

The WITNESS

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OCTOBER 10, 1946



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CONVENTION ACCOMPLISHMENTS

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 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all 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

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Vol. XXIX

No. 45

OCTOBER 10, 1946

CLERGY NOTES

BASKERVILLE, LEWIS A., released from the army chaplains corps, is now vicar of St. Augustine's mission, Oakland, Calif.

CARRINGTON, F. L., formerly of St. Paul, Minn., is now rector of the Redeemer, Superior, Wisconsin.

CHAPMAN, JAMES J., retired priest of the diocese of Virginia, died Sept. 10 at his home in Gordonsville.

DENNIS, BENJAMIN, 94 retired priest of the diocese of Virginia, died Sept. 13.

GRAHAM, DAVID W. C., formerly rector of St. Paul's, Bellingham, Washington, and chaplain in the army, is now rector of St. Paul's, Walnut Creek, Calif.

HINSHELWOOD, GEOFFREY C., rector of St. Stephen's, San Luis Obispo Calif., will become rector of Trinity, Hayward, Oct. 31.

HOHLY, HAROLD, rector of Christ Church, Bronxville, N. Y., has been elected chairman of the commission on Christian social relations of the diocese of New York succeeding the Rev. Elmore M. McKee, who recently resigned.

MERYWEATHER, THOMAS A., formerly associate rector of St. Luke's and the Epiphany, Philadelphia, is now rector of the Church of the Advocate, Philadelphia.

O'GRADY, GERALD B. JR., chaplain at Cornell University since 1943 and assistant rector of St. John's, is now chaplain of Trinity College, Hartford, Conn.

SHAW, GEORGE C., 79, rector of several Churches in the diocese of Virginia until his retirement in 1937, died Sunday, Sept. 15.

STURGIS, RICHARD L., locum tenens of St. Stephen's, Goldsboro, N. C., is now archdeacon of the Wilmington district and priest-in-charge of St. Andrew's and associate missions, Wrightsville.

THOMAS, LOUIS O'V., assistant rector of St. Andrew's, Jackson, Miss., will become rector of Trinity, Natchez, Nov. 1.

WALLACE, DAVID R., formerly vicar of St. Augustine's mission, Oakland, Calif., has retired as of Sept. 30.

WHITEFIELD, WILLIAM J., was ordained priest Sunday, Sept. 29, at the Holy Comforter, Atlanta, Ga., by Bishop John Walker and will continue in charge of the parish.

WIECHERT, HILLMAN R., formerly rector of Trinity, London, Ohio, is now associate rector of Grace Church, Medford, Mass.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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

CHRIST CHURCH

Cambridge

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

TRINITY CHURCH

Miami

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

TRINITY CATHEDRAL

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

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

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA

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

GRACE CHURCH

Corner Church and Davis Streets
ELMIRA, N. Y.

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

ST. MARK'S CHURCH

Texas Avenue and Cotton Street
SHREVEPORT, LA.

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

CHRIST CHURCH

Nashville, Tennessee

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

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector

SUNDAYS

8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy

Founded 1695

Rev. E. Felix 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

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

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Convention Accomplishments Stressed in Letters

Opinions Mixed On Unity But All Pleased With Election of Bishop Henry K. Sherrill

New York:—THE WITNESS asked a number of Bishops and Deputies to the 1946 General Convention to commend briefly on "What I Think the General Convention Accomplished." We present their replies:

* * *

HENRY WISE HOBSON

The Bishop of Southern Ohio

For a Church which is generally as slow moving and conservative as the Protestant Episcopal church this past Convention accomplished more along most lines than I dared hope for. We elected a courageous, liberal and far-seeing man as Presiding Bishop. The House of Deputies elected, and had the privilege of sitting under the chairmanship of one of the great leaders—who possess true vision—in the world today. After twenty-one years of struggle we adopted a Christian marriage canon. A resolution on world government was adopted which puts the Church among the leaders who are expressing sound policies in building for peace.

We made certain that Bishops would resign in obedience to constitutional requirements. We accepted a big job in our share of the world relief program.

True, we went around in a circle on Presbyterian-Episcopal unity, mainly due to a widespread ignorance of the subject, but we did reaffirm our intention to find a common basis upon which union can be achieved. Most important of all we faced the world mission of the Church with a courageous spirit and adopted a missionary budget which holds a more worthy goal before our Church people. This Convention impressed me more and more with the fact that it takes the Episcopal Church a long time to move, but with patience there's much hope for great progress in the years ahead.

JOHN E. HINES

Bishop Coadjutor of Texas

This General Convention over-

whelmed one bastion of entrenched conservatism and stormed the ramparts of a half-dozen others. In the realm of Christian marriage, this Convention, at long last, put the force of the Protestant Episcopal Church behind the spirit of the New Testament. Just how closely we were able to approach the Christian pattern of marriage it will take years to determine. However, heartening



Bishop Hines of Texas thinks there is much still to be desired

possibilities lie within the new canon.

We elected a man to be our Presiding Bishop who will not be afraid to grapple with the grave issues challenging all Christendom. In a very real sense, the "times" and the "man" have met.

We have adopted a budget which, if supported at home, may prove to be a decisive factor in the coming struggle for the mission fields of the world between Roman and non-Roman Christianity.

We recognized (not enough, but some) the profound importance of

the laity in our Church by electing a layman as the presiding officer of the House of Deputies, and by "bowing" to the vanguard of what is destined to be a representation of women in our legislative body.

Those who had ears heard an unanswerable argument that our Church must recapture rural areas or atrophy.

We came to the "Valley of Decision" with reference to Church unity, and we turned back—having taken counsel of our fears!

We showed that we still had heroic stuff within us; but we also showed that few of us really wanted to be heroes—because the cost is still prohibitive for most Episcopalians!

FRANK W. STERRETT

The Bishop of Bethlehem

While I was sorry the General Convention did not adopt the majority report on unity and remain convinced that the fear of dire and disruptive results from three years' study was not well founded, I am not one of those who feel discouraged or who maintain that the Convention accomplished little or nothing. There were heartening evidences of readiness for greater co-operative fellowship with other Christian communions in federal, national and world councils, and of a forward outlook on conditions at home and abroad.

Talks with many clergymen and laymen make it clear that we need much more information about many things before we can have the sympathetic understanding that is vital for strong action. Much can be accomplished between now and San Francisco.

HARRY LONGLEY

Rector of St. John's,

Charleston, W. Va.

Three years ago, I came away from General Convention disappointed and, in my Church Bulletin, called it "the do nothing convention." This time, I came away with a distinct feeling of hope for the future. Perhaps nothing very great happened at Philadelphia with the exception of the great United Thank Offering and the election of Henry Knox Sherrill as Presiding Bishop; but there was very evident

an undercurrent of determination to move forward effectively in the affairs of the Church. As a result of General Convention, it should be crystal clear to those in executive positions that there is dissatisfaction in the Church over vision-less and ineffective leadership in many places. The contest over the election of National Council members, the appointment of a strong committee to investigate the workings of the National Council, and of another committee to study the relation of the Presiding Bishop to the National Council, together with the talk in the lobbies and certain other significant announcements and actions all combined to make the directive plain. The Church wants effective action on the part of its leaders. I believe that the Convention said this plainly. The tide has turned away from past mediocrity. The trend is good.

EDWARD R. WELLES
Dean of St. Paul's, Buffalo

General Convention chalked up five major accomplishments. First, a distinguished layman, Mr. Justice Roberts was elected to preside over the House of Deputies. He did this with humor, dispatch, and fairness. Second, the Convention showed that it wants reunion, but on terms that will not jeopardize either part of our dual Protestant-Catholic heritage. Third, after years of controversy, a new marriage canon was adopted with enthusiastic acclaim from all sides. Fourth, a 25% larger budget for 1947 was undertaken which includes: a raise in missionary salaries from starvation (at present inflation prices) to subsistence levels, a new awareness of the urgency of rural work, and throughout a realistic forward-looking program. The fifth accomplishment of General Convention was the friendly spirit in which even the most controversial debate was conducted.

FREDERIC M. P. PEARSE
Chancellor of diocese of New Jersey

So far as deeds are concerned, no Convention ever accomplishes very much. But in Philadelphia, with little or no debate we adopted new canons on Holy Matrimony which, instead of weakening, strengthened the Church's position on what constitutes a Christian marriage. The reference to Lambeth Conference of the proposals for union with the Presbyterians, and submitting them to the people in the pews, were forward steps in the right direction.

Limiting debate as we did on such matters, the deputies were afforded a fuller opportunity of considering the various proposals made to aid in the great task of bringing peace to the peoples of all nations and spreading the Gospel among them.

WILBER G. KATZ
*Dean of Law School,
Chicago University*

In addition to approving a program and budget which commits the Church to advance in education and missions, the General Convention accomplished two things. The debate on unity proved that in spite of the incendiary pre-convention build-up, we can discuss such a question with



The Archbishop of Canterbury vests for a service at the General Convention

no more than "normal" evidences of fear and pride; the decision avoided stamping as worthy of study with a view to action in 1949, a plan so vague as to justify the fears of many that some of the strongest elements in our heritage would be jeopardized. The second accomplishment of the Convention was the embodiment in the canons of the view that Christian marriage requires a competence and consent beyond those requisite for a civil contract; that serious defects of personality may make free consent impossible and the party not spiritually competent. This provision makes it clear that psychiatrists, as well as priests and lawyers, are needed for the councils of advice which the Bishops may establish.

ROBERT HATCH
*Dean of St. John's Cathedral,
Wilmington*

Many of us left General Convention with mixed feelings. Much

good was accomplished. The election of a man of outstanding ability as our new Presiding Bishop, the more elastic marriage canon, the increased budget with its emphasis on the needs of missionary and rural work—all of these promise a new, forward-looking chapter for our Church.

In the earlier days of the Convention the action on unity was disheartening. It was not so much a question of whether or not the majority report was perfect in all details. It was a question of whether or not the Episcopal Church was willing to make an honest and searching study of one concrete plan for unity.

Fortunately the situation was relieved by the House of Bishops. Study will continue during the next triennium. New approaches may yet be found. The door is not closed. Sound doctrines need not fear the effects of patient reassessment and open-minded debate.

Further comments on the General Convention by Bishops, Deputies and delegates to the Auxiliary Triennial will appear next week.

BECOMES CANON IN PARIS

Columbus, Ohio:—The Rev. Richard S. Zeisler, formerly on the staff of Trinity Church here will leave October 17 for Paris, France, to become canon of Holy Trinity Cathedral. He will also teach at the American School which is reopening for the first time since the war. The American and French governments have given him special permission to bring in relief supplies. He informs THE WITNESS that he will be happy to carry messages or news of people to Paris. Until his sailing on the maiden voyage of the S. S. America he may be reached at 85 Hamilton Park, Columbus 3, Ohio.

INDONESIAN AID SOUGHT

Geneve (by wireless to RNS):—Plans to solicit aid of American and international missionary groups toward reconstruction of Protestant missions in Indonesia were discussed at a recent missionary conference held at Batavia, the first of its kind since the war. It was agreed that two guiding principles should be that Indonesia must be considered a mission field for Indonesian churches and that the Gospel must be applied to all spheres of life.

Nearly Eleven Million Dollar Budget for Three Years

*Salary Raises and Increased Appropriations
All Along the Line Account for Larger Sum*

By W. B. Spofford

Philadelphia:—General Convention unanimously adopted a National Council budget for the next three years totaling \$10,856,887, divided as follows: for 1947 the sum of \$3,386,887; 1948 calls for \$3,560,000; 1949 the sum is \$3,910,000. It is left to the National Council to determine whether the increased budgets for 1948 and 1949 are justified. The increase for next year over 1946 is \$651,829. The budget was presented at an afternoon meeting of a joint session and was approved the same day by deputies, which was considered rapid action for such an important matter. The bishops approved the budget the following day.

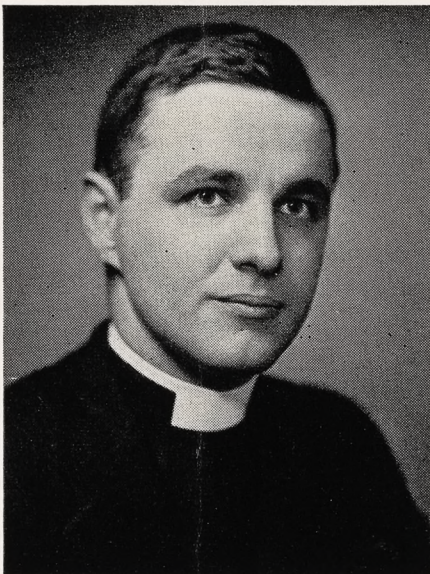
Good news was brought to the session from the Auxiliary with the announcement that \$60,000 had been appropriated from the United Thank Offering for the 1947 budget. Interest from trust funds and miscellaneous items of income means that \$2,735,097 must be given by the people of the Church, as against \$1,883,804 in 1945, the last full year to be reported.

The budget provides for salary increases for missionaries and for executive and staff workers at 281 which total \$68,000 "as a safeguard against inflation." These increases are further protected by a resolution directing the National Council "to protect the salary increases by making those items the very last to suffer reduction."

Declaring that the Church weeklies offer "the most effective channel for the presentation of new plans and urgent opportunities to the members of the Church," the sum of \$6,000 was written into the budget for advertising in the four magazines. This actually restores an item which was dropped from the budget in the depression years.

A commission consisting of six bishops, six presbyters and twelve laymen is also to be created which is "to keep in touch with the developments arising from the program and budget, with an executive committee of the commission meet-

ing from time to time with the National Council." This commission is also to meet in the convention city sufficiently in advance of General Convention to consider the proposed budget to be offered, thus taking some of the pressure from the hard-working budget and program committee which sweat it out sixteen hours a day in Philadelphia, as they have done at previous conventions. The sum of \$4,500 was appropriated



Dean Robert Hatch of Delaware was a member of the hard working committee on Budget and Program. His answer to "What General Convention Accomplished" is in the story starting on page three

for the triennium for the expenses of this commission.

In presenting the report Bishop Mitchell of Arkansas, chairman, pleaded for a larger vision in the mission field. "The hour for vital witness to our faith is notably at hand," he read from the report. "Your committee approved the increased budget recommended by the National Council and calls to the attention of every devoted Churchman the task which confronts us in helping to reunite a broken world.

"The real concern of the people of our Church should be over the fact that this great and wealthy Church should find difficulty in fi-

nancing a budget for 1947 which represents the cost of a three cent postage stamp per week per communicant. To meet the vast problem and opportunity in China, Japan, India and the islands of the sea, we face the terrifying cost of a one cent stamp per week per communicant.

"This then does not become a financial problem at all. It is not expressive of the economic level in this Episcopal Church. The national income in America today is at its highest point in history. The problem is vision—not finance.

"We desire to lay upon the heart and conscience of the Church the need of more adequate provision for those who carry the good news of God to mankind. Salaries of Church workers, clergy or lay, are low at the best. So the bulk of the increase in the budget is for salaries."

Of interest to youth is the provision of an appropriation of \$500 a year for the next three years so that when the second national youth convention of the Church meets at San Francisco there will be \$1500 to underwrite expenses.

The National Council was commended for its surveys of work in missionary districts and urged to continue them; China was pointed out as the greatest field for missionary opportunity; Japan, the Philippines, and the Panama Canal zone as well as American Churches in Europe came in for increased askings.

MAY GO TO JAPAN

New York:—Bishop Shirley H. Nichols of Salina, former bishop of Kyoto, Japan, may soon go to Japan for six months to survey conditions of the Church there, according to information received by THE WITNESS. During discussion on the state of the Japanese Church in the House of Bishops at General Convention it was generally agreed that because of his long experience in that field he would be the logical person to make the survey, and it was stated that as soon as negotiations could be completed with the Japanese authorities his name would be suggested. The formal appointment will be made by the new Presiding Bishop Henry Knox Sherrill, but it has not yet been officially announced.

Bishop Nichols was consecrated as the third missionary bishop of

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Kyoto in 1928 and served until 1940 when war conditions caused him to leave and he resigned his jurisdiction. In 1943 he was elected the fourth missionary bishop of Salina.

COUNTRY CLUBS LISTED

Rehoboth Beach, Del.:—Bishop and Mrs. Oliver J. Hart took a couple of days to "unlax" following General Convention, coming to this resort. The Bishop sent THE WITNESS a guide issued for the convenience of visitors by the chamber of commerce. Under the heading of "Country Clubs" it lists All Saints' Episcopal Church and the Westminster Presbyterian Church. Spofford says it is the strongest argument against Episcopal-Presbyterian union he has heard yet.

NEW BISHOP IN CHINA

New York:—Notice of the consecration of the Rev. Mao Keh-Tsung to be assistant bishop of the diocese of Kiangsu, China, has been received here at Church Missions House. Bishop Philip Tsen of Honan was the consecrator assisted by Bishops John Curtis of Chekiang, William Roberts, Kiengsu, William White, formerly bishop of Honan, and Frank Houghton, formerly bishop of East Szechwan. The event took place on August 6.

FIRST AMERICAN TO ENROLL

New York:—Miss Constance White of this city, a communicant of St. George's Church has been honored by being selected to attend the new Ecumenical Institute at Celigny, Switzerland, as the first American to enroll in this school. Established by the World Council of Churches, it offers students a variety of lay training courses. Miss White intends to follow a course which will prepare her for ecumenical religious journalism. Her classmates will be about 60 young people from many of the war-affected countries of Europe and Asia. She has been in promotion and editorial work for the Church here, and a contributor to religious journals.

CHURCH CONGRESS DINNER

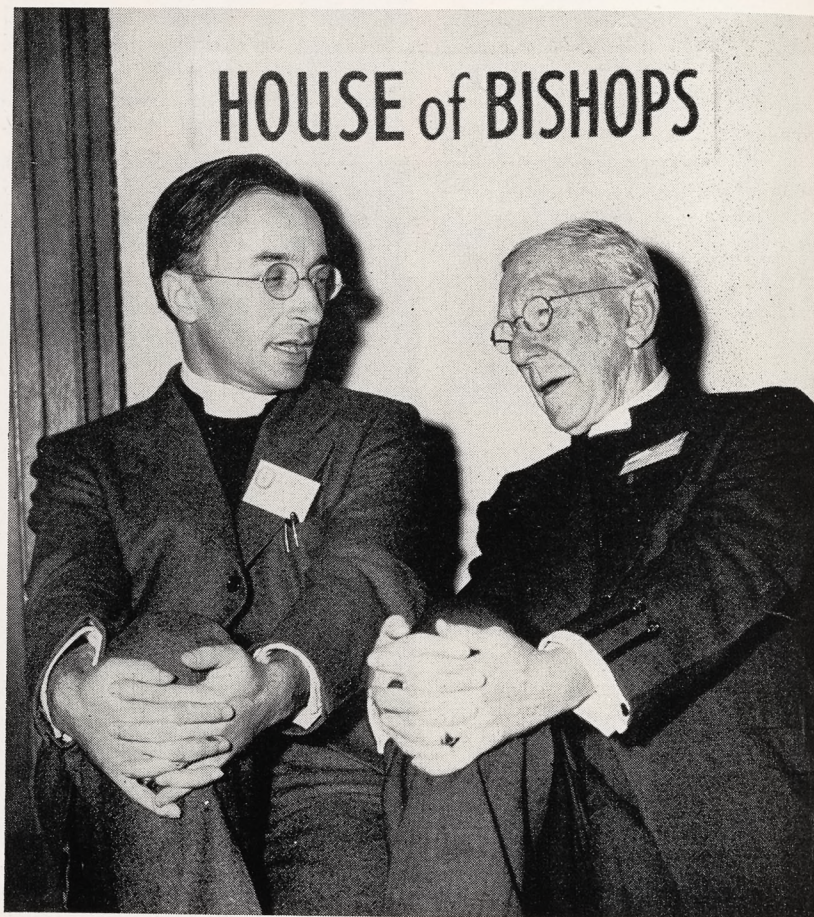
Philadelphia:—More than 500 persons filled the ballroom of the Hotel Philadelphian, Sept. 12, to hear the Archbishop of Canterbury give an address revealing the axioms

of Christian thought that have come into conflict with the secular world. "The duty of the Church," he said, "is to make people aware of these conflicts and to bring them to realize that man is dependent upon God."

Bishop Walter H. Gray of Connecticut was the toastmaster and introduced the guests of the evening who were Mrs. Fisher, wife of the Archbishop, Bishop and Mrs. Oliver Hart of Pennsylvania, Archbishop

ENGLAND CELEBRATED UN WEEK

London (by wireless to RNS):—Special sermons were preached by Anglican and Roman Catholic cathedrals throughout Britain in connection with United Nations week starting Sept. 29 to be climaxed by a special United Nations service in St. Paul's Cathedral on Sunday, October 20 attended by King George.



Bishop Emrich, suffragan of Michigan, has a chat between sessions at General Convention with Bishop Moreland, retired bishop of Sacramento. The latter is the oldest member of the House of Bishops and Bishop Emrich is the youngest

Hardie of the West Indies, Mrs. Clinton Quin, national president of the Woman's Auxiliary, and Mrs. Francis Packard, president of the Pennsylvania diocesan branch.

YOUNG PEOPLE MEET

Brattleboro, Vt.:—St. Michael's Church here, of which the Rev. Clarence C. Silvester is rector, recently joined other denominations in promoting a state-wide Christian youth convention. It was addressed by many leaders of young people outside of Vermont, and stimulating discussions were held. Over 300 attended.

CANON LIEF RESIGNS

Providence:—Canon Richard Lief, since 1941 executive director of the department of Christian social relations of the diocese of Rhode Island will leave Nov. 1 to become director of the Episcopal city mission society of Los Angeles. He was active in promoting a juvenile court for Rhode Island, and was often consulted on social problems by many agencies. Under his supervision six paid chaplains and six volunteers have been making visits to all of the state institutions.

The Christian Gentleman

AT THE General Convention, Generalissimo Chiang Kai-shek was referred to as a "Christian gentleman." The proof given for the statement was that during his spare moments during the war he translated the New Testament into Chinese. Unfortunately, there are more important and valid criteria for judging both a gentleman and a Christian.

On June 23rd, 69-year-old Professor Ma Hsu-lin, formerly of Chekiang University, and 50-year-old Dr. Lei Chieh-chuen, woman professor in Spochow University, were beaten to the streets of Shanghai by agents of the Kuomintang Gestapo. Their sin? As representatives of the Democratic League, they were urging that China have peace and that the United States get its troops and supplies out of their country.

On July 11th, Li Kung-po, a liberal writer and educator, was shot while out on a walk with his wife and children, and on July 17th, Prof. Wen I-tu, of the Southwest Associated University, was killed in front of the office of Kunming's Democratic Weekly. In both cases, the murderers were gangsters hired by the Kuomintang.

Those are just sample incidents. There have been many more cases. It is conceivable that, even while they were occurring, a good "Christian gentleman" was sitting in his study translating the Beatitudes.

The situation in China, to all thinking people, is the most dangerous threat to world peace now existing. The situation is confused, admittedly. Confusion, however, has been bred by the refusal of the United States government and army to let any honest light be shed on the subject. It has been bred by the rigid censorship applied by the Kuomintang government which consistently refuses to issue visas to any members of opposition groups to get out of the country and present their case.

But some light does get through and that light shows that our government, in collaboration with the "Christian gentleman" of Nanking, is pursuing

a devious and anti-democratic path. Prof. J. Spencer Kennard, Jr., resident of China for 26 years, says "It is not just Communists who are crying imperialism to America's policies in China, but every Chinese patriot of whatever party affiliation. I except only the cliques whose rule we are now fastening upon a resentful people by the force of American arms."

In China, we see the picture of four hundred million people being ground into a poverty which makes living almost unendurable. We see the inhumanity of a feudal, dictatorial system under which peasants and workers are victimized by money lenders and landlords, protected by the most powerful politicians in the Kuomintang. And then, if we have the eyes to see and the ears to hear, we behold this mass of humanity awakening to the possibility of true democracy and forging political and economic hammers with which to break their restrictive chains.

Rather than helping the mass break those chains, however, we find our arms and planes used by Chiang Kai-shek as a vital link in the shackles. Dean Acheson, Under-Secretary of State, confirmed on July 31st that "the equivalent of thirteen Chinese armies of three divisions each have been supplied with American arms and equipment, and some twenty of these divisions have received thorough American training."

Also, from reports and articles that we have seen, the

Churches and their leaders often do all they can to bolster that old regime on the theory that a "Christian gentleman," even with bloodied hands and a guilty conscience, is better than having political and economic power in the hands of the people. Thus, once again, those who wish to exploit both material resources and human personality sit down in their plush chairs, puff their expensive cigars and chuckle! The game has worked before and, apparently, is good for one more twirl.

Sign of Progress

GENERAL Convention approval of the new Revised Standard Version of the New Testa-

"QUOTES"

WE LAYMEN need desperately a Christian evangel, expressed in modern terms, adapted to modern methods. It can work. Can we devise a political system of conducting our foreign affairs so as to avoid war with Russia and build friendly relations with her and the rest of the world? Certainly we can. But it takes a number of qualities in our state department and federal administration generally which seem now absent. Christian qualities of understanding in the political process is only one of them. It is a deeply technical problem, but it can be illuminated by Christian idealism in the men at the top and down the line.

—Charles P. Taft
From an address at
General Convention
before the Evan-
gelical Societies

ment is a step that all who know that version will approve. It is more like the familiar Authorized Version than the American Standard R. V. which it replaces. It is in greater accord with modern scholarship. It uses the language of today, just as the King James' Bible used the language of 1611, or the Vulgate that of Jerome's time, or the original Greek the language of the first century. Perhaps a few older persons will miss the "familiar cadences" of the old translation; but the new generation will have the New Testament in a language they can understand and remember. And by the way, some of the most ardent champions of the old version that we have met have turned out to be persons who scarcely read the Bible at all!

Another important step forward is the deletion of the "exception clause" from the marriage canon. This is not a matter of New Testament text, but of historical interpretation. There is no question that the words stood in Matthew's Gospel from the beginning; but they simply did not mean what the canon (up to now) has made them mean. It is a triumph for intelligent interpretation of the Bible, and means that at long last the Episcopal Church is beginning to take seriously what her scholars have been teaching in the seminaries for many years! This is a sign of progress, and we hope it means that the study of Holy Scripture is entering a new era among us—as the 1611 Bible inaugurated a new era of Bible study, and the 1881 revision, and the 1901.

Convention and Unity

by Theodore O. Wedel

*Canon of Washington Cathedral and
Member of Commission*

IT IS VERY difficult for a member of the commission on approaches to unity, a signer of the majority report, to express an objective view of the action of General Convention on the unity issue. Many of the speakers of the opposition accused the "Basis of Union" of subverting the Church's fundamental faith, and of being (as the minority report actually says) "repugnant to the mind of Christ" and "the religion of our Lord." As I listened I felt that, if they were right, I and my colleagues ought to be tried for heresy. All that happened at Philadelphia can still receive hopeful interpretation except the revelation of this deep cleavage in our Church family—a cleavage which neither majority vote nor suppression of documents nor reference to Lambeth will heal. The compromise resolution which finally passed has given us a breathing space. But our opposed convictions will have to meet each other again on the firing line of debate and decision.



One could say to the opposition, "You have, perhaps, got rid of the 'Basis of Union' by relegating it to historic archives, but you have not got rid of us who believe in what it stood for. You and we are still brethren in the same Church, and,

we trust, brethren 'in the Lord.' The difficult task of resolving our differences of conscience has only just begun."

Clearly, the clashing convictions on the unity issue have deep roots. They go down to the level of an ultimate divergence in the doctrine of divine grace. They will not be easily resolved.

The debate in Philadelphia was full of confusions and misunderstandings. "The Basis of Union" is a complex document. I can assert, as one member of the commission who was privileged during most of nine years to spend many hours in conference with Presbyterian scholars, that it takes a long time to understand another Church. Differences between Churches are often a matter of nomenclature and symbols, not of basic faith. Could the "Basis of Union" have been accompanied by a full commentary, members of our Church might have been surprised to discover how "Catholic" many Presbyterian formularies actually are. Surprise might have come also in the realization of how genuine on the part of the Presbyterian negotiators was their acceptance of the historic episcopate, of the "three orders of the ministry" (leaving our preface to the ordinal intact), of our sacramental developments, and a host of other details. Commentary was sadly needed to explain our yielding in the matter of organizational nomenclature. The phrase "bishop in concurrence with the presbytery," for example, is not half so frightening when for "presbytery" you sub-

stitute "standing committee and diocesan convention."

Furthermore, no member of our commission wanted the "Basis of Union" to be accepted for study as anything more than it was meant to be—a first sketch. It was a reply to the invitation of 1937. "Here is what organic union looks like. Corporate criticism is now invited." In my opinion the concept of organic union itself ought to receive searching reexamination. Alternatives exploring the possibilities of a "federal union" should by all means be tried. It was not a surprise to me personally that, as the confusions at Philadelphia prove, the ideal of organic union is probably premature. The 1937 resolution, one must remember, used the phrase, and our past negotiations have remained true to this directive. Any union must be organic, involving, at the very least, intercommunion and mutual ministerial recognition. But might not this retain a federal principle also in which our present autonomy in government and liturgy could be preserved? Such a union—call it "organic federation" for want of a better term—would avoid half at least of the scruples which the "Basis of Union" aroused in the hearts of scores of delegates who were by no means opposed to negotiating on a basis of generosity with a non-episcopal Church.

THE debate in Philadelphia did not make clear that all the negotiations between the two Churches were and are subject to amendment, or even to a "starting over again," except one. This is the issue of recognition of the other Church as part of the "Church of God" and consequently recognition of its ministry and sacraments. The story of our nine years of negotiating with the Presbyterians has clarified this issue. We can see clearly now that without an honest mutual recognition no non-episcopal Church will be able to consider meaningful union without violating its conscience and repudiating its own history.

The hopeful aspect of the action of the General Convention of 1946 is that we are back at last to 1937 and can go forward from there. We have moved "the previous question." Our Church has now to wrestle with the central issues of Church reunion. We should have faced these issues and settled our own internal dilemma of conscience before we burdened another communion with the embarrassments of our disunity. The Episcopal Church, blithely voting a union resolution like that of 1937, and then repudiating those who tried to carry out its mandate, has little notion of the courtesy and Christian forbearance which our Presbyterian brethren have shown. We owe them an act of penance.

A nineteenth century German theologian, Vil-

mar, once prophesied that the twentieth century would see an agonized wrestling with the doctrine of the Church comparable to that of the early Church with the doctrine of the two natures of Christ. May God not now be laying upon the Anglican Communion the vocation to face the inner tension in our historic fellowship, and with his help to resolve it? The whole ecumenical movement awaits the solution.

The next triennium, in obedience to the resolution passed at Philadelphia, could, if we are all willing, become one of the most fruitful periods in our Church's history. The Quadrilateral is not as provocative a document to elicit frank debate as the "Basis of Union" would have proved itself to be. But a wrestling out of the doctrine of the ecumenical Church may be the burden laid upon us. It will mean agony and heart-searching, and a laying bare of our clashing convictions of conscience. Yet there will be no real peace among us, nor united action on the ecumenical scene, until we have, in repentance and trust, faced each other. We can relegate the debate at Philadelphia to history. We cannot, however, blot out the revelation there made manifest of our torn corporateness. We need healing. May we humbly turn to God for it.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

I COMMENTED previously on the un-Christian and anti-democratic manner in which Hollywood deals with the racial question. Now comes word from England concerning a picture entitled *Men of Two Worlds* which, for the past two years, has been before the technicolor cameras of Two Cities Film Co. The picture has not been imported into this country but, from advance comments, one sincerely hopes that it will be.



The theme of the picture is the dramatic conflict between the new and old Africa in the battle against the dreaded scourge of sleeping sickness, which still takes many lives each year. The hero of the film is

an African Negro who is educated in England and shows promise of being a truly great pianist. In spite of his artistic genius, he chooses to serve his native people and elects to return to Africa to build and strengthen the communal growth. Back home, he comes into conflict with the dark superstition of witchcraft and the film's main struggle shows him and his white friends trying to bring enlightened medical and social methods to his people.

Musical symbolism is used throughout the film. The picture opens with a shot of a pair of black hands crashing down on a piano keyboard in a midday concert at the London National Gallery. But in back of this and antagonistic to it is the insistent African drum beat, token of ignorance,

poverty and disease. The struggle between Beethoven and the jungle drums continues through the whole picture.

Husky, left-wingish Robert Adams, a close friend of Paul Robeson, plays the lead role in the film and the second lead goes to Eseza Makumbi, a Ugandi native who was in high school at the age of seven and is now the first African-trained woman teacher at Kings College. Eric Portman and Phyllis Calvert, both familiar to American audiences, play a British district commissioner and a white woman doctor who assists the educated African youth in his effort to help his people.

A fine social purpose could be achieved if *Men of Two Worlds* could be shown on the screen of American theaters.

The New Marriage Canons

by Cameron J. Davis

*Bishop of Western New York and
Chairman of the Commission*

AFTER twenty-one years of study the Church has at last adopted canons on holy matrimony which unlike the present canons reflect the doctrine of marriage that is expressed in the Prayer Book form of solemnization. This doctrine is, in brief, that Christian marriage is more than a civil contract; it is a physical, spiritual and mystical union of two persons, like "the mystical union that is betwixt Christ and his Church"; that if such a union is once formed it is life-long and cannot be dissolved by divorce. It is formed by the will of God when two free and competent persons give their mutual consent of heart, mind and will to it; but if that consent is not complete by reason of lack of freedom or competence to give it, the marital bond in the eyes of the Church does not exist; if the consent was complete, given by two free and competent persons, it does exist even though the civil court has annulled the marriage or divorced the parties. It is the responsibility of the bishop to discover whether the bond exists.

The canons were adopted unanimously by the House of Bishops and almost unanimously by the House of Deputies. They differ from the canons proposed by the joint commission in that they make a diocesan court or council of advisors permissive rather than compulsory. Secondly, they do away with the permanent commission and substitute for it by resolution a special committee of

the House of Bishops to which is given the same duties as were given the permanent commission, that is, the duties of collecting judgments, publishing findings therefrom to the House of Bishops, and giving advice, in order that a code of precedents may gradually be formed. Thirdly, they restore the "impediments" listed in the present canon with the addition of two more, namely "concurrent contract inconsistent with the contract constituting canonical marriage" which requires right intention, and "defects of personality" which of course derives from the Church's doctrine of marriage as a spiritual union to which consent of heart, mind and will must be given by persons free and competent to give it. Fourthly, they restore by resolution the two sub-sections (a) and (b) of section 3 in canon 15 with the omission of the clause which authorizes a minister under certain conditions to bless the parties to a marriage contracted otherwise than as the Church allows, though the amended canon does not forbid him to do so.

Thus the canons adopted retain the principle on which the joint commission's proposals rest and all of the essential procedure though somewhat simplified. Practically they open a way through which the Church can treat each case of marital failure on its individual merits, and as a problem of character rather than wholly by legal and ob-

jective tests. Objective tests may be available in a case, but an analysis of personality traits is the essential in any case to the formation of a judgment. A civil divorce or annulment creates a presumption that defects of personality or some other impediment existed in the first place, but the presumption is not always correct. For example many divorced people find after their divorce that they are still spiritually bound to each other and are therefore married again to each other. The attendant conditions of the marriage, the history of the marriage, and the character and life of the applicant all must have a bearing in determining whether the marital bond exists. Wide discretion is given the Bishops in administering the canons. This is as it should be. It is a pastoral rather than a legal problem. And in dealing with a personality problem legalistic tests cannot be specified.

ON THE other hand, the Church's doctrine is clearly stated, and the bishops are bound by their vows to conform to and to guard it, as they are to any other doctrine of the Church. We believe Jesus' teaching to be that a God-made marriage is indissoluble, no matter what the civil courts do, but we believe, too, that all marriages are not necessarily God-made marriages, and in such cases the Church may give permission to remarry. Thus the duty of the Church to build united homes is made possible of fulfilment in many cases where formerly she could do nothing; the Church in many cases can now make contact when a new home is contemplated after a previous failure.

It was undoubtedly the consciousness of this all-important duty along with the feeling that our present canon has put up bars to such contact and has also been ineffective in stemming the tide of divorce amongst our people that brought forth unanimous approval of the new canons.

The resolutions adopted with the canons are also important. The most important of all is the following: Resolved, that this Convention shall, and it does hereby, direct that the National Council, through its divisions of Christian education and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

For no canons will work unless the people are

instructed; and no canons will maintain the Christian doctrine of marriage unless children and adults alike are taught the blessings and the responsibilities of a united family life.

The canons differ from the present canons in omitting the "exception clause." This is partly because it is of doubtful scriptural authenticity and also because a physical act of infidelity in itself ought not to be taken as determining evidence of the nonexistence of a spiritual union.

In conclusion it should be noted that by inference no minister is permitted to marry a person previously married during the lifetime of the former spouse, unless the applicant is an active member of this Church in good standing who has obtained permission from the bishop of his or her domicile to be so married. This provision will also guard the bishop from a multiplicity of cases. It is to be noted also that the new canons do not go into effect until January 1, 1947.

Enemies of the Church

By

J. CLEMENS KOLB

Chaplain at University of Pennsylvania

THE General Convention has just left our campus. Since the House of Bishops met right here in Houston Hall where I have my office, and the House of Deputies met next door, I was able to



see a good deal of the Convention. We have had a good many conventions of one kind or another at the university and we have never had one that had more pleasant people. As that comes not from me but from the managers of the buildings, you may be certain that it is true; for it is the managers and

the help that carry the brunt of a convention. The manager of Houston Hall is a Methodist. His wife is an Episcopalian. I told her that if she was going to make an Episcopalian out of her husband, she had better do it before Convention because she would never get him afterward. But now Convention is over and I am going to baptize their baby in the Episcopal Church. Her husband said he met only one man in the whole Convention who wasn't a gentleman. He is strong for the Episcopalians.

Furthermore, both in the House of Deputies and in the House of Bishops, there was a courtesy that was good to see. One had the feeling that even when the Church was most sharply divided, the arguments always rose above the personal.

There was never a hint of such a convention as that reported by the historian, Ammianus Marcellinus, in the year 355, when two bishops, Damasus and Ursinus "engaged in bitter strife because of their opposing interests and the supporters of both parties went even so far as conflicts ending in bloodshed and death. In the struggle, in which Damasus was victorious through the efforts of the party which favored him, it is a well-known fact that in the Basilica Sincinius, where the assembly of the Christian sect is held, in a single day one hundred thirty-seven corpses of the slain were found; and it was only with difficulty that the long-continued frenzy of the people was afterward quieted."

There was no long-continued frenzy at the 55th Triennial. There was no frenzy at all. Some people said that the majority report on unity would split the Church. It didn't. Even if it had been voted on, it wouldn't. There are those who say that if we ever achieve organic unity with the Presbyterian Church, it will split the Church. I don't believe it. If we didn't split on the Civil War, I don't believe we are going to split on the Presbyterians. If nothing else, we have exhibited a genius for staying within the same fold and we have proven time and again that the Church has very wide arms to enfold the differences among her people.

Yet, everybody knows that there is a great deal of tension within the Episcopal Church—far too much tension. We are not the only Church that is troubled within as well as without. And yet I am wondering if we do not have more than most? For while other Churches may be split on the liberals versus the conservatives, our own basic differences spring from another source and that is from our two heritages, Catholic and Protestant. Everyone has heard the saying that half the Episcopal Church looks towards Rome and the other half toward Geneva. There is just enough truth in that saying to keep it alive. The pity of it is that I can't see why we can't have bifocal vision and look at both Rome and Geneva. In fact, in just that kind of vision lies the real solution to our problem. One of the reasons for our present differences and tensions is the fact that whether we say so or not, we would like to apply the solution of the Roman Church to our internal tensions. The Roman Church brooks no opposition. There is no such thing as a loyal opposition within her fold. The liberal movement of the last century was crushed. The present day growth of the liturgical movement within the Roman Catholic Church is due in part to the need for it and in part to the fact that it is the only place where a man with a liberal spirit can take a stand. Liberalism in the Roman Church is coming in via the back door of the liturgical movement.

I THINK that there are Anglo-Catholics and Evangelicals within the Episcopal Church who would like to apply the Roman solution. They would like to make the whole Church Evangelical or the whole Church Anglo-Catholic, and they bend all their efforts toward this end. If a church is vacant, no matter what its churchmanship, one party would put in a high churchman who would gradually "educate" the people; and the other party would try to see that the new rector was a black-tie Protestant, sure to lead the people in the right way. Now that is wrong, and everybody down in his heart knows it is wrong; but some of this sort of thing goes on just the same.

Fortunately, in our Church neither side has the power and most of the leaders have too much Christianity and too much realization of the true history of their Church to want it to be merely Catholic or merely Protestant.

There is another solution common among evangelical Churches. When they disagree, they split into minor bodies until there are sects within sects within sects. I don't know how many branches of the Mennonite Church there are, but they are many. The causes of the schisms within some of the evangelical bodies would be humorous if they were not so pathetic.

What is the real solution to this problem? The other day at Convention one of the younger bishops made a remark I like: "I have one ecclesiastical enemy," he said, "and he is the man who is not an inclusive churchman." That seems to me the only statement that a good Episcopalian can make and the only stand that a good Episcopalian can take, insistence on the inclusiveness of the Church. When a man says the Evangelical influence is ruining the Church, I say, let him be anathema. Or when a man says that the Anglo-Catholics are ruining the Church, let him be anathema, too.

I grant that it is the lunatic fringe on both sides that causes most of the trouble; but sometimes we vote for a candidate on the lunatic fringe not because we think he is a very good churchman but because he will fight our side of the battle. Now if there is anyone who simply goes out to make the Church as Anglo-Catholic as he can or as Evangelical as he can, let him know that he is not an Episcopalian, that he is a sectarian—and the worst kind of a sectarian, for he is trying to create a sect within the Church and he blindly, foolishly thinks that a part is the whole and that one side of the Church, his side, can speak or ought to speak for the whole Church.

The outward courtesy at our Convention was good to see; but it will be still better when the outward courtesy springs from a deep conviction that Catholic and Protestant belong in the Episcopal Church, and that both Rome and Geneva are capital cities in the Kingdom of God.

A Summary of Action Taken By General Convention

*Very Little Legislation Stands Out as Being
Significant Except the New Marriage Canon*

Edited by Philip L. Shutt

Philadelphia: — In this brief review of action taken at General Convention we will say nothing here about what undoubtedly were the most important: unity; marriage canon; budget and program; resolutions on social issues; elections. The first three of these are reviewed and appraised by articles in this number; social issues were covered in the story on page 5 last week, and the elections of course were reported in our issue of September 26th. As a matter of fact practically everything else done at General Convention has been reported already but we present this summary with the hope that it will be useful to many readers.

There were many new bishops who watched the precedings of their elders with what must have been secret amusement. However, two forward steps were taken by the Convention, the first of which was the restoration of the division of Christian Education to the rank of a department with increased power and responsibility in producing Church school material (a sore point with many clergy) and supervising youth work, the second was the taking of initial action in providing for a suffragan bishop to have charge of the Church's work in the armed forces to be finally decided in 1949. After a brief, but stimulating debate, the canonical retirement of all bishops at 72 was made definite. If the pension and allowance for such bishops amounted to less than \$2,500 the difference would be made up from General Convention funds.

A joint commission was established to look into the matter of providing an official residence for the Presiding Bishop near New York together with a chapel, a house for guests of the national Church, and dwellings for certain staff members. A proposal to give the Presiding Bishop an area of jurisdiction in Arlington County, Virginia, was rejected. The House of Bishops also accepted the resignations of 12 bishops for reasons of age or ill health, the resignation of Bishop John Chanler White of Springfield causing the

greatest surprise since he announced it during the closing hours of the Convention, after having said previously that he would not resign under any circumstances.

The House of Deputies had one of its finest presiding officers in the person of Justice Owen J. Roberts, and created a precedent by seating Mrs. Randolph Dyer of St. Louis as the first woman deputy. But by a narrow vote defeated a proposal to change "layman" in the Constitution to "lay persons" which would have permitted women to serve as deputies in the future. (See WITNESS editorial, Oct. 3). The Convention voted to increase the Pension assessment from 7½ per cent to 10 per cent to compensate for reduction in assumed rate of interest due to decline of yield on investments but not until after much verbal protest. Other action saw the deputies establish several new commissions including one to prepare a canon defining "communicant," one to consider the raising of a fund to supplement inadequate pensions of the clergy and their dependents, one to study business methods, responsibilities, control, ownership, and property management of Church affiliated institutions all to report to the 1949 General Convention.

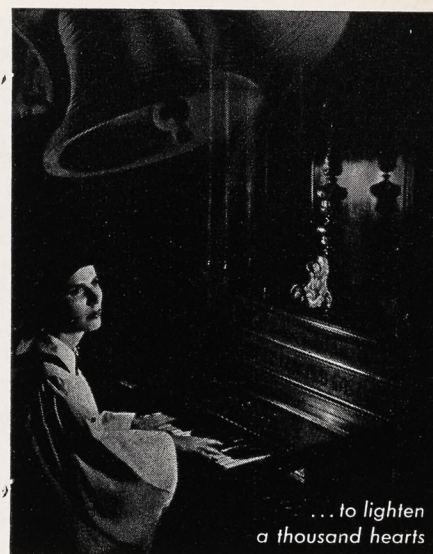
Another important action which received less attention than it should was the appointment of committees to study the whole set-up at the Church Mission House and to study the relationship of the Presiding Bishop to the whole work of the Church.

Little need be said about the Triennial of the Woman's Auxiliary since there is little legislation at this conference. But they did present a record-breaking Thank Offering of more than \$1,600,000; listened to inspiring speeches by Bishop Oxnam of the Methodist Church, Frances Perkins, former secretary of labor, and Bishop Angus Dun of Washington. The women, as usual, were forward-looking and progressive in dealing with social and international questions and so changed their constitution and by-laws as to go a

long way toward ending racial discrimination at future Triennials.

To this reporter, attending his first General Convention the most impressive sight was the vast array of personalities from all over the world who, although sometimes taking part in heated arguments on the Convention floor, yet met as friends outside the deliberative halls. That there was bustle and confusion was to be expected, but the business of both houses was carried forward with courtesy and dispatch unusual in the handling of so many people.

The only side-shows of interest were the private sessions of partisans on the unity question, reminding one of smoke-filled political convention



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rooms, and the meetings of commissions and extra-curricular Church organizations for dinners, speeches, and propaganda.

A word of summary should be said, too about Philadelphia's hospitality. The hotel personnel were courteous; the street car conductors invariably helpful, and the taxi-drivers friendly.

UN Delegates Welcome

New York (RNS):—A resolution welcoming officers and delegates of the United Nations General Assembly, scheduled to convene in this country Oct. 23, was adopted here by the executive committee of the Federal Council of Churches.

"We pray that God," said the resolution, "may so guide and bless their deliberations that the peoples may be led to undertake those curative and creative tasks of reconstruction

through which new international fellowship may be achieved and the perils of our common insecurity may be allayed."

Displaced Persons

New York (RNS):—President Truman and members of Congress were urged here by the executive committee of the Federal Council of Churches to take immediate steps to permit the entry into this country of a large number of displaced persons, pointing out that their plight may be even more critical when UNRRA comes to an end.

Vestry Conferences

Syracuse, N. Y.:—So that the work of the Church at home and abroad may be better known, a series of ten vestry conferences are being held throughout the diocese of Central New York addressed by

Bishop Harry S. Kennedy of Honolulu, George W. Laycock, director of the Hospital of the Good Samaritan, Raleigh, N. C., and the Rev. Thomas V. B. Barrett of New York, secretary of the National Council's division of college work.

Similar conferences for the clergy on the subject of worship have been recently conducted by Bishop Malcolm Peabody assisted by president John M. Potter of Hobart College, and Rev. Massey H. Shepherd of Cambridge, columnist for THE WITNESS.

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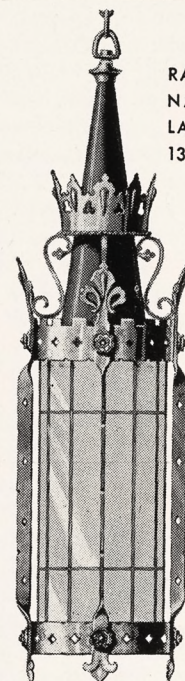
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Tribute to Rector

Albany:—The Rev. Charles W. Findlay, for nearly 25 years rector of St. Andrew's Church here, and a leader in community activities, was honored recently by a reception attended by hundreds of friends who came to bid him farewell as he left to become rector of St. Philip's, Wiscasset, Maine. During his rectorship the new church was erected and its debt paid off so that it may soon be consecrated.

Study Economics

New York (RNS):—A national conference on the Church and the economic order to instill in lay leadership a desire to study from a cooperative standpoint the relation of the church to the economic order will be held under the auspices of the Federal Council of Churches in Pittsburgh, Pa., Feb. 18-20, 1947. Some 400 delegates from many religious groups are expected to be present, mostly laymen.

Parish Birthday

Baltimore:—The Church of the Holy Nativity here, served by the Rev. Hugh W. S. Powers, will celebrate its thirty-fifth anniversary as

a parish the week of October 13. A full program has been planned for the week climaxed by a confirmation service and a service of thanksgiving at which Bishop Noble C. Powell of Maryland will preside. A free-will offering has been asked to help remove a \$49,000 mortgage on the church. During the rectorship of Mr. Powers the parish has had a most successful career, and has made a place for itself in the surrounding community.

School Opens

Raleigh, N. C.:—St. Augustine's College here opened its 79th year recently with a record enrollment of 360 Negro students taxing the capacity of the school. More than half are ex-GI's. Bishop Edwin A. Penick of North Carolina was the principal speaker at the opening service.

Painless Death

New York (RNS):—Voluntary euthanasia, which Webster's says is the "practice of painlessly putting to death persons suffering from incurable disease as an act of mercy" practiced under careful safeguards is not contrary to Christianity, according to a statement by 40 Protestant clergymen of this city. Prominent

Episcopalians signing the statement were the Rev. Russell Bowie, Union Theological seminary, and Editor Guy Emery Shipler of the *Churchman*. They were joined by Unitarian, Universalist, Presbyterian, and other clergymen.

Church Crusade

Los Angeles (RNS):—Twenty denominations will take part in a huge Church crusade here beginning Oct. 13 under the direction of the Rev. Guy Black, associate secretary of the general board of evangelism of the Methodist Church. A house to house survey will be conducted as part of a religious census and a visitation campaign closing with a series of services at the great Shrine auditorium will anticipate the conversion of many to Christianity.

Anti-Semitism

London (By wireless to RNS):—The rise of anti-Semitism and the denial of human rights to other religious minorities in Europe are evils "which civilized men cannot tolerate," Archbishop Geoffrey Francis Fisher of Canterbury declared at an inaugural rally here on the eve of the week-long international conference of Christians and Jews at Ox-

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ford university. Of the recent King David hotel bombing he said, that, "the deed was not done by the Jews but by some Jews and has been utterly condemned by Jewish leaders in Palestine and throughout the world . . . Let us be careful not to condemn the whole people of Jews or others for the evil deeds of some."

At the same conference Jewish religious leaders urged unity of Christianity and Judaism in the common task of promoting world peace in a message prepared for presentation. The statement was issued from the "Jews of Jerusalem."

Hope in Church

Washington (RNS):—The church can—and will—take the lead in establishing permanent peace by helping to channel atomic energy into ways that will help the human race, Rep. Ellis E. Patterson (D-Calif.) told the House of Representatives in a speech.

"Through the voice of the Church the people will be informed and in turn their representatives in government will take heed. Atomic energy has appeared upon the world's horizon as a force which can glorify or destroy man, the choice is up to man himself. More than ever before, we, as decent citizens of whatever nation we may belong to, must take advantage of the wisdom of the great religious leaders to guide us into safe waters."

Seek Labor Support

Milwaukee, Wis.:—A drive to "mobilize the forces of the Church to carry the gospel more effectively to the farm and factory workers of the nation" was mapped here at the annual conference of The Methodist Church's board of evangelism. James S. Chubb, associate secretary of the board, charged that "labor unions are not aware of the existence of God and the Church, and the Church is not aware of the existence of labor unions." He said "We must reveal

the gospel to them." To facilitate its program, the board acted to establish five additional schools of evangelism throughout the nation, increasing to 17 the total number it maintains. In addition, the Church will step up its use of radio programs and its distribution in homes of evangelistic publications.

Canon Is Honored

Washington:—Canon Merritt F. Williams of Washington Cathedral has been awarded the gold star by the navy. It is "for meritorious service in connection with the combat operations against the enemy as chaplain aboard the West Virginia during the period of July 1, 1944 to July 13, 1945." A veteran of both world wars, Chaplain Williams had previously been awarded the bronze star for his services to wounded crewmen aboard the war-lost aircraft carrier Wasp.

Goes After the Men

Buffalo, N. Y.:—The average American church has a preponderance of women in its pews, says Dean Edward R. Welles of St. Paul's Cathedral. Declaring that "religion is failing if men aren't active in the church," Dean Welles hopes to raise the ratio of men in his own congregation in which women usually outnumber men 3 to 1. Instead of doing all their residential calling during the day—the custom in most

churches—Dean Welles and his two canons, the Rev. Robert E. Merry and the Rev. Henry H. Wiesbauer, will make some of their calls at night "to reach the men who work days." In some cases calls will be made on non-attending members at their places of business.

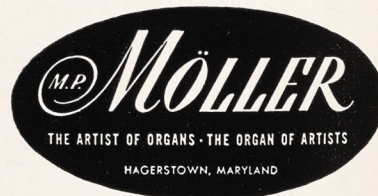
The junior vestry will organize a lay team of more than 100 men "to try to sell the rest of the men on the idea of coming to church regularly." In addition the cathedral will publish a magazine "for men only" and will run newspaper and radio advertising "slanted" for men.

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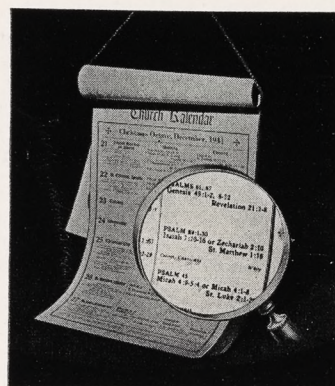
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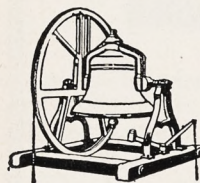
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Archbishop in Albany

Albany: — Archbishop Geoffrey Francis Fisher of Canterbury finished his tour of Canada and the United States by visiting here Sept. 23 and 24. He preached to an overflow congregation at the cathedral, speaking convincingly of the world problems faced jointly by Britain and America, and also set forth in his persuasive way the catholicity and evangelical character of the Anglican communion.

Bogus Degrees

Montreal (RNS): — Bogus degrees are out so far as the United Church of Canada is concerned. Its general council voted here that degrees must be certified by the presbyteries. "We don't want men in the ministry getting degrees by reading a couple of books, writing a thesis and paying \$2 to somebody outside our jurisdiction," General Secretary Gordon Sisco said.

Brooklyn Slipping

Brooklyn (RNS): — Traditionally known as the "city of churches" Brooklyn has experienced a severe decline of organized religion, according to a survey released here by the Brooklyn Church and Mission Federation. It also shows that Roman Catholicism and Judaism have declined, but Negroes and Lutherans have been saving the day for Brooklyn Protestantism. The growth of the Negro population however has pointed up another acute problem for the churches, say the survey. A lay commission of all churches is planned to help check the decline.

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THE WITNESS — October 10, 1946

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.

HENRY P. VAN DUSEN
Dean of Union Seminary

As a long-time and warm admirer of THE WITNESS, will you permit me to say that the lead article in your August 22nd issue strikes me as one of the most regrettable pieces of irresponsible journalism which has appeared in the religious press in some time.

You head your article "Commission on World Affairs Seen As Anti-Russian." You state that the new Commission falls under suspicion of advocating "bringing about a peaceful solution to international difficulties along apparently Vatican-inspired lines."

There is not, so far as I can discover, the remotest justification for either of these charges. It happens that I served as chairman of a committee at the Cambridge Conference which was charged with drawing up the charter for the new Commission. In the discussion regarding the Commission, there was not one word uttered, either publicly or privately, which could possibly be interpreted as giving it an orientation either Anti-Russian or pro-Vatican. The relevant paragraph of the Commission's Charter is the last of the aims to which its efforts are to be directed:

"9. To concert from time to time with other organizations holding similar objectives in the advancement of particular ends."

An earlier phrasing of this paragraph read somewhat as follows: "To cooperate from time to time with other organizations, Catholic and Jewish, holding similar objectives, etc." The wording was changed to eliminate the word "cooperate" on the ground that this might suggest a closer collaboration than was possible or intended, and by the elimination of the specific reference to "Catholic and Jewish" organizations on the ground that this reference was too restrictive. Incidentally, these changes were made on the suggestion of a member of the Conference against whom you and your correspondents level special attack.

As for Professor Fletcher's comment, Dr. Fletcher talks sheer nonsense. He speaks of "the World Council's bid for tandem harness with the Vatican." He says, "For many years the ecumenical Protestants of America have, with conscious or unconscious political motives, sought unity with the schismatic (anti-Soviet) elements of Orthodoxy." "The World Council's proposal would close the door on further understanding with the Eastern Churches." He concludes, "Deliberate identification of the 'Protestant Bloc' with the Vatican is no doubt a clarification of its tendencies, but it deals a tragic blow to peace at the secular level, and to ecumenicity at the Church level."

There is not one iota of truth in Professor Fletcher's charges. The same sequence of World Council meetings of which the Cambridge Conference was one took further steps to reestablish relations with all the Churches of Eastern Orthodoxy including the Church of Russia—an objective on which the World Council has been unremittingly at work.

Mr. Melish is equally irresponsible, and untruthful, when he declares that the Cambridge Conference called "for top-

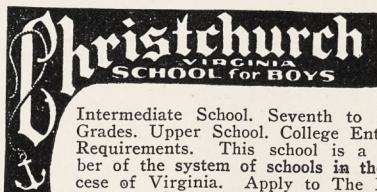
level cooperation with the Vatican." There could be no more damning disclosure of the unfairness of your whole article than the objection to Mr. Dulles as one of the American members of the new Commission on International Affairs on the ground that he is anti-Soviet, combined with the careful omission of any reference to the fact that another of the American members of the Commission is Bishop Oxnham whose frank and vigorous criticisms of Vatican policy are known to the whole Protestant world.

This letter contains strong words. They are strong, they are not exaggerated. How can we hope to educate ordinary church folk in an intelligent and fair attitude toward world problems when Christian journals from which they have a right to expect trustworthy guidance stoop to such distortion of truth?

ANSWER: We asked a number of Episcopalians to comment on the newly organized committee on international affairs of the World Council and also on Mr. Dulles' statement reported from London that the committee hoped to work closely with the Vatican. The Presiding Bishop, Mr. Melish and Prof. Fletcher were kind enough to respond and we were glad to print their comments. There are two facts we would point out: first, the Vatican is, as everyone knows, anti-Soviet to the point of being willing to risk a third world war. Mr. Dulles, high in the affairs of the World Council, has connections that can be described only as fascist, as was pointed out in THE WITNESS for September 19, where we gave chapter and verse. These two facts, in our judgment, justified Prof. Fletcher and Mr. Melish in making the statements that appeared in our issue of August 22.

Mr. R. D. CRAIG
Layman of Philadelphia

Apparently all your excitement about the efforts of John Foster Dulles to get the World Council to play ball with the Vatican in their anti-Soviet game is a false alarm. You uttered your solemn warning in your September 19 number and then followed in the 26th issue with the editorial "Rome Declines." I take it that even if Mr. Dulles and the Council are ready to join in a holy crusade against Russia that the Vatican prefers to carry on alone.



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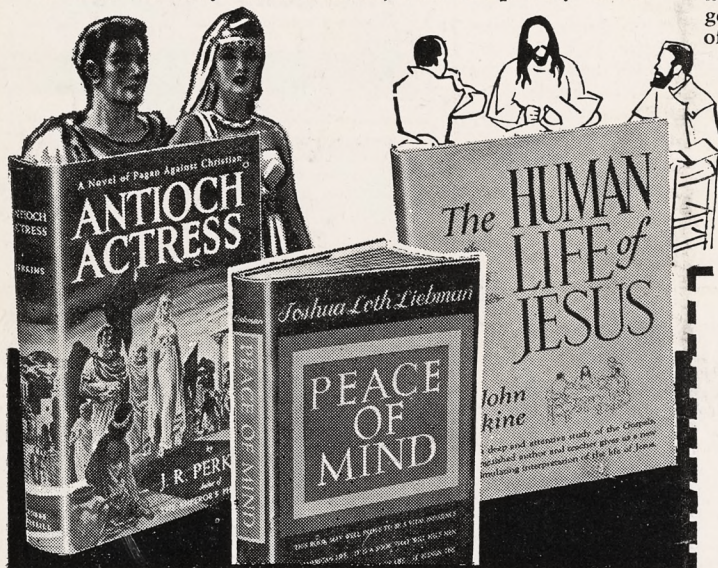
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