**—There was opposition to the merging of the dioceses of Minnesota and Duluth when the matter came before the House of Deputies — the opposition coming from a number of Duluth delegates. However favorable action was taken, thus making the merger a confirmed fact. It is the first time that two dioceses have been merged in the history of the Episcopal Church.

### Dutch Praise Church

**Stockholm** (wireless to RNS):—One of Holland's most widely circulated underground newspapers has praised the Church's "fearless and outspoken" stand in the present social crisis. Quoting declarations from the British Council of Churches and the Archbishop of Canterbury as well as recent denunciations of Nazi labor deportation measures by the Protestant and Roman Catholic Churches in Belgium and Holland, the paper said: "The status



"Old Buttonwood"

The Presbyterian Ministers' Fund had its beginning as the "Fund for Pious Uses" in 1717. Its birthplace was "Old Buttonwood," the First Presbyterian Church of Philadelphia, erected in 1704. For more than 225 years the Fund has been dedicated to the service of ministers and their families

**THE FUND'S SERVICE** has broadened since that humble beginning. It is now dedicated to the service of ministers, their wives and theological students of every Protestant denomination—in foreign fields as missionaries—in large and small congregations as pastors—in seminaries as students—and in the armed forces as Chaplains.

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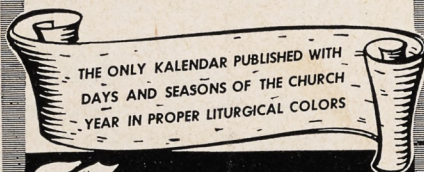
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of a deaf and dumb member of the human family does not satisfy the Church. It speaks out openly; knowing full well the risks involved, to the wonderment of those who formerly affected to ignore the Church." Stating that the modern Church has shown itself deeply concerned with social problems and the alleviation of humanity's suffering, the paper stated: "In the Allied countries, the Church links itself to the people by its interest in and support of efforts to build the world of tomorrow. In the occupied areas, it shares the suffering of the people, giving comfort, and raising its voice in protest."

### Tons of Clothing

**Philadelphia (RNS):**—Sixty-seven tons of clothing, shoes, bedding and other articles were sent to Europe, North Africa, the West Indies and certain areas of the United States by the American Friends Service Committee during the first six months of 1943, it was announced on September 29th. In addition, 4,576 pounds of soap and toys were distributed in this country and England.

### Aid for War Victims

**New York (RNS):**—A sacrificial savings plan to finance the Congregational Church's war victims and service program is being supported by more than fifty thousand members, it was reported here. The

small weekly gifts, ranging from five cents to two dollars, have totaled more than \$250,000 in the first year. Approximately 1000 churches are cooperating with from 10 to 42 per cent of the membership making planned war relief sacrifices.

### Inter-Racial Church

**Detroit:**—The creation of an inter-racial Church, with membership open to any Christian, regardless of color, was offered as a solution to America's race problem at a conference on "The Church and Inter-Racial Relations" recently. Individual responsibility for the social attitudes and tensions which exploded in the June riots was stressed and both white and Negro young people protested that their efforts to fellowship and worship with other racial groups were thwarted by their elders. Basic in the solution of the race and minority problems here, according to the conference, is the elimination of prejudice in the individual, and the practice of the

brotherhood of man that is taught by the Christian Church. It was also suggested that an inter-racial and international young people's fellowship under Church auspices and a "training course to teach Christians what to do if and when another crisis comes" be organized.

### F. O. R. Elects Chairman

**New York (RNS):**—The Rev. Phillips P. Elliott, pastor of the First Presbyterian Church, Brooklyn, N. Y., has been elected national chairman of the Fellowship of Reconciliation, it was announced October 1st. Mr. Elliott succeeds Prof. Arthur L. Swift Jr. who is serving as director of the school on training for post-war rehabilitation abroad at the Pacific School of Religion.

### Cooperate with Census

**New York (RSNR):**—Mr. Thomas A. Tripp, director of the town and country department of the Congregational Christian Churches, has

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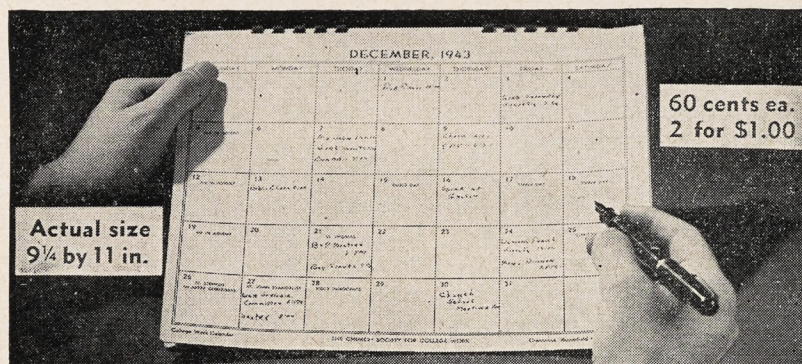
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made an appeal to national Church bodies to give their full support to the 1946 census of religious bodies. According to Mr. Tripp, the 1936 census was inadequate because several denominations of numerical importance failed to return census questionnaires on the ground that the census was state interference in Church affairs. In a few instances, he added, the failure to report was accompanied by "coolness or opposition."

#### Released-Time Record

*New York (RNS):*—The third year of released-time religious education classes for school children opened October 4th with the expectation that a total of 150,000 will be enrolled in off-the-premises instruction before the school term closes. The anticipated enrollment, which is largest in the country, will exceed last year's figure by some 43,000 pupils. Buffalo ranks second with an expected registration of 110,000.

#### Explosive Church

*New York:*—Santa Barbara Chapel, which was recently dedicated by Bishop Colmore in San Juan, Puerto Rico, was built in 1770 to serve

as a powder magazine for Spanish conquerors. The new chapel will serve the navy and marine corps personnel stationed at San Juan.

#### Dean Ladd Fund

*New Haven:*—Berkeley Divinity School has established "The William Palmer Ladd Fund for Historical and Liturgical Studies" and will use its income for fellowships for advanced study or research in these fields; the building up of the sections in the library devoted to these subjects and the publication of studies in these subjects or the promotion of interest in them. The Rev. Louis W. Pitt, the Rev. Harold Belshaw and Mr. Frank Gulden and Mr. Charles C. Burlingham have been appointed as the committee for the establishment of the fund.

#### Boston Schools

*Boston:*—Schools for adult education, under the auspices of the diocesan department of religious education, have been set up in all three of the Massachusetts archdeacons. The central one, located at St. Paul's Cathedral, gives specialized training to lay readers on the Bible, Prayer Book and voice. On the curriculum also are series

by Bishop Heron on an approach to the Bible through study of personality; Dr. James Grier Miller's psychiatric understanding of people and several addresses, under the direction of Archdeacon Arthur O. Phinney, on understanding modern youth.

#### Proposes Action

*New York (RNS):*—Describing current efforts to make democracy a reality to the American Negro as "half-hearted," Channing H. Tobias of the international committee of the YMCA has offered a five-point program of immediate action in an address given at Christ Church last week. 1, the President should by executive order abolish segregation in the armed forces. 2, the government should exact full compliance with the executive order which states that no man shall be discriminated against on account of race, color, creed or national origin by industries holding war contracts. 3, abolish the segregation of blood plasma policy as administered by the Red Cross. 4, let newspapers of the nation do away with the policy of associating race and crime in the case of the Negro. 5, let the movie industry abolish the code registra-

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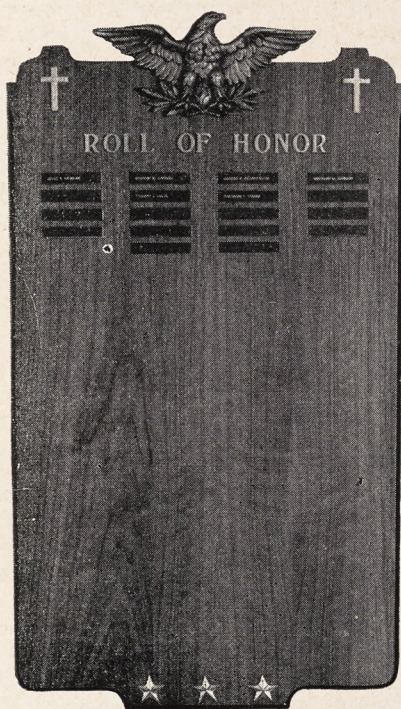
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tion and other inhibitions that confine Negroes to roles of menial service and buffoonery.

### Dawn for French Church

London (cable to RNS):—The first Church group in a liberated country to re-establish contact with international religious movements has been the French Protestant Federation in North Africa. In an address before the Christian Fellowship of British and French, the Rev. Andre Boegner, president of the African organization, said that they hoped to promote eventual union of French Protestantism, to re-establish contact with Protestant Churches in Great Britain and the United States and to represent the Church on the French Committee of Liberation. In the three months since the Federation's creation, he declared, it has performed "useful and difficult" tasks among a predominantly Moslem population by providing chaplains for the fighting forces and working with prisoners.

### What Laymen Can Do

Camp Weed, Fla.:—At a recent meeting of the laymen's league of the diocese of Florida an address was given by the Rev. George M. Alexander of Palatka on what laymen can do for their parish. He listed the following: attend church regularly and enthusiastically; bring friends to church; be friendly to everyone; take and read at least one Church paper; be familiar with the parish program; look after the needs of the parish; see that the parish takes an active part in community affair. Bishop Juhan, speaking at the same meeting, stressed the need for greater missionary spirit and the need particularly of reaching youth. Mr. LeRoy Johnson was elected president to succeed Mr. H. L. Trezise.

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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.

THE REV. W. R. HODGKIN

Member of the committee on amendments to the Constitution in the Conventions of 1934, 1937, 1940

At the coming General Convention there will be brought up for ratification the amendment to the constitution giving votes to Suffragans in the House of Bishops. This matter came up for ratification once before and failed in the House of Deputies in 1937. The question whether or not Suffragans should have votes really turns on the fundamental question as to "Why a House of Bishops?" The Bishops do not sit as a separate house because they have been given specific ministerial duties, such as the laying on of hands in either confirmation or ordination, but because they have administrative responsibilities to the whole Church. They stand to the administration of the Church in a peculiar way. In the councils of the early Church only Bishops with "jurisdiction" were members, though there were a few exceptions these were negligible; but though few, there were canons to prevent other than administrative or "proper" Bishops from being members. "Proper" Bishops were often accompanied by their deacons and other attendants who were sometimes permitted to speak as did Athanasius at Nicea. Throughout the history of the Church "proper" Bishops or as others called them "Bishops with Jurisdiction" were the only ones called together as members of councils.

In the Church of England Suffragans are not given a seat and still less a vote in their House of Bishops which they call the "Upper House." Some of their Suffragans have almost a jurisdictional authority, and for this reason there is now some talk of giving them and these only a place with the "proper" Bishops in councils. But the essential factor in the situation in the United States is that the Suffragans do not have any "jurisdiction" and are merely assistants to the Bishops. Even though the Bishop may put them in charge of rural areas for instance, he may change their duties at any time and at his discretion. Their position is in no way comparable to that of a Coadjutor Bishop. It is true that we have given retired Bishops who had "jurisdiction" a courtesy membership in our House of Bishops.

The answer it seems to me to the question "Why a House of Bishops?" is that the House consists of a group of administrators with responsibilities, which group has been recognized since the beginning. If the House is to consist of persons without "jurisdiction" then we might as well do away with our present cumbersome system of bicameral conventions and "streamline" our business in one House.

ANSWER: We asked Bishop McElwain, chairman of the commission on canons and the writer of the article on this subject that appeared in THE WITNESS, to reply to Mr. Hodgkin. Bishop McElwain writes: "The difficulty with the writer is that he defines the House of Bishops as a group of administrators. It is not that primarily—it is a fellowship, and there should be no such distinction in that fel-

lowship as now exists in the matter of voting. The last sentence in his statement is an absolute *non sequitur*.

H. D. HULL

Rector at Georgetown, S. C.

It is difficult to understand the continued agitation to force the repeal of the Poll Tax law in the Southern states where it is now imposed. Those of us who have paid the poll tax all of our lives do so as a matter of course. No one really enjoys paying any taxes, but this one is the least of our burdens. All pay it, white and colored, banker and laborer, lawyer and field hand, alike. It never occurs to any of us to pay it in order that we may vote—that has nothing to do with it—we pay it because the law requires it of every adult male citizen whether he votes or not, and if he does not, he may go to jail. Instead of there being many who are denied the suffrage because they have not paid the poll tax, it would be far truer to say that there are thousands who have paid it but who do not vote for other reasons.

It might seem that we of the South ought to become accustomed after all these years to having others try to regulate our internal affairs, but somehow we never do. We are just perverse to that extent. We are not fond of paying the Poll Tax as such, but we are devotedly attached, like any freedom-loving people, to the glorious principle of minding our own business.

ANSWER: The proposed law does not deal with local elections, either municipal or state, but merely provides that a person shall not be deprived of the right to vote in federal elections because of failure to pay a poll-tax. Those of us who are for this legislation, being citizens of the United States, consider it our right to press for a law that is of national concern.

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