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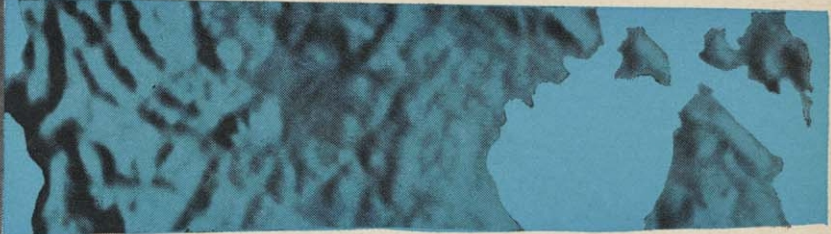
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THE EPISCOPALIAN

July 1963



Anglican Congress '63: a special preview



← *Historic Christ Church, Philadelphia (p.2)*



Deeds Not Words: by Clifford Morehouse



Partners in Revolution

ON April 18, 1775, a forty-year-old silversmith stood on the Charlestown shore scrutinizing the dark Boston skyline. His gaze was centered on the tall spire of Christ Church, one of the city's two Anglican edifices. Perhaps his thoughts wandered back to the many times since his boyhood that he had rung the bells in that graceful steeple. If so, they were soon cut short, for suddenly two bright lights pierced the night. Within seconds, he was astride his horse and headed for Lexington and Concord.

This July 4, 1963, different lights will rocket and sparkle through the darkness as the United States celebrates the 187th year of its independence. As historians have pointed out, since the time when thirteen underdeveloped colonies fought a superior power for freedom, the spirit of 1776 has swept Europe and continues to spur such emerging continents as Asia and Africa.

One fact that the historians may have failed to make clear is the key role played by American Anglicans on the side of liberty. Many present-day Episcopalians believe that their spiritual forebears were predominantly on the side of the King. This was not entirely the case. For, although a great many of the clergy were in the Tory camp, great numbers of the laity were not.

Indeed, "The very sword, pen, and tongue of the Revolution," as George Washington, Thomas Jefferson, and Patrick Henry were called, had all been members of the Anglican Church since childhood. Some of the

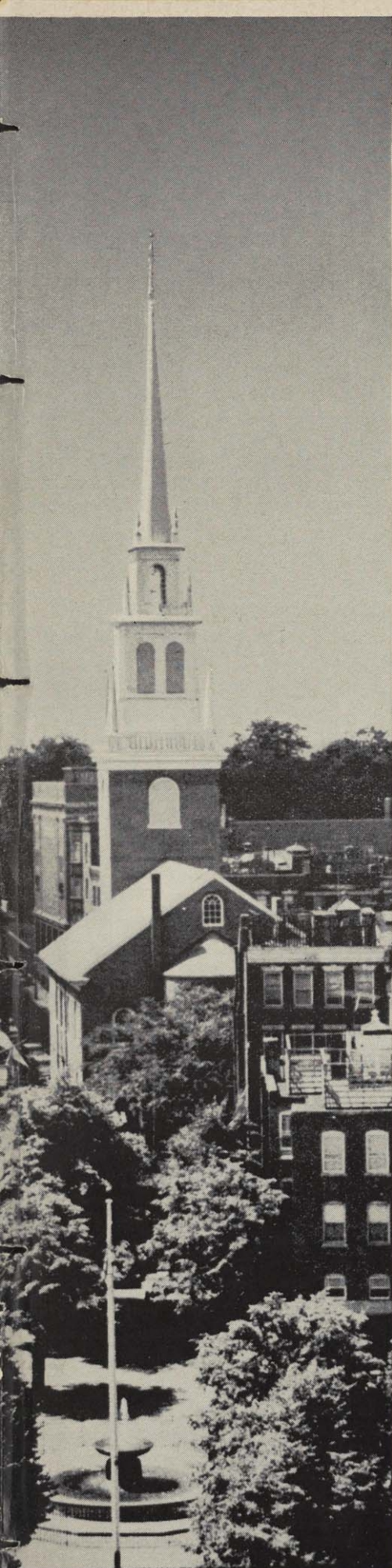
most prominent signatures on the Declaration of Independence were those of Anglicans. And a glance at the roster of the Second Continental Congress reveals the fact that Anglicans formed one of the largest religious groupings in that body.

Anglican concern for liberty can be seen in the number of parishes which served as sites of historic events, and offered comfort to the patriots in times of need. Among the many, at least five stand out as witnesses to the birth of the nation.

Their story begins in the little Virginia settlement of Henricopolis, named after Prince Henry, the eldest son of King James I of England. The name of the town was later changed to Henrico, and still later to Richmond. Early in its life the strongly Anglican community formed Henrico Parish and built St. John's Church high on a wooded hill above the James River. For decades the beautiful white frame house of worship was the center of peaceful prayer and quiet services.

But in 1775, the Virginia House of Burgesses, angered by British action against its northern neighbors in Boston, reconstituted itself into a body of protest known as the Virginia Convention. Its first action was to move from Williamsburg, where Lord Dunmore, the King's royal governor, held sway, to the freer air of Richmond. The only building in town large enough to hold such an assemblage was St. John's. So in March of that year, the leadership of one of the largest of the thirteen colonies—at that time Virginia's boundaries





These five Episcopal parishes helped to make history during the American Revolution. Today they are part of a continuing revolution in urban America.

stretched from the Atlantic to the Mississippi—met in an Anglican church to consider a fateful decision.

As in all of the colonies during this time of political change, there were two strong points of view in the Virginia Convention: that of those who urged caution and that of those who sought action by raising and arming militiamen. Leader of this second group was Patrick Henry, a backwoodsman who had left school at an early age to hunt, to race horses, and to play the fiddle at country dances. Later he earned a law degree and entered the political arena.

Backed by his friends, Jefferson and Washington, Patrick Henry rose on the third day of the meeting and delivered the impassioned speech which carried the convention for the firebrands and moved the colonies one step closer to conflict. There, from a pew in St. John's, he cried, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death."

One month after these words were spoken, a second important event took place some 400 miles up the Atlantic coastline when another Anglican, Robert Newman, climbed out of his bedroom window and dodged through the back alleys of Boston.

Reaching Christ Church, he hurriedly climbed through another window. He knew his friend Paul Revere, who, though not an Anglican, often attended services there, was awaiting his signal. Rushing down the aisle and up into the steeple, the layman hung two lanterns which began a chain of events that would, before dawn, end in the "shot heard round the world."

The reason Christ Church—or Old North Church, as it was popularly known—had been chosen for so important a mission in the cause of liberty had more to do with the height of its steeple than anything else. But there were other reasons that made its selection appropriate.

Built in 1723 along the lines of several Christopher Wren churches in London, Christ Church had become a landmark of liberal thought and tolerant feeling amid the rigid Congregationalist orthodoxy that prevailed in the Massachusetts colony. A symbol of its attitude was the "strangers' tomb" in the burial crypt beneath the sanctuary. Here unknown seamen, Indians, and other vagabonds, unwelcome in other of the city's cemeteries, were laid to rest, making Christ Church a bellwether of democracy long before becoming its most famous beacon.

Reaction to the British march on Lexington and Concord turned the colonies into a beehive of angry activity; George Washington was selected to raise an army, and a Continental Congress gathered in Philadelphia to direct the opposition to the royal forces. They met in the downstairs

Christ Church, Boston, is widely known as "Old North." Its famous spire, damaged by a hurricane a few years ago, was rebuilt by public subscriptions.



Partners in Revolution

portion of the Pennsylvania Statehouse, later renamed Independence Hall, keeping the windows closed through the stifling summer's heat to avoid being overheard by the crowds who waited outside for news of battle.

Whenever an overwarm delegate cast a longing glance out the window, he was most likely greeted by the sight of the 200-foot "Philadelphia Steeple," so called because, from its position atop Christ Church a few blocks away, it was one of the dominant features of the community. At the heart of the new world's most cosmopolitan city, the brick Georgian structure had been built in 1695 by an interesting group of founders, including physicians, lawyers, a baker, a dyer, and two pirates who are listed as coming from the Red Sea with booty of 1,000 pounds sterling each.

As the congressional sessions wore on, Christ Church became one of the intellectual and social centers for the founding fathers. Sermons preached from its pulpit by the rector, the Rev. William White, and other guest clergymen found their way into important speeches on the floor of Independence Hall, key committee reports, and vital position papers.

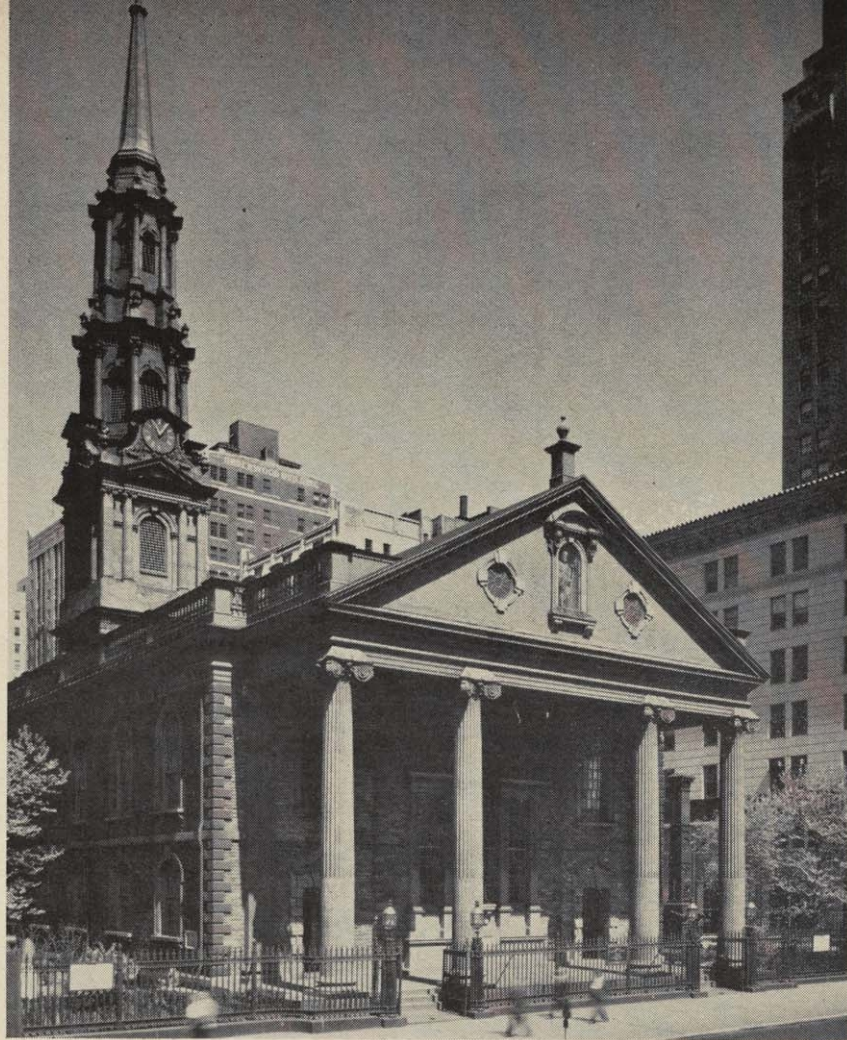
Sunday after Sunday, the pews were filled with such leading patriots as Benjamin Franklin, Thomas Jefferson, Betsy Ross, Robert Morris, Francis Hopkins, and Commodore William Bainbridge. On special occasions other fathers of the Revolution, such as John Adams, Samuel Adams, John Jay, and John Hancock, often joined their Anglican friends to hear a particular point discussed.

One reason that Christ Church became the spiritual focal point for the members of the Continental Con-

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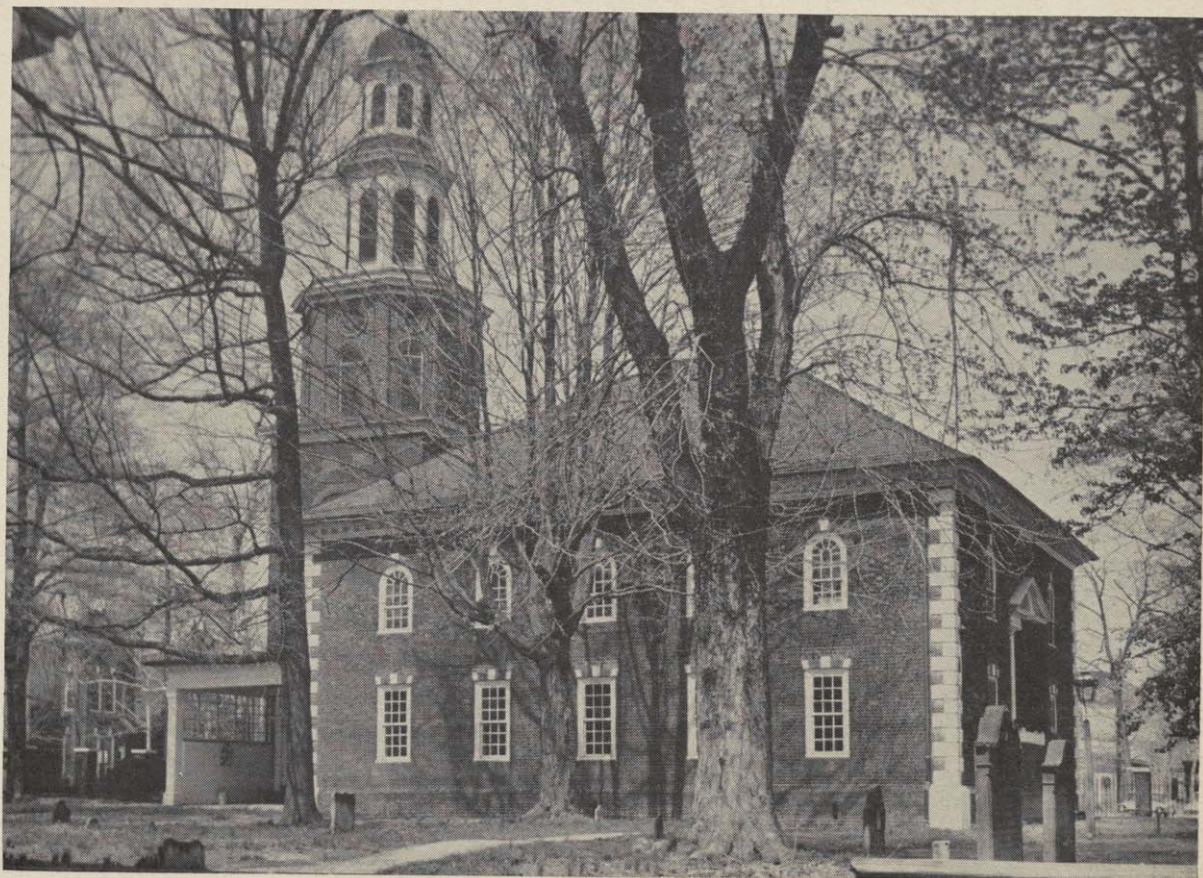
St. John's Church, Richmond, became the meeting place for the revolutionary Virginia Convention when it moved from Royalist-dominated Williamsburg.

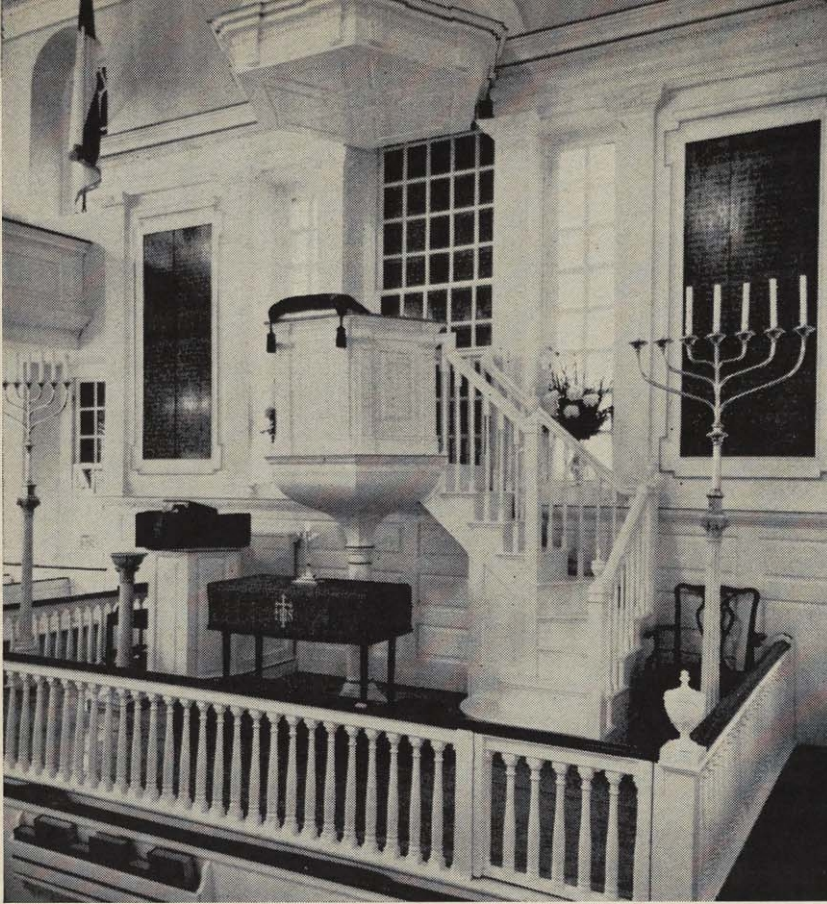
THE EPISCOPALIAN



St. Paul's Chapel, built in the fields beyond Wall Street in New York just nine years prior to the American Revolution, ministers today to the teeming business population of the lower end of Manhattan island.

Christ Church, Alexandria, was the home parish of vestryman George Washington, who helped establish it in 1767. The exterior today is virtually unaltered after nearly two centuries of use.





The wineglass pulpit of Christ Church, Alexandria, is flanked by service text parts necessary in a day when prayer books were costly and scarce.

PARTNERS IN REVOLUTION

gress was that its young rector had grown up with many of the leading voices and participated in their heated talk of rebellion long before the subject had become a general topic of the land.

It can be truly said that William White was not only the spiritual leader for the founding fathers, but friend and counselor to the patriotic men who guided the Revolution, signed the Declaration of Independence, drafted the Constitution, and led the nation through the difficult early years. He served as chaplain for the Continental Congress, and later became the first chaplain of the United States Senate.

To churchmen it is even more significant that he helped found the Protestant Episcopal Church in the U.S.A., was consecrated to be one of its first three bishops, and served as the church's first Presiding Bishop.

With the surrender of General Cornwallis at Yorktown on October 19, 1781, the bloody, six-year struggle came to an end. A new partner

had joined the family of nations. George Washington was sworn in as the first President on the steps of Federal Hall, New York City, on April 30, 1789. Immediately following his inauguration, he led his cabinet and staff to St. Paul's Chapel. Kneeling, they heard the first official prayers for the success and well-being of the United States.

Such an important ceremony would normally have been held at Trinity Church. But the larger building had burned down some years before, and its ruins were turned into a beer garden by the British garrison. St. Paul's, an excellent example of stone Georgian-Classical architecture, had been established by Trinity Parish in 1766 as a chapel in the fields beyond Wall Street, so named because of the high wall that ran its length to shield the town on the tip of Manhattan Island from Indians and other marauders.

Washington continued to use St. Paul's as the government's official chapel as long as the capital remained in New York. When the seat of government was moved to Philadelphia,

he and the other patriots again chose the familiar Christ Church, Philadelphia, as the site for official and personal worship.

Upon his retirement from office, Washington returned to the pews of Christ Church, Alexandria, Virginia. Thus the father of his country had made a full circuit. As a young planter in 1767, he was one of the original vestrymen who helped build the lovely native brick and juniper-shingled structure. Until the day of his death, the former President regularly attended services with his family and servants. Carrying with them pans of hot coals for warmth, they sat in pew number 60, protected against drafts by the high side-walls that encircled them. One Sunday after his return, the old general heard the Rev. David Griffith proclaim from the graceful wineglass pulpit that peace and good will reigned once more in the land.

During the rest of the early federal period, these five churches remained as spiritual centers for the young republic. But as the Victorian period came to its apex, heavy red plush draperies began to cover their fine lines, and fumed oak replaced their clean white furnishings. Also, the neighborhoods in which they were located began to decline until, in some cases, the once heroic edifices became little better than symbols kept alive by a handful of loyal supporters.

Today, however, these historic churches have regained much of the vitality they radiated in colonial times. Interiors and exteriors are being restored to their original simple strength. More important, each of these parishes is finding ways of relating to its twentieth-century surroundings.

For instance, St. Paul's Chapel, finding itself in the midst of the towering skyscrapers of the New York financial district, has begun an unusual lunch-hour ministry to office workers. Monday through Friday in an average week, some thousand people attend its noon services. Many of the worshipers with no affiliations in their suburban communities have become members of the chapel,

reports St. Paul's vicar, the Rev. Robert C. Hunsicker. Boston's Old North Church is ministering to many Coast Guard and Navy personnel and takes active part in the largely Roman Catholic, Italian-American community which surrounds it.

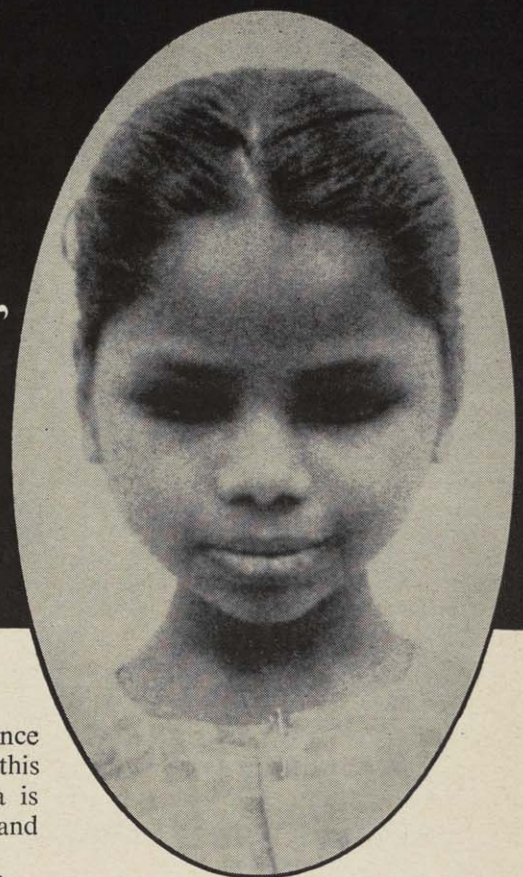
Two of the churches are regaining their roles as community parishes. The reconstruction of the Church Hill district around St. John's, Richmond, is beginning to bring many single people and young married couples into the congregation. The Society Hill redevelopment in old Philadelphia is bringing new families into Christ Church. In Alexandria, the tremendous movement of Washington-based families into Fairfax County after World War II has made Christ Church a large and active suburban parish.

Another challenge which these famed churches are meeting with energy and imagination is their ministry to the unchurched among the many tourists who visit them. Each day Boy Scout troops, history classes, women's clubs, vacationing families, and individuals come to see one of these national shrines. Last year alone, nearly one million people passed through their doors. Some of these people had not been inside a church for years.

Each of these historic parishes has some members of the congregation on hand to welcome visitors; in St. John's, Richmond, a great-great-granddaughter of Patrick Henry performs this service. Visitors at Christ Church, Philadelphia, are asked to kneel for a prayer after the tour. Another provides special musical programs which the public is invited to attend. And all of the clergymen serving the five churches make it clear to guests that they are available for private counseling.

The Rev. H. P. Kellett, vicar of Christ Church, Boston, reports that many troubled people come to him for spiritual advice just because they happen to have heard about the church. "Everybody has read the story of Old North," he comments. "Sometimes strangers in Boston know of nowhere else to turn, so they come to us for help."

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LETTERS

ESTABLISHMENT IN 1776

Following up Dean Griswold's views (in your May issue) on the public school prayer cases, there is quite a lot of silence on just what the Founding Fathers themselves referred to as "an establishment of religion" and "the free exercise thereof."

In the first place, the colonies were, in fact, full of specific established churches, the last of which lingered well into the nineteenth century, while English constitutional law, by which the colonies were governed, provided a specific church establishment, which the

in the next issue of

THE EPISCOPALIAN

- **Bishop at the Switchboard:** a report on Stephen F. Bayne, Jr., by Sam Welles
- **Taken in Convention:** a summary of diocesan actions for '63
- **The Willing and the Waiting:** Cuban refugees in Florida
- **Honest to God:** an appraisal by Theodore Wedel

colonial royal governors, as well as the Bishop of London, were instructed to further. This is what the Founding Fathers lived with, knew, and is the only kind of "establishment of religion" they could have talked about—not Bible readings and nonsectarian prayers in twentieth-century schools. This is definition stretching with a vengeance.

In the second place, and most important, is the fact that people in those days who did not meet the "tests" of "conformity" to the established church suffered civil and political disabilities entirely unknown to our day and age. The Founding Fathers debated this situation and aimed to eliminate it. As the Pennsylvania Constitution of September 28, 1776, put it (chapter 1): "Nor can any man, who acknowledges the being of God, be justly deprived or abridged of any civil rights as a citizen,

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FORTH and

The Spirit of Missions

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THE triennial General Convention is always a high point in the life of the Episcopal Church. General Convention is not only the highest legislative body of the church, but it also sets the policies and determines the program of the national church for the ensuing three years.

Today we stand just past the halfway mark between the General Conventions of 1961 and 1964. We stand also on the eve of the Anglican Congress at which delegates from the Anglican Communion throughout the world will be meeting to consider plans for this great family of churches, of which our Protestant Episcopal Church in the United States of America is one. It is, therefore, a good time to take inventory of where we stand in the Christian world, particularly in relation to our Lord's divine commission to go into all the world and carry the good news of our Lord and His Church to every nation.

The keynote of the 1961 General Convention in Detroit was unity. In that Convention not only did we demonstrate the inner unity of our own church in an impressive manner, but we took some definite steps toward unity with our Christian brethren in various parts of the world. We adopted a concordat or agreement of full communion with the Philippine Independent Church, the Lusitanian Church of Portugal, and the Spanish Reformed Episcopal Church. We accepted an invitation from the United Presbyterian Church in the U.S.A. to initiate conversations looking toward a wider Christian unity in this country, and we voted to join with them in extending the same invitation to the Methodist Church, the United Church of Christ, and other Protestant bodies. Thus, we moved forward to extend our Christian relationships with other Christian churches of both Catholic and Protestant traditions.

The keynote of the Anglican Congress in August will be the church's mission to the world. I am hopeful that the 1964 General Convention in St. Louis will combine these two emphases, since mission and unity are closely

related to one another and to the central task of the Church. I hope the 1964 General Convention will be a great missionary convention, just as I believe the 1961 General Convention was a great ecumenical one.

Our Anglican Family

With these things in mind, let's look at the Anglican

Communion in the light of its unity and its mission to the world. The Anglican Communion is unique in the Christian world. It consists of some forty-two million baptized members grouped in eighteen national churches, bound together by their common ministry and sacraments despite the most diverse differences of nationality and race. One of the great unifying factors is the Book of Common Prayer; yet most of these churches have their own Prayer Books differing in detail but alike in essentials. Thus you or I can be at home in an Anglican church in London or Australia or Borneo or Japan, just as we would be in New York or Savannah or San Francisco.

The largest Anglican Church is, of course, the Church of England, which claims a membership of twenty-seven million baptized persons. Perhaps only three to five million of these are active, but to them must be added another two million in Scotland, Ireland, and Wales, bringing the effective strength of Anglicanism in the British Isles to perhaps seven million members.

It may surprise you, as it did me, to learn that the second largest Anglican Church is the Church of England in Australia with three and a half million baptized members.

In the same part of the world but separately organized is the Church of the Province of New Zealand with an additional 760,000 members, bringing the Anglican membership "Down Under" close to five million.

The third largest Anglican Church is our own Episcopal Church with 3,345,000 members. But it is interesting to note that there are more than seven and a half million Anglicans in Africa, divided into five self-governing churches. Does it surprise you to learn that there



DEEDS NOT WORDS

are more Anglicans in Africa than in the United States?

Despite its great geographical, national, and racial spread, the Anglican Communion has an inner unity which is often unrecognized. Canon Howard A. Johnson, for example, points out how surprised he found English Christians in Argentina to be when he told them that his next stop was Brazil. But surely, they said, there are no Anglicans in Brazil, and they were quite astounded when he pointed out that Brazil has three missionary districts with some 40,000 Episcopalians.

Two Ways Overseas

All of these overseas Anglicans or Episcopalians are products of missionary effort from the home churches in Britain, the United States, Canada, and Australia. There is, however, a significant difference in the missionary approach of the British churches and that of the American Episcopal Church. British missionary expansion has traditionally been the result of the work of societies like the Society for Promoting the Gospel and the Church Missionary Society—the former of which, incidentally, was responsible for American missionary work in colonial days. In our own church, however, overseas missions are the responsibility of the General Convention and the National Council, and thus definitely the responsibility of each individual member of the church. Each method has advantages and disadvantages.

There is also a difference in the aim or objective of the British and American churches. Under the British system, overseas dioceses are grouped into provinces as soon as possible and become self-governing churches while still receiving aid from the mother church. In the American system, the overseas missions remain a part of the home church. Their bishops are members of the American House of Bishops, and they send deputies to the General Convention in the United States. Their missionaries are appointed by the National Council, and they are fully responsible to the National Council for their programs and budgets. They remain missionary districts of the American church.

The American system has some real advantages. One of them is that overseas Episcopalians feel very much a part of the home church and are represented in its General Convention. Another advantage is the centrality of control in budgetary matters.

But the American system also has grave disadvantages. One of these is that it tends toward ecclesiastical colonialism and makes the overseas churches almost entirely dependent upon the church at home. Thus, even if there is a national bishop, as is increasingly the case, he has to submit all of his important policy decisions to the Overseas Department in New York, and the whole

process of nationalization of the church is slowed down. With the strong feeling of nationalism throughout the world, this can become a great source of irritation.

The American system also means in practice that it is virtually impossible for a national church to become self-governing. The only exceptions under our system were the churches in Japan and China, where independence was forced upon them by political considerations. We have, of course, virtually lost contact with the Anglican Church in China under the Communist regime, but we have very close relations with the church in Japan, without attempting to dictate the policies of the Japanese House of Bishops. Surely, this is more in accordance with Anglican traditions. It is to be hoped that the delegates to the Anglican Congress can find some way of harmonizing these two systems of missionary administration, preserving the best features of each.

Overseas Considerations

Let us look at some particular considerations in the overseas missionary field. We like to think that our missionary work is highly effective, and we constantly receive glowing reports of it in the church press and through publications of the National Council. Certainly our missionaries overseas are doing a magnificent job, sometimes under great difficulties, and we honor them for it. Nevertheless, it is a fact that, after more than one hundred years of missionary endeavor, the Episcopal Church today has only some 250,000 baptized members outside the United States. We have established no provinces or national churches, with the two exceptions noted, and all of our overseas missionary districts are dependent on the General Convention and the National Council.

By way of contrast, the Anglican Church of West Africa, evangelized from England, has 750,000 baptized members organized into a self-governing province with ten dioceses. Yet, right in the middle of this self-governing province is our Missionary District of Liberia with 9,600 members entirely oriented toward the United States. The two bishops in Liberia are not members of the West African House of Bishops, but have to make the long journey back to the United States to attend meetings of our House of Bishops every year. Yet, the Liberian churchmen are Anglicans just as much as those of Ghana and the other adjoining countries. Why should they be separated from them in this artificial way?

Again, there is an Anglican Church of the West Indies organized into a province with eight dioceses and 980,000 members. In the same area the American Episcopal Church has five missionary districts with 125,000 members, all oriented toward the United States. Four of these

DEEDS, NOT WORDS

five missionary districts, in fact, belong not to the Province of the West Indies but to the United States Second Province, which includes New York and New Jersey.

Or look at Brazil. Here we have only 32,000 baptized members organized in three districts of the American Episcopal Church, but the work of the church covers a tremendous area and has vast possibilities of growth. Soon there is likely to be a fourth missionary district, but still all of the bishops and deputies have to come to the United States for their General Convention, and indeed it is the General Convention that elects their bishops. Why shouldn't the Brazilian Episcopal Church be made a truly national church with its own House of Bishops and House of Deputies and with a much larger measure of control over its program and budget?

South America is a missionary field of great importance; our church is doing relatively little in that great continent. The Strategic Advisory Committee of our church, however, is making a survey of the field, and is likely to recommend a considerable expansion of the work when the 1964 General Convention meets. It may be our last chance in South America, which, although nominally Roman Catholic, is largely non-Christian and open to Communist influences.

One of our most successful mission areas is the Philippine Islands. Here we have 48,000 Episcopalians in one missionary district, with an American bishop and two Filipino suffragans still fully oriented to the United States. Our church in the Philippines alone is larger than the Anglican Church in Japan, which has ten dioceses and its own Presiding Bishop and is self-governing. Beyond that, we now have the closest kind of relationship with the Philippine Independent Church, which has more than two million baptized persons organized in about twenty dioceses and is fully self-governing.

Surely, this is the basis for a national church of the Philippines, fully self-governing and incorporating both the work of the Philippine Episcopal Church and the Philippine Independent Church. It would be the largest non-Roman church in the Orient and a strong bastion of freedom in that troubled part of the world.

Of course, making these churches self-governing would not mean that they would no longer need financial help. They would indeed for many years need funds and personnel, but they would be truly national churches. Missionaries from other countries would serve under national bishops and a church free to determine its own program and policies. This would mean a great increase in strength almost immediately; indeed, this has proved to be the case in many other churches where the apron strings to a mother church have been cut and the responsibilities placed upon national leadership.

The Domestic Missionary Districts

Many of these same considerations apply to the church at home. We still have nine continental missionary dis-

tricts plus those of Alaska and Honolulu. Is this distinction between missionary district and diocese still valid?

A missionary district differs from a diocese in that its bishop is elected by the House of Bishops rather than by its own representatives, and it receives a substantial amount of financial aid from the Home Department of the National Council. It also has reduced representation in the House of Deputies—one clerical and one lay deputy, instead of the four clerical and four lay deputies to which a diocese is entitled. It thus becomes almost a second-class partner in the work of the church.

It may be a number of years before some of these missionary districts can become fully self-supporting, although many of them are close to it if their contributions to the general church program are taken into consideration. As a matter of fact, some aided dioceses receive more help from the National Council than do some missionary districts. Usually this is for special work, but, nevertheless, it is a fact that the difference between an aided diocese and a missionary district is increasingly an artificial one. Would not the work in these areas be likely to improve if this artificial distinction were removed? It seems to me that the time has come when each jurisdiction of the Episcopal Church in the United States should be given the status of a diocese, with the ability to elect its own bishop and with full representation in the House of Deputies. It should, of course, also become self-supporting as soon as possible, but its first-class status as a diocese should no longer be dependent upon its ability to carry on work unaided. The Episcopal Church is one, and we are members one of another.

Nothing that I have said should be construed as indicating that we should curtail our gifts to mission areas of the church at home or abroad. Indeed, the record of the Episcopal Church in missionary giving is not at all good. Our per capita giving for missions is far below that of most of our Protestant and Roman Catholic brethren. The result is that our rate of growth in this country is barely keeping up with the population, while millions of Americans have no church affiliation at all.

In 1860 our ratio of communicants to the population of the country was 1 to 209; in 1940 it had become 1 to 92—a tremendous percentage growth in eighty years. But in the twenty years from 1940 to 1960 the ratio increased only to 1 in 86, and it is questionable whether we are maintaining that ratio today.

Deeds, Not Words

Must we conclude that the Protestant Episcopal Church in the United States of America is not really a missionary church? If so, it means that we are falling down in the Great Commission that was given to us by our Lord Himself. Moreover, we are not living up to our bounden duty as set forth in the Prayer Book—to work and give and pray for the spread of Christ's great kingdom. Do we really believe in this duty? Do we really practice it to the best of our ability?

The Pentecostals and other groups of Christians, whom



As president of the House of Deputies and veteran of a host of major tasks well done, Clifford P. Morehouse is one of America's best-known Episcopalians. Perhaps his most outstanding service to the church, however, has been to offer distinguished proof of the vital role of the layman. The second layman ever elected "Mr. President," he is a vestryman of Trinity Church, New York, and an officer of the Morehouse-Barlow religious publishing firm. Born in Wisconsin in 1904, he is an alumnus of Harvard and Marquette Universities. His article is based on an address to the 1963 Convention of the Diocese of Georgia.

we are likely to call sects and to look down upon, far outstrip us in missionary zeal. Will their type of religion be the Christianity of the future?

In the world picture there is a great revival of Buddhism and Hinduism. The Archbishop of York at the World Council Assembly in Delhi made a speech that shocked many of us who heard him. Christianity is growing in the world, he said, but not nearly in proportion to the growth of population and to the spread of some non-Christian religions. Thus, in 1963, we Christians make up a smaller percentage of the world population than we did fifty years ago.

Buddhists and Hindus at least believe in some kind of religion and moral values. Unfortunately, Communists who believe in neither are also growing at a rapid pace, especially in Africa and Latin America. Are we willing to leave the shape of the future to them?

I think not; but the outcome will be determined by deeds, not by words. Every Christian is by virtue of his Baptism a missionary, a soldier of Christ. Unfortunately, too many of us are barracks soldiers, content to putter around our own parish churches, concerned only with the music and the altar furnishings and the stained-glass windows, rather than with the increasingly pagan world around us.

There are, of course, other matters with which the 1964 General Convention will be concerned. One of these also has to do with the matter of first-class representation.

A Matter of Segregation

There are two kinds of church people who are not eligible for representation in the General Convention. One group is that of deacons, who are not eligible as either clerical or lay deputies. But most of them will go

on to the priesthood and will, in due course, be eligible for election to the House of Deputies. The other and far larger group is the women of the church, who are presently considered ineligible for election to the House of Deputies. The women, thank God, will remain women, and we would not have it otherwise.

When the question of eligibility of women comes up in the House of Deputies at the next General Convention, as it has at every General Convention for years, I hope my fellow deputies will have the courtesy, the chivalry, and the sound judgment to take steps to amend the Constitution so that women may sit in the House of Deputies.

The old argument, that if women were allowed to sit in the House of Deputies they would soon outnumber the men and the men would not take their fair share in the work of the church, is not only untrue, but is an unwarranted slander upon the loyalty of the men of the church. That it is untrue has been proved by the fact that where women are eligible to sit in diocesan conventions they have never taken the leadership away from the men, nor have they done so in such ecclesiastical bodies as the Church Assembly in England. It is slanderous, because the loyalty of the kind of laymen who are elected to General Convention is beyond question. If it were true that the men would leave the leadership to the women, it would be a sad day for the church. The truth of the matter is that men and women are equally loyal communicants of the church, and the practice of segregation by sex is no more admirable than that of segregation by race or color.

At the time of his visit to this country in 1961, Bishop Lakdasa Jacob De Mel of Ceylon said: "It is not a fear of communism, of other religions, or of nationalism that concerns me. We have an answer to these. What scares me is the nominal Christian. The nominal Christian betrays the Church."

Nominal Christians, uncommitted Christians, self-satisfied Christians are not going to win the world for Christ. We need a revival of the fervent zeal that spread Christianity throughout the Roman Empire during the first three centuries of the Christian era, when to be a Christian was to risk one's very life. This is the only kind of Christianity that can survive, or that deserves to survive, in a world threatened with a paganism worse than that of the Roman Empire, and with the overhanging threat of self-destruction.

I hope that we shall do some earnest and deep rethinking of these subjects, not only at the Anglican Congress and at the General Convention, but in every parish church throughout the land. We must learn anew what it means to work, to give, and to pray for the spread of Christ's kingdom.

And I hope and pray that the 1964 General Convention in St. Louis may be a great missionary experience and may generate a great outpouring of determination that the Church shall not surrender to the world, but shall go forward to the conquest of the world in the name of Christ our King. ◀



ANGLICAN CONGRESS '63

INVITATION

THE Church is in trouble. It seems unable to adapt itself to the swift changes in the world. In many places it has settled down comfortably with a society which is of yesterday. The African finds it difficult not to think of the Church as the servant of white imperialism. The Latin American too often has found the Church to be part of the privileged powers which have kept him in poverty.

"Moreover, the spirit of the age seems unfriendly to the Church. Many seem to feel no need for religion; they are content with a satisfying secularism. At the same time, other religions—communism, Buddhism, Hinduism, and the Moslem faith—have grown or have revived and vigorously challenge the Christian claims.

"At such a time . . . surely it is right for us to look honestly and carefully at the situation, and to confer together on what we must do. The Anglican Congress will do just that."

In mid-August, more than a thousand Christian leaders from every part of the earth will gather in Canada's great southern city of Toronto to put their minds to the mission of the Church today.

These leaders—bishops, priests, and laity—will represent one of the major branches of the Holy Catholic Church, the Anglican Communion, with more than 42 million members in eighteen autonomous churches including thirty-three provinces and some 345 dioceses covering more than forty nations. Although the majority of the delegates will come from the British Isles, Canada, and the United States, large delegations are expected from Africa, Australasia, and Southeast Asia. The meeting will be the largest and most representative in the history of Anglicanism.

Theme of the 1963 Anglican Congress is the Church's Mission to the World. More than forty speakers will discuss various aspects of the church's mission in ten tightly packed days of official sessions in Toronto's Royal York Hotel. Hours will be spent by all of the delegates in formal and informal discussion of the church's problems and prospects in Africa, Asia, Europe, and the Americas. And out of this searching, Congress planners hope, will come needs, direction, and action.

Historic Christian family gatherings like this summer's Anglican Congress often have been clouded by too much ceremony, simpering, and self-congratulation. It is apparent so far that this will not happen in Toronto.

The Most Rev. Howard H. Clark, Primate of Canada and honorary chairman of the Congress, has indicated this in the statement beginning this article. Bishop F. H. Wilkinson of Toronto, chairman of the National Congress Committee, has said, "If we are going to develop a greater spirit of unity in the Anglican Church throughout the world, we must have more of the spirit of adventure. The respectable sins of timidity, insularity, small-mindedness, and parochialism are the greatest obstacles to the church's growth and maturity."

Bishop Ralph S. Dean of Cariboo, chairman of the Congress program committee, has said that the committee does not expect the Congress "to end with a great burst of satisfaction that it has been fun to be together, and that now we can go back and get on with our little bits of work . . . We hope we shall produce a lot of angry delegates in the right sense of the term." Bishop George N. Luxton of Huron, chairman of the Congress editorial committee, has commented, "Make no mistake about it; the Congress is not a gathering to glorify Anglicanism or Anglicans."

This kind of action-minded talk has been translated into an action-minded program. The main Congress theme, the Church's Mission to the World, has been divided into six subthemes: 1) The Religious Frontier; 2) The Political Frontier; 3) The Cultural Frontier; 4) Training for Action; 5) Organizing for Action, and 6) The Vocation of the Anglican Communion.

These major topics include the following specific subjects which will be covered by panel speakers with time for discussion and debate: *The Religious Frontier*—Islam, communism, secularism, Buddhism, divided Christendom; *The Political Frontier*—international relations, social justice, racism, technical assistance, refugees; *The Cultural Frontier*—changing concept of man, urbanization, automation, the mass media; *Training for Action*—theological education, stewardship, vocation and enlistment; *Organizing for Action*—internal structures, manpower, strategy, pooling information and operations.

TO ACTION

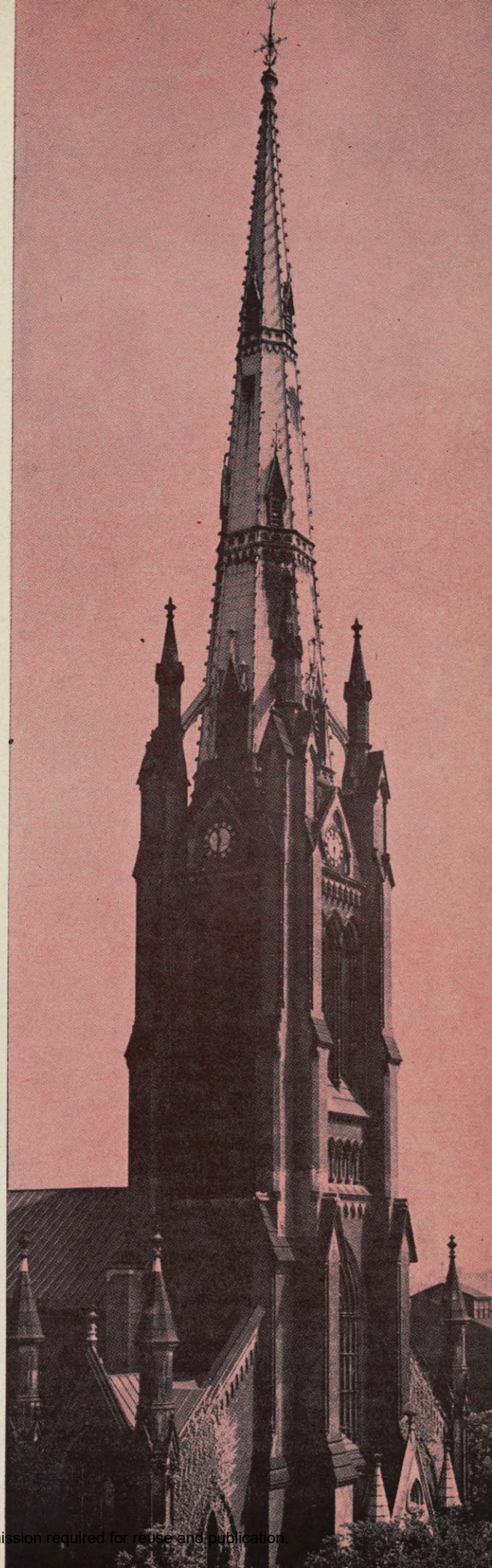
Speakers will include bishops, priests, and lay persons from England, Ireland, the United States, India, Nigeria, Japan, Pakistan, New Zealand, and South Africa.

In this welter of words, scores of questions will come up. The Archbishop of Canterbury, who will lead the Church of England delegation and speak at the Congress's opening service August 13, brought up some of them in a pre-Congress message to Canadian Anglicans. "The Church is sent by Christ to serve the world He came to save. How does He want us to do this in the second half of the twentieth century? What must be the manner of our service in interchurch relations, in evangelism, in education, in the political and cultural life of man? How are we to be the means whereby the eternal may break through into the temporal and consecrate all that God has made to the greater glory of Him who made it?"

Canadian Bishop Dean of Cariboo, the lean, thoughtful program committee chairman, has asked some further questions of particular importance to North Americans in a recent *Canadian Churchman* article. "What are the . . . material resources of the whole Communion and how and where can they be best employed? Just how are we spending our money, and are we right in doing what we so often do, improving our own ecclesiastical lot, with the barest token of help for the struggling branches of the Church in Asia and Africa . . .? Are we being true stewards of the resources of God in the erection of vast and extravagant 'plants' when there are one thousand million people in the world who have never even heard the name of our Lord Jesus Christ?"

These are some of the issues that will come before the eighteen churches of the Anglican Communion in August. These are some of the questions that will need answering. For American Episcopalians, for fellow churchmen in Australia, Africa, Asia, and every other part of the earth, the meeting in Toronto is an invitation to action without precedent in Anglicanism. ◀

The distinctive spire of St. James' Cathedral, Toronto, will be a landmark to delegates for daily worship at Anglican Congress. Services at St. James' will include the liturgies of ten of the churches of the Anglican Communion.





QUESTIONS AND ANSWERS

Q What is the Anglican Congress?

A The Anglican Congress might be compared to a family reunion. The "family" is the worldwide Anglican Communion, with eighteen autonomous national churches, 345 dioceses, and more than 42 million members. A relatively new event in the history of the church, the Congress has been held only once before in recent times—in Minneapolis, Minnesota, in 1954.

Q What is the purpose of the Congress?

A The purpose of the 1963 conference is to provide an opportunity for churchmen—represented by some 1,000 bishops, priests, and lay delegates from dioceses throughout the world—to study in depth the vital topic, "The Church's Mission to the World." With God's help, the delegates will strive to achieve together a new understanding of the problems and challenges confronting the Church in a rapidly changing world, and to begin to plan common action on many fronts.

Q How were official delegates selected?

A The official delegates were chosen by the individual di-

oceses, and they include all diocesan bishops, plus one clergyman and one lay person from each diocese. Assistant bishops, suffragans, or coadjutors are also accorded privileges as delegates. In addition, each synod, or province—there are eight provinces in the Protestant Episcopal Church in the U.S.A.—has been invited to send two additional lay delegates under thirty years of age.

Q Can anyone attend the Congress?

A Yes. But unofficial visitors should keep in mind that not all sessions can be attended by nondelegates, and that seats will often be scarce at the open events. Visitors may find accommodations hard to come by: the Congress organizers will be glad to provide advance information, but they cannot arrange for lodgings for unofficial guests. Congress events open to all include the daily early morning services of Communion in St. James' Cathedral; the opening session at Maple Leaf Gardens on August 13; the missionary rally on August 18; a music festival in St. Paul's Anglican Church on August 17 and 19; and the plenary sessions held on six weekday mornings. For sightseers, Toronto's art gallery and museum will offer special exhibits during the Congress; and within

about one hundred miles of the host city are Niagara Falls and the Stratford Theater. The famed Canadian National Exhibition will also open August 16 in Toronto.

Q Is the Congress a legislative body?

A No. Delegates to the Anglican Congress will meet to learn and to share in fellowship, worship, and consultation. Although they will not serve as "law-makers," the new insights and deeper awareness to be gained from such a gathering will undoubtedly provide new impetus to their work as Christians, and to the work of the Christians they represent.

Q What is the difference between the Anglican Congress and the Lambeth Conference?

A The Lambeth Conference, "the chief instrument of inter-Anglican life," usually meets every ten years, and is attended only by bishops. It represents the closest approach to a legislative body within the whole Anglican Communion. The reports and resolutions which proceed from a Lambeth gathering, however, are offered as advice or guidance; they are not "law." The last Lambeth Conference was held at Lambeth Palace, London, England, in 1958. The next is scheduled for 1967 or 1968, at the invitation of the Archbishop of Canterbury. The first Lambeth Conference was planned in 1867 and held in 1868.

Q What exactly is the Anglican Communion?

A As defined by the 1930 Lambeth Conference, the Anglican Communion is a "fellowship within the One, Holy, Catholic,

and Apostolic Church, of those duly constituted dioceses, provinces, or regional churches in communion with the See of Canterbury." It is "bound together, not by a central legislative and executive authority, but by the mutual loyalty sustained through the common counsel of the bishops in conference."

Q Why is an Anglican Congress necessary?

A An American Anglican and one from India or Korea or Africa have widely different cultural, social, and political orientations. It is the hope of the Congress that through intensive formal study and discussion, and through direct, informal confrontation, each delegate—lay and clerical—will gain a better understanding of the world-wide fellowship to which he and his diocese belong.

Q The Anglican Communion mostly means the United States, the British Isles, and Canada, doesn't it?

A We sometimes err by thinking so. But of the more than 42 million Anglicans in the world, only a little more than one-half are North American or British. Not only is it unrealistic to think of the "old established churches" as the most significant, it is vital to the life of the church that self-governing Anglican bodies with millions of members in new and emerging nations be heard and understood.

Q What specific topics will the Congress consider?

A Within the major theme, "The Church's Mission to the World," are six separate topics for examination and discussion. This simple outline will illustrate the

basic program (see page 22 for more program details).

A. The Church's Mission to the World:

1. On the Religious Frontier
2. On the Political Frontier
3. On the Cultural Frontier

B. The Challenge of the Frontiers:

4. Training for Action
5. Organizing for Action
6. The Vocation of the Anglican Communion

Q Isn't the Congress optimistic in tackling so many big questions in so short a time?

A Perhaps. But time is a small barrier to the earnest endeavor of committed men and women who approach their task with humility and enthusiasm. The Congress schedule, though heavy, provides time for more than speeches. In each topic area a theme speaker will introduce and define the central questions. He

PRAYER FOR THE ANGLICAN CONGRESS

Almighty God, our heavenly Father, we pray thee to bless the Anglican Congress when it assembles in 1963 for counsel and mutual help in the work of thy Holy Church. Grant that in our Anglican Communion throughout the world we may be faithful to the trust which thou has committed to us, and may thy Holy Spirit enkindle our zeal and strengthen our service, until all tongues confess and bless thee, and the sons of men love thee and serve thee in peace, through Jesus Christ our Lord. AMEN.

will be followed by four panelists—each eminently qualified for his particular assignment—who will elaborate in detail specific aspects of the key topic. Moreover, the delegates will have considerable time for informal discussion, which is one of the most important channels to understanding and action.

Q Isn't a meeting of Anglicans alone contrary to the spirit of the ecumenical movement?

A Not at all. Through this effort to achieve a common world-wide perspective of the mission of the Church, the Congress hopes to augment the rising strength of the ecumenical movement by making a firmer and deeper Anglican commitment to this movement. Observers from many non-Anglican bodies will attend the Toronto sessions.

Q What does the Congress mean to me, an individual Episcopalian?

A Because you are a church member, you *are*, in effect, part of the Congress. Through your prayers, the delegates can be guided and inspired to a better understanding of their task. By studying about the Congress, in your own home and with other members of your parish, you can prepare yourself to add your own insight and faith to the results the Congress will produce. By reading both your church publications and the secular press, you can follow the Congress and participate in your own home. And, when your diocesan delegates return from the Congress to share with you and your parish their experiences and suggestions, you can help by adding your own talents—especially, your faith—to the actions that the Congress hopes to—and must—begin.



Anglicans in Canada

Canada Welcomes the Congress

CONTRARY to many popular beliefs, when the Anglican Congress convenes in Canada in August, the delegates will not have to chip their way through ice, nor bring their fur coats, nor be prepared to ride for miles in a dog sled.

It is more likely that in the city of Toronto in August, the heat and humidity will be only slightly less than that of Chicago, Detroit, or New York at the same time of year. We describe it as seasonable and pleasant.

As the time of the Anglican Congress approaches, the eyes of the whole Anglican world are turned towards Canada. Bishops, priests, and lay people from every corner of the earth will spend ten days together in worship, fellowship, and study, and hopefully will return to their homelands with renewed vision and vigor for the tasks at hand.

"Who is Canada? What is she?" She is a young nation. The centenary of the Confederation which molded her nationhood is coming up in 1967, although as recently as 1949 the island of Newfoundland in the mid-north Atlantic became the tenth province of the Confederation.

Her geographical stature is that of a giant larger than the United States, covering 3,851,809 square miles, while her population is small—under twenty million—approximately one-tenth that of the United States.

Posters and publicity folders describe Canada as the land of golden opportunities. They picture the bustle of fishing and commerce on the

Pacific and Atlantic coasts; the sweep of billowing grains across the western prairies; the scenic beauty of the Rocky Mountains; the beehive activities of industry in central Canada; and the promises which reach up into the northland, the Canadian Arctic.

Behind all these pictures of golden opportunity are the people who have developed Canada into nationhood. Historically it is a country of two cultures, British and French. Both British and French have played important parts in developing national life. It would be untrue to claim that these two cultures have always dwelt "in perfect love and peace together." They haven't, and at the present time there are grave problems which are reflected in the relations of the French-speaking Province of Quebec to the rest of the Dominion of Canada. But through all such difficulties there have always been enlightened men of good will in each tradition determined to maintain national unity.

In this second half of the twentieth century Canadian society has been further enriched by the many newcomers from all over the world. The city of Toronto, where the Anglican Congress will be held, was at one time a small English community mainly reflecting an insular, colonial-type life. Today it is a cosmopolitan complex with a metropolitan-area population of almost two million, and the center of finance and industry in

the affluent southern section of the Province of Ontario. Italians, Poles, and Germans, along with the peoples of many other backgrounds, are making a contribution which is reflected in the constantly developing social and cultural life of the city. These changes have also affected the life of the Church.

Visiting Anglicans will find Toronto an interesting city with its museum and art gallery, its fine subway system, its ball park and race track, its many churches, and particularly the special open events of the Congress. The Canadian National Exhibition, reputed to be the largest and oldest annual exhibition of its type in North America, will be opened for the first time in its history by a cleric, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, the Archbishop of Canterbury, on August 16th. The thousands of tourists visiting Toronto during the time of the Congress will all add to the general atmosphere surrounding the Congress discussions.

The Anglican Church of Canada, which has been given the honor and privilege of hosting the Anglican Congress of 1963, is relatively large, but a minority church in the nation. According to the census figures released by the Canadian Government last year, there are 2,409,068 Anglicans in Canada as compared with over eight million Roman Catholics, and nearly four million members in the United Church of Canada, which was founded in 1925 as a union of Methodists, Congregationalists, and some Presbyterians. Like most of the larger

BY A. GORDON BAKER

churches, we have the problem of being able to account for only 1.3 million persons on our parish rolls, leaving us with the task of evangelizing at least a million souls who will look to the Anglican Church for burial if nothing else.

Canadian Anglicanism is still outgrowing another problem. Until 1955 it was known as the Church of England in Canada, and its image is still tinged with the idea that it is a church for Englishmen only. That the problem should exist is understandable since the Anglican Church of Canada is the oldest part of the Anglican Communion outside the British Isles. And in the earliest periods the Church of England thought of its task primarily as ministering to those Englishmen who were colonists in other parts of the world.

Today, however, this image is not a true reflection of the Canadian church's life. Its main strength is still to be found in eastern Canada, stemming from the early British settlements, but nearly 200,000 Canadian Indians are Anglicans, and the census figures reveal that 80 per cent of the 10,000 Eskimos in the Canadian Arctic are Anglican.

The history of missionary activity in the Anglican Church of Canada is exciting, full of danger and adventure, and includes at least one bishop who was forced to eat his boots in order to survive in the northland. In western Canada, Anglican strength is increasing, though much of the work is of the nature of missionary development and looks to the whole of the Canadian Church for financial support.

The Canadian Anglican Church, like the country itself, is young and full of promise. It is true that on September 2, 1578, "one Master Wolfall" landed somewhere around Baffin Island and celebrated Holy Eucharist, but it was not until 1851 that the first synod was held in Toronto, and even later, in 1893, that Anglicans

were nationally organized in Canada.

Today the Canadian church is made up of twenty-eight dioceses in four provinces, each with an archbishop. There are about 2,300 clergy including twenty-two Indians and four Eskimos. Nationally, the church is organized under a General Synod whose president, the Most Rev. H. H. Clark, Archbishop of Rupert's Land, is given the title, "The Primate of All Canada." The General Synod meets every three years to consider the national program and progress of the church. The national program is car-



The Most Rev. Howard Hewlett Clark, Metropolitan of Rupert's Land and Primate of All Canada, will address the opening service of the Anglican Congress, August 13. Born and educated in Canada, he has served the church there for thirty-one years, with the exception of two years which he spent in Jerusalem.

ried out by boards and committees authorized by the General Synod and established as departments with offices in Toronto.

Within the scheme of organization for the 1963 Anglican Congress, there is not only a host church, but also a host diocese. The Diocese of Toronto, which can reasonably claim to be the largest and strongest jurisdiction in the Anglican Church of Canada, will

be the host in August. The Diocese of Toronto with nearly a quarter of a million Anglicans in 217 parishes and missions served by three bishops and 286 active clergy, is one of the strongest jurisdictions in the entire Anglican Communion.

In a sense all the problems encountered in the Canadian church are to be found in microcosm in this diocese (though not all the other dioceses would probably ever admit this). Outstanding is the question of presenting the Christian faith to people steeped in the culture of the nuclear age. The need for more men and women trained to serve people in their daily lives; the need for adequate facilities to carry on the work of the faith; the need for more meaningful communication; and of course, more money—these are basic.

The list undoubtedly looks familiar to the reader. The task of the church is basically the same in every land, and in North America, Canadians share it with Episcopalians in the United States. The Anglican Congress will bring us together with other dedicated people from all over the world who also share in this task. As common problems and needs unfold in the perspective of the world scene, Toronto will make an appropriate backdrop for our discussions and prayers.

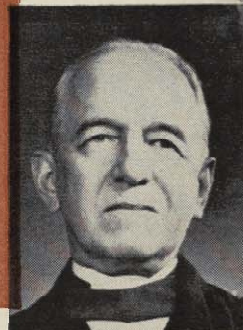
What can one hope for from the Anglican Congress? The Rt. Rev. F. H. Wilkinson, Bishop of Toronto, and chairman of the Anglican Congress national committee, has said, "Out of these assemblies and gatherings we hope there will emerge a new consciousness of unity in the vocation and witness of the Anglican Communion; a new sense of direction in its world-wide task; a clearer understanding of the place of Anglicanism in the ecumenical movement; and the forming of many friendships which will create greater understandings and mutual support in the work of the church." ◀

The Rt. Rev. **KENNETH D. W. ANAND**, Bishop of Amritsar, India, will speak at the missionary rally on Christian concerns in Asia, with emphasis on India: individual self-determination, the population explosion, the ecumenical movement, syncretism (equalizing religions), and missionary obligation. Born at Tarn Taran, Amritsar, Bishop Anand was dedicated at an early age by his parents to the service of the church and educated for it. For six years he was head of the diocesan mission to Moslems in Bombay. Later he was on the staff of the Henry Martyn Institute of Islamic Studies.

A dynamic personality, the Most Rev. **JOOST DE BLANK**, Archbishop of Cape Town and Metropolitan of the Church of the Province of South Africa, who will preach at the closing service, has grappled with the race problems of South Africa with incredible courage and energy. Archbishop de Blank has served as priest in parishes in England, was an army chaplain during the war, and served on the staff of the Student Christian Movement. In 1952 he was consecrated to be Bishop of Stepney, England. In 1957 he went to South Africa upon his election as Archbishop of Cape Town.

WHO'S WHO

AMONG THE LEADERS



Before becoming Bishop of Arkansas in 1956, the Rt. Rev. **ROBERT BROWN** had been a member of the executive boards of the Dioceses of West Texas and Virginia. The bishop's see city of Little Rock brought into focus one of the great problems of our time. It is against this background of racial conflict that Bishop Brown speaks. "The Church knows no man of whatever race or nation or culture for whom Christ did not die. . . The false concept of man seeing himself as he thinks himself to be, not as he is, has resulted in false values which have bred suspicion, intolerance, and hatred." Bishop Brown will speak on totalitarianism, communism, and secularism.

Present day implications of Christian stewardship, about which he will speak, are a chief concern of the Bishop of Michigan, the Rt. Rev. **RICHARD EMRICH**. "Forgiveness is the way in which we enter into our relationship with God. Serious stewardship is the new life which we must enter." The bishop will develop this theme against the background of Christ's Redemption, the Church, and the Holy Spirit. Born in Mardin, Turkey, of missionary parents, Bishop Emrich was educated in this country and Germany. Bishop Emrich has lectured and preached widely throughout the country. He also writes a weekly column for the Detroit News.

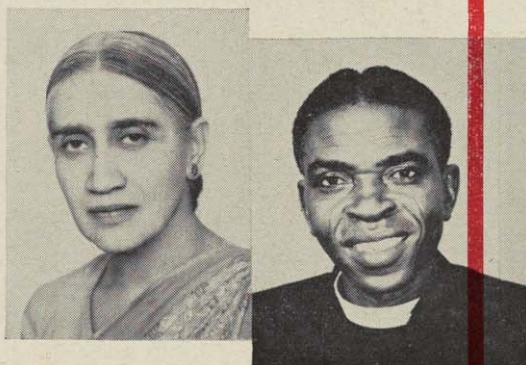
The Rt. Rev. **WALTER H. GRAY**, Bishop of Connecticut, and founder and editor of *Pan-Anglican*, is particularly interested in the Anglican Congress, because it was he who in 1945 suggested in the Episcopal House of Bishops that an Anglican Congress be held. As a panel speaker on Congress Theme 5, Organizing for Action, the church's manpower, Bishop Gray comes to his task with a deep concern for missionary enterprise and a profound belief in the need to promote a sense of fellowship within the Anglican Communion. Before studying for the priesthood, Bishop Gray had been a lawyer. Bishop Gray was recently chairman of a special committee on overseas mission for the Episcopal Church.

As Bishop of the Episcopal Missionary District of Honolulu and Bishop-in-charge of the Missionary District of Taiwan, and the work of the Episcopal Church in Okinawa, Guam, Wake, Midway, and American Samoa, the Rt. Rev. **HARRY S. KENNEDY**, who will be the moderator of Theme 6, the Vocation of the Anglican Communion, leads Anglican work in one of the largest geographical areas in the whole communion. Bishop Kennedy is one of three bishops who in 1948 gave Episcopal consecration to three bishops of the Philippine Independent Church in Manila; he also served on the committee which prepared the concordat between the Episcopal and Independent Churches.



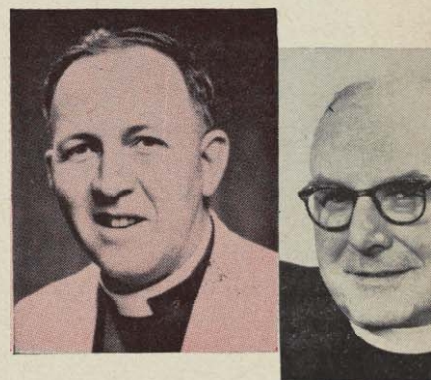
In the opinion of the Rt. Rev. **ROLAND KOH**, Bishop in Kuala Lumpur, Malaya, the Congress has the special duty of bringing to the attention of Anglicans everywhere that in Southeast Asia there are millions of uncommitted people waiting to know God and His will. Bishop Koh, who will speak at the missionary rally, has strong opinions on why early missionaries in Asia failed to win more people to Christianity. Bishop Koh is one of the key figures of the church in Southeast Asia. The first Chinese Assistant Bishop of Singapore, he has lived in many parts of the world. He was the first Chinese priest to be sent to a national university in China as chaplain.

Miss **PRIOBALA MANGAT-RAI**, principal of the Kinnaird College for Women, Lahore, Pakistan, who will be a panelist on the Vocation of the Anglican Communion, has spent the greater part of her life at the college. Her greatest achievement was holding the college together during the tragedy-filled partition of India and Pakistan. As a member of the Pakistan Christian Council, Miss Mangat-Rai feels the importance of interdenominational work and church unity for all Christians in Pakistan, where Christians are a small, poor minority. A revolution is taking place in the status of women in Asia, and she feels that Christian colleges have played an important part in this revolution.



The Very Rev. **TIMOTHY OMOTAYO OLUFOSOYE**, Provost of Ondo-Benin, Nigeria, in his concern for the future of the church in West Africa, recognizes the vital role of religious education and training. He has been secretary of the Youth Work Board of the Christian Council of Nigeria and has served on the board of managers of the World Council of Christian Education and Sunday School Associations. Provost Olufosoye looks forward to the Congress "as a wonderful fellowship and blessed time, the fruit of which might be, under God, peace on earth and good will among the nations." He will be a panelist on Theme 2, the Church's Mission on the Political Frontier.

Expressing his hopes for the Congress, at which he will speak during the missionary rally, the Rt. Rev. **JOHN C. VOCKLER**, Bishop in Polynesia, looks for a greater realization by Anglicans of the mission of the Church in general and the mission of Anglicanism in particular. With only fourteen priests and a handful of lay workers in his far-spread diocese, Bishop Vockler is acutely aware of needs both in his jurisdiction and that of many other missionary bishops. Before becoming Bishop in Polynesia in 1962, Bishop Vockler was Titular Bishop of Mount Gambier and Bishop Coadjutor of Adelaide, Australia.



General Secretary of the Church Missionary Society since 1942, Canon **M. A. C. WARREN**, who will speak on Theme 1, the Church's Mission on the Religious Frontier, hopes the Congress will make the Anglican Communion humbly aware of its weakness and also of the formidable nature of the tasks confronting it: the vital necessity of proceeding far more quickly towards union with other churches, and of taking its mission far more seriously. From 1943 to 1958 he was a member of the Ad Interim Committee of the International Missionary Council, and he has also been a member of the Joint Committee of the International Missionary Council and the World Council of Churches.

'63 Congress Theme: *The Church's Mission to the World*

1 ON THE RELIGIOUS FRONTIER

The religions of the world are more active than they have ever been in the memory of mankind. The ancient faiths are suddenly more militant, and modern man has concocted a few of his own. The Rev. Canon M. A. C. Warren, general secretary of the Church Missionary Society of England, will keynote and panelists will examine the situation in Islam, Buddhism, totalitarianism, communism, and secularism as well as tragically divided Christendom. The Religious Frontier panelists include: the Rev. Canon A. Kenneth Cragg, St. Augustine's College, Canterbury; the Rt. Rev. Robert R. Brown, Bishop of Arkansas; the Rev. C. E. Tuboku-Metzger, Sierra Leone High Commissioner, Accra, Ghana; the Rev. Professor Yoshimitsu Endo, Central Theological College, Tokyo, Japan. The moderator of the panel will be the Archbishop of York, the Most Rev. Frederick D. Coggan.

If boldness characterizes the planning for the Anglican Congress, its boldest and least characteristic interest is in the sphere of international political life. International relationships, social justice, racism, and technical assistance to underprivileged nations and refugees are the specific topics of the four panelists who will follow the Bishop of Nagpur, India, the Rt. Rev. J. W. Sadiq, who serves as the keynoter on the Political Frontier. Panelists include: Mr. Philip Mason of the Institute of Race Relations, London, England; the Archbishop of Jerusalem, the Most Rev. A. Campbell MacInnes; the Very Rev. Timothy O. Olufosoye, Provost of Ondo-Benin, Nigeria; and Miss Janet Lacey, Director of Inter-Church Aid and Refugee Service of the British Council of Churches. The moderator will be the Rt. Hon. Charles V. Massey, chancellor of the University of Toronto and past Governor-General of Canada.

ON THE POLITICAL FRONTIER

2



3 ON THE CULTURAL FRONTIER

"What is man?" is an old question. The replies have become radical, revolutionary, and increasingly sub-Christian during the last three centuries. The Congress's exploration of the Cultural Frontier will be led off by a layman, Mr. John Lawrence, appropriately editor of *Frontier*, a Christian quarterly originating in London. The panelists will consider the changing concept of man; man's image of himself and his world; organization man, urbanization, automation; mass media and mass society. They include the Rt. Rev. E. R. Wickham, Bishop of Middleton; the Rt. Rev. Chandu Ray, Bishop of Karachi, Pakistan; the Rev. W. G. Pollard of the Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tennessee; and the Rev. Malcolm Boyd, chaplain to students at Wayne State University, Detroit. The moderator will be the provost of Trinity College, Toronto, the Rev. D. R. G. Owen.

The Challenge of the Frontiers Includes:

With the frontiers mapped, the Congress will turn to "What do we do about them?" Manpower and training for action will be considered first. The principal of Christ Church College, New Zealand, the Rev. Canon F. C. Synge, will be the main speaker. Theological education, stewardship, vocation and enlistment, and training for clergy and lay persons will be discussed by the panel members. Panelists include: the Rev. Alan Richardson, the University, Nottingham, England; the Rt. Rev. R. S. Emrich, Bishop of Michigan; the Rt. Rev. E. G. Knapp-Fisher, Bishop of Pretoria, South Africa; and the Rt. Rev. A. M. Stockwood, Bishop of Southwark, England. The Bishop of Cariboo, Canada, the Rt. Rev. R. S. Dean, will be moderator.

TRAINING FOR ACTION

4

ORGANIZING FOR ACTION

5

If Anglicans succeed in planning a co-ordinated global plan of missionary action in Toronto, it will be an historic "first." Though the Toronto Congress has no legislative power, it may affect profoundly each of the eighteen member churches by formulating such a pattern for organized action. The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, is to deliver the keynote address. Panelists will examine: internal structure and organization; manpower; strategy; and ways of pooling information and combining operations. Members of the panel include: the Most Rev. H. L. J. DeMel, Bishop of Calcutta and Metropolitan of India, Burma, Pakistan, and Ceylon; the Rt. Rev. Walter H. Gray, Bishop of Connecticut; the Rt. Rev. W. G. H. Simon, Bishop of Llandaff, Wales; the Rev. Peter Harvey, editor, *Anglican World*, London. The Rt. Rev. W. Stopford, Bishop of London, will be the moderator.

Having surveyed the terrain, mobilized, and trained for action, the Congress will reach beyond to consider its basic "marching orders." Anglicanism's calling will be examined first by the Rev. Canon Howard A. Johnson, Canon Theologian of the Cathedral of St. John the Divine, New York. Panelists examining various aspects of Anglicanism's capabilities and responsibilities include: the Most Rev. G. O. Simms, Archbishop of Dublin, Ireland; the Rt. Rev. W. R. Coleman, Bishop of Kootenay, Canada; the Rev. Canon H. M. Waddams, Canon Residentiary, Canterbury Cathedral, England; and Miss P. Mangat-Rai, Principal of Kinnaird College for Women, Lahore, Pakistan. The Bishop of Honolulu, Hawaii, the Rt. Rev. H. S. Kennedy, will be moderator.

THE VOCATION OF THE ANGLICAN COMMUNION

6

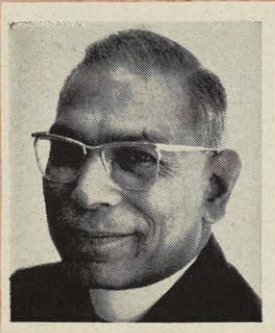


ANGLICAN CONGRESS '63

Target: Toronto

The men pictured below, official delegates to the 1963 Anglican Congress, illustrate the Anglican Communion's wide geographical distribution. Each self-governing church within the Communion is listed at right and shown by number on the map. The estimated number of delegates expected to attend from

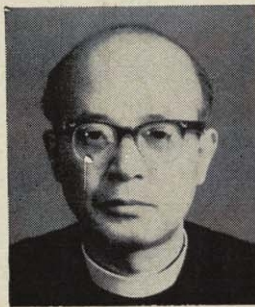
The Rt. Rev. Chandu Ray
Bishop of Karachi, Pakistan



11

10

8



Professor Yashimitsu Endo
Central Theological College, Tokyo



The Most Rev. H. L. J. De Mel
Metropolitan of India

17



The Rt. Rev. Benito C. Cabanban
Suffragan Bishop of the Philippines



The Rt. Rev. Jose G. Saucedo
Bishop of Mexico

each church is given in parentheses.

1. Church of England (170)
2. Church in Wales (12)
3. Church of Ireland (47)
4. Episcopal Church in Scotland (14)
5. Protestant Episcopal Church in the U.S.A. (345)

6. Anglican Church of Canada (123)
7. Church of the West Indies (24)
8. Church of India, Pakistan, Burma, and Ceylon (31)
9. Jurisdiction of the Archbishop in Jerusalem (14)
10. Holy Catholic Church in Japan (24)
11. Holy Catholic Church

in China (4)

12. Church of Central Africa (12)
13. Church of South Africa (35)
14. Church of West Africa (32)

15. Church of East Africa (18)
16. Church of Uganda and Ruanda-Urundi (10)
17. Church of England in Australia (53)
18. Church of New Zealand (25)

The Most Rev. George Otto Simms
Archbishop of Dublin



The Rt. Rev. William G. H. Simon
Bishop of Llandaff, Wales



The Rt. Rev. Plinio Simoes
Bishop of Southwestern Brazil



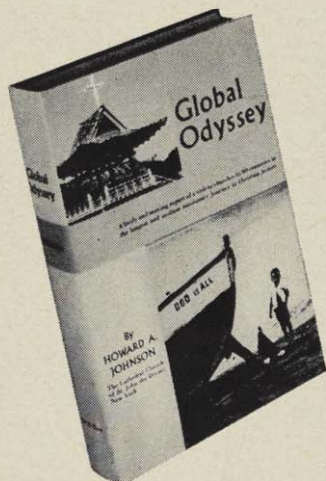
The Rt. Rev. Bravid W. Harris



The Most Rev. Angus MacInnes
Archbishop of Jerusalem



Materials To Use



WHETHER you are studying road maps to plan a trip to Toronto during the Anglican Congress in August, or checking the calendar as a reminder to watch for news reports about the Congress, you will be interested in resources that tell more about this great Anglican Communion of which the Episcopal Church is a part.

In response to a request from the editorial committee of the Congress, Presiding Bishop Arthur Lichtenberger appointed a committee of Americans to be responsible for the production of preparatory year material on the Anglican Congress. The results of this co-operation range all the way from the comprehensive and vivid pictures presented in *Anglican Mosaic* and *Global Odyssey* to a variety of articles that have appeared in *THE EPISCOPALIAN*, *The Living Church*, *Findings* magazine, and elsewhere. Whether you want a little information or a lot of it, whether your taste runs to intellectual stimulation or to entertainment, there is some excellent reading to satisfy your requirements.

GLOBAL ODYSSEY, by Howard A. Johnson (Harper & Row, \$5.95). Canon Howard A. Johnson is the only man in history to have visited

every corner of the world-wide Anglican Communion, having spent two years traveling 200,000 miles through eighty countries. This account of Canon Johnson's travels is a vivid picture of what he saw—and you can see much of it, too, for the book is illustrated with his own photographs. The writer provides a brief background and history of the people in each place as well as keen analyses of many of their present problems. A series of four excerpts from *Global Odyssey* appeared in *THE EPISCOPALIAN* in December, 1962, and January, February, and March of this year. Whether your interest is the church, travel, or people, you will find this fascinating reading. *Global Odyssey* has been selected as the first offering of the newly established Living Church Book Club.

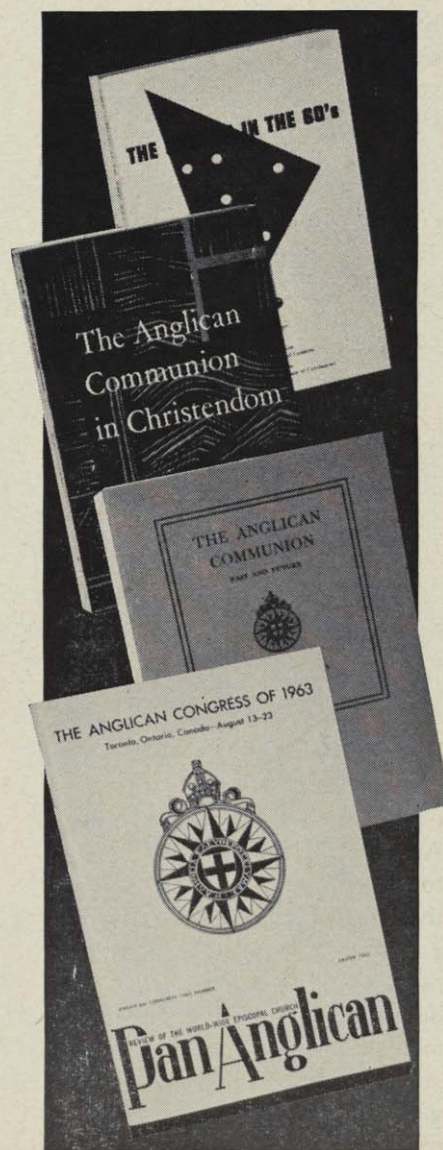
ANGLICAN MOSAIC, edited by William E. Leidt (Seabury Press, \$2.25). This is an attractive paperback to help the reader understand the varied situations in which the Anglican Communion works throughout the world. The book was written by fifteen Anglicans from many parts of the globe, and each of the chapters presents one facet of the life of the Anglican Communion, from the arctic to the equator and from Canterbury to Australia. The chapters are stimulating in their variety of interest and style. A book that should be in every parish library, it offers immense value to workers in the field of Christian education.

THE CHURCH IN THE SIXTIES (Seabury Press, \$1.50). Ten articles in a paperback introduced by the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, provide a background for the reader who wants an incisive understanding of the problems to which the Anglican Congress will ad-

dress itself. Not only does this small volume provide a remarkably comprehensive view of the issues to be considered by the Congress, but an informative picture of Anglicans at work in the world as well.

THE ANGLICAN COMMUNION: PAST AND FUTURE, by Gerald Ellison (Seabury Press, \$2.00).

This paperback sets forth the distinctive characteristics of the world-wide Anglican fellowship. It covers such topics as the Anglican Communion's loyalty to the Holy Scrip-



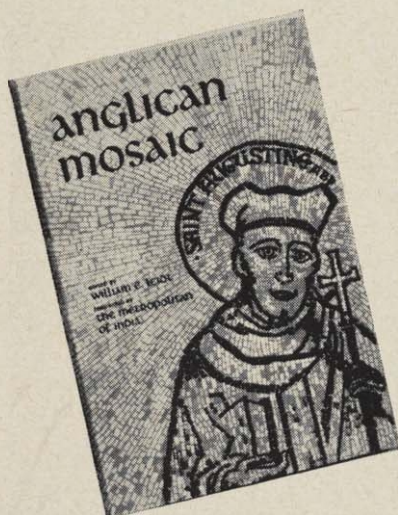
tures, its adherence to both Catholic and reformed tradition, and the freedom and tolerance which characterize the Anglican Communion within those traditions. It is a basic and easy-to-read primer on the subject.

THE ANGLICAN COMMUNION IN CHRISTENDOM, by A. E. J. Rawlinson (Seabury Press, \$2.00).

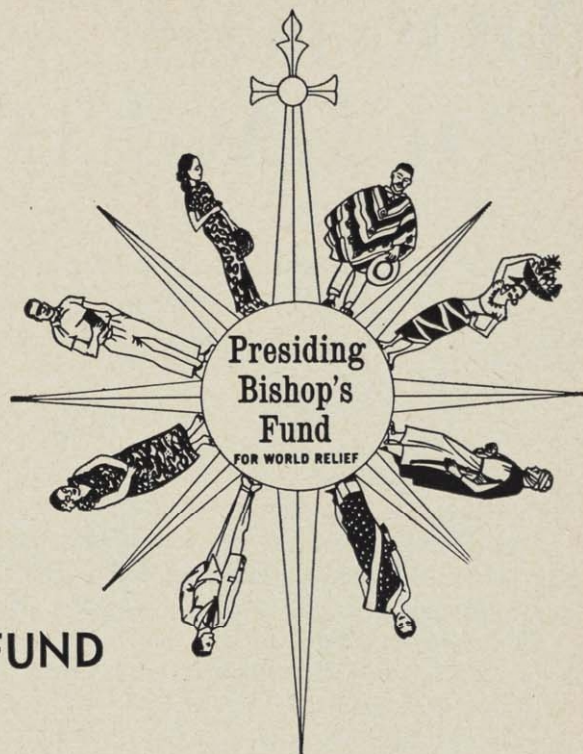
This book provides helpful discussion of the relation of the Anglican Communion to Protestantism. Dr. Rawlinson, a long-time student of the ecumenical movement, is well qualified to write about this relationship, as he has made many contributions to discussion on reunion.

THE ANGLICAN CONGRESS AND YOU (National Council, Episcopal Church Center, N.Y., 35¢).

Those who wish further study suggestions and background material on the Congress would do well to consult this pamphlet prepared by Presiding Bishop Lichtenberger's editorial committee. It is an excellent guide for parish groups and offers a comprehensive list of resource materials.



PAN-ANGLICAN is an occasionally published, authoritative repository of information on the churches of the Anglican Communion. Although its foreword says it exists primarily for the information of bishops and clergy, its Easter, 1963, issue includes the most comprehensive presentation of details about the Anglican Congress available. Published at 1335 Asylum Ave., Hartford, Conn. (50¢ per copy; a list of back issues is available on request.)



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**THE REPORT OF
THE ANGLICAN CONGRESS**

THE SEABURY PRESS
815 Second Avenue, New York 17, N. Y.

DOCTOR COURAGEOUS

A calm, Canadian-born Westerner has proved that one person can make a difference in the complex, frantic workings of official Washington.

IN A recent address, Senator Estes Kefauver of Tennessee forcefully illustrated the role which one person can play in the complex workings of our huge nation.

During investigations for the Senate's Committee on Government Operations, he said, he and his colleagues became increasingly concerned about the distribution at unreasonably high prices of unsafe drugs about which the advertisements did not tell the truth. Yet despite the recommendations of the Kefauver committee, the Senate was willing to pass only a watered-down version of a drug control bill.

Any notions of such limited legislation were irrevocably altered when tragedy in Europe proved the vital need for strong regulation of drugs: the world was shaken by reports that thousands of babies were being born with grotesque, often fatal, deformities. The cause of these anomalies, investigation revealed, was a "harmless" sedative called thalidomide.

The U.S. Senate, of course, reconsidered. Stronger legislation for drug controls was passed by unanimous vote. Yet the significance of the new law was overshadowed by the realization that this country had narrowly escaped a similar misfortune.

The only reason that thalidomide had not been widely marketed here was that one officer in the Department of Health, Education, and Welfare had refused to approve it.

As Senator Kefauver states it, "the courage of a very fine doctor saved us from disaster in this country."

The doctor, of course, is Frances O. Kelsey, a gracious, reticent woman with the logical mind of the true

scientist and the winsome sentimentality of the completely feminine woman.

Her formal title is Frances O. Kelsey, M.D., Ph.D., Chief, Investigational Drug Branch, Division of New Drugs, Bureau of Medicine, Food and Drug Administration, U.S. Department of Health, Education, and Welfare.

To people throughout the world, and to a nation of grateful Americans in particular, she is a symbol of individual integrity. At the time when Dr. Kelsey was being strongly pressured on every side to reverse her decision on thalidomide, the drug was accepted in Europe as a sleeping pill so harmless it could be bought without a prescription.

Her adamant stand was based on two considerations. The first was that the clinical reports from the American manufacturer were incomplete. The second was an obscure letter to the editor which she chanced to read in a British medical journal. The letter, written by a doctor, indicated that thalidomide sometimes caused a side effect, peripheral neuritis. While this in itself was not alarming, Dr. Kelsey was concerned: if the drug could cause pain in the limbs of mature adults, what could it do to the delicate tissues of unborn babies?

The outcome of Dr. Kelsey's strong-minded adherence to her professional and personal convictions rocketed her into world-wide eminence. In recognition of her outstanding work, President Kennedy presented her with the seldom-granted

gold medal representing the President's Award for Distinguished Federal Civilian Service. There are indications that Dr. Kelsey's career has not yet reached its highest point of service. Senator Margaret Chase Smith, for example, has publicly singled her out as a future candidate for the important cabinet post of Secretary of Health, Education, and Welfare.

In some ways, the story of what happened to Dr. Kelsey's gold medal symbolizes her attitude toward this recognition and toward her work.

The medal itself is on display in the museum of the main building of the Department of Health, Education, and Welfare, a massive, block-square structure which long ago outgrew its space. The recipient of the medal works in a barrackslike "temporary" office building that can, at best, be called functional. Dr. Kelsey, however, is unconcerned about the barrenness of her quarters.

HER current assignment, as chief of a new division responsible for monitoring requests from companies seeking to release new drugs for human use, is extremely demanding. Her desk is piled eyebrow-high with detailed reports that must be meticulously studied and considered; a wrong decision can, in some cases, mean the literal difference between life and death. Her calendar is crammed with conferences which must be attended, and her office is an information center for co-workers.

During a frantically busy morning, when the last thing her schedule needs is a visitor in the office, Dr.

BY BARBARA G. KREMER



Dr. Kelsey earned international fame for her uphill battle against the devastating drug, thalidomide.

Kelsey makes the outsider feel welcome. Despite a host of interruptions and a steady jangling of the phone, she never needs to stop and ask, "Now, where were we?"

It seems almost ironic that recognition of her considerable achievements as a scientist and doctor rests largely on one tragic event. For, had Dr. Kelsey never encountered thalidomide, she would still richly deserve the respect of her colleagues and countrymen.

Her personal history shows that the dedication and conviction for which she has received international admiration are qualities born and bred in her. The daughter of a strong-minded, Scottish Presbyterian mother and a British Army lieutenant-colonel of the Anglican faith, Frances Elizabeth Oldham grew up in Cobble Hill, a hamlet at the far western end of Canada.

Her early religious training was provided by her remarkable mother—who accompanied the family to the local Anglican church, yet refused to acknowledge a preference for any one denomination, because it was against her ecumenical principles—and by the Church itself.

The Cobble Hill parish was so small that sometimes the Oldham family—father, mother, two boys, and two girls—comprised half the congregation. Because there was no Sunday school at all, Mrs. Oldham saw to it that her children studied the Bible at home.

The Oldhams, a family which includes a long line of scholars, lawyers, and clergymen, were strong believers in the importance of education. "Mother was very firm," Dr. Kelsey recalls, "that girls should be educated to do something."

FRANCES Oldham was thus sent to St. Margaret's School, the Anglican cathedral school in Vancouver. She then traveled to the opposite end of Canada to earn her Bachelor and Master of Science degrees at McGill University in Montreal.

In 1938, the young scientist was

awarded a Ph.D. from the University of Chicago. Accepting a position as an instructor, then later as an assistant professor at the university, she undertook advanced research in pharmacology. In 1940, she met Dr. F. Ellis Kelsey, who was also a young science faculty member.

Three years later, the first of many publications with bylines of "F. E. Kelsey and F. E. Oldham" appeared. It was called *Studies on Antimalarial Drugs: The Distribution of Quinine in the Tissues of the Fowl*. That same year, the partnership extended to a lifetime commitment which produced the second Dr. F. Kelsey.

The collaboration of the Kelseys in research on antimalarial drugs is well known in medical and scientific circles. *Essentials of Pharmacology*, a basic reference book which they wrote with E. M. K. Geilings, is currently in its fourth edition.

In 1952, the Kelseys and their two young daughters—both born while their mother was a medical student at the University of Chicago—left Chicago to move to Vermillion, South Dakota. While Dr. Ellis served as head of the department of physiology and pharmacology at the University of South Dakota, his wife completed her medical internship. Subsequently, as a Lederle Medical Faculty awardee, she spent three years as an associate professor in her husband's department, and together they initiated a number of continuing courses at the university.

Between 1957 and 1960, Dr. Frances Kelsey was in private practice, serving as a temporary physician in a number of small communities where only one doctor was in permanent residence. When the resident doctor became ill or simply needed a vacation, Dr. Kelsey filled in for him. "During the time that Dr. Frances Kelsey practiced in South Dakota," says Senator Karl Mundt, "she became physician and friend to over 50,000 South Dakota residents."

In 1960, both Kelseys accepted positions as officers in the Department of Health, Education, and Welfare. Though they are solidly estab-

lished in Washington, D.C., they have retained their house and suffrage in South Dakota. They have also kept their names on the rolls of St. Paul's Episcopal Church, Vermillion. In Washington, they attend services at the Washington Cathedral.

After about a year as a medical officer in the Food and Drug Administration, Dr. Kelsey was assigned the thalidomide case. Although this story has been amply recorded, one important facet has been somewhat overlooked: the fact that Dr. Kelsey consulted with her husband on this important case.

IN the published report of the Senate hearings conducted by the Kefauver committee, memos appear written by Dr. F. Ellis Kelsey to Dr. Frances Kelsey. To a person unaware of the relationship between the two medical officers, the memos sound like the usual scientific correspondence—very technical and knowledgeable. A second reading, however, reveals traces of the personal and professional rapport which exists between them.

When, for example, Dr. Ellis stated in a memo that "Selection of one chemical difference between two compounds as the 'most important chemical difference' is absurd," he simply confirmed Dr. Frances' opinion about the chemical report on thalidomide. Then he added, "What is 'the most important chemical difference' between an apple and an orange?"

Despite her formidable professional accomplishments, Dr. Kelsey is an unassuming, no-frills person. Tall and slender, with gray hair bobbed short, she possesses an effortless dignity which is as natural to her as breathing. She is, in short, one of those rare women who create an impression totally independent of their clothing—wearing old shoes and a knock-about dress for a stint at gardening, she could almost be ready to hostess a formal ball. Similarly, Dr. Ellis Kelsey conveys an aura of dignity in faded khaki trousers and an old shirt.



Christine, Susan, Dr. Frances, and Dr. Ellis Kelsey: a close-knit family, they share a talent for droll humor and a penchant for informality.

On a Sunday afternoon at their home in Chevy Chase, Maryland, Drs. Frances and Ellis Kelsey and their two teen-age daughters are usually occupied with loafing and lawn work.

Their lawn, abundantly planted with trees and flowers that have been there long enough to belong, obviously requires conscientious care. Though serious gardeners, the Kelseys credit the previous owner of the house with the hardest part of landscaping—getting started. Relative newcomers to Washington—they lived in Vermillion until 1959—they bought their rambling stone-and-frame house only two years ago.

The younger Kelseys—Susan, sixteen, and Christine, going on fourteen—prefer a basketball to a trowel and have a hoop attached to the garage wall for practicing foul shots. Both girls are students at the National Cathedral School, an Episcopal academy in Washington.

A lively sense of the comic—the kind of humor that provokes smiles rather than laughter—seems to be a Kelsey trait. A favorite story of Dr. Frances's has to do with the "church and state" differences between herself, a Canadian-born Episcopalian, and her husband, a United States Methodist.

The fact that Dr. Ellis attended an Episcopal church with his wife and children, yet was officially a Methodist, distressed Dr. Frances. Dr. Ellis in turn couldn't understand why his wife had not, after living in the United States for several years, become a citizen.

They finally reached an agreement. If Dr. Ellis would become an Episco-

palian, Dr. Frances would become a U.S. citizen. "But as I recall," she confides, "he joined the church well before my citizenship came through."

Though not an effusive person, Frances Kelsey is a devoted, unabashedly proud wife and mother. Although she has achieved stature in a highly specialized profession, she has not assumed the harsh qualities often attributed to "career women."

She can be deeply touched by such gestures as a note from an unknown housewife who wrote, "If it hadn't been for you, I might very well have taken thalidomide during the months when I was awaiting my baby. God bless you."

Her sentimental streak was also revealed when the time came for Susan and Chris to be confirmed. Then parishioners at St. Paul's, in Vermillion, South Dakota, the Kelseys traveled to Cobble Hill, Canada, so that the confirmation could be held in the tiny parish church Frances Oldham Kelsey belonged to as a girl.

Her domestic talents, however, are almost nil. Her family teases her about her inability to cook. But, she says, "They all know I'm unbearable when I stay home for a few days." The warmth and genuine affection which exist within the Kelsey household give firm testimony, however, to the fact that an apron isn't necessarily the required badge for a good wife and mother.

To show how she mixes career and family, Dr. Kelsey mentions that both her daughters were born while she was a student at the University of Chicago Medical School—"They arrived during the months when classes

were not in session." The two parents—Dr. Ellis was then an associate professor at the university—took care of the children between classes. A babysitter filled in the rest of the time.

"You need an understanding husband, like mine," she says. To Dr. Ellis Kelsey she gives credit for the fact that she attended medical school—"He encouraged me to go, and he sent me."

In the various facets of her full and productive life, Frances Kelsey is an individualist whose strength is expressed in a consistent calmness. Among the many honors she has received, a tribute she prizes came in the form of a letter from a young mother.

Until she learned about Dr. Kelsey, the woman said, she had felt that her children should be taught to conform, to be socially acceptable. Now, however, the mother had changed her mind; conformity could not produce Frances Kelsey's kind of courage.

Though not shy about discussing her family or her work, Frances Kelsey is reticent about discussing herself. Because she is gracious, she does not avoid answering personal questions. But she usually replies in a way that is at once charmingly indirect, yet indicative of her feelings.

WHEN asked to describe how her Christian faith affects her approach to daily living, Dr. Kelsey answered with this comment.

"My mother," she said, "often repeated this verse from the General Epistle of James: 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world' [JAMES 1:27]. I feel as she did about this motto. It says a great deal."

Dr. Kelsey went on to add that Christine recently needed to memorize a short quotation as part of a homework assignment. "I taught her that same verse," she said. ◀

Whither the Fisherman

Morris West, an Australian who entered the schools of the Christian Brothers as a postulant, went forth twelve years later without taking final vows. But his decision to re-enter the familiar world involved no repudiation of his religious insight and conviction. His best-selling novel of a few years back, *The Devil's Advocate*, established him as one of the most gifted novelists dealing with religious themes.

The newest book, *The Shoes of the Fisherman* (Morrow, \$4.95), comes both as a letdown and an advance. Its characterizations are not as vivid and probing as those of the earlier novel. The story is talky, and the protagonists often seem to be merely convenient mouthpieces for the author. At times the piety, though always human and appealing, becomes overly sweet and sticky. In all these ways, *The Shoes of the Fisherman* represents a descent from the high level of craftsmanship shown in *The Devil's Advocate*.

None the less, the new book grips the reader from start to finish, simply because the ideas embodied in it are important and urgent. The narrative concerns the election of a Pope in what is now the near future. The man chosen in a surprise decision is a Ukrainian, who has recently escaped from a prison camp in Russia after unspeakable persecutions. The official who persecuted him is now Khrushchev's successor, and there is a curious understanding, even friendship, between the Pope-elect and his erstwhile persecutor. Each respects the other. Meanwhile, the world hovers on the edge of atomic

war. Neither the Russian leader nor the American president wants war, but each is the prisoner of forces inside his own country.

The new Pope gingerly sets about modernizing the papacy. He roams the streets incognito to get the feeling of the world of the laity, and goes to the apartment of a desperate young woman to give her spiritual counsel. He authorizes a vernacular liturgy in the mission field. Soon he is preparing to accept invitations to visit other countries and bring the papacy to the world. Most of all, he becomes involved in the growing international crisis. The Russian leader turns to him as a go-between, and the Vatican is the center of a secret exchange of letters between the two superpowers.

How the novel ends it is not fair to state, except to add that the reader could wish Mr. West had followed the story through to a more complete resolution. The main plot, of course, is not the only one. There is the American newspaper correspondent, and his amours with the wife of a cabinet minister in Rome. Another subplot revolves around a Jesuit scholar whose scientific and philosophic theories have been suppressed by ecclesiastical authority; the scholar is obviously Teilhard de Chardin, author of *The Phenomenon of Man*, veiled by the most transparent of fictional disguises.

This novel is so much a commentary on the present world and a vehicle for discussing the world's dilemmas that one almost wishes the author had abandoned the fictional form and simply written a book analyzing the human predicament and

prescribing remedies. Certainly some of his ideas are provocative enough, and none of them is impossible.

The recent *Pacem in Terris* encyclical of John XXIII was addressed to the human family in general and not merely to the household of faith; there is evidence that it has reached minds and hearts here and there on the other side of the Iron Curtain. It is not farfetched to hope that a modernized papacy could some day be mankind's best chance for hearing its universal moral consciousness articulated. Only the secretary general of the U.N. holds a comparable position of disengagement from the crudest conflicts that divide nations. *The Shoes of the Fisherman* also suggests, with profound Christian insight, that the papacy will grow in influence as it declines in visible pomp and splendor.

Since this book deals with the week after next or a few years beyond that, it builds on what is already happening. True, John XXIII did not journey to Lourdes, but he did visit prisons and hospitals outside the Vatican walls, and he did take the enormous step of moving to heal the chasm between those of different flocks. Beyond that, he took all humanity as his parishioners and acted on the serene assumption that even atheistic ears are open to the ultimate words of justice and human rights.

Mr. West's book shows where such daring in John XXIII's successor could lead. As a novel, it is uneven. As a look into the possible future, it is exciting—and hopeful.

—CHAD WALSH



Race Relations: Birmingham and After

The United States will never be the same after Birmingham. Like the single shot that unleashes an avalanche, Birmingham as a fact and as a symbol has shattered forever this country's one-hundred-year-old illusion that the American Negro is willing to wait indefinitely for first-class citizenship.

Secretary of State Dean Rusk, a Georgian, has eloquently defined the effects of Birmingham: "Our voice is muted, our friends are embarrassed, and our enemies are gleeful, because we have not really put our hands fully and effectively to this problem at every level of our national life."

THE NEGRO PASSION—The Birmingham struggle has been called "The Second Emancipation Proclamation." Columnist-commentator Eric Sevareid added a new term to our vocabulary when he called the intensity and determination of the Negro's drive for equal rights, as revealed by Birmingham and its aftermath, "the Negro Passion." When he flatly stated that, "If the Negro Passion of today is not a true people's revolution, it is as close to one as we have ever known in our land," Sevareid reflected the opinions of many of our most respected journalists.

Vice President Lyndon Johnson has joined Secretary Rusk in emphasizing the depth of official concern over Birmingham. "It is empty," Mr. Johnson said, "to plead that the solution to the dilemmas of the present rests on the hands of the clock. The solution is in our hands." (*"Capital-scene,"* page 37, describes in greater detail the Washington reaction.)

Religious leaders have expressed a similar awareness of the seriousness of the events set in motion by Birmingham. The Rev. Kenneth Teegarden, president of the Arkansas Council of Churches, called the Church a ballast that has "kept the old ark from rocking—but has also kept the old ark from moving." Now, he stressed, "the hour is late, and the Church dare not wait any longer."

Jewish leaders—a group of eight hundred conservative rabbis attending an annual assembly in New York—provided a dramatic response. As one rabbi described it, "There we were, talking about oppression. The old subject of the Jews in Nazi Germany during the 1930's. Then we came to our senses, and someone said . . . 'Why don't we help the oppressed in our own country in 1963?'" Result: within hours, a delegation of twenty rabbis arrived in Birmingham to lend their support to the Rev. Martin Luther King and the Southern Christian Leadership Conference. The most forceful, unequivocal statement made was that of Episcopal Presiding Bishop Arthur Lichtenberger. (*It is printed in full on page 34.*)

THE GUILT IS EVERYWHERE—"If we break through here," said one young Negro clergyman during the height of the Birmingham ordeal, "we break through everywhere." There can be no doubt that the breakthrough did occur; gone forever is the comfortable myth that racial discrimination is a Southern guilt alone.

The Alabama crisis precipitated an alarming number of demonstrations—forty-three in a single week—in North, Midwest, and South. Some were sympathy marches; others were powerful signs of a new and unrelenting surge of strength. One of the most intensive campaigns occurred in Philadelphia, where members of the National Association for the Advancement of Colored People delayed construction of a school building until they won union agreements to hire qualified Negro workers.

The chain reaction of demonstrations, protests, and even militancy is growing, to bring new credence to warnings that violence will be America's inevitable payment for not doing those things which it ought to have done. Threats of such extremist groups as the Black Muslims ring more loudly in our ears; even some of the more active supporters of the Negro's cause have been shocked and surprised at the swift move of events.

The courage and chaos of Birmingham became a symbol that the old defenses and excuses are no longer possible. The Negro Passion, rising even in cities considered progressive in race relations, proved that the Rev. Martin Luther King and his followers had succeeded in "bringing the sore out into the open, that the sun might heal it."

NEW SPOKESMEN—There is less cause to ask why this happened than there is to wonder why it did not happen sooner. Indeed, the first warning that Birmingham was inevitable came in 1863, when emancipation was proclaimed but not produced. All along the way since then, white and Negro prophecies of coming crisis have gone unheeded by all but a small group of Americans. The overwhelming majority of white people chose to dismiss the Negro's suffering, and hence their own guilt for his misfortune.

The Negro seemed endlessly patient. He proved himself deeply patriotic. He was not taken in by the Communist temptations of the '30's; in wartime, he was a valiant fighter for the country that denied him equal rights.

It was not until recently that the Negro began to be heard and understood. A number of articulate spokesmen are forcing this confrontation (*see THE EPISCOPALIAN, March, 1962*). One of the most effective is a gifted young writer named James Baldwin. In a stinging essay, *The Fire*

Continued on page 35

Our Greatest Domestic Moral Crisis

Recent events in a number of American communities—Birmingham, Chicago, Nashville, New York, and Raleigh, to mention only the most prominent—underscore the fact that countless citizens have lost patience with the slow pace of response to their legitimate cry for human rights. Pleas of moderation or caution about timing on the part of white leaders are seen increasingly as an unwillingness to face the truth about the appalling injustice which more than a tenth of our citizens suffer daily. While we are thankful for the progress that has been made, this is not enough.

Our church's position on racial inclusiveness within its own body and its responsibility for racial justice in society has been made clear on many occasions by the General Convention. But there is urgent need to demonstrate by specific actions what God has laid on us. Such actions must move beyond expressions of corporate penitence for our failures to an unmistakable identification of the church, at all levels of its life, with those who are victims of oppression.

I think of the words we sing as we hail the ascended Christ, "Lord and the ruler of all men," and of our prayers at Whitsuntide as we ask God to work His will in us through His Holy Spirit. And then in contrast to our praises and our prayers our failure to put ourselves at the disposal of the Holy Spirit becomes painfully clear. Only as we take every step possible to join with each other across lines of racial separation in a common struggle for justice will our unity in the Spirit become a present reality.

It is not enough for the church to exhort men to be good. Men, women, and children are today risking their livelihood and their lives in protesting for their rights. We must support and strengthen their protest in every way possible, rather than to give support to the forces of resistance by our silence. It should be a cause of rejoicing to the Christian community that Negro Americans and oppressed peoples everywhere are displaying a heightened sense of human dignity in their refusal to accept second-class citizenship any longer.

The right to vote, to eat a hamburger where you want, to have a decent job, to live in a house fit for habitation: these are not rights to be litigated or negotiated. It is our shame that demonstrations must be carried out to win them. These constitutional rights *belong* to the Negro as to the

white, because we are all men and we are all citizens. The white man needs to recognize this if he is to preserve his own humanity. It is a mark of the inversion of values in our society that those who today struggle to make the American experiment a reality through their protest are accused of disturbing the peace. And that more often than not the church remains silent on this, our greatest domestic moral crisis.

I commend these specific measures to your attention: (1) I would ask you to involve yourselves. The crisis in communities North and South in such matters as housing, employment, public accommodations, and schools is steadily mounting. It is the duty of every Christian citizen to know fully what is happening in his own community, and actively to support efforts to meet the problems he encounters.

2) I would also ask you to give money as an expression of our unity and as a sign of our support for the end of racial injustice in this land. The struggle of Negro Americans for their rights is costly, both in terms of personal sacrifice and of money, and they need help.

3) I would ask you to take action. Discrimination within the body of the church itself is an intolerable scandal. Every congregation has a continuing need to examine its own life and to renew those efforts necessary to insure its inclusiveness fully. Diocesan and church-related agencies, schools, and other institutions also have a considerable distance to go in bringing their practices up to the standard of the clear position of the church on race. I call attention to the firm action of the recent Convention of the Diocese of Washington which directed all diocesan-related institutions to eliminate any discriminatory practices within six months. It further requested the bishop and executive council to take steps necessary to disassociate such diocesan and parish-related institutions from moral or financial support if these practices are not eliminated in the specified time. I believe we must make known where we stand unmistakably.

So I write with a deep sense of the urgency of the racial crisis in our country and the necessity for the church to act. Present events reveal the possible imminence of catastrophe. The entire Christian community must pray and act.

ARTHUR LICHTENBERGER, *Presiding Bishop*

Next Time, Baldwin has provided the American white with the realization that the Negro has hardly been persuaded that white standards are worth emulating. Baldwin tells how the white man, by rejection and denial of his own humanity, has shown himself a failure.

SIGNS OF PROGRESS—It is paradoxical but true that the considerable advances made by the Negro in the past decade also help explain Birmingham. The Negro has come far enough to realize what he has *not* achieved. As Andrew Young says, "Nobody wants a *little* freedom; everybody wants to be free." The more freedom people receive, the more they want.

It is one thing to note that the U.S. Supreme Court outlawed school segregation in 1954, and quite another to realize that only about 8 per cent of Southern Negro children now attend biracial schools. In the North, *de facto* school segregation prevails simply because there are not enough white children to go around—they have moved to the suburbs. Chicago's example is typical: nearly 90 per cent of Negro children there attend virtually all-Negro schools.

Nevertheless, the educated, well-employed Negro is no longer a rarity. In the past ten years, there has been more civil rights legislation than in the preceding ninety: nineteen states now have some form of fair-housing laws; twenty-two have fair employment statutes; the President's Order on Equal Opportunity in Housing, issued last November, was an important advance, though limited to federally financed housing.

Although the Church has been ruefully adept at practicing "genteel racism," the nation's first interfaith Conference on Religion and Race in January has begun to prove that it meant business. Decried as "too little, too late" in some quarters, the Conference has nonetheless generated considerable action in community after community.

In the Episcopal Church, there have been some salient expressions of a desire to get on with the work of righting old wrongs. One area has been in the desegregation of church-sponsored institutions; another is in the upsurge of creative responses to the needs of the inner city.

ROLE OF THE INDIVIDUAL—If Birmingham says the American Negro is no longer afraid, it also says he may have given his fear back to those from whom it came. James Baldwin, asked in a recent television interview if violence would result from this new fearlessness, quietly told the white interviewer, "That depends on you."

There is a desperate need for personal, individual answers. In his message to the National Conference on Religion and Race, President Kennedy reminded us that law alone cannot create true equality: "I call on (you) . . . to do that which government and a political leader cannot, to . . . preach your ideals and to secure the commitment of every American conscience to the justice and love due all our people."

THE UNMAPPED ROAD—The burden, bother, and bewilderment of Birmingham started when Negroes in that city lent all their will and strength to such humble goals as these: the right to eat at downtown lunch counters; better employment opportunities; dismissal of charges against the hundreds arrested for demonstrating; and the creation of a biracial committee to promote better communication between the white and Negro communities.

The fragile accord reached by Negro leaders and white businessmen in Birmingham was based on compromise; for example, the Negroes had at first demanded immediate desegregation of lunch counters, but they agreed instead to a ninety-day waiting period. Since the businessmen did not represent official government, the nation cannot know for several weeks whether Mayor Boutwell, now securely in office, will keep Birmingham's promises.

The real meaning of Birmingham is that United States citizens—our own people—are literally prepared to die for the freedom to buy a sandwich. The fact of Birmingham has detoured all of us onto an unmapped and potentially dangerous road. It need not be dangerous if all of us, in humility, can exercise our capacity for plain and honest Christian love. No surer guide remains.

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The Vatican Council: Mark of a Man

An appraisal by Frederick C. Grant, Episcopal Delegate-Observer

NEVER in history was there so much interest in an ecumenical council as in Vatican II. The news of it was carried throughout the world, and was followed with eager interest by millions of Roman Catholics, Protestants, Anglicans, Eastern Orthodox, Jews, and even Muslims, Buddhists, and those who profess to be nonreligious or antireligious. Its chief attractions were the warm spirit of all-embracing charity and the deep concern for human welfare and world peace which inspired Pope John XXIII, who convened the Council and directed its first session from October to December, 1962.

Technically, of course, it was a Council of the Roman Catholic Church. But every effort was made to make it universal. And, also technically, such a Council can be made ecumenical, some time, if the rest of Christendom so desires. But it was not just one more "ecumenical conference." It was really a legislative and consultative assembly of Roman Catholic bishops from all parts of the world—some 2,500 of them—together with the Pope and the cardinals, most of whom reside in Rome, and perhaps 200 theological experts and advisors from Roman Catholic universities, colleges, and seminaries.

The primary purpose of the Council, according to Pope John was an *aggiornamento*, or "bringing up to date," of the Roman Church. This was not intended to be a theological or legal reform, but a sweeping pastoral rejuvenation and refreshment of the church in its methods and practices, its worship and teaching. Over and over again, in the 633 speeches delivered in St. Peter's during the 1962 session, this purpose was de-

clared and stressed. The few questions that were discussed and decided at this session, chiefly relating to public worship, clearly pointed in the same direction. Only after the church has been revived and refreshed, and stands forth once more in all its youthful beauty, can steps be taken to achieve Christian reunion. Could any program, any plan, any strategy, be nobler, clearer, more Christian than this?

Certain questions have been raised. For example: "Was not the first session a failure? What did it really accomplish? What terms have the Roman Catholics laid down for the reunion of Christendom? But these questions are beside the point, and rest on a misconception of the Council's real purpose and program.

All great assemblies—for example the U.S. Congress, or the British Parliament, or the Episcopal General Convention—require a certain amount of time for participants to get acquainted, study issues, discover kindred minds, discuss problems. Most of the 2,500 bishops had never even seen one another before they met in St. Peter's last October. But their unanimity and spirit of friendliness and Christian brotherhood was manifest from the first. There may have been sharp debates in meetings of committees, but not on the floor of the Council. The presiding genius of Pope John was evident throughout. He held high the banner of the ideal proclaimed when the Council was first announced and summoned to assemble.

The reason for the adjournment from December 1962 to September 1963 was to make possible a revision and abridgment of the seventy-four *schemata* or "draft decrees" under

discussion. There are now only twenty of these, after the overlapping, duplication, and overamplification of the original drafts have been pruned away. It was assumed that the second session, scheduled to begin this coming September, would suffice to cover the whole series.

In the event of the death of a Pope during the sessions of an Ecumenical Council, Roman canon law requires the termination of that Council. It cannot be simply adjourned. If the next Pope chooses to reconvene and continue the Council, he may do so. But it is not obligatory. The famous Council of Trent, 1545-1563, was led by five popes during its long series of sessions.

The future of Vatican Council II thus remains to be seen. It is greatly to be hoped that it will continue, and reconvene, and proceed with the business before it.

But even if it does not, the 1962 session marked a step forward that can never be retraced. The Roman Catholic Church throughout the world will never be the same again. The Anglican, the Protestant, and the Orthodox Churches, in their several relations with Rome, will never be the same again. Even the other religions and religious groups throughout the world will never be the same in their attitudes toward Christianity and toward the Roman Church.

Much was achieved by one man, wholly committed in charity, and with a profound understanding of human life, human needs, human hopes and fears, a deep trust in God and His purposes, and a firm reliance upon divine grace. This one man changed the whole face of Christendom during the brief period of his richly fruitful pontificate. ◀



Capitalscene

Official Washington is frightened by the rapid buildup of racial tensions during recent weeks in the North as well as the South. High administration officials are calling it the most serious domestic crisis since the Great Depression of the 1930's. They fear that extremists on both sides may seize control of the situation, with tragic results, unless swift action is taken to bolster the position of Negroes and whites who are working for peaceful change. . . . This grave appraisal is reflected in President Kennedy's decision to take over personally the role which hitherto has been delegated primarily to his brother, the Attorney General. It also is reflected in the administration's decision to submit strong civil rights legislation to Congress, even though it will cause a Senate filibuster that may jeopardize key aspects of the President's legislative program. . . . Administration leaders have previously acted on the assumption that progress could best be achieved in race relations through quiet, steady pressure, with a maximum use of persuasion. The events triggered by the Birmingham demonstrations have convinced them, however, that more drastic steps are necessary. . . . When Presiding Bishop Arthur Lichtenberger said in his recent pastoral letter (see page 34) that "present events reveal the possible imminence of catastrophe," no informed person in the capital felt that he had exaggerated the situation in the slightest.

Church groups have won a surprise victory over the farm lobby. This unprecedented event took place when the House rejected May 30 a bill to extend Public Law 78, the so-called "bracero statute" under which Mexican farm laborers are annually imported into the United States to work on cotton, fruit, vegetable, and sugar-beet farms in the West. . . . Church groups had urged Congress to let the law expire as it is scheduled to do at the end of this year. They argued that the bracero program is hurting America's poorest people, the ragged army of domestic migrant farm

workers, by depressing their already pathetic wages and depriving them of jobs they would otherwise get. The powerful farm lobby urged a two-year extension of the bill, with amendments making it easier than ever for big mechanized farms to bring in Mexican laborers. When the extension bill was defeated in the House by a roll-call vote of 174 to 158, one farm lobbyist protested bitterly that "those do-gooders pulled a fast one on us." The "do-gooders" had better not rest. The bill will be brought up again in the Senate and this time the farm lobby will go all out for it.

In the cloakrooms, corridors, and cocktail lounges where weighty matters are discussed in Washington, "Apollo" is becoming a fighting word. "Apollo" is the official name for the new U.S. space project, which aims at landing a man on the moon by 1970, or at least before the Russians do. . . . Some thoughtful people—including a substantial body of prominent scientists and members of Congress—look upon "Apollo" as a stunt which will cost this country about \$20 billion in cash as well as the brainpower of a large percentage of its best scientists and technicians for many years. They assert that these valuable national resources could be put to better use right here on earth in such projects as improving our schools, combating unemployment, or finding an answer to the population explosion. . . . Other equally thoughtful and well-credentialed people contend that moon exploration is a new frontier of human knowledge that now beckons to mankind, and that the United States would be untrue to its history and its destiny if it failed to respond to the challenge. They say that the project itself may yield a new understanding of earth and the heavens, and that it will inevitably stimulate a flowering of other sciences and fields of learning.

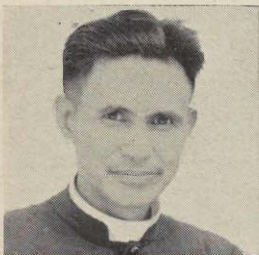
Changes in the Episcopate



Bishop Barrett

The American episcopate has undergone several changes since January 1. Five bishops have been consecrated, one to be a diocesan, one to be a missionary bishop, and three to be suffragans. Four retired bishops and one diocesan have died, leaving the current strength of the episcopate at 196. The new bishops include:

The Rt. Rev. George West Barrett was consecrated to be Bishop of Rochester on May 11, succeeding the Rt. Rev. Dudley Scott Stark, who served as diocesan for twelve years and retired on December 31. Born in 1908 in Iowa City, Iowa, Bishop Barrett attended Pasadena Junior College and was graduated from the University of California at Los Angeles. He received his theological education at the Episcopal Theological School in Cambridge, Massachusetts, and was ordained priest in 1934. Later, he was awarded an honorary doctor of divinity degree from Occidental College in Los Angeles. Bishop Barrett began his career as director of religious education at St. Paul's in Oakland, California, and subsequently served churches in the Diocese of Los Angeles until he was called to be professor of pastoral theology at General Theological Seminary in New York. In 1955 he became rector of Christ Church, Bronxville, New York. Bishop Barrett has served on the standing committee of the Diocese of New York since 1958 and been its president since 1960. He also has served as diocesan examining chaplain, a member of the college work division and chairman of the department of promotion, and was elected deputy to the church's General Conventions of 1949, 1958, and 1961. He is the author of several books. Bishop Barrett married the former Dee Hanford in 1936. They have three children.



Bishop Longid

The Rt. Rev. Edward Guadan Longid was consecrated to be a Suffragan Bishop of the Philippines on February 2. Born in 1908 in Sagada, the Philippines, Bishop Longid was the first Igorot to be ordained to the priesthood in the Episcopal Church. He received his theological degree from St. Andrew's Theological Seminary, Quezon City, and was ordained in 1941. He has served churches in Bantoc, Tadian, Sagada, and Kayan. During the war years, with the Rev. Albert Masferre, Bishop Longid ministered to the people of the mountain province, while all the American priests were in internment camps. He has served as a member of the Council of Advice for the Philippine Church, and since 1946 has been a member of the committee on evangelism, the committee on strategy and policy, the committee on apportionment and support of the ministry. Bishop Longid and his wife, the former Marta Omengan, have seven children. Their oldest son, Robert, is a deacon on the staff of St. Andrew's Seminary.



Bishop Mills

The Rt. Rev. Cedric Earle Mills, the first resident Bishop of the Virgin Islands, was consecrated April 19. Born in Hartford, Connecticut, in 1903, Bishop Mills graduated from Lincoln University and received a master's degree from the University of Pennsylvania. He is an alumnus of Philadelphia Divinity School, which awarded him a D.D. degree in 1960; Lincoln University had also given him this degree in 1946. After



Bishop Persell



Bishop Putnam

Number of Episcopal bishops approaches the 200 mark

ordination to the priesthood in 1929, he served churches in Pennsylvania and New Jersey until 1940, when he was called to be rector of St. James' Church, Baltimore, Maryland. He has served on the Executive Council and the Standing Committee of the Diocese of Maryland and has been active in civic affairs. He was chairman of the Associate Study Commission of Maryland, a member of a governmental commission on problems affecting the Negro population, and was active with many other groups concerned with health, welfare, and education. He married the former Rebecca Esther Taylor in June, 1926, and they have one child.

[Although the Missionary District of the Virgin Islands was established in 1919, it was part of the Missionary District of Puerto Rico until 1947, when the House of Bishops authorized its separation. Since no bishop was then elected for the new district until 1962, the Presiding Bishop appointed the Bishop of Puerto Rico to be bishop-in-charge. In October, 1962, the Episcopal House of Bishops accepted jurisdiction over the British Virgin Islands from the Diocese of Antigua of the Church of the Province of the West Indies and elected Father Mills to be bishop of the enlarged jurisdiction.]

The Rt. Rev. Charles Bowen Persell, Jr., was consecrated February 9 to be Suffragan Bishop of Albany. Born in Lakewood, New York, in 1909, Bishop Persell was graduated from Hobart College and General Theological Seminary in New York. After his ordination in 1935, he served churches in the Diocese of Rochester. He was made archdeacon and executive secretary of Rochester in 1944, serving there until 1950, when he became rector of St. John's Church, Massena, New York. In 1961 Bishop Brown of Albany appointed him canon to the ordinary. A member of the Presiding Bishop's Committee on Rural Work, Bishop Persell was a staff member of the Inter-Diocesan Young People's Summer Conference at Alfred University, and directed it for three years. He is married to the former Emily Elizabeth Aldrich; they have four children.

The Rt. Rev. Frederick Putnam, Jr., was consecrated to be Suffragan Bishop of Oklahoma on May 20. Before his consecration, Bishop Putnam was rector of St. James' Church, Wichita, Kansas, where he had served since 1960. Born in Red Wing, Minnesota, in 1917, Bishop Putnam was graduated from the University of Minnesota in 1939. He received his theological degree from Seabury Western Theological Seminary in 1942 and was ordained priest the same year. Following his ordination Bishop Putnam served churches in Minnesota, Iowa, and Illinois. In addition to his parish duties he has been a board member of the Episcopal Church Council of Northwestern University, president of the Evanston Ministerial Association, member of the Standing Committee of the Diocese of Chicago, and examining chaplain. In the Diocese of Chicago Bishop Putnam also served as chairman of the department of education and the department of college work, and was dean of Lakeshore deanery for two years. He is the author of articles in church and other periodicals and was publisher of *Sharers* magazine. Bishop Putnam is married to the former Helen Kathryn Prouse, and they have three children.

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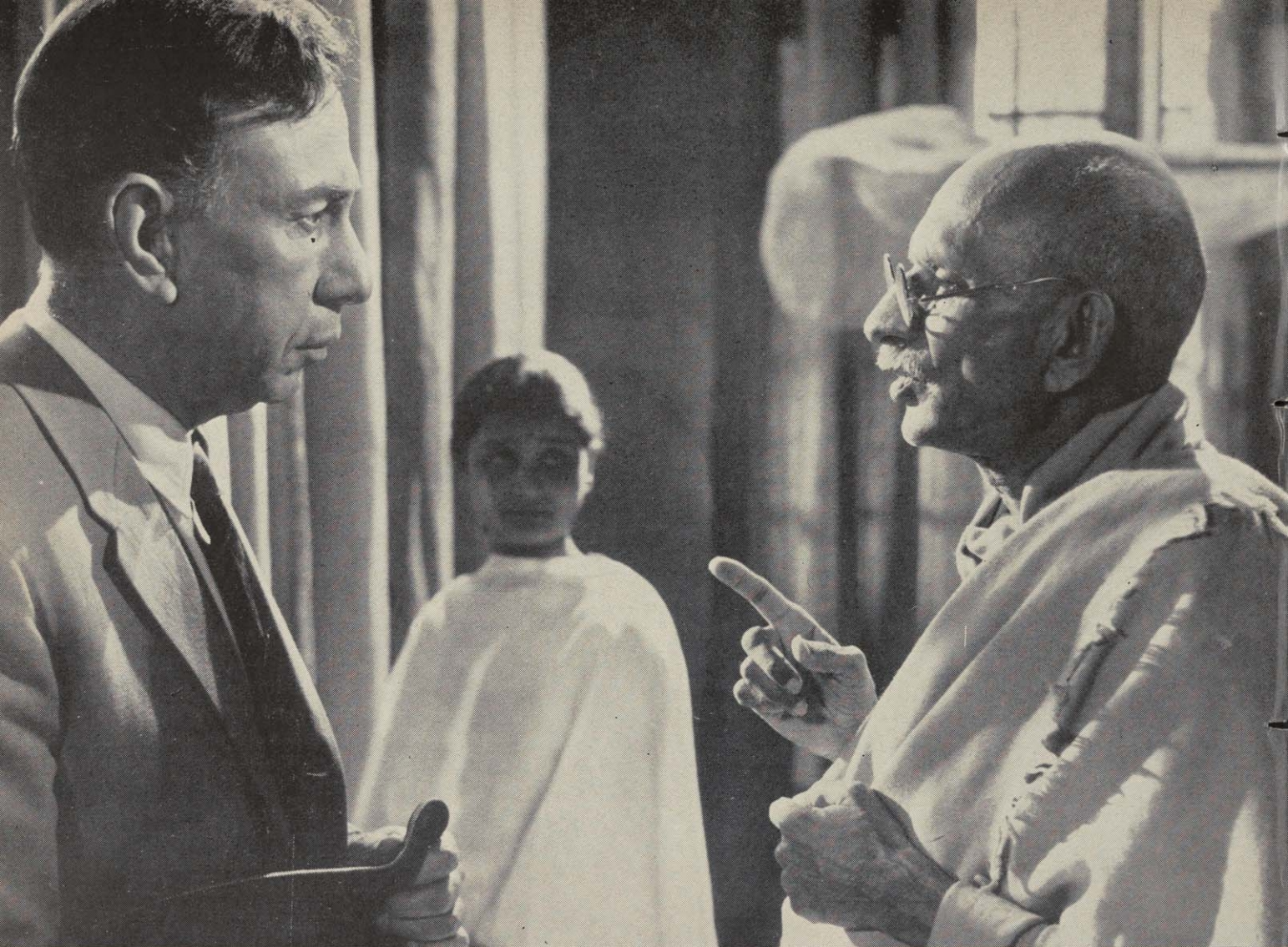
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Gandhi (J. S. Casshyap) refuses the escape and protection from assassination offered by a police official (Jose Ferrer).

Violence versus Nonviolence

by Malcolm Boyd

A FUNERAL pyre is set afire on a beach in India while a crowd of thousands, at first restless and driven back by soldiers on horseback, slowly sinks to its knees in contemplation and veneration.

Gandhi is dead.

One of this year's most unusual movies, *Nine Hours to Rama*, based on the novel by Stanley Wolpert, deals with events leading to the assassination of Mohandas K. Gandhi, with particular emphasis on the motivation which triggered the act itself.

The film does not accomplish what

was attempted. It tries to show how the philosophical and political themes of violence and nonviolence were woven together, not only in the life of the great Indian leader himself, but in the life of his murderer as well. When the movie draws close to Gandhi, and the Mahatma's words are heard and his witness recalled, the audience begins to feel realism and significance in the screen portrayal.

The final scenes of the film are, in fact, its finest; the subplots have by then played themselves out, and we are gripped by a moment in modern

history which is memorable and decisive. Gandhi, warned of an attempt to take his life, refuses both escape and protection, and moves with simplicity of heart toward the physical doom which awaits him in the cobra-tense psychosis of his young assassin.

The movie is weakest when it attempts to explain the young man with the gun. He is Natarum Godse, whose name became prominent in the chronicles of our time when, amid a chanting crowd of pilgrims, he shot down at close range the leader whose philosophy left an indelible mark on his age. This

philosophy is based on truth, love, and nonviolent resistance to evil. The assassin's motivation, as portrayed in the film, is clearly based on hatred, violence, and revenge.

Nine Hours to Rama depicts Gandhi's assassin as a young Brahmin whose psychological torment has grown out of a combination of social outrages which gradually changed him into a dangerous and fanatical personality. The fictional episodes of Godse's life, revealed in flashbacks, are poorly, even ineptly, conceived. The introduction of a romantic strand must specifically be mentioned in this connection.

The picture seems to have most strength when it is dealing with issues themselves or, photographically, when it is showing some of the massive panorama of India—its teeming cities and vast plains, its technical progress set against primitive social anachronisms, and its gigantic crowds of moving humanity.

The most memorable portrayal in the film is that of Mohandas K. Gandhi, played in very brief sequences by J. S. Casshyap. A character delineation which never comes out of complexity to a satisfactory resolution is Horst Buchholz's rendering of the assassin, Godse. José Ferrer is workmanlike in his interpretation of an Indian police official until the conclusion of the picture, when, as he slowly bears away the body of the murdered Gandhi, he achieves a moment of greatness.

Nine Hours to Rama, written for the screen by Nelson Gidding and directed and produced by Mark Robson, is a curious paradox of film making. When confronted by the enormity of what has been attempted in this film, one is often confused by the shallowness revealed in a good deal of the story line and, too, by occasionally stilted and contrived direction and acting.

Yet the film emerges as one of the year's most interesting motion pictures because of the extreme relevance of what it portrays to modern human life. *Nine Hours to Rama* confronts contemporary man with some important questions. What is the relationship between Mohandas K. Gandhi and Jesus Christ? What is nonviolence, and is it applicable to modern urban and technological life? Did the violence of Gandhi's assassination prove the concept of nonviolence to be futile, or did it provide a great witness to its purpose?



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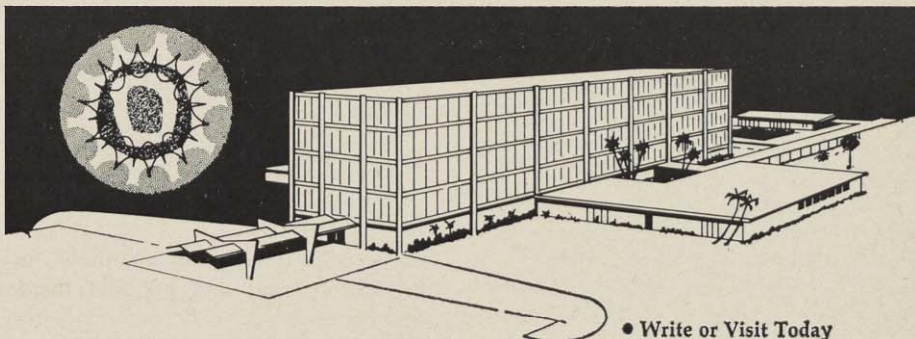
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FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year.

The 500th individual church to adopt the Parish Every Family Plan is St. Philip's of Brevard, in the Diocese of Western North Carolina. There are, in addition, more than one hundred parishes and missions served through Diocesan Plans in Louisiana and San Joaquin.

The Top Ten

The top ten Parish Plans are headed by the third largest parish in the Episcopal Church, Christ Church, Greenwich, Connecticut, with 3,841 communicants. The ten are:

Christ, Greenwich, Conn.—3,841
St. Clement's, El Paso, Tex.—2,385
Christ, Winnetka, Ill.—1,786
St. Michael and St. George, St. Louis, Mo.—1,459
Trinity, Wauwatosa, Wis.—1,259
St. Luke's, Montclair, N.J.—1,227
Trinity, Fort Wayne, Ind.—1,209
St. Philip's, Tucson, Ariz.—1,194
St. Paul's, Chestnut Hill, Pa.—1,078
Trinity, Swarthmore, Pa.—1,017

Parish Plan Cathedrals

Six cathedrals have Parish Plans—Christ, Springfield, Mass.; St. John's, Wilmington, Del.; Grace, Menominee, Mich.; Trinity, Cleveland, Ohio; Trinity, Sacramento, Calif.; and Calvary, Sioux Falls, S.D. Wilmington's Cathedral of St. John is one of the pioneer Parish Plan churches.

Action in Oklahoma

THE EPISCOPALIAN's Diocesan Representative in Oklahoma, the Rev. Charles E. Wilcox, has enlisted the aid of keymen to help make a Parish Plan canvass. Assisting him are: Slim Livermon, Oklahoma City; Chad Steward, Tulsa; Lloyd Speulda, Dumright; Frank E. Wilson, Clinton; L. T. Chambers, Altus, and George Lynde of Muskogee.

Voice of Experience

In urging all churches in the Diocese of Arkansas to adopt the Parish Plan, the Rev. Charles Scott May, the Diocesan Representative, speaks from conviction born of experience. He is the rector of St. Paul's Church, Newport, which was one of the first to adopt the Parish Plan. "I have seen the value of having a religious magazine of this caliber come into all the homes in St. Paul's . . . it is an invaluable aid in our program of adult Christian education."

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

Calvary Church parish in Kannapolis, North Carolina, is in need of almost

everything: cross, candlesticks, altar linens, vestments, and pews. Please write to Mr. Robert L. Webster, 1505 Pennsylvania Drive, Kannapolis, N.C., if you have any of these items.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia 3, Pa.

THE EPISCOCATS



John Gajda

"There must be some other way to ring a church bell!"

LETTERS

Continued from page 8

on account of his religious sentiments or peculiar mode of religious worship."

While there was ample concern for religious liberty apart from such secular aspects, what the Founding Fathers wanted to be very sure about was the protection of civil and political rights. . . . And this is so far apart from the issues and subject matter of the current court cases that a question of relevance almost arises. It even seems that we may now be getting another rehash of more bleak and dated nineteenth century secularism instead of a reading of the Founding Fathers.

While they objected to "establishment" as they knew it, taking things in any reasonable perspective, it would be quite risky to insist that they intended the Constitution to be based on a citizenry devoid of our traditional western religious notions—let alone think of it as a means for suppressing such notions.

GEORGE W. KUEHN
Boston, Mass.

QUITE A PROGRAM

I'm writing to tell you how helpful your magazine has been to the Episcopal Church Women at St. Michael's Church in Grosse Pointe, Michigan.

Our E.C.W. Mission Study Group has found information on many of our current projects of supporting a seminary in Puerto Rico, an idea suggested by your story on the seminary. We have also sent money to build a two-room school in Haiti, to furnish school rooms in the Dominican Republic, and to help two struggling parishes in Alaska.

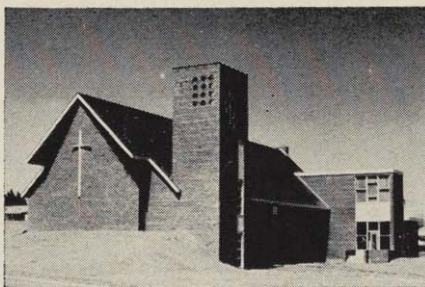
We began this highly successful mission program with a dual purpose. We wanted to share our good fortune, and we wanted to have a deepening sense of the work of the church. Now our members have a growing personal stake in the success of our missions. At St. Michael's we are also starting a year-long program to personalize the work of the church at home.

I'll be looking forward to each new copy of THE EPISCOPALIAN. And so will the families of each new adult confirmant at St. Michael's. The E.C.W. here thinks so highly of your magazine we have just voted to send them a one-year subscription. . . . Perhaps other parishes would like to try this, too.

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CALENDAR OF PRAYER—AUGUST

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- 1 **Moosonee, Canada:** James Augustus Watton, *Bishop*; Neville Richard Clarke (James Bay), *Bishop*.
- 2 **Moray, Ross, and Caithness, Scotland:** Duncan MacInnes, *Bishop*.
- 3 **Nagpur, India:** John William Sadiq, *Bishop*.
- 4 **Nakuru, East Africa:** Neville Langford-Smith, *Bishop*.
- 5 **Namirembe, Uganda:** Leslie Wilfrid Brown, *Archbishop*.
- 6 **Nasik, India:** Arthur William Luther, *Bishop*.
- 7 **Nassau and the Bahamas:** Bernard Markham, *Bishop*.
- 8 **Natal, South Africa:** Thomas George Vernon Inman, *Bishop*; Edward Francis Paget, *Assistant Bishop*; Archibald Howard Cullen, *Assistant Bishop*.
- 9 **Nebraska, U.S.A.:** Russell Theodore Rauscher, *Bishop*. (Bishop Clarkson Memorial Hospital and School of Nursing; St. Mark's on the Campus [Rev. George Peck].)
- 10 **Nelson, New Zealand:** Francis Oag Hulme-Moir, *Bishop*.
- 11 **Nevada, U.S.A.:** William G. Wright, *Bishop*. (Missions in areas losing population; ministry to fast-growing cities.)
- 12 **Newark, U.S.A.:** Leland Stark, *Bishop*; Donald MacAdie, *Suffragan*. (For strengthened mission in constantly changing cities and revived rural areas.)
- 13 **Newcastle, Australia:** James Alan George Housden, *Bishop*; Robert Edward Davies, *Assistant Bishop*.
- 14 **Newcastle, England:** Hugh Edward Ashdown, *Bishop*.
- 15 **Newfoundland, Canada:** John Alfred Meaden, *Bishop*; Robert Lowder Seaborn, *Assistant Bishop*.
- 16 **New Guinea:** Vacant; Geoffrey David Hand, *Coadjutor*; George Ambo, *Assistant Bishop*.
- 17 **New Hampshire, U.S.A.:** Charles F. Hall, *Bishop*. (Schools and colleges [St. Mary's, St. Paul's, Holderness]; Christian purpose of church in Tamworth; dedicated laity; mission planning.)
- 18 **New Jersey, U.S.A.:** Alfred L. Ban-yard, *Bishop*. (Division of Ideological Concerns; Division of Ecumenical Concerns; Camden Community Center.)
- 19 **New Mexico and Southwest Texas, U.S.A.:** Charles James Kinsolving, III, *Bishop*. (San Juan Indian Mission [Rev. Eugene Botelho]; St. Anne's Spanish-American Mission [Rev. Alexander Blair].)
- 20 **New Westminster, Canada:** Godfrey Philip Gower, *Bishop*.
- 21 **New York, U.S.A.:** Horace W. B. Donegan, *Bishop*; Charles Francis Boynton, *Suffragan*; James Stuart Wetmore, *Suffragan*.
- 22 **Ngo-Hsiang (Hankow), China:** Stephen Hai-sung Tsang, *Bishop*.
- 23 **Niagara, Canada:** Walter Edward Bag-nall, *Bishop*; Charles Robert Heber Wilkinson, *Assistant Bishop*; Joseph Lofthouse, *Honorary Assistant Bishop*.
- 24 **The Niger, Nigeria:** Cecil John Pat-terson, *Archbishop*; Lucius Madu-buko Uzodike, *Assistant Bishop*.
- 25 **Niger Delta, Nigeria:** Rogers Nathan-ael Bara Hart, *Bishop*; Hubert I. A. Afonya, *Assistant Bishop*.
- 26 **North Carolina, U.S.A.:** Richard H. Baker, *Bishop*; Thomas Augustus Fraser, Jr., *Coadjutor*. (For bishops, clergy, laity.)
- 27 **North China:** Timothy Hsien-yang Lin, *Bishop*.
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- 29 **Northern Indiana, U.S.A.:** Reginald Mallett, *Bishop*. (Howe School; St. Gregory's Priory [Order of St. Bene-dict]; expansion fund for mission.)
- 30 **North Kwanto, Japan:** John Naohiko Okubo, *Bishop*.
- 31 **Northern Michigan, U.S.A.:** Herman R. Page, *Bishop*. (Missions of the diocese.)

O God, whose Kingdom is everlasting and power infinite, and whose glory the heaven of heavens cannot contain, grant us so to desire thy Kingdom, as a pearl of great price, that the signs of its coming may be seen among men; through Jesus Christ our Lord.



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WHAT is love? Nobody in the Gospels ever asks Jesus this question—not even the lawyer who quoted the great law: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself” (LUKE 10:27). He asks only, “And who is my neighbour?” It never seems to occur to him that he might not know the meaning of this big word, love, that he has been using.

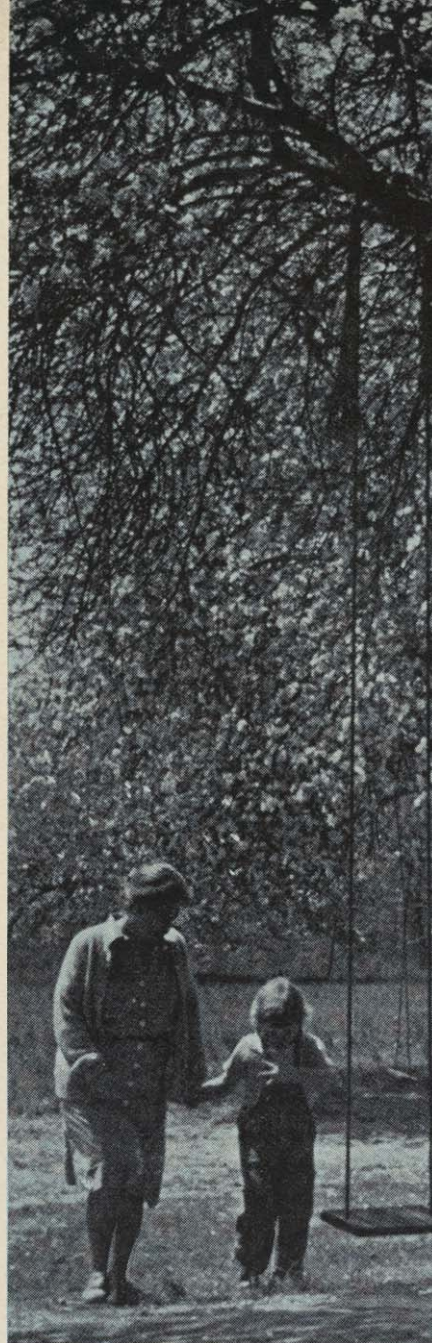
Nor does it occur to us. We, too, think we know. Particularly if we are good churchgoers, we think we know, for we have it on the best authority. Love is gentle; love suffers long and is kind—didn’t we learn that in church-school kindergarten? Love bears and forbears; love imposes no standards—doesn’t Jesus say, “Judge not”? (MATTHEW 7:1). And, “God is love” (I JOHN 4:8); we have learned that, too. We look back in horror at the Old Testament God who says of Himself that He is jealous, who shows Himself often to be angry and possessive.

“Possessive,” “angry,” “jealous”—these are hideous words in today’s culture. They have no place at all in our concept of God. “The King of Love my shepherd is, His goodness faileth never,” we sing; and to us this goodness of His is gentle, kind, forgiving.

It is a beautiful picture. No wonder we have never thought that there might be something missing from it. But each age has its own concept of love; each age creates its own image of God out of that concept; and each age, if it has any sense, checks its concept against those of other times.

Maybe we should look at this angry Old Testament God whom we have outgrown. Angry, possessive, jealous He is. What can we possibly find there that will do us any good?

“Jealous”—that word is the worst of them all. But in the newest Jewish translation into English of the Old Testament Torah, it has disappeared. God is no longer jealous; he is “im-



What is love?

passioned.” Here is a word of tremendous scope, which calls up a tremendous God—a God who cares. He cares like everything. He cares so much that he cannot put up with things, cannot be permissive. He cares so much that He sets up standards and demands the perfecting of what He loves. He cares so much that He is not able to turn off His feelings when His Chosen People

worship false values and superficial meanings, or go off into paths that lead nowhere. This impassioned God is not only love; He is, as George MacDonald puts it, “inexorable love.”

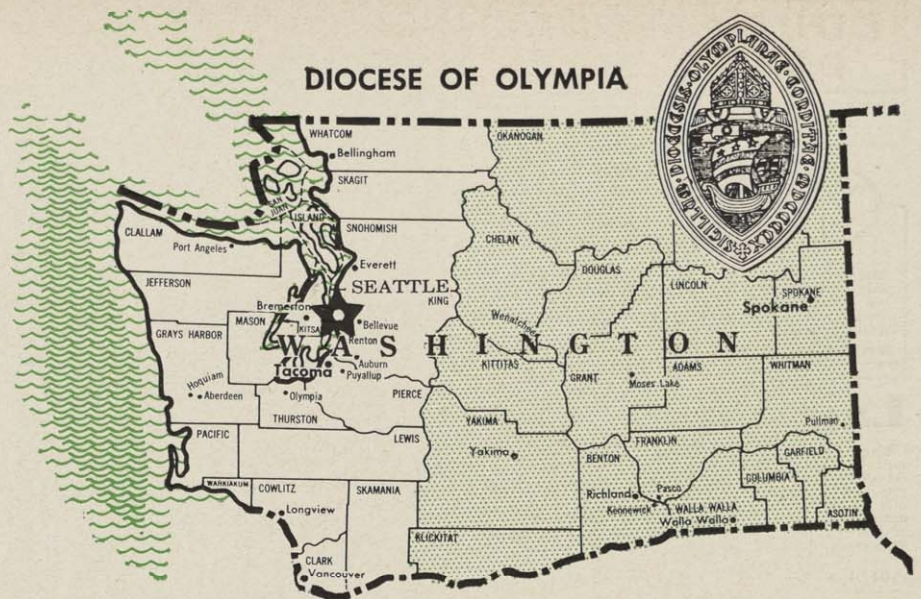
The prophet Hosea calls up image after image to show forth the nature of this impassioned God. In one of these images Hosea says, “When Israel was a child, I loved him. . . . It was I who taught Ephraim to walk, I took them up in my arms. . . . How can I give you up, O Ephraim! How can I hand you over, O Israel!” (HOSEA 11:1,3,8, R.S.V.).

“It was I who taught Ephraim to walk.” This is what our modern concept lacks. For the kind of love that we value so highly today—permissive, patient, unjudgmental—is a lukewarm bath, a kind of amniotic fluid in which we stay forever—warmed, cherished, nourished. But where are the fresh air, the bracing cold, the hot sun, and the springing up into leaves and flowers and fruit? Where are the meeting and clashing of minds and wills, the growth of personality that every parent waits for? Something like this must have been in William Blake’s mind when he formulated a characteristically abrupt saying: “Damn braces. Bless relaxes.”

The passionate demand made by the love of God in the Old Testament underlies every gentle word of the New; and if we forget this, we completely lose the whole New Testament teaching. The love of God is gentle and suffers long, yes—but the forbearance lies on the far side of the demand and the inexorability. It waits within the challenge; it does not tell us that no challenge exists. It stands behind every seemingly impossible task, every seemingly implacable judgment, every seemingly crushing blow; but it does not eliminate the task, the judgment, the blow. Now, as always, it is a loving God who meets us in challenges and who holds us to the hardest way, as He did Jesus at Gethsemane.

—MARY MORRISON

Know Your Diocese



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A new look is making an appearance in the Diocese of Olympia following a survey made two years ago. The diocese is reorganizing its programs with both long- and short-term goals in four areas: education, evangelism and stewardship, missions, and Episcopal community relations. Convocations are being realigned to aid in the execution of the plans.

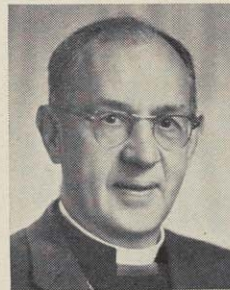
Funds raised during the fiftieth anniversary celebration of the founding of the diocese have aided the Church Divinity School of the Pacific, Berkeley, California, and Annie Wright Seminary for girls and the Charles Wright Academy for boys, both in Tacoma. The diocese also directs two summer camps, Camp Huston and Camp of the Holy Spirit; St. Andrew's House conference center; and Faith Home, the only home for unwed mothers in Province VIII.

The Dioceses of Kobe, Japan, and Olympia work together in a companion-diocese relationship. A product of this growing fellowship is the Olympia Kindergarten in Kobe, which was furnished by the Episcopal Churchwomen of Olympia. This summer an international work camp sponsored by the Episcopal Church will construct a dormitory at a college in Kobe.

The Episcopal Church in the Pacific Northwest was formally organized with the creation of a missionary jurisdiction of the territories of Oregon and Washington in 1853. As the population of the area grew, so did the church, and in 1880, a separate missionary jurisdiction of Washington was created. In 1910, the Diocese of Olympia, including all of the Evergreen State west of the summit of the Cascade Mountains, was established.

The deep harbors and surrounding cities of Seattle, Everett, Tacoma, and Olympia have made Puget Sound a busy gateway to the ports of Asia. Industrial expansion following World War II and the resultant flood of new residents created a need for aggressive church action. By 1960, the Diocese of Olympia had developed into one of the more vital areas in the Episcopal Church. Today there are some 46,141 baptized persons, including 27,817 communicants, in seventy-two parishes and organized missions under the spiritual care of 120 clergy and 219 lay readers.

Captain Robert Gray and his ship *Columbia* were the inspiration for the arms of the diocesan seal. It was his discovery of the Columbia River in 1792, as well as the harbor bearing his name, which helped insure the inclusion of Washington in the Union. The crest of the ship's sail is charged with the arms of George Washington.



The Rt. Rev. William Fisher Lewis, Bishop of Olympia, was born in Elmsford, New York, May 15, 1902, the son of the Rev. Charles and Ethel Lewis. He was educated at St. Luke's School, Wayne, Pennsylvania, Harvard University, and General Theological Seminary. In 1928 he married Margaret N. Thompson; they have two children, Capt. Robert C. Lewis and Mrs. Ann L. Quesnel.

Bishop Lewis was ordained to the priesthood in 1926 in the Diocese of New Jersey. After serving churches there and in Montana and Vermont, he was consecrated to be Missionary Bishop of Nevada in 1942. He was Bishop of Nevada until October 1, 1959, when he became Bishop Coadjutor of Olympia. On January 1, 1960, he became the diocesan, succeeding the Rt. Rev. Stephen F. Bayne, Jr., who resigned to accept the post of executive officer of the Anglican Communion.

Among Bishop Lewis's special interests are the town and country ministry and the church's work on the college campus. His sense of humor and warm personality build an easy rapport with young people. He has been a member of the National Council and chairman of the Council's Division of Youth of the Department of Christian Education. He has also been chairman of the House of Bishops' Committees on Theological Education and Rural Work. Currently, he is a member of General Convention's Joint Commission on Approaches to Unity; chairman of the board of directors of St. Margaret's House, Berkeley, California; and a member of the board of trustees of Windham House in New York. St. Margaret's and Windham House are Episcopal Church schools for the education of women workers in the church.

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CALENDAR

JULY

Jun 20- Girls' Friendly Society Summer

Aug 12 Girls' Opportunity Project on South Dakota Indian Reservations. Four girls from Dioceses of Long Island, Montana, and Missouri will assist supervisor with vacation Bible schools, direct recreation, and attend Niobrara Convocation.

4 Independence Day

5- Girls' Friendly Society Summer Opportunity Project in Diocese of Long Island. Three girls from Dioceses of San Joaquin, Oklahoma, and Central New York, with a supervisor, will work with children in Brooklyn assisting in vacation Bible schools and directing recreation.

7 Fourth Sunday after Trinity
10- Girls' Friendly Society Summer Opportunity Project in Mexico. Five girls from Dioceses of Connecticut, New Jersey, Massachusetts, Oklahoma, and Northern California, with a supervisor, will work in Episcopal churches, missions, and internados in Mexico City and small villages.

12-26 Fourth World Conference on Faith and Order, Montreal, Canada. Sponsored by the World Council of Churches.

14 Fifth Sunday after Trinity

21 Sixth Sunday after Trinity

24 Anglican Consultation on "The Church's Task Within the Contemporary University," Cranbrook, Michigan. Anglicans from all over the world who are involved in higher education have been invited by Bishop John P. Craine, Indianapolis, and Bishop Stanley C. Steer, Saskatoon.

25 St. James the Apostle

28 Seventh Sunday after Trinity

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