

The WITNESS

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OCTOBER 3, 1946



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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 11 and 4.
Weekdays: 7:30, 8 (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.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Philip L. Shutt, News Editor; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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Vol. XXIX

No. 44

OCTOBER 3, 1946

CLERGY NOTES

ARNOLD, HOWARD S., formerly rector of the Holy Comforter, Washington, is now rector of St. Barnabas', Leeland, Md.

BARRALL, HERBERT M., curate at St. John's, Waterbury, Conn., was ordained priest on September 7 at St. Stephen's, Wilkes-Barre, Pa., by Bishop Frank Sterrett.

BRADY, CHARLES H., rector of St. Barnabas', Denver, Colo., has resigned and will study for a year at Union Seminary, New York.

DUN, ANGUS JR., was instituted as rector of Christ Church, Hamilton and Wenham, Mass., Sept. 8 by Bishop Henry K. Sherrill. He had previously served on the staff of Christ Church, Cambridge.

GARNETT, WILLIAM B., former navy chaplain, is now curate at Christ Church, Whitefish Bay, Wisconsin.

GILLISS, CARTER S., former army chaplain, is now rector of Christ Church, Washington.

GREAVES, LYMAN B., formerly of St. George's, Nanticoke, Pa., is now rector of Christ Church, Kensington, D. C., and the Chapel of St. James, Garrett Park.

GROSS, FREDERICK S., S.S.J.E., was ordained priest by Bishop Oliver Loring of Maine Sept. 3 in St. John Evangelist's Church, Boston. He will return to Caribou House, Maine.

HAMILTON, FRANCIS M., formerly rector of St. Mark's, Pikesville, Md., is now rector at Silver Spring, Md.

LANGLANDS, CHARLES F., former rector of Addison Parish, diocese of Washington, is now rector at Kissimmee, Fla.

LUKENS, ALEXANDER M., former navy chaplain, became rector of St. Barnabas', Denver, Colo., on September 8th.

PATRICK, W. E., rector of All Saints', Oxnard, Calif., chaplain in World Wars I and II, has been promoted to colonel in the chaplains reserve corps.

SHUTT, PHILIP L., news editor of THE WITNESS, is now part-time assistant at St. James-the-Less, Scarsdale, N. Y.

WHITAKER, ROBERT H., former navy chaplain, is to study at the University of Edinburgh.

WILBUR, PAUL D., former army chaplain, is now rector of Trinity, Covington, Ky.

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. Frederick 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 Kloman, 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

Bishops Resolutions Defeated By House of Deputies

*Lay and Clerical Deputies Unwilling to Urge
Friendship Between United States and Soviets*

By William B. Spofford

Philadelphia: — On the closing day of General Convention the House of Deputies gave themselves a pat on the back in a resolution praising the press "for their full and understanding reports of this Convention." They stated that the press, by faithful reporting, "helped to show a groping world that the Christian Church is a living, growing body, able and eager to do its part in the making of a better world."

I can say that the House of Bishops did the best it could to justify such a resolution but was almost invariably blocked by the House of Deputies. First a resolution was introduced on the control of atomic energy. Owen J. Roberts, president of the Deputies, relinquished the chair to talk on this and made an impassioned speech against the resolution as offered and presented a substitute which condemned the United Nations as futile and called for world government now. Nobody uttered a single word in support of the United Nations, and Judge Roberts' resolution passed with but one man voting against it, and we suspect he voted against it for the wrong reasons.

When this resolution came before the House of Bishops two days later, with not more than half of the bishops in their seats, it probably would have passed had it not been for the alertness of Bishop Parsons, the Presiding Bishop, Bishop Scarlett of Missouri, Bishop Beverley D. Tucker of Ohio and one or two others. Bishop McElwain had quickly moved concurrence when Bishop Parsons jumped to his feet to point out the importance of the resolution, moving that it be referred to a committee. The Presiding Bishop, speaking from the chair, likewise said:

"If I understood the resolution correctly it is a slap at the United Nations. If so it is a very serious matter." Whereupon, by vote of the bishops, it was referred to a committee.

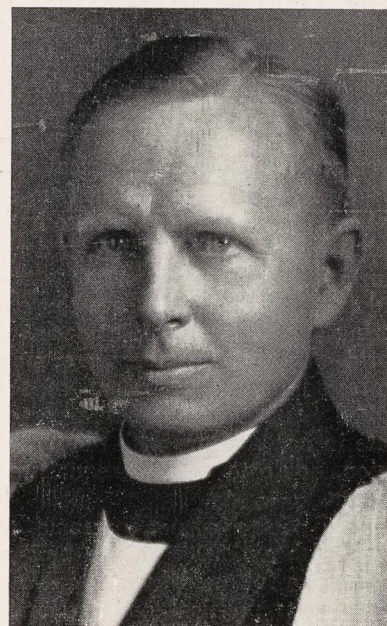
This committee, headed by Bishop Scarlett, the next day presented an entirely new resolution as a substitute for the one which had passed unanimously by the Deputies. In the strongest terms it supported the United Nations, declaring that it "has already demonstrated the value of the Security Council" and stated that through its various councils and commissions "has laid the foundation for an effective agency to advance social justice, human rights and the general welfare" and then went on to say that "the United Nations is our present best hope and the only established agency through which the peoples of the world can at this time pursue the establishment of world law." After thus backing the existing United Nations, the resolution went on to declare that a federal world government would be desirable "as soon as possible."

The resolution was presented by Bishop Sterrett of Bethlehem and was strongly supported by Bishop Henry W. Hobson of Southern Ohio, who declared that "the Church should be in the vanguard in the support of such an effort to outlaw war and develop brotherhood among nations, rather than in the rear guard. Let's take the lead in this great ideal for insuring peace and the welfare of the world."

It passed the House of Bishops by an overwhelming vote. The Deputies later concurred, thus throwing out the resolution sponsored so vigorously by Mr. Roberts.

The day before Convention

closed, Bishop Scarlett offered a resolution in the House of Bishops urging friendship with the Soviet Union. It declared "that the building of world order, to which the American people and their duly elected representatives are irrevocably committed, is a task which demands the sustained effort of all men of good will. It is as well a task central to our Christian faith as one which gathers added significance from our deep conviction that Christianity offers the only solid ground on which to build a decent world. The achievement of world order will come not without strivings, tensions and agony of spirit. For while we are members



Bishop Penick of North Carolina was the vice-chairman of the House of Bishops and presided in the absence of the Presiding Bishop

one of another', and stand alike under the judgment of God, we are also members of a family of nations who differ widely from one another in religious, social, economic and political ways of life. These very differences and diversities of culture enrich the world community, and at the same time give rise to tensions and misunderstandings. This is particularly true in the case of the Soviet Union and the Western Democracies. To conclude that the

only way in which these tensions between the Soviet Union and the United States can be resolved is by war would be calamitous and to contemplate such a war in the name of religion, unthinkable. It would be to reject completely the power of good will, mutual understanding and cooperation between peoples which we are seeking to implement through the United Nations. Moreover, there is a record of two centuries of unbroken friendship between the peoples of our country and of Russia, under varying forms of government, which should buttress our conviction in an appeal to history.

"In view of the enormous peril to civilization of modern warfare, both nations must be prepared to make reasonable concessions. With God, and under his guidance, all things and all right solutions are possible.

"In the words of the report of the Federal Council of Churches, we 'as Christians base our view of life on the belief in the dignity and worth of man as a child of God . . . That is a conviction to which we must hold fast. The faithful practice of that belief has . . . wrought a remarkable degree of political and religious freedom.' Standing firm in that belief we must demonstrate both within our nation and in our dealings with all peoples that justice and freedom under law are the enduring foundations of a peaceful world. These convictions, recently expressed by the President of the United States and the Secretary of State in our dealings with the Soviet Union, deserve our unequalled support.

"While we do not presume to speak with authority on the precise steps to be followed by our government in its political and economic relations with the Soviet Union, we are convinced that in faith and fellowship with the Russian peoples we can mitigate the tensions and suspicions that exist between our two countries."

The resolution, which passed the House of Bishops unanimously, ended by commending the proposal which was approved by the 1943 General Convention "to send one or more bishops to Russia to confer with the leaders of the Holy Orthodox Church and express to them our faith in the power of true religion to become a healing of the nations."

The resolution however was voted down, without debate, by the Depu-

ties by a substantial majority, with even a large number of the clergy voting against it. Apparently the deputies will risk an atomic and germ war if the alternative requires friendship with the Soviets. Anyhow they turned down the resolution which had unanimously passed in the House of Bishops.

Later it was moved in Deputies to reconsider that part of the resolution which reaffirmed the action taken in 1943 to send a delegation to confer with the leaders of the Orthodox in Russia. By this time about half of the deputies had gone home, with only 350 present and voting, so that 234 affirmative votes were necessary for a two-thirds vote.



The missionary Bishops administer the chalice at the corporate communion of the Woman's Auxiliary at General Convention

There were 232 voting "yes" and 118 voting "no." So this action, which the Bishops had approved unanimously, and which both Houses had passed at the Cleveland Convention, was lost by two votes. Thus have our relations with the Soviet Union "progressed" in the past three years as far as the House of Deputies is concerned.

The most progressive thing that the Deputies did was to pass a resolution, offered by Mr. Spencer Miller Jr. of Newark, commending President Truman for saying that he will ask Congress to admit to the U. S. a greater number of displaced and stateless persons than is provided under our present quotas; and another, offered by the Rev. Richard Preston of Western Massachusetts, reaffirming the resolution of the 1943

Convention which urged the inclusion of lay employees of the Church under the federal social security act. It was perhaps these two actions which they felt justified their closing resolution that "the Christian Church is a living, growing body, able and eager to do its part in the making of a better world." But having listened to discussions in both Houses through the ten days of Convention I most emphatically state that such a resolution would have come with better grace from the Bishops, who, as is always the case, revealed an awareness of the sort of the world we are living in that was almost totally absent in the House of Deputies.

NO TRANSLATION OF BISHOPS

Philadelphia: — Legislation approved by bishops permitting the translation of bishops from dioceses or missionary districts, providing they have served for at least five years, was rejected by the deputies by a vote of 143 to 359.

PLANNED PARENTHOOD APPROVED

Philadelphia: — General Convention adopted a resolution commending the dissemination of information by doctors and hospitals leading to a more wholesome family life. Planned Parenthood is the new name for this—it used to be called birth control.

New Presiding Bishop Comments On Pressing Problems

*Says that He Hopes the Door Is Still Open
For Unity with the Presbyterian Church*

By W. B. Spofford, Jr.

Philadelphia:—"My hope is to see the forces of Christianity come to bear on the pressing problems of our historical period," Bishop Henry Knox Sherrill, new Presiding Bishop of the Church, told reporters soon after the announcement of his election on September 17th. He said that there should be a new spiritual outlook within the hearts of men and called for a united Christian approach to world problems. "I think this is pressing," he said, "because I am not sure there's so much time. Go to Europe and see what's happened there. It can happen here unless we have a peace which is based on righteousness."

Bishop Sherrill said "the problem is between Christianity and paganism. The forces of evil are always in the open. Our strength must lie in unity. He who believes in Christ can give a strong and cooperative answer to the needs of men everywhere today."

Commenting on Church unity further, Bishop Sherrill queried "how can the Church ask the nations to cooperate unless they are to cooperate themselves? Other people can say to us too easily, 'Physician, heal thyself!' I don't see any hope of immediate Church unity in many directions but there are such great issues before the world today that none of us has any right to emphasize those of secondary importance. What we think of Christ is supreme. What kind of vestments we wear is of secondary importance. I still hope that the door is kept open for union with the Presbyterians."

When questioned on the new marriage canon, the new Presiding Bishop said that in his opinion, "it is an improvement." Believing that it has not weakened the Church's stand that marriage is a life-long union, he said that "it only affords the bishop greater leeway and responsibility."

Asked how he felt the Church could help in world affairs, he said, "We can educate our people to a study of the facts—to an impartial

study of facts with a background of Christian teaching and Christ's teaching. Through the World Council of Churches we can be a tremendous force, not only in relief, but in all kinds of ways. The immediate need of Europe are the needs of bare subsistence—food and coal and clothes. It's no good giving starving people tracts and pamphlets before you give them something to eat." Asked about his position in regard to atomic energy, Bishop Sherrill said "time is running out and we must put the atomic bomb under the control of an international organization."

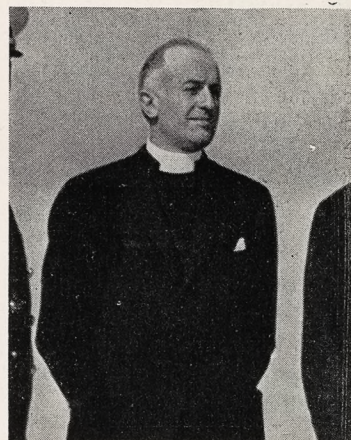
The twentieth Presiding Bishop diplomatically turned aside a ticklish question in the best tradition of the late President Roosevelt when asked where his allegiance would lie in case the Brooklyn Dodgers (Dem Bums) should win the National League pennant (half game behind on day of interview) and have to face the Boston Red Sox in the world series. Born in Flatbush and for 16 years Bishop of Massachusetts, Bishop Sherrill smilingly said that he, personally, rooted for the Boston Braves. "Give me a 2 to 1 game, anytime," he said. Asked if he were planning to attend the series, he replied, "I'm not wealthy enough for that."

On the last day of the Convention, Bishop Sherrill was presented to the House of Deputies, which received him with a guard of honor and vociferous applause. In a brief address to that body, he expressed his deep gratitude for his election and said, "I know my own inadequacies better than you do. I pledge you my consecration of all that I have, but that is a small thing unless that same consecration is given on the part of our Church people."

Saying that the Church has a task of such major importance that it will demand the utmost loyal cooperation, Bishop Sherrill said that he was not asking peace at any price. "I am wondering if a short period of rest is not needed. Rest a little from converting ourselves to

reach out into the world. Let us look out and get a little rest rather than taking ourselves up by our roots and looking too closely at ourselves. No one can realize the tragic nature of our time and of our day. I wouldn't take any position in the Church if I couldn't continue to express my own personal convictions."

"I have missed something in this Convention of the urgency of the day," he said, "so I hope you will tell your people when you go home about the work that is being done in the missionary field and not what Dr. so-and-so said about amendments to certain canons. We are united in a great missionary enterprise. I get tired of quotas and percentages. We do little in sight of the need of the world and the demands of the Church. We need less respectability and more fanaticism. We ought to have a half million or a million for the rural field and for educational efforts to convert others to Christ."



The newly elected Presiding Bishop as he recently stepped from a plane after visiting Europe. "Go to Europe and see what's happened there. It can happen here unless we have a peace that is based on righteousness."

With his thought obviously on the world situation, Bishop Sherrill stated that "we should have a knowledge of what sacrifices are needed today. Let's be broad-visioned, big-hearted. Let us see that the only hope of the world and the future is that human nature shall be changed into the stature of the fulness of Christ. Christianity is not a luxury or a conventionality. It is everything or it isn't much of anything. To answer that call of Christ, I ask more than your loyalty. I ask the consecration of all that you are."

Final action on budget and program is omitted from this number for lack of space. It will be reported in the issue of October 10th. We can say however that the Con-

vention substantially approved the budget as offered by the National Council which was reported in our issue of September 19. Our next number will also feature the meaning of the new marriage canon by Bishop Davis, chairman of the commission, and the action on unity by Canon Theodore O. Wedel, member of the commission. We will also have asked a number of bishops and deputies for brief comments on "What I Think the Convention Accomplished."—Ed.

THE PICTURE ON THE COVER

Philadelphia:—Delegates to the triennial of the Woman's Auxiliary present the United Thank Offering at the corporate communion held at General Convention. The offering was over \$1,600,000 and broke all records. Shown in the picture, left to right, are Bishop Hart of Pennsylvania, Presiding Bishop Henry St. George Tucker, Bishop Harris of Liberia (back to camera), Suffragan Bishop William Remington of Pennsylvania, Bishop Stoney of New Mexico and Southwest Texas. The woman presenting the offering was not identified.

MORE BISHOPS RESIGN

Philadelphia:—The bishops accepted the resignation of Bishop Robert Gooden as suffragan of Los Angeles, effective July, 1947. He will then have reached the age of 72 when retirement is required. The resignation of Bishop Blair Larned as suffragan of Long Island was also accepted thus making it possible for him to become bishop in charge of American Churches in Europe. Long Island was granted permission to elect another suffragan.

NEW BOOK CAUSES DEBATE

Philadelphia:—There was a great deal of debate in the House of Deputies over the announced intention of the commission on social reconstruction, headed by Bishop Scarlett, to bring out its report in the form of a book, "Toward a Better World," which is expected on the news stands this month in a 150,000 edition. There were those who insisted that the commission has no authority to publish a book which would seem to have the sanction of the Church. The issue was finally resolved by the passage of a resolution commending the commission for publishing statements concerning the application of Christian principles to social problems but instructing the commission to have inserted in any volumes issued the statement "that the views therein expressed are those of the

authors only and are not official statements on behalf of this Church."

COMMISSIONS GET FUNDS FOR WORK

Philadelphia:—The liturgical commission was voted \$1,500 by General Convention for its work; \$500 to the committee on the state of the Church; \$500 to the joint committee on structure and organization of General Convention; \$5,000 for expenses of delegates to the Federal Council of Churches and a like amount for delegates to the World Council of Churches. An appropriation of \$6,000 was also approved for the joint commission on unity; \$2,400 for the commission on rural work for the next three years; \$2,500 for supervising publication of supplement to annotated edition of constitution and canons; \$5,250 for work of the commission on faith and order; \$3,000 for commission on theological education; and \$9,000 for the triennium for the Church Historical Society plus \$1,800 to the Historical Magazine.

SEEK LARGE FUND FOR RELIEF

Philadelphia:—General Convention authorized the National Council to seek not less than a million dollars annually for the next three years for the relief and inter-Church aid programs coordinated by Church World Service through the World Council of Churches and the National Christian Councils in Eastern Asia. The director of the division of promotion, Robert Jordon, plans to leave for Europe shortly with two expert movie cameramen to take pictures of destitution in Europe. It is planned to show these later at Church gatherings as a part of the method for raising the fund.

ADMINISTRATION OF CHALICE

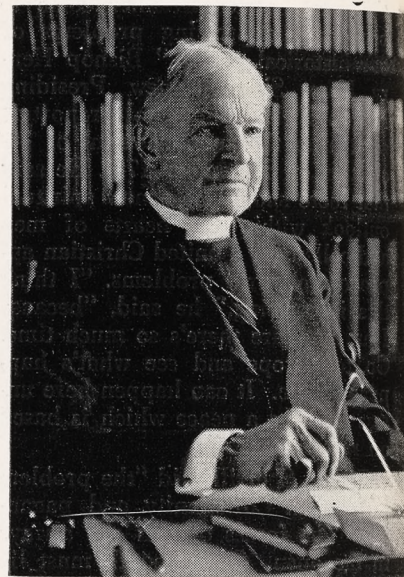
Philadelphia:—The deputies did not concur with the bishops in an amendment to the canons which would permit a layman to administer the chalice in holy communion.

NO REVISION NOW OF PRAYER BOOK

Philadelphia:—No action was taken by General Convention on a request that a tentative revision of the Prayer Book be made and presented to the Church for study.

THE STATE OF THE CHURCH

Philadelphia:—The report of the committee on the state of the Church revealed that we have passed the one and one-half million mark in number of communicants in the continental dioceses. The number of parishes and missions shows a slight increase. But the number of baptisms has remained almost static in



Bishop James DeWolf Perry, former Presiding Bishop, whose resignation as Bishop of Rhode Island was accepted by the House of Bishops

the past three years. "Sermons must be preached on the subject of baptism," the report continued, "and parents must be reminded of the necessity of this sacrament. We look with utter disfavor on the prevalent fad of making the sacrament of holy baptism the occasion for a cocktail party."

Lay and youth work were commended, but lack of Christian stewardship within the Church was noted. "We need not only sermons on stewardship, but also willingness of Christians to venture in its practice. The cheerful discharge of the financial obligations of individual Christians to the work of Christ's Kingdom will increase the resources of the Church, both financial and spiritual."

SEEK GREATER ECONOMY

Philadelphia:—General Convention passed a resolution directing the National Council to continue surveys of work in missionary districts, seeking to effect economies in administration wherever possible.

EDITORIALS

A New Precedent Established

THE seating by the House of Deputies at General Convention of a duly elected woman delegate from the diocese of Missouri does more than shatter an old precedent of 157 years standing; it establishes a new precedent to which future Conventions can refer for all time. Even the hasty adverse action taken by the House without debate just prior to adjournment on Saturday the 14th, when more than a hundred and thirty delegates were absent, on the constitutional committee's proposal to change the wording of the constitution from "laymen" to "lay persons" will not be controlling. It may suggest a seeming inconsistency if not a confusion on the part of the deputies on the issue raised in the proposed change in wording. The vote itself stood 263 to 256. But the woman delegate was legally seated by the Convention under the present constitution and women delegates duly elected by the dioceses can in the future be seated under Article IV of the present constitution by similar action of the House.

The basis for such a conclusion rests upon the sound and ancient principle of constitutional assemblies that "every Assembly is the judge of the qualifications of its own members." The United States constitution, adopted in Philadelphia in September, 1787, was used by members of the Protestant Episcopal Church as a model for the constitution which they adopted two years later in 1789 at its first Convention in Philadelphia. Section 5 of article 1 of the federal constitution reads in part as follows: "Each house shall be the *judge of the elections, returns and qualifications of its own members, and a majority of each shall constitute a quorum to do business.*" That is an accepted principle of constitutional law and practice.

The definition of the word "layman" in ordinary usage and in ecclesiastical law is clear and explicit. "One of the people in distinction from the clergy; one of the laity," says Webster's dictionary; "One of the laity," states the Oxford dictionary. The word "layman" in Corpus Juris and Bouviers Law Dictionary reads, "In ecclesiastical law, one who is not an ecclesiastic nor a clergyman, one who is not a member of the legal profession, one who is not a member of any profession." Here then there is no ambiguity, no reference to sex. The explanatory note attached to much legislation defines men whenever used in a general statute as including

women. The word "man" as defined in Corpus Juris is "generically the human race; mankind; human beings collectively." The cases defining the word "man" and "men" are no less explicit. The rule of law is that man or men is always considered to be used in the generic sense unless the context indicates otherwise. One of the leading cases is 36 Missouri Appeals, 107, which states that "man means mankind which is generic and includes women."

It is significant that the final paragraph of this section 4, article 1 of the constitution, in which the word "layman" appears, also states "Each diocese shall prescribe the manner in which its deputies shall be chosen." This embodies in a sentence the revolution wrought by the Protestant Episcopal Church when they changed the center of political gravity from the king to the people—from appointment of bishops by the king to election by the people through convention. Power is thus in the local diocese to determine who is to be a deputy to General Convention. Each such duly elected deputy will be seated hereafter irrespective of sex.

BUT if the law and the dictionaries are explicit in the definition of laymen, so, too, is the practice in the Church. The Anglican Communion, which provides guidance on so many questions of Church policy, has long since recognized that laity means lay people and that includes women.

The house of laity of the Church Assembly in England, which is the corresponding body to the General Convention, has admitted women for many years. Approximately a third of this Assembly are women whose contribution to the life and work of the Church is notable. The Church in Canada has similarly admitted women to the General Synod if elected by the dioceses.

In our Church women are now admitted to full status in diocesan conventions in no less than 29 dioceses and missionary districts. It is clearly within the power of such dioceses by appropriate action to designate women as deputies to the General Convention. The National Council, which is set up on a tripartite basis, such as General Convention, and carries forward the work of the Church between Conventions, has for the past 6 years welcomed women in its membership—designated by the Woman's Auxiliary.

The women of the Church, who with magnificent generosity gave \$1,600,000 in their United Thanks

Offering through the Woman's Auxiliary, have petitioned the privilege of a closer integration in the work of the Church is an earnest of their intention to share more organically in the life and work of the Church, in the following words:

Whereas, the work of our Lord and His Church requires the full strength of the membership of the Church, and

Whereas, an extensive study shows that women in all Christian Communions are sharing in increasing numbers in important responsibilities in parishes, regional groups, and legislative assemblies, and

Whereas, the women of the Episcopal Church in Triennial meeting assembled in 1937 went on record as supporting the participation of women in parish vestries and diocesan conventions,

BE IT RESOLVED, that we request the General Convention so to interpret the word, LAYMEN, in the

constitution, canons, and other official documents of the Church, that it will be understood to include lay women as well as lay men, and further,

BE IT RESOLVED, that we call upon the women of the Church to prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church.

It is custom—and custom alone, then, that has deprived the women of our Church in the past from participation in the work of General Convention. No constitutional barriers stand in the way of their participation. Each succeeding Convention can, in the exercise of its constitutional warrant, do what the Philadelphia Convention did—seat the duly accredited women delegates. A salute to Missouri which has shown us the way and the truth!

The Pastoral Letter

Of the House of Bishops

PROPHETIC voices have cried out through these past years of conflict, warning of the time when having won the war, we might lose the peace. That time is now upon us.

Our brave men allied with the brave of other lands saved mankind from the adversary of flesh and blood. But mankind is not yet saved. More subtle adversaries, "the rulers of the darkness of this world" have entered the field. They would make easy prey both of the victors, who are weary and impoverished, and of the vanquished who are desperate in their utter ruin. It is all too true that hundreds of millions are famished and bankrupt in body and goods; but far more is it true that the spirit of mankind cries out for rescue lest it perish.

At home we have confusion and vexation in every quarter, but these fade to nothingness once we become aware of the desperate plight of the world about us.

May it please God that the nations will never again resort to war as the means of settling their differences. Even as the war ended arms increased to such fantastic power that we face the specter of mankind's obliteration. Only with the armour of God can we withstand this evil day: with truth; righteousness; the gospel of peace; faith in our sovereign God and his power to save; the quick spirit speaking his word within men's hearts, moving them to do his will; and with unceasing, believing prayer.

All earthly devices have failed, but let no one

coff at the overcoming power of Christ's Church once she employs the weapons of the Spirit. For with them she can bring forth not mere idle professions and empty words but food to feed hungry bodies, shelter for the homeless, work for the unemployed, peace among factious brethren, peace among nations, solution of strife between races, and classes, forgiveness and reconciliation between those who once hated each other to the death—in short, the peace of God. We are no such fools as to think that our single communion, the Episcopal Church, can do all this alone, but we do believe that Christendom presenting an evermore united front can lead all men of good will into the fulfillment of God's eternal purpose.

We are conscious of the weakness resulting from the divisions within the Christian Church, and in deep penitence we ask God's forgiveness for whatever we have done or left undone to cause or prolong these divisions. We are thankful for the growing unity with other branches of the Christian Church which has come to us through the fellowship and work of the Federal Council of Churches and the World Council of Churches.

While we have not yet discovered a common basis upon which we may achieve organic union with the Presbyterian Church in the U. S. A., we shall continue in our search for it, so that such union may be achieved. During the war men put race, politics, personal prejudice, and self-advantage aside. In the face of the immense task confronting us let us rise above all differences, let us

strive with a noble spirit for the values of eternal worth.

In joining the warfare against widespread selfishness, secularism and greed these questions press insistently upon us: Are we truly penitent for our share in the world's sin and suffering? Will what we seek bring God's peace? Does it heal? Does it let in light and reasonableness upon ignorance and perversity? Does it cheer the despondent? Does it again take up the burden and march onward? It is a "must," a first thing of the Kingdom of God? Does it issue in positive action for the common good? Does it cost us anything? Does it cost thought, searching of heart, amendment, sacrifice of lesser loyalties and cherished prejudices? Does it cost in self-denial, time, money, energy? Does it call us to hazard anything? Does it force us out of a snug place into the unknown, into some hardship? Let us charge ourselves with the necessities of the task:

IN WORLD RELIEF

We must provide food, clothing, shelter, credits, and all that will revive the spirits of broken peoples. We must help the peoples of the world to raise their standards of living through their own productive efforts. The Church is calling upon us to give at least a million dollars each year as our share in the inter-church relief program carried on by Church World Service.

IN WORLD PEACE

The world situation demands Christian steadiness and courage in our insistence upon the exercise of justice and good will in the face of rumor, misunderstanding, and power politics among the nations; support of such steps as will lead to the strengthening of the United Nations, to make it an effective organization to promote human welfare and a just and durable peace. We believe that it is possible to bring about among the nations of the world a lasting peace, because Jesus Christ pointed the way to such a peace; that we should think and talk in terms of such a possibility, lending our aid to human agencies, not closing our eyes to reality, but daring to act on the premise that peace ultimately depends upon the Christian standard of life, "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself."

IN RACIAL UNDERSTANDING

While opposing resolutely injustice to minorities, we must strive to give a positive demonstration personally, and by groups, to the fact that Christians, at least, act toward all men as brothers under the one Heavenly Father.

IN INDUSTRIAL PEACE

Here we try first to learn the realities underlying and causing disputes, and seek reasonable and equitable remedies, meanwhile bearing inconvenience so that a solution may be found. Without a strong sense of responsibility to God and the common weal there can be no hope of anything approaching peace in the industrial area. If the parties concerned in the disputes are governed only by self-interest, anarchy will prevail and the life of the nation continue disturbed. An irresponsible labor movement is no better than irresponsible capital.

THE CHRISTIAN FAMILY

The unit of any Christian civilization worthy of the name in the Christian family. It is besieged from without and betrayed from within. Lack of adequate housing, mobility of family groups, economic tensions and pressures have weakened the foundation of the home. Infidelity, the growing incidence of divorce, and parental delinquency have imperiled further its integrity and security. We must at all hazards bring Christ into the home.

The central hope of achieving this is in a renewed dedication of man and woman to lifelong unselfishness in the bonds of holy matrimony. Only through discipline, devotion and unselfish sacrifice sustained by the power and love of God can man and wife achieve an evermore perfect unity. Only through a complete acceptance of the duties of Christian parenthood can the home fulfill its function to secure a regenerated society. The Christian home is essential in the life of the Church and only the Church can undergird the Christian home.

The obligation of the Church to teach its youth in no sense relieves the home of a primary responsibility. Children obtain a set of character in the very earliest years and largely from the conduct patterns which they see at home. If young parents will acquaint themselves with the insights and information necessary to teach children the simple truths of God, of Christ and his Church with the same fidelity that they use in learning how to meet a child's physiological and emotional needs, the re-establishment of the Christian home is possible even among the difficulties so prevalent in a restless, hurried and pre-occupied age. We lay upon the hearts of our people the priority of worship. Deserted altars imperil the home, and destroy the fellowship that can build the still greater fraternity of the whole family of God.

IN CHRISTIAN EDUCATION

Cooperating with the home all responsible groups must realize that the Church school is not a mere afterthought in parish life but a major

parish project. It deserves the complete support of all groups and individuals in personal service and in financial support. We call the attention of clergy and vestries to their present and continuing responsibility in this field.

REBUILDING DESTROYED PROPERTIES

With deep gratitude for the loyalty and faithfulness revealed in the worthy gifts of many for the rebuilding of our war destroyed properties, through the Reconstruction and Advance Fund, we must ever be conscious of our failure to reach the goal that would provide all the monies for essential needs. Our people must therefore realize the necessity of continuing appeals for large gifts for capital expenditures in order that demolished churches, hospitals and schools may be rebuilt and adequately equipped.

THE GOSPEL OF PEACE

The charge of Christ, "Go ye into all the world" has special urgency. Our individual response in the past has been feeble. We have spent each year for personal luxuries many times what we have given to the Church of Christ. Such a paltry response is a disavowal of our claim to allegiance.

Lack of knowledge is a chief cause of the indifference of many. We who are aware of our privilege must unite in a program which will provide all members of the Church with a more complete and inspiring knowledge of the Church's work and of our opportunities to serve Christ at home and overseas. The missionary budget for 1947, adopted by General Convention, will require contributions for the Church's program exceeding the giving in 1946 by \$651,829, now reduced by a contribution of \$60,000, from the U.T.O. Unhappily some of this increase must be used to meet the cost of inflation; and the budget calls for additional increases in 1948 and 1949.

Any hope for the ultimate triumph of justice and good will, for the coming of God's Kingdom on earth, depends on a more courageous and sacrificial witness to the gospel of Christ in all the world. The clergy and laity of the Church are urged to face anew the chief task that Christ committed to his followers; to enlist the full membership of the Church through prayer, worship, service and gifts in making Christ known to every race and nation.

THE YOUTH OF THE NATION

In a global war we turned to our youth to save us from catastrophe. It is fitting that in our present dilemma, the youth of the Church should be heard. Representatives from all but three of our eighty-eight dioceses and districts and from five extra-continental districts met at the time of our General Convention. They made brave and high

resolutions, and we believe that by God's help they will strive "to force the vision into realization." Let us join hands with these our sons and daughters.

This is their program: to support the world mission of the Church in all fields, the World Council of Churches and the United Nations; to study interracial questions and work for reconciliation by prayer and action; to exercise self-denial in food and luxuries and specifically to support areas of need; to obtain and study reliable information about the Russian people; to make a united youth offering for the Christian youth of Japan, and to dispatch to them a message of good will. They have resolved to institute in their homes the habit of family worship. They have pledged themselves to work for reunion with our separated Christian brethren. We call upon the Church to give these interested and devoted young people the encouragement of our prayers and our example.

A thousand avenues are open for high and noble Christian action. Let us take them, praying always with supplication in the spirit and watching thereunto with all perseverance. In ten thousand places let us pray and work with the promise of our God upon us.

Call To Evangelicals

By

BEVERLEY D. TUCKER

The Bishop of Ohio

Opening Address of Toastmaster at the Evangelical Dinner at Bellevue-Stratford, September 11

THE word "Episcopal" in the official name of our Church is witness to the fact that in our polity we have maintained the continuity of the historic ministry. We still have bishops, and with



all their faults, we love them still! The word Protestant in our name is witness to the evangelical character of our Church; the fact that we would constantly renew our contact with the living springs of the Christian evangel, as revealed in the New Testament. For the evangelical churchman the

mind and spirit of Christ is ever the central loyalty, and the reality and value of every ecclesiastical tradition must justify itself in the light of its responsiveness to that test.

Moreover, the evangelical not only looks backward to the historic Jesus Christ for his unflin-

standard and test, but he looks forward to the distinction and guidance of the Holy Spirit into ever new adventures for Christ in the yet unwritten future. We should keep ever fresh in outlook the valedictory of our Lord to his disciples on the eve of his departure. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when the spirit of truth is come, he will guide you into all truth."

There are new and clarion calls to the evangelical today to make his Christian contribution within the fellowship of our Church. The world's great need in this critical hour is for some central principle of unity, some instrument through which nations will be led to adjudicate their differences under the rule of law and order, rather than through the distinctive forces of international warfare. To that cause the Church brings the evangel of the unity of the human race in Christ Jesus. That is the motive of the missionary adventure of the Church, which has been a cardinal principle of the evangelical.

If the Christian Church, however, is to proclaim with conviction its evangel of the unity of human race in Christ Jesus, it is a duty of first importance for the Church to demonstrate that unity in its own corporate life. The earliest vindication of the bishop in the Epistle of Ignatius was that the bishop was needed as a center of unity in the community. Is not this the God-given time and opportunity for us to contribute our historic ministry as a center of unity for the divided religious groups of America? Our immediate opportunity is with one of the great evangelical Churches, the Presbyterian Church in the U.S.A., to whom we have made the proposal of working with them to achieve organic unity as in accordance with God's will. I want to express my conviction that our Church can take no more significant step for the cause of religion in our country than to go forward with this proposal.

An address at the dinner of the Evangelical Societies at General Convention.

Convention Highlights

The Rev. John E. Culmer of South Florida didn't get very far with his request for double time for his speech on unity. He announced to President Roberts that "Since I represent 65,000 Negro churchmen I asked for six minutes instead of the usual three." He got his answer like a shot, "You have three minutes, sir." When THE WITNESS asked Mr. Culmer who had authorized him to speak for 65,000 Negroes, since he was elected by the diocese of South Florida and not by all the Negro Churchmen in the country, he laughed and

said: "They told me to say that." There was no opportunity to press the matter further but presumably "they" meant the group that was organized to defeat the majority report. Both sides of course had their caucuses, with their leaders described by Justice Roberts as "ambassadors, plenipotentiaries and diplomatic agents."

* * *

The secretary of the House of Bishops in announcing a meeting of the bi-racial committee inadvertently called it the "bi-social" committee, which was considered advanced thinking on racial matters.

* * *

During a discussion of matters relating to the Church Pension Fund, in speaking of the tables of pension figures, Secretary Fitzgerald of the House of Bishops read of "the iniquities in the pay tables." It proved to be a typist's error. It should have been "inequalities."

* * *

A prominent Roman priest was reported to have had a room in one of the leading hotels, presumably to be on hand to receive those who were to secede from the Episcopal Church in case the majority report on unity was accepted.

* * *

During the debate on the revised unity proposal in the House of Deputies Chairman Roberts said, "In order to reduce the temperature I wish to make a couple of announcements," thus restoring restless deputies to good humor.

* * *

The headwaiter in the bar of the Bellevue-Stratford, dolled up in a dinner jacket, looks so much like Justice Roberts that late one evening a deputy (name on request) was overheard arguing with him about the unity proposals. The headwaiter actually had a hard time persuading him that he was not the president of the House of Deputies and only succeeded with the help of one of his waiters.

* * *

We asked the Presiding Bishop how he felt in winding up the affairs of the Convention and his office. He said that every resolution passed took a load off of his shoulders and made him feel that he needed a rest. "After all," he said, "I have been in this business since 1899 when I went to Japan and I think it's about time I was relieved."

* * *

A letter from Justice Roberts to THE WITNESS: "Thank you for the typographical error in the Oregon paper that had me fleeing from the Convention with between \$2,000 and \$3,000. I shall keep it as an interesting souvenir. I am a better man than I thought."

Women of the Church Issue

A Triennial Message

Findings State Basic Needs and Recommend Specific Subjects for Study and Action

By Mrs. F. C. Grant

Philadelphia:—The women of the Auxiliary issued what amounts to their own pastoral letter at the closing session of the triennium as follows:

"Our times are urgent, these are days we dare not waste. Our building for God must begin today—not tomorrow. It must begin with ourselves. Only those can build peace who have peace within themselves. Only those can build a fellowship with God who learn to live so close to him that their smallest acts are

given us new strength and new tools—it has reassured us that God is power and that they that wait on the Lord shall renew their strength. It has laid the cornerstone for a community of builders called throughout the ages the Christian Church—it has strengthened the bonds of fellowship that cut across space and time, even across and under the barriers which now exist within the Church itself. We must try to find resemblances to other people—not differences—to find unity in diversity—to see other people as Christ saw them, as individual members of a great multitude.

"These times are urgent. To you and to me, comes the imperative call to become women of deeper inner conviction that through our lives all men everywhere may be led to seek after God and find him."

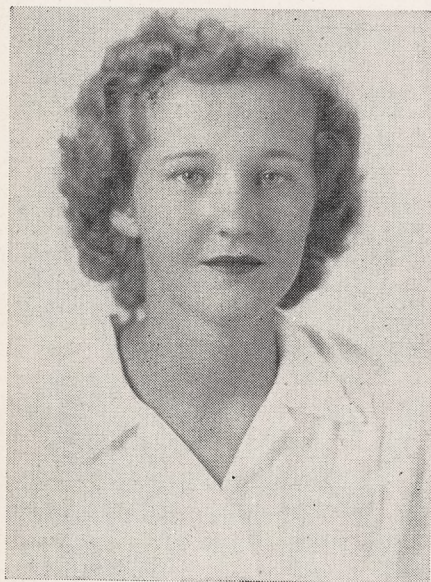
Under the chairmanship of Mrs. Harold W. Whinfield of Sheboygan, Wis., diocese of Fond du Lac, the Triennial's committee on planning and action brought in its findings, which were adopted by the delegates. The findings outline a program of study and action for the women of the Church for the next three years. They summarize or include suggestions from four sub-committees, one on Christian faith, chairman, Mrs. E. B. Christie, Seattle; one on the home, chairman, Mrs. J. S. Barss of Andover, Mass.; a third on the Christian world, chairman, Mrs. B. H. Harvey of Manila, and a fourth on the world mission of the Church, chairman, Mrs. N. E. Wicker of Louisville, Ky.

Regarding Christian faith the findings said in part that some basic needs are personal responsibility and integrity, constant Christian attitudes and the need "to counteract apathy with action, bitterness with brotherhood, and confusion with conviction." Among subjects for study are the beliefs central to Christianity, teachings characteristic of the Episcopal Church, how to read the Bible, the use of the Book of Common Prayer. Suggested actions are briefly stated: "Worship,

evangelize, cooperate, work, pray, and give."

For the Christian family, some basic needs stated by the findings included parental responsibility, certainty about standards, adequate housing, economic security, satisfying work, creative recreation. Recommending study of family life in every aspect, the findings recommend as action to begin early to give young people responsibility in parish life, to urge families to cooperate more fully with community agencies for strengthening family life, to work for improvement of films, radio programs and popular literature, to open more homes to foster children.

(Continued on page eighteen)



Miss Sarah Lewis, the attractive representative for Florida at the Youth Conference held at General Convention

done in his name and in his spirit. Only those can find all-embracing faith who have the utter conviction that his claim is above all others in their lives.

"Our building of God's city must be deeply concerned with the building of Christian homes and Christian communities, for these must be built on the love of Christ, and this love constrains us to care for our brothers unto the farthest corners of the earth.

"To build this city of God, we pray for strength. We pray for tools. This Triennial Meeting has



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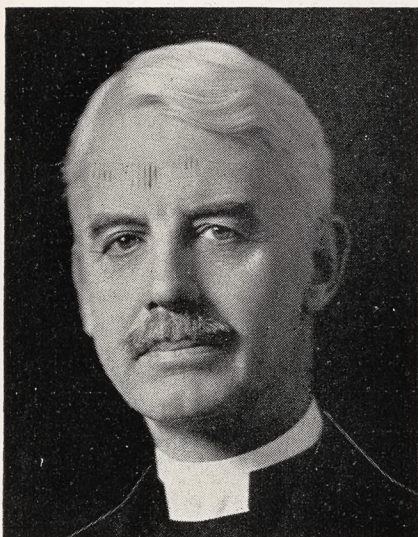
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Georgia Churchwomen Speak Out Against Lynchings

*Mrs. Harper Sibley, Episcopal Church Leader
Presents Their Resolutions to President Truman*

Washington, D. C. (RNS):—Mrs. Harper Sibley, prominent Church woman of Rochester, New York, president of the United Council of Churchwomen, was one of a number of religious, labor, and racial leaders who called on President Harry Truman at the White House and urged him to take definite steps to stop the wave of lynchings in the South.

She read the following statement,



James Thayer Addison who leaves San Francisco by plane on October 7 to study the needs of the Church in China, Philippines, Japan. Other members of the commission are Lewis B. Franklin, Mrs. Arthur M. Sherman and the Rev. Robert A. Magill

which, she said, had been formulated by the Georgia Council of Churchwomen: "Every churchwoman in Georgia who takes her religion seriously must be distressed and horrified by the brutal crime against innocent and helpless people which has been perpetrated in our state. Lest silence should seem to give consent to this humiliating event, we call upon churchwomen in every section of Georgia to speak out in this crucial hour against all intolerance and injustice and especially when shown toward members of any minority group, remembering that race hatred was the chief characteristic of the enemies we so recently

Edited by Philip L. Shutt

gave our sons and treasure to defeat."

Others in the delegation headed by Paul Robeson, noted Negro baritone, included Rabbi Irving Miller of the American Jewish Congress, and the Rev. William H. Jernagin, president of the Fraternal Council of the National Council of Negro Churches.

New Council Members

Philadelphia: — General Convention elected the following as new members of the National Council: Bishop Mitchell of Arkansas; Bishop McKinstry of Delaware; the Rev. John S. Higgins of Minnesota; Messrs. C. M. Davis of East Carolina; Charles P. Taft of Southern Ohio; S. S. Schmidt of Harrisburg; Clark J. Kuebler. Those nominated by the Auxiliary and elected by the Convention were listed in THE WITNESS last week.

Praise for Roberts

Philadelphia: — Well deserved praise for Owen J. Roberts for his splendid job as president of deputies was one of the last actions taken by that house. Among other things it praised him for "his unfailing courtesy and for his great fairness in the treatment of all persons and problems. In making his rulings he has shown soundness of judgment combined with clarity of expression. The work of this house, and through it, of the Church at large has received a new stimulus through Mr. Justice Roberts' efforts."

New Residence

Philadelphia:—Bishops Lawrence, Budlong and Powell are the bishops on a joint commission which will seek a residence for the new Presiding Bishop. Bishop Sherrill had suggested the advisability of a residence in the vicinity of New York

which would serve as the home of the Presiding Bishop and serve as "an hostel for the entertainment of bishops and missionaries who may from time to time find it necessary to consult with the Presiding Bishop and National Council, and perhaps a suitable dwelling for certain permanent members of the National Council."

Presiding Bishop

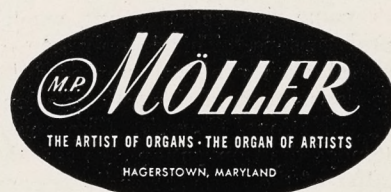
Philadelphia: — General Convention set the salary of the Presiding Bishop at \$15,000 a year. The Convention also accepted the resignation of Bishop Sherrill as bishop of Massachusetts and gave permission, at his request, for the diocese to elect

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a bishop coadjutor. The reason for a coadjutor rather than a bishop is because, under the canons, Bishop Sherrill's resignation does not have to become effective until June, 1947, and the diocese wished to elect at the earliest possible moment.

San Francisco Next

Philadelphia:—General Convention accepted the invitation of the diocese of California to hold the 1949 convention in San Francisco.

College Work

Philadelphia:—Over 400 people crowded the dining room of a local hotel for the dinner of the Church Society for College Work. They heard leaders in college work ask for more men for this work and for more intensive and extensive Christianity in education. Among the speakers were the Rev. C. Leslie Glenn, president of the society; Mrs. Harper Sibley of Rochester, N. Y.; Gordon Chalmers, president of Kenyon College; Prof. George Thomas of Princeton University, and Bishop Everett Jones of West Texas, who declared that "More men have come back from the war more confused than ever. There are no long waiting lists of candidates for the ministry. We need religion rather than revival. Veterans are a field we should turn to in force. We need a strategy for getting vital clergy, interesting veterans in the ministry, who are lost to us and to their own best qualities. But we can find them."

Rural Meeting

Philadelphia:—About 75 persons from rural districts gathered for discussion of rural Church work for the first time at any General Convention on Sept. 18. Addressed by the Rev. Clifford Samuelson who told of plans for future rural work, now that there was a sizable budget item for advance work, the assembly also saw colored slides of the Roan Ridge, Missouri, project. This is a center for Church work among rural people in the diocese of West Missouri and is an experimental station. To it seminary students and women workers come for actual work among rural persons. This is only one of several such projects sponsored by the department of domestic missions of the National Council. Those who attended the Convention also saw the trailer of the Girls' Friendly Society which goes about the countryside and brings information about the rural work of the Episcopal Church. It

was parked in front of Irvine Hall most of the Convention, and the Wednesday night meeting saw it appear in the colored slides as evidence of its usefulness.

The Rev. Mr. Samuelson, who is secretary for rural work, listed 12 advance projects that his department is undertaking. These are: 1) national and regional Church conferences during the summers at colleges, 2) town and country institutes held in seminaries, 3) southern leadership training school in mountain areas, 4) student field service in strategic places, 5) rural study scholarships for colleges, 6) lectureships on rural work in seminaries, 7) inter-church cooperation in the rural field, 8) the opening of 10 new fields for rural church work, 9) surveys of dioceses to determine where assistance in rural work should be given, 10) travel expenses of department workers, and 11) new evangelistic efforts.

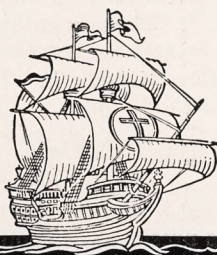
Following his presentation there

was a lively discussion on rural problems out of which came several valuable suggestions for future work.

A. G. Cummins Dies

Poughkeepsie, N. Y.:—The sudden death on Sept. 22, after a short illness, of the Rev. Alexander Griswold Cummins, 77, rector emeritus of Christ Church here, and editor and owner of *The Chronicle*, a monthly Church paper saddened many friends through the Church. He was a pronounced critic of anything that smacked of Anglo-Catholicism and emphasized the liberal evangelical teachings of those who agreed with him and who looked to him as their leader.

Born in Smyrna, Delaware, the son of Alexander Griswold and Louisa Hayes Cummins, he attended the public schools, graduating from Swarthmore College in 1889 which gave him an honorary doctor of letters in 1909. Ordained in 1892 after a period of study at General Theological Seminary he came to



Haddam House

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Association Press

Christ Church in 1900 retiring on July 1 this year.

In addition to his publishing business he was also secretary of the Protestant Episcopal Society for the Propagation of Evangelical Knowledge, president of St. Barnabas' hospital fund, state charities visitor, member of the board of Evangelical Education Society, and prominent in diocesan administrative commissions.

Funeral services were held Sept. 25 in Christ Church conducted by Bishop Charles Gilbert of New York, a life-long friend.

Conferences

Washington:—Plans for the fall term of the College of Preachers here have been announced by the Rev. Theodore O. Wedel, warden of the college. Clergymen from all parts of the United States will attend the sessions, meeting at the college on the grounds of Washington Cathedral in groups of twenty-five for intensive study under the guidance of outstanding preachers and teachers. The first session opening on Sept. 23 was led by the Rev. Douglas Horton, a member of the Congregational-Christian Churches General Council who discussed the theology of the New Testament. The next meeting was from Sept. 30-Oct. 5 when preaching the psalms was considered under the direction of Provost F. H. Cosgrove, Trinity College, Toronto. Others who will have seminars on preaching are the Rev. Messrs. Roland F. Palmer and Granville M. Williams of the Cowley Fathers. Dean Alden D. Kelley of Seabury-Western Seminary, Evanston, Ill., and Canon V. Auguste Demant of St. Paul's Cathedral, London, are also to conduct courses of study.

McKee Joins Friends

Philadelphia:—The Rev. Elmore M. McKee who resigned as rector of St. George's, New York, in June is to join the central European staff of the American Friends Service Committee on October 7th.

Stranded

San Francisco:—When 400 missionaries representing 123 denominations on their way to China were stranded here recently by the seamen's strike it looked as if going-away plans would be held up. But the party was held anyway in the War Memorial opera house where the United Nations was born. The missionaries filed in a great pro-

cessional to the flag decked stage, and over 4000 persons packed the auditorium to hear speeches of farewell.

Celebrate

New York:—One of the features of "Country Week," an annual patriotic observance in Brazil is the lighting of a symbolic fire or torch of liberty and sending it cross-country by a runner, from whom communities and groups light their torches. This year the torch was first lighted at the tomb of the late President Roosevelt and flown to Brazil. After what is said to be the longest cross-country run in history the

fire was brought to Trinity Church, Porto Alegre, and carried into the choir accompanied by the vestry and the clergy while the national anthem was played.

Speaks Out

Seattle:—"If you want to have a totalitarian government the first thing you have to do is to destroy the worship of God," Frank Rose, labor relations director of the Republican party and former head of the teachers' union here told churchmen of Trinity parish recently. Mr. Rose cited disintegration of man's belief in a moral code as the cause of current labor strife, and said that

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spiritual values must be brought back to the people.

Support for Wallace

New York:—The Church League for Industrial Democracy sent a statement to ex-secretary of Commerce, Henry A. Wallace, on September 21st, thanking him for the vigorous leadership that he has given to the liberal and progressive forces of the United States in his recent letter and statement on the foreign policy of the Truman administration. The statement said in part, "We regret deeply that you have been forced to resign from the government but urge you to speak forth even more powerfully with a prophetic voice to show exactly how the contemporary aims and actions of the government, backed up by reactionary forces in industry and the press, lead this nation and the world down the path towards a civilization-destroying war."

Plans Canvass

Poultney, Vt.: — The Rev. John Norris, rector of St. John's Church here, and chairman of the diocesan department of promotion for Vermont has announced plans for a thorough every member canvass this fall. The diocese will be divided

into five districts with a chairman in each one responsible for his own campaign. They in turn will confer with parish and mission chairmen in their areas and at several fall meetings they will hear speakers from the National Council's department of promotion.

Protest

Detroit: — Letters from churchmen of this city protesting the inclusion of members of the Council of Churches in the clinic on political technics sponsored by the Michigan Citizen's committee recently ended in the council endorsing such involvement over the criticism of the Rev. Adolph Studer, council president and acting executive secretary. The council also agreed that the Church should take an active interest in politics as a means of correcting social evils.

Endorsed

New York (RNS):—Former Secretary of Commerce Henry A. Wallace, an Episcopalian, was lauded for his stand on international affairs by the Methodist Federation for Social Service recently through its secretary, the Rev. Jack R. McMichael. In a telegram sent to Mr. Wallace he said, "We are confident that you



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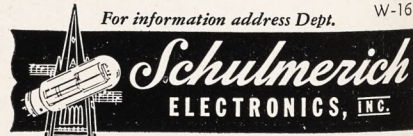
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"His voice problem was strikingly similar to that of Wendell Willkie. The author is on record with an opinion, written two years before Willkie's death, that with voice lessons similar to those of Phillips Brooks many more useful years could have been added to the career of this national leader.

Yale University:

"I think so much of your work *G—Suiing the Body* and the *Voice Governor* that I put it on my required reading list for the voice class of the Yale Drama School. Actors and public speakers are becoming more and more aware of the fact that the best way to develop a good speaking voice is by developing a good singing voice, and that neither of these goals can be achieved without adequate breath control. Your writing on this point is scientific and clear and cannot help but be useful to any student or teacher who will take the trouble to study it."—Marshall Bartholomew, Associate Professor of Singing and Director of Undergraduate Musical Activities, Yale University.

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Conference

Providence:—The fall session of the diocesan school sponsored by the department of Christian education of the diocese of Rhode Island will be held here Monday evenings in October at All Saints' Church, with outstanding teachers and clergy on the faculty.

Changed

Winnipeg (RNS):—The General Synod of the Church of England in Canada here approved several changes in the Prayer Book, most outstanding of which is an alternate form in the wording of baptism. The present phrase, "for as much as all men are conceived and born in original sin" was protested by Dean S. H. Elliott of Victoria because, he said, there was often a harassed look on the face of parents when they heard their child was born in "sin." The alternative form will read, "seeing that all men of their own nature are inclined to evil" and will be used on trial for three years. Another revision provided for a special brief

service for emergency baptism of children by laymen.

Evangelism

London (By wireless to RNS):—A Christian "commando" campaign to reach all sections of the population will be launched here by the Church of England next April enlisting at least 1,500 clergymen and laymen in London plus an equal number from the provinces in a great evangelistic effort.

Unity Moves

Montreal (RNS):—Further negotiations between the United Church of Canada and the Anglican Church were recommended in a report to the General Council of the United Church held here recently. The Very Rev. J. R. P. Sclater of Toronto said "it is agreed that the first step towards reunion should be the achievement of a mutually acceptable ministry."

Sidesteps

Montreal (RNS):—The General Council of the United Church of Canada sidestepped the issue as to whether married women can be ordained in the Church when it decided to pass back to the Montreal

Presbytery the case of Mrs. Margaret Butler. She was graduated with her husband from a theological seminary, but was not ordained with him. The referral to the Montreal Presbytery was on a technical point in Church law.

School Opens

Geneva (By wireless to RNS):—For the first time since the Nazi annexation of Austria, when all Evangelical schools were ordered closed, a Protestant school was opened recently in Vienna. It is being conducted by an interdenominational committee of the World Council of Churches in a former orphanage. Enrollment is limited to 47 first and second grade pupils.

Education

Sydney, Australia (By wireless to RNS):—Improved government educational facilities for Australia's aboriginal natives and half-castes were urged by the South Australian synod of the Church of England. It recommended establishment of a college for their exclusive use.

Coincident with the appeal was a protest by Bishop Batty of Newcastle, New South Wales, against use of the Central Australian aboriginal reserve as a rocket testing site.

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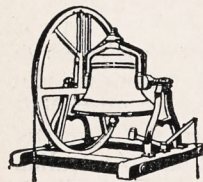
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Women of the Church

(Continued from page twelve)

A long list of needs for a Christian world include the Christian faith, health and sanitation, education, leisure, recreation, a sense of community, cooperation among racial, religious, economic groups, opportunity for work and creative activity and emotional fulfillment. Recommending study of community problems and world problems, industrial relations, child welfare, opportunities for under-privileged groups, race relations and world peace, the findings recommend as action more use of the Church's private schools, more use of released time for religious education, improvement of Sunday schools, leadership training, sharing in the work of world agencies for relief and rebuilding, supporting the efforts of labor organizations to improve the conditions of their members, voting with care and teaching young people their responsibility as citizens, working for better race relations, supporting the United Nations and its activities, praying in thoughtful, specific ways, and both as employers or employed, trying to further Christian cooperation.

In connection with the Church's mission the findings state the need of a new appreciation of the missionary, increasing emphasis on Christian vocations for young people, rehabilitation of child life all over the world. Suggested study includes the whole subject of missionary work, specifically, the Episcopal Church's program, comparative religion, basic human rights, and the whole subject of faith and order. Cooperation in interdenominational activities is urged, closer cooperation with young people, and emphasis on the Episcopal Church's work of reconstruction and advance.

Acting on a resolution received from several dioceses and brought to the house by the reference committee, of which Mrs. W. H. Grimball of Charleston, S. C., is chairman, the delegates voted unanimously to recommend to the women of the Church a study of the Lambeth Quadrilateral as a basis of unity with all Christian bodies.

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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.

MR. DANIEL E. WILLARD
Vestryman of Nebraska City, Nebr.

The most edifying word I have seen ever is the communication "The Plea of Love" by Bishop Parsons (WITNESS, Sept. 5). I wish this article might be read by every churchman of every denomination in the land, and particularly by those Episcopalians who seem to regard religion as the Church—"episcopacy, priesthood, sacraments, creedal statements, liturgies." "Love never faileth." The Man of Galilee taught love for our fellowmen. This seems to me to be the aim and purpose of his teaching. He suffered for his love of man. I do not find in his teachings that he laid emphasis on creed, holy communion, or Church formularies. "The dire need of the world today is Christian love," truthfully says Bishop Parsons. Instead the emphasis seems to be laid in sacraments—the saving of our own souls. Seeking salvation seems to me to savor of selfishness, and has little to do with love for our fellowmen, which seems to my mind to be the essence of religion.

* * *

REV. PERCY T. OLTON
Rector of St. James', Newark, N. J.

Congratulations on your scoop in reporting General Convention. In the same mail with the Sept. 19th number of THE WITNESS I received another of our Church papers. I searched this latter paper in vain for news of the Convention. There wasn't a single word in reference to what was going on in Philadelphia. Then I turned to THE WITNESS and got all the news to date. It was a fine piece of reporting and those of us who could not be present thank you for it.

* * *

MRS. R. ALFRED HASSLER
Churchwoman of New York

The Sept. 5 issue of THE WITNESS just fell into my hands today, and I had the pleasure of reading Joseph Fletcher's penetrating article. I was certainly glad to see that some theologians are still able to put their fingers on the crux of our religious problem. What he says tells exactly why the Church has been losing its best young people to the cause movements, where they have been finding more fertile ground for the seed of the Kingdom of God.

As Mr. Fletcher states, even in these times it is necessary to keep our houses in order. But to keep our houses in order to the exclusion of living in them is what appears to be the policy of many of our churchmen. It is tithing mint, cummin and anise without paying attention to the weightier matters of the law. One wonders whether all of Christ's tears today would be shed over Jerusalem.

* * *

MRS. GULIAN LANSING
Member of the Auxiliary's executive board

Since I have sometimes written to you in protest, I take particular pleasure in writing this time to thank you for your editorial (WITNESS, Sept. 19) on the resolution on racial integration and the interim plan for racial representation presented by the national executive board to the Triennial. It is gratifying because we

did work very hard, both in board meetings and in a special bi-racial committee, to produce a clear statement of our convictions and, at the same time, to deal realistically with existing conditions.

I wonder if you would feel it expedient to mention that the Auxiliary of Newark and of New Jersey each had a Negro in its regular five-member delegation. Could you also pay some tribute to the fine spirit of the women of the Negro Auxiliaries who expressed their willingness to give up four-fifths of their representation so that more women from more parts of the country might be able to have a part in the national planning and work? Their expressed willingness to sacrifice in order to share their privileges and to help develop stronger Negro leadership augurs well for the spirit which we may expect to find in delegates who may attend future Triennial meetings.

* * *

REV. ELIOT WHITE
Clergyman of New York

I have just been reading the grand article by Spofford in the Sept. 19th WITNESS. My warm thanks and congratulations. The spirit of truth and righteousness hath not left himself without a true witness, clear-voiced and sorely needed. If, as seems to be the case at present, it is William vs. Convention, so much the worse for the latter if it does not take up the challenge with earnestness and courage.

* * *

MR. P. L. SNOW
Layman of New York

It was heartening to me to discover a clergyman of the Church with the vision shown by the Rev. Joseph F. Fletcher of the Episcopal Theological School in his article "Quick or Dead?" (WITNESS, Sept. 5). As important as unity with the Presbyterian Church is, and also the marriage canon, I cannot see that either matter much unless the world learns how to control the atom bomb. And the control of this deadly weapon depends, I am afraid, on working out understandings with that powerful ally, Russia. It is shocking to find so many of my friends denouncing Russia without any apparent facts upon which to base their opinions and I have far too many friends who are saying quite openly that we ought to use the bomb against Russia while we alone (if this is the case) possess it.



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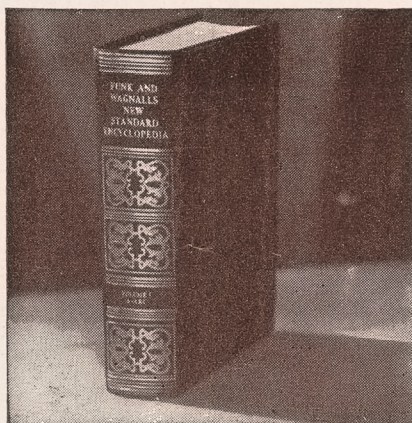
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