

THE

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# Witness

September 29, 1949



HENRY KNOX SHERRILL, PRESIDING BISHOP

Preached at Service Opening Convention on September 26th

FIRST GENERAL CONVENTION NUMBER



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:15 Morning Prayer; 5 Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

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Student and Artists Center  
Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
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Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

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The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

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Tues.-Fri. (October-May): 12:10 P.M.  
The Cathedral is open daily

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
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Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

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Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

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HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## STORY OF THE WEEK

# The General Convention Opens With Stress on Money

## *The Proposed Five Million Dollar Budget Looms as the Biggest Issue*

By W. B. SPOFFORD

★ Everybody one meets, both journeying to San Francisco, and here in the hotels, seem fully aware that this is a "money" convention. Whether or not opinions expressed privately will be publicly stated from the floor of the Convention remains to be seen. But there definitely is, in pre-convention conversations, grave doubt about the ability of parishes to raise the more than five million dollar budget which undoubtedly will be presented. Add to this the likelihood of increased assessments to raise the minimum pensions, and a good many here in the Convention city that I have talked with say simply: "It just can't be done: anyhow I doubt if my parish can increase their giving over last year and still carry on the work at home."

However, having attended every Convention since 1919, I have a hunch it will be the old story: private opinions will remain private, either because of timidity or an unwillingness to be thought "disloyal," and everything will go through just about as it has long been planned by National Council leaders. There are men of real ability at 281 who know how to come up with a dramatic show and a plan for action which has appeal. So you can expect a plan to be approved here where-

by a large sum of money will be raised dramatically, like the million dollars earlier this year for world relief, early in 1950. And certainly it has to be said that Mr. Robert Jordan, head of promotion, has a record of achievement which will be a strong argument for letting him try it again. True, as several have pointed out in conversation, the Great Scenes radio program was something less than a success on the financial side, but I question whether there is anyone here who will have the nerve to dampen enthusiasm by bringing out this fact.

### Important Issues

One cannot tell, at this stage, what the important issues will be, for while the Convention will be well under way by the time this number reaches our readers, this piece is of course written before the curtain went up this Monday with the opening service at which the Presiding Bishop preached. But here are some of the matters which should cause interesting debate and action. Top of the list, as indicated, is whether or not the budget is to be increased by two million dollars. Every official of National Council is on hand, with his friends and supporters, talking, privately and publicly, about the importance of the work of his department. John

Huess wants a million dollars over a three year period for the work of religious education. Clifford Samuelson has a dramatic story to tell of his country and town division, and he wants a lot more money to maintain and expand it. Almon Pepper wants a large increase for social service; George Wieland can make out a good case for the needs of the home missions department; and of course Bishop Bentley, recently returned from a tour of the Far East, will have appealing stories to tell to support his claims for increased giving to the foreign field.

### Pension Increases

Whether or not pensions can be increased, and if so, how, will surely bring out some strong speeches. Proposals range all the way from one which advocates that the Pension Fund be liquidated, with parishes and dioceses henceforth looking after their own, to one that the minimum for retired clergy be raised to \$1,800 and for widows to \$900. My hunch is that the pensions will be increased to \$1,200 and \$600, with parishes assessed to pay for it. Though of course there is the possibility that delegates will decide that money is less plentiful than some suppose, and that the national work of the Church should come first, with pensions waiting for better days.

Still it is money when the plight of seminaries is considered. They all need much more to do their jobs well. Whether the work of seminaries should be integrated—indeed, whether the work can be integrated, since they are all private institutions except the General—will doubtless be debated. The

(Continued on Page Eight)



# EPISCOPAL CHURCH NEWS

## ARCHBISHOP OF YORK SPEAKS IN CANADA

★ The Archbishop of York, Cyril Forster Garbett, now attending General Convention in San Francisco, preached at the triennial General Synod of the Church of England in Canada. The service was held in 200-year-old St. Paul's Cathedral, Halifax, known as the Westminster Abbey of Canada.

"Two foes attack Christianity," the Archbishop declared. "One is secularism which dismisses as fairy tales, or wishful thinking, the claims of supernatural religion. The cultured secularist regards religion as one of the one hundred and one superstitions which man has outgrown. He rarely attacks religion, but he ignores it and plans his life as if God did not exist. Perhaps this cold ignoring may prove in the long run to be the more deadly of the two foes."

"The other foe," he went on, "is open and aggressive. It denies God, the supernatural, and the value of man. It uses the gag to silence criticism, the sword to slay all who oppose its advance. It has been spreading like fire. Today Communism is a greater threat to Christianity than Mohammedanism ever was in the Middle Ages."

He warned that "neither of these foes will be defeated by a Church that is complacent or defeatist," and said that Christians must not let their opponents feel they are "fighting a rearguard action in a depressing retreat."

He stressed that if the Church is to convince the world of sin, "it must first repent for all that is weak, cowardly, faithless, and selfish in its own life, and pray that it may be cleansed and purified by the fire of God."

In an opening address to the Synod, Archbishop George F. Kingston, Primate of All Can-

ada, warned that the Church's responsibilities "will increase as we are thrown more and more into the vortex of a tragic world situation."

"We will not shrink back, however," he said, "from whatever action may be necessary to defend the Church against the aggression of the state and to uphold the ideal of the Christian society against the godless ideologies which have captivated so many human beings."

Calling for development of a sound theology in the Canadian Church, he asserted that "while

harmony and happiness of many homes."

The Archbishop said that one of the serious situations in Canada today is the lack of housing.

"Young married couples," he said, "are forced to live in cramped quarters where children have no proper outlet for their activities and where home training is well nigh impossible. More than that, the lack of housing often means lengthy separation of husband or of wife from the family, with ill consequences to all concerned."

The proposal to change the name of the Church (Witness, Sept. 15) was defeated, though a special committee has been set up to consider the matter and report at the General Synod three years hence.

## SPECIAL EVENTS AT CONVENTION

★ Herewith is a list of corporate communions, breakfasts, luncheons and dinners, insofar as they have been listed at Convention headquarters when this issue went to press. They inform us that this probably will not exhaust the list, so inquire from them if you do not find here what you are looking for.

**Corporate Communions** (all at 7:30):

Sept. 28: Episcopal League for Social Action, Trinity, breakfast.

Episcopal Service for Youth, St. Luke's, breakfast.

Sept 30: Diocesan Altar Guilds, St. Luke's, no breakfast.

Oct. 1: Religious Orders and Associates, The Advent of Christ the King, breakfast.

Oct. 3: Episcopal Evangelical Fellowship, St. Luke's, breakfast.

## Breakfasts:

Sept. 30-Oct. 1, 4, 5: Episcopal League for Social Action, Hotel Whitcomb, with speakers.

Sept. 28, 30-Oct. 3, 4, 5: Brotherhood of St. Andrew, Ho-



CYRIL FORSTER GARBETT, the Archbishop of York, is the most notable of foreign dignitaries attending the General Convention

it is true that Canada is a young country and we have rightly looked to England and Scotland for leadership in theological thinking, the time has come when we should encourage the development in our own land of more creative scholarship in this important field."

He declared that "marriage and all that pertains to it must be held sacred," and said the Church "deplores not only the divorce rate of the present day, but also the causes of marital infidelity which break up the



tel Whitcomb, Speaker at all, Col. Paul Rusch of Japan.

#### Luncheons:

Sept. 29, 30-Oct. 4: Woman's Auxiliary missionary groups, place not stated.

Oct. 1: Committee laymen's work, Trinity.

#### Dinners:

Already held:

Sept. 23: Church Periodical Club, Whitcomb.

Sept. 27: Missouri delegation, Fairmont.

Church Vocations, Bellevue.

Conn. deputies and delegates, Fairmont.

To come:

Sept. 29: Finance dep't., National Council, Mark Hopkins.

Church Society for College Work, Sir Francis Drake.

Dept. Christian Social Relations, Bellevue.

Dept. Christian Education, Whitcomb.

Sept. 30: Committee on laymen's work, Palace.

Oct. 3: Dinners of the Provinces (headquarters will list hotels).

Oct. 4: Church Historical Society, Palace.

Young Adults, Cathedral Crypt.

Episcopal Evangelical Fellowship, Sir Francis Drake.

Diocesan Press, Whitcomb.

Oct. 5: Seminary dinners, (headquarters will list hotels).

Oct. 6: Chancellors, Sir Francis Drake.

University of the South alumni, Mark Hopkins.

### EUCCHARISTIC CONGRESS IN NEW YORK

★ A solemn eucharist, first ever celebrated in the Cathedral of St. John the Divine, New York, was held September 15. It is the first of a series of eucharistic congresses to be held in various cities before General Convention opened in San Francisco on Monday of this week. They are sponsored by the American Church Union in commemoration of the 400th anniversary of the first Prayer Book.

The service opened with a procession of about 800 persons, including 28 Anglican bishops, members of various religious orders, and lay men and women. About 6,000 attended the service. Bishop Gilbert of New York presided from the bishop's chair, while on the opposite side was Bishop Donegan, suffragan. The celebrant was Bishop DeWolfe of Long Island. There was a choir of sixty voices, and various parts of the service were sung by chanters from the Church of St. Mary the Virgin.

Bishop Wand of London preached and said that the Christian life "is reflected in the Book of Common Prayer." Its three main characteristics, he said, were its authority, worship and sacraments.

American bishops in the procession were Bishop Campbell of the Order of the Holy Cross, who served as deacon at the eucharist; Bishop Mallett of Indiana, sub-deacon; Bishop Vaill of Japan; Bishop Sherman, suffragan of Long Island; Bishop Mason of Dallas; Bishop Boynton of Puerto Rico; Bishop Voe-

geli of Haiti; Bishop Loring of Maine; Bishop Essex of Quincy; Bishop Littell, retired bishop of Honolulu; Bishop Dallas, retired bishop of New Hampshire.

Overseas bishops were Bishop How, primus of the Church of Scotland; Bishop Kirk of Oxford; Bishop Bradfield of Bath and Wells; Bishop Boyd of Ireland; Bishop Jagoe of Bermuda; Bishop Jacoson of Trinidad; Bishop Hughes of Barbados; Bishop Burton of Nassau; Bishop Wilson of British Honduras.

Similar services followed in Cleveland, Milwaukee, Dallas, Los Angeles, San Francisco, on the 22nd just prior to the opening of General Convention, and Seattle.

### WESTERN NEW YORK HAS MEETINGS

★ Conferences for clergy and laity were held in Western New York, for the clergy Sept. 7-9; for laity, 10-11. Two members of the faculty of the General Seminary were the leaders, the Rev. C. Kilmer Myers who spoke on worship and Ray Brown who dealt with church music.



**NATIONAL COUNCIL OFFICERS** go into a huddle: **GEORGE A. WIELAND**, director of the home department: **PERCY G. HALL**, head of the army and navy division: **ALMON R. PEPPER**, director of social relations: **MRS. ARTHUR M. SHERMAN**, executive secretary of the Auxiliary



# EPISCOPAL CHURCH NEWS

## YOUTH CONVENTION OPENS TODAY

★ Rallying from distant parts of the world to reaffirm youths' devotion to Christ, 500 Episcopalian boys and girls are convening in Oakland today, September 29th, for four days of worship and discussion. The young delegates of the third triennial national youth convention of the Episcopal Church compose merely a segment of the huge General Convention of the Church being held concurrently in San Francisco.

Theme of the convention this year chosen by the young people is "Onward in Faith." To awaken youth to a new sense of Christian vocation through united witness to our Lord and his Gospel, to adjudge youth's place in the work and life of the Church and to renew youth's enthusiasm for and loyalty to the Church through unity in worship and religious activity is the threefold purpose of the gathering.

Headquarters for the Conference is St. Paul's Church in Oakland, with principal meetings at the Scottish Rite Temple auditorium.

The Rev. Charles W. Carnan, Jr., chairman of the youth convention committee, has announced that the program will include corporate worship, plenary sessions for reports and discussion on the present concerns of youth, and special groups for parish youth, college students and youth advisors.

Bishop Karl Block, host bishop to the convention, will welcome the young people at the opening session today.

Inspiration and encouragement will be given the group by such great Church leaders as the Archbishop of York; Bishop Harold W. Bradfield of Bath and Wells; Bishop Carpenter of Alabama and the Rev.

William Crittenden, executive secretary of the national division of youth.

"Youth Dares" is the theme chosen by the young people for the mass meeting of 6000 delegates to be held in San Francisco this Saturday evening. Receiving guests at a reception and banquet to be held the same evening at six in the Scottish Rite Temple ballroom will be Bishop and Mrs. Henry Knox Sherrill, Bishop and Mrs.



**BISHOP CARPENTER** of Alabama is a leader of the youth convention meeting across San Francisco Bay in Oakland

Charles C. J. Carpenter, the Rev. William Crittenden, Miss Eleanor Anderson, youth convention secretary; Mr. Philip Zabriskie, youth convention chairman; and Mr. John Booty, chairman of the national youth commission. At this time Bishop Sherrill will speak to the group.

Another highlight of the convention will be a corporate communion this Sunday at 8 a. m., at St. Paul's Episcopal Church, Oakland, where the Rev. Calvin Barkow is rector. Bishop Block will be celebrant, assisted by other dignitaries.

Following the convention, the youth caravan from Hawaii, 12 boys and girls of Japanese, Chi-

nese, Korean, Hawaiian and Caucasian delineation will visit places of interest along the west coast from Los Angeles to Vancouver, B. C., accompanied by the Rev. Richard M. Trelease, Jr., director of youth work for Honolulu and vicar of St. Christopher's Mission, Kailua, Island of Oahu, and Mr. Robert Kondo, director of youth work, Island of Kauai. The tour will be one of goodwill and education for the young Hawaiians, most of whom have never visited the United States.

## SEABURY-WESTERN OPENS

★ Seabury-Western Seminary opened on Monday the 26th with the largest enrollment in its history. There are 30 new students and special students, bringing the total to over 80.

New members of the staff are the Rev. Francis W. Voelker, formerly curate at St. Paul's, Chicago, who will lecture on pastoral theology; James Hacke, a senior, who will be tutor to members of the entering class, and Miss Effie Keith, who is assistant librarian.

The Rev. E. Dargan Butt, instructor of practical theology, has been made an assistant professor, and the Rev. Robert L. Miller is to be instructor in preaching in addition to being librarian and tutor.

## ARCHBISHOP SPEAKS AT SALT LAKE

★ The Archbishop of York was the speaker at a great service held on September 23 in the Mormon Tabernacle, Salt Lake City. Many visitors and delegates stopped off to attend the service as they were on their way to San Francisco. Bishop Stephen Clark of Utah conducted the service, with Bishop Moulton, retired bishop, assisting.





**BISHOP TUCKER** of Ohio is snapped as he studies the report of one of the commissions

#### YOUNGER MELISH AT CONVENTION

★ The Rev. William H. Melish, assistant at Holy Trinity, Brooklyn, N. Y., and Mr. Lewis Reynolds, who was elected warden of the parish earlier this year, are attending General Convention as observers. Mr. Melish states that "We are in San Francisco to represent Dr. Melish and the congregation in the hope and the belief that the General Convention will consider the removal of the rector by Bishop DeWolfe. Since the legal aspects have to do with the canon laws, it is within the power of the Convention to interpret whether the canons have been used in this case in keeping with the spirit and traditions of the Church. We believe the courts would welcome and respect any such interpretation."

The Rev. John Howard Melish, rector of the parish for over forty years, was removed from his post last April by Bishop DeWolfe, acting at the request of a majority of the vestry. The order was later upheld in court. Later however, a parish meeting was held and by a large majority the congregation elected a new vestry fav-

orable to Dr. Melish and his son, who is assistant.

A number of proposals have been made at General Convention whereby the canon on the dissolution of the pastoral relationship will be so changed as to make the request, in the first instance, a matter for the whole parish membership rather than merely the vestry.

#### CIVIC AUDITORIUM NOW A CHURCH

★ To convert the Civic Auditorium into a church was one of the tasks of the California Convention committee. Mr. Ellsworth Johnson, communicant of the Church of St. Mary the Virgin, prominently identified with the laymen's retreat movement in the diocese, and a liturgical authority, has designed the sanctuary for the Convention.

The altar is 15 feet long, three feet wide. It has a frontal of gold brocade and velvet. Towering above the altar is a cross and six lights. Flowers are banked behind the lights and cross. The fair linen cloth is eight yards long. An enclosure on the sides accommodates the bishops. Two desks are in the front for lectern and pulpit. The altar rail is designed to serve 100 communicants at a time.

The diocesan Altar Guild under the direction of Mrs. Leslie Johnson, president, communicant of St. Paul's Parish, Burlingame, prepared the frontal and linens for the sanctuary. The huge fair linen was hand hemmed by Mrs. W. Snyder, St. Paul's, Burlingame, and Mrs. A. B. Cargill, from the same parish. Miss Faith Prince, of Christ Church, Alameda, embroidered the cloth. Mrs. John Breen, St. Luke's, San Francisco, made the frontal. The brocade was given by Mrs. Kirk Prindle, St. Matthew's, San Mateo. The fair linen was presented to the Convention as a gift from the California diocesan Altar Guild to be used in future conventions.

The Guild gathered chalices and patens, linens, and other

items needed for the various services, especially for the United Thank Offering presentation. Forty chalices will be used for that service. In addition the Guild prepared a chapel on the fourth floor of the auditorium for smaller services.

#### LOS ANGELES CLERGY HAVE CONFERENCE

★ Bishop Wand of London was the leader of a conference of the clergy of Los Angeles, held Sept. 19-21 at Hermosa Beach. The challenge and opportunities our Church faces today was the theme. Others to address the meetings were the Rev. C. Rankin Barnes, secretary of the House of Deputies, Canon Theodore O. Wedel of Washington and Robert Worthington, executive head of the Church Pension Fund.

#### CLERGY CONFERENCE IN MISSOURI

★ The Rev. Alfred T. Mollegen of the Virginia Seminary faculty is to be the leader at a conference for the clergy of the diocese of Missouri, Oct. 17-19.



**BISHOP PEABODY** of Central New York, and a member of the National Council, is one of the outstanding leaders at General Convention. The Council met last week in San Francisco to prepare for the presentation of the program and budget



## STORY OF THE WEEK—

(Continued from Page Three)

proposal will be made, probably, that the seminaries be placed in the national Church budget. Or it may be that the Convention will let them continue to shift for themselves, depending on Seminary Sunday and fund raising campaigns. Coupled with this will be the speeches about real need for more clergymen and methods to recruit them.

### Melish Case

Just what action, if any, will be taken on the canon on the dissolution of the pastoral relationship is anybody's guess. There is widespread opinion that the Melishes have had a raw deal in Long Island. A considerable number with whom I have talked say that the parish should be the body empowered



**JOHN HEUSS**, head of the expanded department of religious education, seeks a million dollars over a three year period for the work of his department

to make such a request of the bishop, not the vestry, and would like to have the canon changed accordingly. On the other hand several bishops have said to me that, in their experience, the problem is not so much keeping in a parish a man who should remain as it is getting rid of a man who ought to be

thrown out. These bishops want more power in the hands of bishops rather than less. However this Melish case might conceivably blow the Convention wide open, as far as the general public is concerned, with "Communists" and "Fascists" the words too frequently used. The matter is sure to come before both Houses, with a number of proposals for changes in the canon now ready to be introduced which will, the authors believe, protect clergymen in those basic freedoms that most of us have always assumed we had.

### Dead Issues

Those hot ones of Conventions of former years seem to be dead. There will be pious hopes about Unity, but from present indications, hardly more than that. As for marriage, the bishops will of course get a report on how the present canon has worked, based on cases submitted, and then probably give it another try for the next three years.

It will be a conservative convention, judging from speeches I have already heard or read in advance form. The need for the Church to stand against "the foe that is open and aggressive, denying God and the supernatural," to quote the Archbishop of York who is the most distinguished guest here, will probably find expression in resolutions and the Bishops' Pastoral. But whether this Convention, again to quote the Archbishop, will inspire the Church to "first repent for all that is weak, cowardly, faithless and selfish in its own life" it is too early to say. It could happen. But it won't if all the talk is money talk.

### DETROIT PARISH HAS ANNIVERSARY

★ The Church of Our Saviour, Detroit, celebrated its 75th anniversary on September 18th. The preacher was Bishop Emrich.

### CYRIL RICHARDSON INAUGURATED

★ The Rev. Cyril C. Richardson, Episcopalian and a contributing editor of the Witness, was inaugurated yesterday, the 28th, as Washburn professor of Church history at Union Theological Seminary, New York.

### CALIFORNIA HAS NEW SOCIAL WORKER

★ The diocese of California now has an executive secretary of social relations. He is the Rev. Kenneth E. Nelson, formerly the rector of St. Mark's, Medford, Oregon. Previously he had been director of the Episcopal welfare bureau in the diocese of Los Angeles.

As the program of California's department of social relations has increased in scope and detail, and as three Diocesan institutions are now receiving aid from the Community Chest, it has been apparent that the need for an executive secretary has become increasingly imperative. Mr. Nelson was at one time an employee of the Community Chest in Los Angeles and has had experience in the field of social welfare. He has recently obtained his degree in the field of social science at the University of Southern California. He comes, therefore, with a background of experience in social techniques as well as a deep sense of the Church's relation to human problems. It is to be understood that as Mr. Nelson becomes acquainted with the social welfare problems throughout the diocese that he will be available to all the clergy to assist in any way that he can.

Mr. Nelson will spend the first few months in the diocese making an exhaustive survey of the whole field, including institutions, chaplaincy responsibilities, and the Church and community welfare opportunities. The income from two or three endowments has been specifically set apart for the expense of such an undertaking.



# EDITORIALS

## Pray for Convention

EVERYONE should pray for General Convention, using both the prayer that is found on this page and the one for meetings of convention that is on page thirty-six of the Prayer Book. We cannot do better than to lift the comment that is in the late Trinity edition of "Forward," the words, we are sure, of our good friend, Gilbert Symons.

Prayer is our very important part in the Convention. We cannot all be present; but the Convention cannot do its best work unless it has the prayers of the whole Church—and that means each individual member praying daily.

Look at that prayer carefully. "Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles . . ." One of the first things the Holy Spirit led the Church to do was to send out two men to preach the Gospel and plant the Church in new areas. And note: the command of the Holy Spirit came "while they were worshipping the Lord and fasting." Prayer must be the dominant note of General Convention if it is to have the guidance of the Holy Spirit. Thousands of people all over the country can surround it and support it with prayer.

## Contrition and Faith

WHEN the Apostle Paul visited Ephesus one day, he found a group of half-way Christians who expressed amazement when he talked to them of the Holy Spirit and said to him: "We have not so much as heard whether there be any Holy Ghost."

It's a long time since those words were spoken and the sentiment they expressed has been uttered in one form or another a good many times during the nineteen centuries that have followed. But there has always been someone, in each of such epochs, to enlighten the skeptics and to

demonstrate the presence and the power of the Spirit in a degenerating community and to see to it that he had some channel to work through. Chrysostom, Francis of Assisi, Augustine, Hildebrand, Innocent The Great were all of them such characters in crucial periods of the world's history.

Today we are hearing again the old Ephesian cry and we are hearing it in chorus. It is resounding from every quarter of the world, including nations and people, like our own, with a background of Christian history and tradition. Not least in importance among the singers of this

cynical chant—"we have not so much as heard whether there be any Holy Ghost"—are the foremost leaders of thought and action in our country. In this era of difficult, complicated problems, the solution of which involves the destiny of all today's men, women and children, the leaders of nations and races are united on one thing only,—and that is the belief that material things are the world's only realities; force, in one guise or another, is the only thing that will solve our problems. Food, given or withheld, industry and commerce controlled for the benefit of the strongest, and, over, all, the reliance on military power, with its threat of annihilation. Leaders of contemporary thought and action seem not to have heard whether

there be any Holy Ghost—any power not ourselves and not material that makes for righteousness—or, if they have heard, take no stock at all in such mystical fables. We and most of our leaders in this country profess and call ourselves Christians, but so far we declare by our speech and actions that God's hand is shortened that it cannot save. Some of us say our prayers, but have no expectation that anything will happen to the world because of them. Controversies between political radicals and political conservatives; the fierce strife to win the allegiance of the world either to capitalism or to communism; no account is taken in any of these battles of anything but



### Convention Prayer

O GRACIOUS FATHER, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.





brute force. We apparently believe implicitly in the Napoleonic slogan that God is always on the side of the strongest battalions. As a matter of demonstratable fact, our present western world, led by America, has already surrendered to Marxism, for every policy we formulate, every international action we take proclaims that our basic belief is in "dialectical materialism"—that the only creative force in human institutions is the impersonal glacier of history sending off its economic and racial bergs to work its implacable will.

This is where our old world stands today; in a moral desert, crying almost, but not quite, un-animously that "we have not so much as heard whether there be any Holy Ghost." There are a very few brave, consistent voices—notably the Society of Friends—declaring a belief in the presence of God's Spirit in a miserable and naughty world and offering themselves as a channel for his transforming, revolutionary power and our leaders, and we of the rank-and-file, pay slight attention to them.

Just where does the Episcopal Church stand and what has she got to say about it all? The Episcopal Church, as such, reveres the saints and, here and there, even asks them to pray for us. She admits that they have been reformers and fomenters of creative and splendid revolution. All of them had the spiritual guts to bet their lives that there was a God and that he would concern himself to do vital business with his world—not sometime, but now, and through the channel of their sacrificial lives. And of course they won their bet and saved both their souls and their degenerate community. Is there, we wonder, a St. Chrysostom or a St. Francis alive in the Protestant Episcopal Church today? If there is, now is the time for him to show himself.

Now, at this time of the triennial gathering of the truly representative leaders of the entire Episcopal Church, we call upon General Convention to declare explicitly and emphatically that God's Holy Spirit is living and challenging evil and stupidity in this little world. And if our representatives will make such deliberation, they will, of course, go on to condemn, in unmeasured terms, the blind leadership that has so far brought the world nothing but misery because it has recognized no realities but material force. And they will further declare that the Ten Commandments, as the Christian Master interpreted them, are commands to nations and races in their relations to each other and that violation of them can bring nothing but death and anarchy. And then, —as an earnest of the fact of our simple belief

in the power of spiritual things—what a heartening and significant thing it would be if our Right Reverend Fathers in God in their Pastoral called for a series of Solemn Eucharists of contrition and faith as the ecclesiastical notables return eastward across the country, to match, as it were, the impressive series of Solemn Eucharists of thanksgiving for our Book of Common Prayer that were celebrated during the western trek of Deputies and visitors to San Francisco. And might we even be so simple-minded—and perhaps even "mediaeval"—as to suggest that our bishops call upon all parishes throughout the Church for services of prayer for the peace of the world.

A vast proportion of the world's people "have not so much as heard whether there be any Holy Ghost." We have... as St. Paul had, as St. Chrysostom had, as St. Francis had, and it's high time we let the world know our belief—in our words, our actions, our votes and our prayers. And only in such ways, we are sure, can we ever become the channels for the transforming power of the Holy Ghost, to "turn the world upside down" today as he has repeatedly done before.

## Prayer Book Democracy

THE celebrations of the 400th anniversary of the Book of Common Prayer will have missed their point if they leave us with nothing more than a colorful memory of bishops on parade. It is agreed that the Prayer Book is Apostolic in its teaching, and that it is also Catholic, but the significant point about it is that it is Common. It is a book for the people, not only because it is in "the vulgar tongue," but because its clear intent is to bring together all the orders of the Church into one corporate whole. Against the heresy that the Church is the exclusive property of the bishops, the clergy and the religious orders, it teaches that the Church belongs to everybody. The Prayer Book is the voice of the people of God.

This does not mean, of course, that the Prayer Book envisages only a lay Church. It simply points out that the basic, human, responsibility is to the people as a whole. Vestries were never heard of 400 years ago, and they should never be heard from now, except as the real representatives of the parish whose temporalities they are elected to serve. Small groups of laymen exercising exclusive power may be as inimical to the corporate nature of the Church as any kind of clericalism. Such abuse is often to be found in the relationship between the parish priests and his



people. Although the office of institution of ministers into parishes or churches, to be found in the Book of Common Prayer, designates "the congregation" as the second party in the pastoral relationship, yet many rectors are hired and some are fired without the people having any actual voice in the whole transaction. To justify this state of affairs on legal grounds is to resort to technicalities that are far from the teachings of our Lord and a travesty on the idea of democracy.

Not for the last 400 years has there been a time when the Christian idea of democracy as taught by the Book of Common Prayer should be more emphasized by the Church. It is a principle on which the General Convention ought to take a stand and in the Prayer Book there is the clearest authority. The question of the pastoral relationship provides an excellent opportunity for declaring the Anglican position. In terms of the Prayer Book this position is a truly democratic one—not a chaotic individualism or oligarchical authoritarianism, be it in either its clerical or lay terms—but a corporate doctrine of the Church as the body of Christ in which we are all "members in particular."

The key to this position, we believe, is to strengthen the pastoral relationship between the priest and the congregation. This could be done by giving, under democratic authority, both the bishop (for we are an Episcopal Church), and the congregation more voice in the affairs of the parish with the vestry assuming a purely administrative function. In this way the bishop could maintain the standards of the Church, strengthen the rector and protect the congregation—all of which together would preserve the democratic synthesis envisaged by the Prayer Book. All this can be worked out if we see the need and have the will—and it shouldn't take 400 years.

## Many New Bishops

**S**ELDOM has the House of Bishops welcomed as many new bishops as were introduced at the opening session Monday afternoon in Larkin Hall of San Francisco's Civic Auditorium. And it was good to see that the majority of them were comparatively young men with long careers ahead.

Some of these men have sat in the House of Bishops before, but this is the first time they have attended General Convention as bishops: Claiborne of Alabama; Gordon of Alaska; Barry of Albany; Higley of Central New York; Bowen of Colorado; Barton of Eastern Oregon; Miller of Easton; Sawyer of Erie; West of Florida;

Sherman of Long Island; Bloy of Los Angeles; Campbell of Los Angeles; Jones of Louisiana; Nash of Massachusetts; Hubbard of Michigan; Hall of New Hampshire; Donegan of New York; Quarterman of North Texas; Burroughs of Ohio; Bayne of Olympia; Armstrong of Pennsylvania; Melcher of Southern Brazil; Gunn of Southern Virginia; Clough of Springfield; Barth of Tennessee; Clark of Utah; Gibson of Virginia; Scaife of Western New York; Henry of Western North Carolina; Hunter of Wyoming.

## Removed by Death

**W**HILE there are thirty new bishops in the House, there are eighteen who have been removed by death since the Philadelphia Convention three years ago. Among them are a number who were distinguished and colorful leaders. Bishop Stevens of Los Angeles only three years ago was a leading candidate for the office of Presiding Bishop. Bishop Maxon of Tennessee was a member of the important program and budget committee and an outstanding leader. Bishop Johnson of Colorado, founder and first editor of the Witness, much too ill to attend the last two conventions, was previously one of the most colorful and influential in the House. Bishop Perry of Rhode Island, former Presiding Bishop, was of course an outstanding leader. Bishop Creighton of Michigan, formerly of Mexico and after that the head of foreign missions at the Church Missions House, will be greatly missed. Also there was gentle Bishop Sanford of San Joaquin, always quiet but a man of great vision, particularly on social issues.

Others who will be missed at this General Convention, even though most of them had previously retired, are Bishop Ferris of Rochester; Bishop Thomson of Southern Virginia; Bishop Moreland of Sacramento; Bishop Coley of Central New York; Bishop Darst of East Carolina; Bishop McClelland of Easton; Bishop Jackson of Louisiana; Bishop Helfenstein of Maryland; Bishop Mann of Pittsburgh; Bishop Shayler of Nebraska; Bishop Carson of Haiti. Bishop Richard Loring of Springfield, consecrated in October, 1947, died in April 1948, so that it was never his privilege to have a seat in the House of Bishops.

Remember thy servants, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, they may go from strength to strength, in the life of perfect service in thy heavenly kingdom.



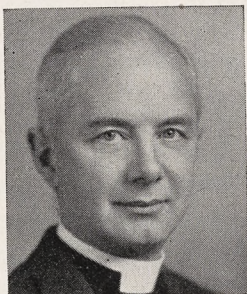
# Improve the Prayer Book

BY

JOHN W. SUTER

Extracts from his General Convention Address

**D**URING the past two generations a considerable number of writers have trained themselves to fashion Collects and other prayers in the familiar rhythms and phraseology to which



our ears have become accustomed these past four hundred years. The principle is like that of protective coloration in nature. A new prayer can be so constructed and so filled with familiar nouns and verbs, that it can be slipped into the pages of

the Prayer Book without causing the slightest jar. Many of us have engaged in the harmless practice of reverent liturgical imitation. I would not disparage these prayers, but I plead for the addition of something else — namely, prayers which do provide a certain shock or jar through the use of new words and new rhythms.

If such innovations shock our esthetic sensibilities at first, this will be a small price to pay for waking us up to the fact that the religion of the Church has true relevance to life in the United States in the twentieth century.

If we liken our liturgical progress to the journey of a train, we can say that the Episcopal Church, including its General Convention, is more than adequately equipped with brakemen. There are no signs of our moving too fast. What we need is a crew of engineers and firemen who will see that the train goes forward.

\* \* \*

**S**TYLE is the form imposed upon sentences and paragraphs; it is the way things are said; it is an arrangement both of ideas and of the words they are clothed in. Style is not external decoration, applied from the outside as stucco is applied to the walls of a house. It is the structural and esthetic shape, tone and color, as in architecture. In short, style is form endowed with character.

One of the notable events this first week of General Convention was the meeting in the Civic Auditorium the evening of September 28th to observe the 400th anniversary of the Prayer Book. The speakers were Bishop Oldham of Albany and Dean John W. Suter of Washington Cathedral who is the custodian of the Book of Common Prayer. We present here significant extracts from Dean Suter's address.

Our Prayer Book today exhibits five or six distinct styles. Of these, one appears in the Psalter, another in the Collects, another in the older section of Family Prayer, another in Versicles and Responses, and another in certain portions of the Holy Communion. In a book which is a compilation, and which already contains that many styles, surely one or two new ones could be added without causing the Book as a whole to be over-balanced in any one direction.

\* \* \*

Why not let the Prayer Book say what it means with single-minded simplicity, leaving to crossword puzzle enthusiasts unnecessarily out-dated words and phrases? Archaisms which are neither beautiful, historically significant, nor spiritually helpful, could profitably be deleted. There is no reason, for example, why in the second rubric in the service of Holy Baptism we should not speak of boy and girl, instead of referring to these individuals as male-child and female. If it be objected that these Anglo-saxon monosyllables are too shockingly frank, let it be remembered that they were considered sufficiently dignified for King James' Bible.

\* \* \*

New material is needed also for the sick. The Prayer Book should contain a selection of readings, not exclusively scriptural, calculated to fortify and cheer the spirits of the suffering and lonely, and to give them a sense of the worthwhileness of life, the goodness of God, and the fellowship among sufferers. The important thing is the attitude of a person toward his own plight. This has received careful study on the part of psychiatrists, theologians and physicians, from whom the compilers of the Prayer Book can learn much.

\* \* \*

In almost every public service the Prayer Book should provide at least one opportunity, and sometimes two or three, for the minister to include a minute or more of directed silence, beginning with a Bidding and ending with a Collect. The tempo as well as the noisiness of modern American life suggests the need for the self-discipline of corporate silences.



# Convention and Retirement

BY

CLINTON S. QUIN

The Bishop of Texas

I was appointed convenor of the committee on compulsory retirement of clergy after Bishop Jackson's death. We have had no meeting but I have corresponded with all the members of our committee. I have no authority to speak for the committee, and do not, but I do believe this that follows should be said now in order that the matter may be discussed, and that delegates to the Convention may know where we stand now.

After canvassing the members of our committee, we report that the committee is overwhelmingly for the compulsory retirement of clergy—most of the members agree on age 72 as retirement date. (One negative vote.)

Now to acquaint you with action at the 1946 Convention. Under message No. 134 of the House of Bishops (this on the tenth day of the session) the following Resolution came from the House of Deputies; "Resolved: the House of Bishops concurring that Canon 44 be amended by the addition of a new Section, reading:

"SEC. 8. Upon attaining the age of seventy-two years every minister of this Church occupying any remunerative, parochial, or administrative position in the Church, shall resign the same and retire from active service. Thereafter, he may engage in remunerative employment in the Church, but may thereby forego any current benefits under the rules and regulations of the Church Pension Fund.

"Resolved further: the House of Bishops concurring that Canon 45, section 1 be amended by inserting at the beginning thereof, the words, 'Except as provided in Canon 44, Section 8,' so as to read:

"SEC. 1. Except as provided in Canon 44, Section 8, a rector may not resign his parish without the consent of the said parish, or its vestry, or its trustees, whichever may be authorized to act in the premises, nor may any rector or minister canonically or lawfully elected and in charge of any parish be removed therefrom by said parish, vestry, or trustee, against his will except as hereinafter provided.

"Resolved that the foregoing amendment shall take effect January 1, 1957." On motion, the

House of Bishops did not concur in this message communicated to the House of Bishops by Message No. 152.

We would recommend age 72 as date of retirement.

We would recommend that this action, if passed, do not take effect until January 1, 1953.

We recommend that clergy retirement be on the same basis for all clergy; bishops, priests or deacons.

Considerable argument could be advanced as to the wisdom of such action, but, we simply submit our findings up to date.

## Grace Cathedral San Francisco

BY

BERNARD N. LOVGREN

Dean of the Cathedral

GRACE Cathedral in San Francisco is the mecca for thousands who are for the days of General Convention, focussing the attention of the Church upon this city by the Golden Gate. During the past months the Cathedral has been a scene of activity as carpenters, woodworkers, artisans in marble and stone and lighting have brought new beauty and churchly dignity to the ambulatories, chancel, and sanctuary. The former have new floors of limestone and red tile, giving a colorful beauty as one views them from the nave. In the chancel new choir stalls of a rich golden oak have been executed by one of the West Coast's most reputable firms of woodworkers and carvers. They provide a seating capacity for about 150 in the chancel. The rear stalls are individual canopied seats and form panels on the side walls to a height of ten feet. A new dean's chair and prayer desk occupy a prominent place on the end of the gospel side toward the nave. This is a memorial to the founder of one of San Francisco's noted schools for girls, a gift inspired by a friendship for the first dean of the Cathedral, the Very Reverend J. Wilmar Gresham. On a raised dais on the same side stands the bishop's throne.



The sanctuary floor has been laid with travertin marble, from which rise the altar steps of dark red Levanto, making a rich and striking contrast. Around the sanctuary is a wainscoting of travertin marble, matching the communion rail in color and height. On either side of the sanctuary are three sedilia. That on the gospel side is dominated by the bishop's chair in the center, and on the epistle side the dean's chair occupies the central position.

The altar, originally of dark oak, has been lightened to a color background of ivory white. In seven front panels, Mr. John de Rosen, the eminent muralist who painted the beautiful Nativity Chapel mural, has depicted seven episodes in the life of Christ. On the altar stand the cross, six office and two eucharistic candlesticks, executed in wood and treated with a silver and gold lacquer, all in keeping with the richness and sanctity of the altar itself. Behind the altar hangs a rich red twenty-four foot velvet dossal,



Grace Cathedral

surmounted by a canopy. Flanking the altar are ten-foot riddells of the same material and color. The whole has been subjected to a special lighting which is designed to accentuate the beauty of their coloring and rich simplicity.

The walls of the nave are a series of magnificent murals painted by Mr. de Rosen, who enjoys a world-wide reputation. The series of five in each bay depict incidents in the history of the Church in California. Four have been chosen. The completed mural shows the landing of Sir Francis Drake and the first service from the English Prayer Book conducted by Drake's chaplain, John Fletcher, in 1579. The second presents the first Bishop of the diocese, William Ingraham Kip, ministering to the Forty-Niners in the mining camps to the north. The first murals on the gospel side represent Saint Francis, the patronal saint of our city, receiving from Saint Clare her jewels and robes. In the second Bay is the meeting of the East and West in the persons of Saint Francis and the Sultan.

The Cathedral is the setting for six great services. On Sunday, September 25, the Archbishop of York, the honored guest of the Convention, was the preacher at both eleven and four o'clock. At eight o'clock on September 28 there was a service commemorating the 400th anniversary of the Prayer Book. Sunday, October 2, will bring to the eleven o'clock service the Presiding Bishop of Japan, Bishop Yashira. At four o'clock that afternoon is the service for laymen sponsored by the Presiding Bishop's committee for laymen. At eight o'clock on this same day another great service will emphasize the missionary program of the Church.

It is fitting that among the first services in the newly furnished Cathedral should be those of General Convention.

## Witnesses

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

IN one way or another we have seen and known the power of the risen Christ and are part of his body, the Church. Remember the rivets in a ship's hull during a storm with little vision of what is in the captain's mind but still enough to know their task of holding two of the heavy plates together, a few ounces of steel in a ship of thousands of tons.

One of them thinks, "What little I do will never be missed," and it snaps, leaving just a bit more



strain on the ones on either side. The next one thinks, "I am no more important than that one, but I'm sticking here." The one on the other side of the gap thinks, "If that one goes, I'll go, but if he stays, I'll stay." By his sticking, one tiny rivet saved the ship. Unknown to him, others stayed because he stayed. His small witness tipped the balance.

The Church of Christ needs many such "small

rivets." It is not required that we all hold the helm and head committees. But it is up to us to give our testimony when we are on the spot and resist the temptation to lie low and let others take the strain. These moments of testing come in the heat of daily living. They show our real relationship to God. Happy is the person who bears witness bravely when he is called to the stand.

## Convention and Seminaries

BY

FLORENCE V. MILLER

Director of Religious Education, Trinity Church,  
Wilmington

**T**HE convention of the diocese of Delaware last May passed a resolution requesting that each communicant in the diocese support theological education by giving one dollar each year, the funds to be distributed equitably among the seminaries on a per capita student-faculty basis, or as the parish giving the money designates.

A further resolution was passed instructing the secretary of the convention to memorialize the General Convention on the principle of one dollar a year per communicant for theological education and to urge the establishment of such a policy throughout the Church, with the intention that the National Council, or some other appointed agency, be established as administrator for funds so raised. Delaware's delegates to the Triennial Meeting of the Woman's Auxiliary have also been instructed to present the resolution.

A committee from Trinity Church, with the approval of Bishop McKinstry, in late June mailed a letter, telling about Delaware's action on the resolution, to every bishop in the Church and to all the clergy in the province of Washington. The opening paragraph of this letter pointed out the "serious financial problems facing our seminaries and the shortage of clergy in the Church," and the closing paragraph read:

"If General Convention, and/or the Woman's Auxiliary should, in turn, pass such a resolution, the voluntary contribution of one dollar from every communicant in the Church—or even from one-third that number—would be of tremendous help, financially, to our ten seminaries, and would in no way interfere with other gifts made to them.

If this program were successfully promoted, its reasonable success would finance annual operating deficits of the respective seminaries.

"If you are in agreement with this plan, will you give us your help in publicizing the idea in your own parish and diocese, and, if possible, enlist the support of your delegates to General Convention and to the Triennial Meeting of the Woman's Auxiliary."

Replies from several clergy have been received as a result of this letter. All of them agree that the Church—and that means those of us who are communicants of the Church—should honestly face and assume responsibility for our seminaries, if the work is not to be seriously curtailed through lack of clergy. Among the number who wrote, several expressed their approval specifically of the Delaware plan and volunteered to give it their support.

### Conference Approved

**A**T the provincial conference held at Sweet Briar College, Mrs. Roger Kingsland, who conducted the class for members of the Woman's Auxiliary, permitted me to present the resolution to her group of about fifty women.

Mrs. Kingsland is also the presiding officer at the triennial meeting in San Francisco. She herself expressed interest in the plan and was almost gracious in promising that our resolution would be given a hearing. She explained the proper procedure to be followed in regard to resolutions and suggested that Delaware ask at least



two women outside the diocese to be prepared to speak in support of our resolution.

### Other Support

**O**ne such speaker is Mrs. Theodore O. Wedel, president of the Woman's Auxiliary of the diocese of Washington, who wrote very enthusiastically in reply to a letter asking her support. Other women in Mrs. Kingsland's class were equally impressed and suggested ways in which they thought the plan could be carried out in the parishes.

We hope very much that both General Convention and the Woman's Auxiliary triennial meeting will pass this resolution. In any case the diocese of Delaware is committed to the one dollar a year per communicant plan by virtue of its passage at the diocesan convention.

Surely every communicant can afford to give one dollar—less than the price of a theater ticket!—to help the Church's seminaries.

## A Word With You

By HUGH D. McCANDLESS

Rector of the Epiphany, New York

### Family Prayers I

**P**ROFESSOR TOYNBEE, who frequently appears to have deduced a principle from a single event, says that advances in religion are frequently regarded as steps toward atheism. He cites the shock Pompey received, when he had impiously burst into the Holy of Holies in Jerusalem, to find himself in an empty room! Since he had from his youth associated holy places with statues, he was forced to conclude that the Jewish religion was a cynical hoax.

I have a sneaking suspicion that this most interesting historian prefers his religion a little on the uninteresting side—"purified" of the accumulation of cultus and custom. I think he is all wrong in this preference (it should crush him if he knew this) but there is some truth in his suggested principle, and it is well for us to remember it when we bewail the loss of past customs.

One of these is family prayer. We hear frequently that the passing of this custom is caused by, and has helped cause, the secular spirit—the "this worldly" spirit—of our day. The only person I have met, however, who knew this custom well, rejoiced that it was no more. I think both Toynbee and the strictest mediaevalist would have agreed that she had a pretty good idea of what religion meant.

Her description of family affairs was about like this: When father was ready he had the bell rung, and sounds of timid haste echoed from the attic, the nursery, the kitchen, and the basement. Father was a conscientious man, and it was felt that a good householder should be a bit of a brute in those days. In would file the overworked servants, the underpaid governesses, the sleepy, frightened children. Father was seated, and read deliberately. The servants and the children stood: the humblest and the youngest being nearest the draft from the hall. Few were the moments of religious recollections: they might have seemed like inattention.

Perhaps there was less overbearing politeness to a God imagined as a Conscientious Brute in other households; but be that as it may, father's congregation has disappeared, and the reasons for the disappearance are not all bad. We no longer need big families to build empires, partly because we have learned to treat "natives" better. We no longer need cumbersome Victorian sized households: fortunately for us all, the salary scale of today precludes them anyway. When your wife thaws out some orange juice, gives you your Wheaties and cream, and "simply adds hot water and mixes" your Nescafe, rejoice. Everyone connected with your breakfast—with the possible exception of herself—worked union hours for union wages. A sideboard groaning with kippers, steak and kidney pie, and steaming crumpets, besides ruining your figure, would entail two or three Irish girls living up under the hot roof and taking baths in the laundry.

Religious people still say grace and have prayers when enough of them are together—at schools, conferences, and reunions. They are less apt to be reminded of God's goodness with a shelf full of Campbell's soups than they were with a cellar full of turnips and barrels of flour and oysters and salt pork. And the home seems to be less and less a place where two or three are ever gathered together at once.

But there are signs that a reaction to the secular reaction to Victorian religion is in the making. First, there is the general clerical and lay fulmination against our secular world. This is rarely effective and sometimes dubious. (I can remember when child labor laws were damned as "secular: they destroyed the sanctity of the home.") Second, there is a spate of pamphlets in all the churches, Roman and Protestant, about religion and prayers in the home. And finally, least noticeable but most effective, there are more and more people ready to introduce reminders of God and Christian practices into their own homes.



# EPISCOPAL CHURCH NEWS

## MINNEAPOLIS ELECTS JAMES P. CLEMENTS

★ The Rev. James P. Clements, rector of Christ Church, Tyler, Texas, was elected suffragan bishop of Minnesota on the first ballot by unanimous vote. The special convention was held at St. Mark's Cathedral, Minneapolis, Sept. 14th. First a straw vote was taken, with all the delegates meeting as a committee of the whole. The other candidates who had been nominated by a committee, or from the floor, then withdrew in Mr. Clement's favor. The secretary was then directed by unanimous vote to cast both clergy and lay votes for Mr. Clements.

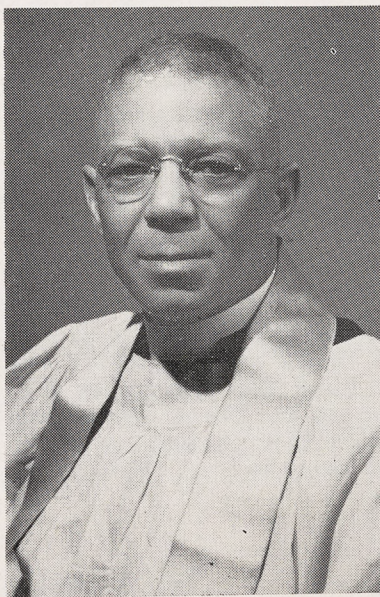
Others nominated were Richard Emery, rector of St. Paul's, Minneapolis; Bernard Hummel, rector of St. Stephen the Martyr, Edina, Minn.; Douglas F. Henderson, director of education of the diocese.

## HOLLYWOOD BOWL SERVICE

★ So far sixteen clergymen, representing major Protestant and Eastern Orthodox Churches have signified their intention of taking part in the ecumenical service of thanksgiving for the universal Church, which will be held in the Hollywood Bowl, Los Angeles, on October 9th. The addresses will be by the Archbishop of York and by Mr. Charles P. Taft, Episcopalian of Cincinnati, who was president of the Federal Council of Churches last year. The California All Youth Symphony and a massed choir under the direction of the Rev. George W. Barnes, rector of St. Thomas Church, Hollywood, will furnish the music.

Incidentally, Dean John M. Krumm, who is chairman of the Los Angeles post-convention program, has informed The Wit-

ness that the meeting in San Diego to be addressed by the Archbishop of York on October 7 "is primarily to provide for the people of the southern area of the diocese to meet and to hear him. We had no intention of wooing deputies away from a regular Convention session to attend the San Diego affair. Thinking that a few visitors from the East might be planning to be in San Diego at that time on their way home, we included that meeting in our program. To clear up all misunderstanding may I say that our expectation is that following Convention's adjournment on October 7th many deputies and visitors will take a night train to Los Angeles and take part in a program of tours and teas October 8th and join us in a great ecumenical service in the Hollywood Bowl Sunday, October 9th at 3:45 p. m. We hope nothing we have arranged will in any way interfere with a full attendance of all deputies at all sessions of the two Houses of General Convention."



**BISHOP HARRIS** of Liberia is one of the overseas bishops at Convention and he is in great demand as a speaker

## CHURCH HISTORICAL SOCIETY

★ Prof. Frank J. Klingberg of the University of California at Los Angeles will be the speaker at the triennial dinner of the Church Historical Society, to be held at the Palace Hotel in San Francisco, the evening of October 4th. His subject will be "The value and function of the conservative man in society." The toastmaster will be the Rev. Walter H. Stowe, president of the Society and editor of its publication.

## BROTHERHOOD MEETINGS AT CONVENTION

★ The first of six breakfast meetings sponsored by the Brotherhood of St. Andrew was held yesterday, the 28th, at Whitcomb Hotel. The speaker at all of them is Col. Paul Rusch, who has just returned from Japan where he served on General MacArthur's staff. When he returns to Japan he will devote himself entirely to Church work. Presiding at the breakfast yesterday was the former Presiding Bishop, Henry St. George Tucker of Virginia. The chairman of tomorrow's breakfast will be Mr. Samuel Thorne, deputy of New York, and on Saturday it will be General Luther Miller, Episcopal clergyman who was until recently the chief of chaplains. Meetings next week will be held Monday, Tuesday and Wednesday, with the following presiding: Mr. Clifford Morehouse, New York deputy; Bishop Michael H. Yashiro, presiding bishop of the Church in Japan and Bishop Bentley, vice-president of National Council.

Mr. Courtney Barber of Chicago, who has for many years been a leading Churchman in that city, is responsible for these meetings. Mr. Barber has been a vice-president of the Brotherhood for many years.



# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

## The Upanishads: A New Translation.

By Swami Nikhilananda. Vol. I. Harper. \$3.50.

This new translation, with introductions, sub-heads, and notes, contains four Upanishads: Katha, Isa, Kena, and Mundaka. The notes are largely from Sankara (788-820 A.D.). As the translator insists, the Upanishads, "written originally in melodious and inspiring Sanskrit verse . . . set forth the reality of Brahman, the unsubstantiality of the phenomenal universe, and the ultimate oneness of the jiva, or individual soul, and Brahman, or the Supreme Soul. They also teach the unity of existence, the nonduality of the Godhead, and the harmony of religions." The translator is a propagandist—an evangelist for Hinduism. This makes the work all the more interesting—it is not a cold, dry, scholarly performance, but is out to "win the case." He thinks that by means of contact with the ancient Hindu religious lore a spiritual awakening may come to the West, a renaissance far more vital and enduring than that which resulted from contact with ancient Greece five centuries ago.

## The First Assembly of the World Council of Churches. Ed. by W. A. Visser 't Hooft. Harper. \$3.50.

This is the official report of the meeting held at Amsterdam from August 22 to September 4, 1948. It supplements "Man's Disorder and God's Design," the book containing the "papers." This volume is official, and recounts the actions taken, the speeches made in the various sessions, committee meetings, gives the rules adopted, etc. It is a book everyone interested in the World Council must have.

## The Life and Times of John Sharp Archbishop of York. By A. Tindal Hart. Macmillan. \$5.00.

A new biography of John Sharp, Archbishop of York from 1691 to 1714 and chief ecclesiastical advisor to Queen Anne, is a valuable addition to the recent studies produced by the English Church Historical Society of leading ecclesiastics of the late 17th and 18th centuries. Mr. Hart's work is the more welcome in-as-much as little has been done on Archbishop Sharp since Newcome's edition in 1825 of Thomas Sharp's biography of his father. The author has drawn extensively upon the unpublished ma-

terial of the Lloyd-Baker-Sharp MSS of which no complete use has hitherto been made. The result is an admirable and perhaps definitive life of a man who occupied an influential position in the reign of the last of the Stuarts.

The quarter-century between 1689 and 1714 was the period of testing of revolutionary principles. For the Church of England, not yet free from fears of Romanism and confronted by

a non-conformity which had become a permanent factor in English religious life, these were crucial years. There was a testing of seventeenth-century Anglicanism in these early years of a new religious settlement. Conservative, staunchly loyal to the principles of the establishment, yet wide in his sympathies and understanding, it was Sharp at York rather than Tenison at Canterbury who exercised the decisive influence in Anne's reign.

Mr. Hart has dealt competently and fairly with the events and personalities of a particularly difficult and controversial period in English Church history.—P. M. Dawley.

## The Morehouse-Gorham Co. Announces

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## NEWS OF OTHER CHURCHES

### MORAL RESPONSIBILITY OF SCIENTISTS

A group of scientists and engineers who propose "to foster throughout the world a tradition of personal moral responsibility for the consequence for humanity of professional activity," formed the Society for social responsibility in science, at a meeting held Sept. 16 at Haverford, Pa. They declared that it will emphasize "constructive alternatives to militarism" by pledging its members to "abstain from destructive work" and by devoting themselves to constructive efforts. Victor Paschkis, director of an engineering research laboratory at Columbia, elected president, said that scientists have "usually omitted all the social and moral aspects of their work in their decisions as to what problems to tackle."

Professors from a number of colleges were elected officers, including Franklin Miller Jr. of the Episcopal Church's Kenyon.

### MISSIONARIES NEEDED

Openings for 1,500 American missionaries, preferably of the "new style," were reported at the World's Student Christian Federation, meeting at Bowling Green, Ohio. By "new style" a speaker said they should be trained technically in order to make some contribution to national life through medicine, education, agriculture or industry.

### SEEK TO END RACIAL DISCRIMINATION

Abolition of the central jurisdiction of the Methodist Church, composed wholly of Negro congregations, was asked by the conference of Methodist youth, meeting at Williamsport, Pa. The young people pledged to support all steps toward the removal of segregation and discrimination practices within the Church. The conference also resolved not to endorse or support war but made it clear that members were free to follow their consciences in the matter. Opposition was voiced to universal military training and conscription in peacetime. The statement also urged young people to inform themselves on the history and doctrines of Communism; to examine American foreign policy and to work toward the elimination of

any "unwise" aspects which might contribute to U.S.-Soviet tensions. Opposition to unilateral action and military alliances was expressed, the resolution calling for full reliance on the UN and economic, but not military aid, for European nations.

### ADVERTISING PAYS

Advertisements of Roman Catholic doctrines sponsored by the Knights of Columbus in mass circulation magazines have so far resulted in 304,470 requests for further information. Booklets have been mailed to inquirers and over 20,000 non-Catholics have enrolled for correspondence courses of religious instruction.

### BLAMES CHURCHES FOR PEACE FAILURES

America's churches were criticized on the twin counts of their failure to give "distinctive guidance" in pronouncements on atomic weapons and their inability to reconcile differences between Russia and the West. The Rev. John C. Bennett, professor at Union, speaking at a conference at Columbia University, attributed the decline of peace hopes not only to the churches but to the UN because of ineffective dealing with conflicts between major powers. He said scientists were the first to feel "the full spiritual impact" of the atom bomb, while the churches so far have failed to reach agreement on the circumstances under which the bomb should or should not be used.

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## ANGLICAN CONVENTION IN CANADA

### PROCLAIM CHRISTIAN BROTHERHOOD

Promotion of Christian ideals of brotherhood and humanity was urged as the best means of combatting Communism in a resolution adopted at the General Synod (General Convention) of the Church of England in Canada. The resolution declared that injustices and abuses are the "seed-plot of Marxian Communism" and went on to urge the Church and churchmen "to secure for all people within our country an increasing degree of welfare and justice through equalization of opportunity and thru fair-dealing, even at sacrificial cost." It further urged cooperation in "all international efforts to extend such advantages to all people, thus resisting the encroachments of Communism within our society and the world."

The resolution urged the study of matters "underlying international relations" and commended various organizations that try "to educate public opinion everywhere along the lines of Christian understanding and accord." However when members of the Anglican Fellowship for Social Action offered a proposal that a delegation of Canadian churchmen be sent to Russia to extend greetings and confer with the leaders of the Russian Orthodox Church, it was given short shift. When the motion was handed to him Archbishop Kingston, the primate, commented, "A rather difficult thing to arrange these days." Discussion of the resolution was halted when Archbishop Sherman of Winnipeg objected: "Let's have no more of this talk. Let's get on with our work." When the vote was taken only the four proponents of the motion stood up in its favor.

Among resolutions that were passed was one which declared that both Communism and Capitalism contain "errors"; the former for its secularist materialism; the latter for its "so-

cial injustice and human exploitation in the pursuit of wealth and power." The resolution, which was unanimously passed, called upon Church people to "fearless witness against all forms of political, social and economic injustice as they become apparent in concrete situations."

The proposed appointment of a Canadian ambassador to the Vatican was disapproved on the ground that it would "constitute a breach of the principle of equality of all religious communities in their relations to the state."

A memorial permitting innocent parties to a divorce to be remarried with "the benefits of the services and sacraments of the Church" was passed by the House of Deputies by a vote of 92 to 76, but was then vetoed by the bishops. The bishops then passed a resolution "to initiate study of the subject immediately."

The Synod also voted unanimously to continue conversations for organic union, begun in 1943 with the United Church in Canada. Father R. F. Palmer of the Cowley Fathers, one of 15 Anglicans on the joint committee, reported encouragingly of the meetings, while Bishop Sovereign of Athabasca declared: "It took 25 years for the Methodists, Presbyterians and Congregationalists to merge into one

Church in Canada. It took 39 years for the United Church of South India to be created. These things come slowly."

### MOST MISSIONARIES STAY IN CHINA

About 50 Protestant missionaries are expected to leave Shanghai on the steamer Gordon, commissioned to evacuate foreign residents from the Communist-occupied area. Remaining are about 2,000 missionaries, about half of them Americans. A spokesman for the missionaries said that most of those leaving did so for normal reasons (retiring, furlough, sick leave) with "only a few leaving because they feel it is impossible to do effective work in China under present conditions." Another official said: "The majority of us feel there is much of value in the new regime with which we can cooperate sympathetically. The economic and social reforms which the new government is backing are not inconsistent with Christian teaching, but are actually implied in it." Still a third official declared that "many of this government's goals are our own, even though their methods are not similar to ours."

### QUEBEC PREACHERS GO TO JAIL

Several Baptist preachers in Quebec have been jailed for preaching on the street. They refused to pay fines, electing rather to serve sentences.

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# THE PRESS

Selected by  
GEORGE MacMURRAY

**EVERYBODY ADD ONE:** October is Protestant Press month. As our present subscribers, or regular readers, would consider a pastor's invitation to make a sick call, teach a Bible class, or help with the every-member canvass, so let them consider this earnest request to add to the circulation of The United Presbyterian "at the earliest possible date" at least one new family of readers. This is, we believe, every whit as genuine a duty, and as Christlike a service.—United Presbyterian.

**DEMOCRACY THREATENED:** One does not realize what a delicate thing our democracy is, how sheer and close are the cliffs on either side, until one sees events like those of a recent weekend. In Peekskill—an enlightened and literate community—citizens mobbed and stoned Paul Robeson's supporters. When a community takes mob action it is vividly clear that we are not securely democratic in our beliefs as they affect our actions.

To preserve democracy in spite of

those who would scare us; in spite of the selfish, the stupid, the cruel and the ignorant, requires great prudence. The road is narrow and the way is steep, and we are distracted by those who hurl words—as well as stones.—Commonweal (R.C.)

**ARRIVING AT TRUTH:** One justification for division in the body of Christ has been that temporary separations may be necessary for a more effective defense of truth. However, if the church had followed the principle that truth is best furthered not by contention through separate parties, but in a common fellowship of discovery in friendly discussion, more truth would have been discovered, and the tragic loss of love and understanding so necessary to the advancement of the Christian spirit, need not have been sacrificed.—Christian Evangelist (Disciples)

**RELIGIOUS JOURNALISM:** There may never be a truly free press—a press in which printing of "nothing but the truth" is wholly realized. But it should at least be the goal of pragmatic Christianity to strive for an honest type of journalism and lead the other publications of the country in the race or desire to attain it. It is only when the Christian press has

grasped the truth—not only in doctrine, but also in method—that it can be truly free.—Watchman Examiner (Baptist)

**CHURCH-STATE:** Did you know that certainly 30 states, and perhaps a few more, use church-owned buildings for public school purposes? Or that 16 certainly, and perhaps more, employ teachers wearing religious garb? Or that in 10 states, and possibly 11, sectarian teachers from the churches come into the public schools to give religious instruction during school hours?—Christian Century (Interden.)

**SCARE WORDS:** The President's Labor Day speech in Pittsburgh was made in reaction to those who oppose his policies with great sounds and meaningless words. Mr. Truman was right when he attacked those who object to every step which benefits others than themselves with such terms as "collectivism," "statism," and "welfare-statism." There are those who use such tactics to deceive people. They deserve to be attacked because they are vicious. There are people who do the same thing because it is convenient and intellectually easy. They deserve attack for their own sake as well as for the defense of the public.—Commonweal (R.C.)

## This Was Said Six Years Ago at Convention

Our people must be shown that the seminaries are the training ground of the clergy from whose ministrations they either benefit or suffer.

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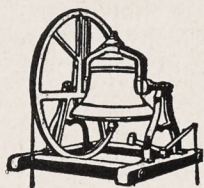
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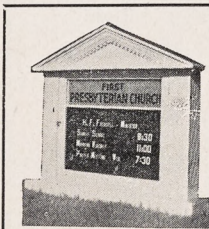
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## PEOPLE

### CLERGY CHANGES:

ARNOLD R. VERDUIN, formerly rector of St. Mark's, Orchard Park, N.Y., is now assistant at Grace Church, New York.

W. CECIL ECCLESTON, formerly rector of St. Stephen's, Niagara Falls, N. Y., is now rector of St. Mary's-on-the-Hill, Buffalo, N. Y.

JOSEPH W. NICHOLSON, formerly on the faculty of the Bishop Payne Divinity School, is now rector of All Saints, St. Louis.

NED COLE JR., formerly assistant at Calvary, Columbia, Mo., is now rector of Grace Church, Jefferson City, Missouri.

ROBERT L. OLIVEROS has been appointed deacon in charge of St. David's, Cheraw, S. C.

JOHN HENRY EDWARDS, formerly rector of St. Luke's, New Haven, Conn., is now vicar of St. Luke's, St. Martin's parish, New York City.

RODNEY F. COBB, rector of St. Luke's, Smethport, Pa., becomes rector of the Incarnation, Lynn, Mass., October 1.

GEORGE L. GRANGER, in charge of churches at Melbourne and Eau Gallie, Fla., will become priest in charge of St. Matthias, Clermont (residence) and Haly Spirit, Apopka, Fla., on October 1.

WILLIAM E. PATRICK, rector of All Saints, Oxnard, Calif., becomes rector of the Good Shepherd, Los Angeles, October 1.

FRANCIS X. CHENEY, formerly in charge of St. John's, McAllen, Texas, is now rector of Christ Church, Springfield, Ohio.

### ANNIVERSARIES:

BISHOP DANIELS recently celebrated the 10th anniversary of his consecration as bishop of Montana.

DOUGLAS STUART recently celebrated the 25th anniversary of his ordination to the priesthood, and the 20th of his rectorship of Grace Church, Los Angeles.

PAUL B. HOFFMAN has just celebrated the 25th anniversary of his rectorship of Trinity Church, Hamburg, N. Y.

### ORDINATION:

RAYMOND C. KNAPP was ordained priest Aug. 30 by Bishop Hunter at St. James, Kemmerer, Wyo., where he is in charge. He is also in charge of St. Bartholomew's, Cokesville.

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# BACKFIRE

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

W. P. WITSELL  
Rector emeritus, Christ Church  
Little Rock, Ark.

I am somewhat shocked by the description of the service of consecration of the Bishop of Springfield as given in Bishop Walter Mitchell's article (Witness, Aug. 18). I was also deeply impressed by his timely, fitting, forcible comments on practices in some parts of the Church as illustrated in that service which practices seem justifiable in the eyes of some of the brethren—among both bishops and priests—by the false reasoning of "obeying the rubrics and more," which Bishop Mitchell tears to tatters by his irrefutable logic.

All of this led me to think of the practices of some of our bishops and priests in connection with the consecration of the bread and wine in the holy communion service. In the rubric just above the prayer of consecration it is written: "he (the priest) shall say the Prayer of Consecration as followeth." Then he is told what to do at certain points or places in the prayer: (a) Here the priest is to take the paten into his hands. (b) And here to break the bread. (c) Here he is to lay his hand upon all the bread. (d) Here he is to take the cup into his hand. (e) And here he is to lay his hand upon every vessel in which there is any wine to be consecrated.

We observe that here in this body of precise directions as to what the priest should do during this prayer, there is no mention of "elevating" the elements of the bread and wine. That is, no mention of lifting up the bread and wine above the head of the priest at any time, and no mention of genuflection—the dropping of one knee by the priest—at any time. On the contrary, he is distinctly directed to stand for the consecration. The only time in the entire service that he is to kneel is for the prayer of humble access. He is then to kneel on both knees. Elevation and genuflection may be good and true symbolism for Roman Catholics, for in their minds, they signify the time for worshipping the consecrated elements; but they are not good and true symbolism for Anglicans or Episcopalians, as they are not expected to worship the elements, but rather to take the Living Christ into their souls by faith "only after a heavenly and spiritual manner." And by the same article of religion (XXVIII) of our Church, we are taught that, "The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about,

lifted up (elevated), or worshipped."

We wish to quote here the following words of the famous author, Rev. Percy Dearmer (the Parson's Handbook, page 208): "The Prayer Book orders the priest to kneel for the prayer of access, to stand for the prayer of consecration, and says nothing as to his kneeling during that prayer." And on page 210, he states that "the priest did not drop on one knee before and after the elevation, as in the present Roman rite." Then he adds, "The Roman Missal of 1590 sanctioned these practices. The English Prayer Book did not, but carried on the tradition of all the previous Missals by maintaining a great reserve as to acts of reverence, and by abolishing the elevation it struck at the root from which these popular practices had sprung." This was done by the rubric of the First Prayer Book in 1549.

It seems to me that we can have no more wholesome and profitable things to guide and inspire us in the conduct of our holy services than dignity, inward reverence, naturalness, simplicity and sincerity. All ostentation and unnecessary motion by priests and assistants in the sanctuary is a distraction to some worshippers, and seems not to tend to true reverence. Too much emphasis on the outward form may easily obscure the inward reality.

Finally, it seems to me that these extraneous performances, these intrusions of personal ideas and preferences, while no doubt are meant for reverence by those going through them, are clearly seen as not authorized, and, in some cases, as pointed out by Dr. Dearmer, definitely forbidden, and therefore can hardly be thought to be conducive to respect for rubrical authority, nor reverence toward him who desires that all things "be done decently and in order" in his Church. On the contrary, they appear to many intelligent and devout worshippers to detract from the simplicity and solemnity of the holy service, by their unwarranted ostentation.

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