

THE Witness

10¢ A COPY

October 13, 1949



BISHOP CLARK & VICAR J. F. HOGBEN
Greet Ute Indians at St. Elizabeth's, Whiterocks, Utah

ADDRESS BY THE ARCHBISHOP OF YORK

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.

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Rev. Louis W. Pitt, D.D., Rector
Sundays: 8, 10 H. Comm.; 11 Sermon.
Weekdays: Tues.-Thurs., Prayers-12:30.
Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street *Rev. Henry Darlington, D.D.*

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Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

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Rev. Geo. Paull T. Sargent, D.D., Rector
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11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
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Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street
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Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

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Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
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5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
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NEW YORK CITY
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Evensong and Benediction, 8.

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316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
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"

The WITNESS

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.

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Colonial Circle-Lafayette Av., Bidwell Pky.
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Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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

ST. JOHN'S CATHEDRAL
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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
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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.

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Rev. Gardiner M. Day, Rector
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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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Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

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The Very Rev. Frederick J. Warnecke, Dean
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The Rev. Benjamin F. Axleroad, Jr., Ass't.
The Rev. Edward W. Conklin, Assistant
Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

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Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
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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.

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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
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Cathedral of Democracy-Founded 1695
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.

CALVARY CHURCH
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PITTSBURGH
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't
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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—

Largest Budget in History Adopted by Convention

Bishop Block Calls for Spiritual Revival To Insure Raising of Large Sum

★ The largest budget in the history of the Episcopal Church was adopted by General Convention. The National Council, in their pre-Convention publication presenting their proposed budget, had asked for a total of \$5,552,095, representing and increase over 1949 of \$1,902,095, but the Convention went them one better by adopting a budget of \$5,634,617, so that the people of the Church will have to contribute about two million dollars more in 1950, and in 1951 and 1952 also, than they were asked for in 1949.

In addition to this parishes are to be assessed 15 percent of the salaries of their clergy, rather than the present 10 percent, in order that minimum pensions for retired clergy may be raised from the present \$900 to \$1,500 and the pensions of widows of the clergy from \$450 to \$750.

Every department at the Church Mission House received a substantial increase, the largest going to the department of education to develop a "truly adequate program." The Rev. John Huess and his staff are to receive \$341,500 annually during the triennium, an increase of \$217,148. The program also calls for an advance in both the foreign and domestic mission fields.

The largest share of the budget, as in former years, is for overseas work, with \$2,147,143,

which is \$458,269 more than the 1949 budget. The largest sum is for China with \$409,000; the Philippines second with \$238,000; Brazil third with \$145,000; Japan fourth with \$132,000.

The home department is to receive \$1,456,683, with about a half million divided among the 13 domestic missionary districts, with South Dakota getting by far the largest share, about \$100,000. There is also \$165,000 to provide increased salaries to missionaries, to allow for greater travel expenses, to improve rectories and other church properties—the various things which Bishop Hunter pleaded for in his address. (See *Witness*, Oct. 6).

The record budget was presented at a joint session in the closing days of Convention by Bishop Block of California, the chairman of the budget committee. He reported that the committee, which has been in session almost continually since a week before Convention opened, had at first viewed the record requests with some misgivings. But after thorough investigation, he added, the committee, in an almost unprecedented action, voted to increase the asking budget of the National Council by \$82,522.

He told the delegates that the committee hoped the budget and program for a vastly expanded Church effort would "begin the

progress of what we hope will be a greatly upsurging of faith, of hope and of love." He further declared, even though the budget calls for a record outpouring of money, that it should not be considered "as a large sum of money to be raised, but as an incitement to rededication to the cause of Christ. If we make this the start of a spiritual revival in the Church, then the raising of the money will be only coincidental."

"The Christian faith is besieged from without by a militant, assured, relentless and aggressive secularism," said Bishop Block. "It is betrayed from within by inertia, indifference, neglect, frustration and self-complacency."

Great shifts of population to the west coast, certain mid-western sections, and also Long Island, were stressed in the committee's report, which set aside \$150,000 to aid in starting new churches in communities where local support is "negligible." Likewise the division of the district of Southern Brazil (see page four) made it necessary to add a considerable sum for work there. Japan, where the Church's communicant strength has about tripled since the war, and Okinawa, where a "real missionary opportunity exists among a half million potential converts," were singled out as opportunities in the foreign field that justify the increased budget.

"We are presenting a budget of \$5,634,617," Bishop Block concluded, "confident that, while it will require an increased measure of devotion and sacrificial giving on the part of every member of our beloved Church, still it is well within our means and is but the beginning of our response to the divine commission laid upon us."

GENERAL CONVENTION NEWS

CONVENTION WANTS U.N. STRENGTHENED

★ Strengthening of the United Nations and the development through it "or otherwise" of a world government to secure the peace should be a "fundamental objective of the foreign policy of the United States." This declaration was made by both Houses in adopting a resolution from the Convention's joint committee on national and international problems.

With obvious reference to the atom bomb, the resolution declared "the most powerful governments in the world, including our own, assert their present ability not only to bring untold pain and destruction upon

no reason why nations with different ideologies cannot live together in the same world, provided they do not try to force their own systems upon other peoples."

The action on international affairs went even further than calling for the strengthening of the U.N. by declaring that we should seek "an international order limiting national sovereignty and world law binding on both nations and individuals for the maintenance of peace."

DEPUTIES REFUSE TO CONCUR

★ At previous Conventions the matter of not allowing the divided vote in the House of Deputies has brought vigorous objections. In effect it has meant that when a diocesan delegation split their vote, it counts as wholly negative. At this Convention the House of Bishops by a vote of 76-7 passed the second reading of a constitutional change which provides that such a vote will be counted one-half affirmative and one-half negative.

In Deputies a majority of both the clergy and laity, voting by orders, favored the change but it lost because the divided votes, which the amendment was designed to correct, were registered negatively.

THE MELISH CASE UP AGAIN

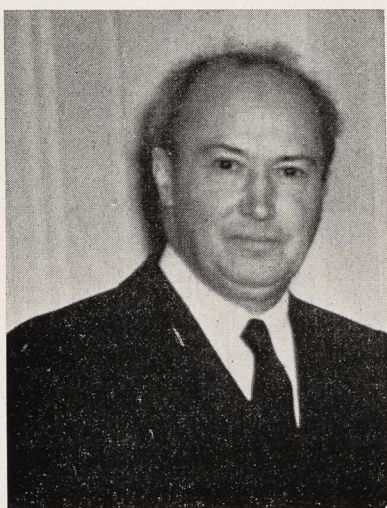
★ A resolution, presented by John Spaulding, chancellor of Michigan, which would permit a congregation "to remove any members of the vestry on a petition of 20 percent of the membership of the parish," was defeated in the House of Deputies. No mention was made of the Melish case but everyone understood that the motion grew out of that case, now before the courts.

SOUTHERN BRAZIL IS DIVIDED

★ A division of the missionary district of Southern Brazil into three districts, as a transitional stage toward the development of a national Church in that area, was made by the House of Bishops. The final action was taken after a debate which revealed a division of opinion on the part of bishops now in the area. Bishop M. M. Thomas, who is retiring during this session of Convention, and Bishop Coadjutor Louis Melcher insisted strongly on the three-part division, while Suffragan Bishop A. T. Pithan, although he had originally agreed with the proposal as adopted by the synod of Southern Brazil, expressed a preference for a two-part division.

The proposal came before the House through a favorable report from its committee on foreign missions, presented by Bishop Theodore Ludlow of Newark. When the report was made Bishop John Bentley, head of the overseas department, expressed the view of that department that a three-part division was not now warranted and that a two-part division was preferable as the next step. In view of the disagreements expressed the matter was referred back to the foreign missions committee, which was to consult the Presiding Bishop and the Brazil bishops on the matter.

When the committee reported the second time Bishop Ludlow said that Bishop Pithan had not been available for consultation, but that in view of his original endorsement of the plan the committee felt justified in repeating its approval. Bishop Bentley then seconded the motion for adoption of the resolution which then passed by a large majority on a voice vote. Bishop Melcher informed the House that the



BISHOP SCARLETT of Missouri presented the report for the commission of Social Reconstruction

the people of the earth, but to annihilate cities and all works of man and reduce what survivors there may be to an existence on the level of brutes."

A resolution was also adopted calling upon the U.S. government to "make ceaseless efforts" to bring about reconciliation with the Soviet Union. It acknowledged vast difficulties in the path of such accord but states that "We believe there is

plan if adopted would involve an increase in cost of \$20,000 above the amount allotted by the Church program.

Proponents of division held that it would facilitate episcopal administration of the area, as well as make possible wider lay participation in the work and fellowship of the Church. The report recommended that the third bishop to be elected under the plan be a native of Brazil.

PROPOSES REVISION OF PRAYER BOOK

★ Dean John W. Suter of Washington and custodian of the Prayer Book told General Convention that the Book needs to be revised to meet modern needs and problems. He suggested the addition of a 30 to 40 page section for experimental use, and said this section should not be subject to the same restrictions in regard to adoption and usage as the main body of the Book.

In citing the need for revision, Dean Suter called attention to the lack of reference to American problems in specific terms. He said the Book uses such general terms as goodness, truth, faith, courage and loyalty, whereas it should be specific and concrete. He suggested, for example, that instead of the word incorruptible, the phrase "accept a bribe" should be used. Furthermore, Dean Suter suggested the Book should contain fewer abstractions in the Collects and adopt the visual, concrete imagery which is found in the Bible.

Dean Suter also urged modification of the legislative process of changing the Prayer Book, describing the present procedure as "exceedingly clumsy." Under present rules, he said, the House of Bishops and the clergy and laity of the House of Deputies must vote separately on any proposed changes. Such revisions, he added, can only be adopted when bishops, clergy and laymen act together to ratify them.

MARRIAGE LAWS ONLY SLIGHTLY ALTERED

★ Only minor changes in the provisions for the re-marriage of divorced persons were made by General Convention. Among the changes were the requirement that persons being married sign a prescribed declaration that they consider the marriage to be a lifelong union for the purpose of establishing mutual fellowship, the procreation of children, and "their physical and spiritual nurture, for the safeguarding and benefit of society." The bishops also enacted legislation which would require a year to elapse after a divorce decree became final before divorced persons could be married in the church, provided they met the other canonical requirements applicable in such cases.

DISPLACED PERSONS DISCUSSED

★ The House of Deputies adopted a strong resolution urging extension of present displaced persons legislation, simplification of its administrative

requirements, and the deletion of discriminatory aspects. The resolution also called for adequate funds to carry out America's full share in the program, inadequate at present.

THE PICTURE ON THE COVER

★ Many delegates and visitors to General Convention are visiting missionary districts while in the west. Bishop Hunter of Wyoming, in his address at Grace Cathedral on October 2 which we featured last week, spoke of the importance of Indian work. The cover picture is of Bishop Stephen Clark of Utah greeting a child of the Ute Tribe as the proud mother looks on. With the Bishop is the Rev. Joseph F. Hogben, vicar of St. Elizabeth's Mission at Whiterocks where the reservation is centered. The occasion was bishop's day when about 900 Indians and 100 whites participated in a religious procession and the holy communion. The service was followed by Indian dances, races, horse show, with the day ending with a huge barbecue.



GENERAL CONVENTION delegates are seen by the hundreds each evening digging in to delicious seafood at Fishermen's Wharf in San Francisco

GENERAL CONVENTION NEWS

EPISCOPAL CHURCH FOUNDATION

★ The Episcopal Church Foundation, messed up by Deputy Dykman of Long Island when he tried to explain to Deputies what it was all about, has been clarified (Witness, Oct. 5). Bishop Sherrill explained its functions by telling Convention that, while medicine and education "have caught the imagination" of the American people, the Church "has not been equally attractive to those who are able to give in considerable figures." He then explained that the Foundation was set up to attract wealthy donors.

It was further explained by Harvey S. Firestone Jr. of Ohio who called upon all laymen to assist the Church in its "battle for supremacy" against the "forces which seek to destroy all religions"; forces, so the Akron industrialist said, that "seek to wipe out from the minds of men all spiritual and moral precepts. By their own actions they have revealed their purpose. They have declared the state supreme. Fortunately the Church has succeeded in meeting this challenge in most parts of the world."

The directors of the Foundation are Firestone, George Whitney of J. P. Morgan & Co.; Edward L. Ryerson, Chicago industrialist, with Bishop Sherrill and National Council's treasurer, Russell Dill, ex-officio members.

PRAYER BOOK LOYALTY

★ Loyal use of services as they are in the Prayer Book was urged upon bishops and all the clergy in a resolution which passed the House of Bishops without a dissenting vote. The resolution pointed out that the Prayer Book contains the sole authorized form of public worship and that changes in it can

be made only by General Convention. As originally phrased the resolution called the attention of "the clergy and laity" to its content, but when Bishop Tucker of Ohio asked that bishops should likewise be reminded of it the phrase "bishops and other clergy" was inserted, although Bishop Oldham of Albany pointed out that bishops in any case are also clergy.

URGE EXPENSES FOR DEPUTIES

★ Both Houses approved a resolution, originating in Deputies, which calls upon dioceses to make substantial appropriations to defray the expenses of deputies to General Convention. Behind the action is the conviction that there should be greater representation of low-income groups in Convention.

ST. AUGUSTINE'S COLLEGE

★ Recognizing the importance of increased international understanding, the House of Bishops endorsed the proposal of the Lambeth Conference and accepted the invitation of the Archbishop of Canterbury to co-operate in the establishment of St. Augustine's College to be situated in Canterbury, England. The new institution will be devoted to advanced post-ordination training for a limited and carefully selected group of clergy of the Anglican faith. In endorsing the new college, the Bishops assumed a responsibility of approximately \$9,000 per year for the next three years. This amount will be met by an equal sum from the Church of England. The American Church will be allowed to send six students, the English Church will likewise have six students, and another 12 persons will be selected from other branches of the Anglican Church.

YOUTH CONVENTION HELD IN OAKLAND

★ Resolutions on a variety of topics were passed during the four-day convention of Church youth, meeting in Oakland in connection with the General Convention. The delegates unanimously adopted one condemning Communism, declaring that "as followers of Christ we stand ready to combat any and all political ideologies in direct conflict with the doctrines of our Church."

They also voiced "sincere Christian approval of continued improvement in race relations in this country," pointing to baseball, educational and cultural activities as fields of improvement. The resolution also urged the division of youth to use every means at its disposal to improve race relations still more.

Parishes were asked to adopt churches in need in foreign countries, and support for European and Asiatic work camps and youth canteens was urged. There were resolutions on evangelism; the ecumenical move-



GAIL HOBSON of the Church of St. Michael and St. George, St. Louis, is typical of the young people who attended the Youth Convention

ment; domestic missionary work; Church work as a vocation; support of the Presiding Bishop's Fund; the adoption of projects in Korea, Philippines, Okinawa, Germany, France and Greece. A total of 30 resolutions were passed, covering about everything, including one which was sent to both Houses of General Convention to inform their elders that the youth convention "strongly endorses the movement for Church unity" and that they propose "to practice Christian fellowship with the youth and youth groups of other communions."

The climax of the youth meeting was a mass meeting in San Francisco's Civic Auditorium at which three of the delegates talked on "What shall I do with my life," with a dramatic background of a speaking choir reciting Biblical passages. John Booty, Detroit, urged young people to respond to the challenge of the faith in everything they do. Nancy Miller, Dover, N. H., told why she intends to be a full time Church worker, but added that all young women who are contemplating marriage should also do volunteer Church work. William Stringfellow, of Northampton, Mass., said that he plans to be a Christian politician though he recognized some of the difficulties.

The chairman of the convention was Philip Zabriskie of Alexandria, Va., and one of the featured speakers during the sessions was the Rev. Jan Mirejovsky of Prague who is secretary for European reconstruction for the youth department of the World Council. He told the delegates that Europeans needed not only material things "but reconstructed souls, hearts and minds."

PAN ANGLICAN CONGRESS IS APPROVED

★ Approving a resolution of the Lambeth Conference, the House of Bishops extended an invitation to the Church of England and other branches of the

Anglican Church throughout the world to meet in the United States for a Pan Anglican Congress in 1953. This new Congress, created at Lambeth to meet midway between regular meetings of the Lambeth Conference will include priests and laymen as well as bishops.

No specific location for the Congress has yet been selected, but the matter has been put into the hands of the Presiding Bishop for consideration.

APPROVE PICTURES AT SERVICES

★ A motion in Deputies disapproving the taking of photographs at services was defeated. Several deputies declared that photography serves evangelism when properly used in the church and that "anything that interferes with an effective press is bad public relations." One deputy stated that televised church services are "just around the corner" and added that "these newer methods of evangelism have been blessed of God."

INTINCTION IS VOTED

★ The Bishops adopted a resolution whereby a bishop of a diocese may authorize intinction as an alternative method of administering holy communion,

providing, however, that the chalice shall in no case be withheld from anyone who desires to receive in the manner provided by the Prayer Book. They also authorized the liturgical commission to prepare and issue instructions concerning the methods of administration by intinction and to report to the next General Convention.

PHYSICAL EXAMINATIONS OF BISHOPS

★ Various proposals by retired Bishop Mitchell of Arizona to force mentally and physically incapacitated bishops to retire were rejected by the House of Bishops after being considered in executive session. A canonical amendment requiring a physical examination of bishops-elect was adopted. In a brief discussion of the matter Bishop Sherrill told the bishops not to worry, inasmuch as the canon was not retroactive.

ECUMENICAL RELATIONS COMMITTEE

★ With the strong support of Bishop Dun of Washington and Bishop Hobson of Southern Ohio, the House of Bishops voted to continue the joint commission on ecumenical relations and to fulfill the obligations of financial support to the Federal Council and the World Council.



HORACE W. B. DONEGAN, Suffragan Bishop of New York: WALLACE E. CONKLING, Bishop of Chicago: WALLACE J. GARDNER, Bishop of New Jersey, caught in a jovial mood

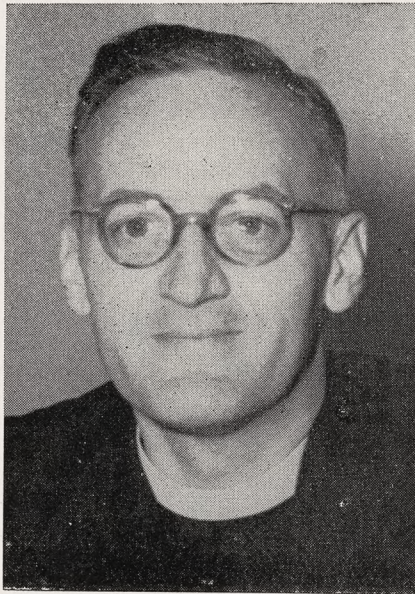
GENERAL CONVENTION NEWS

WORK OF CHURCH IN COLLEGES

★ Faculties of American colleges are secular minded with only a tiny fraction indicating any Church allegiance with the result that graduates are getting a distorted view of life, President Lynn White Jr., of Mills College told 350 Episcopal college chaplains and students at a dinner at General Convention. Blame for this secular mentality is partly due to the attitude of organized religion toward science and the lack of trained men who can present Christianity on an intellectual level comparable to the training of teachers in other fields, he remarked. The academic world has a long memory and cannot forget that organized religion in the past has not always been too friendly to the discoveries made by science, White pointed out. He gave as an example the persecution of Copernicus, and others who blazed new pathways in scientific research. The teaching of religious learning until lately has been on a low level because of any lack of standard and training of those whose task it is to teach religion on an intellectual level. He urged a new boldness of spirit on the part of Christian teachers in an age which is finding the deification of man insufficient to meet the crises of the age.

Bishop Norman B. Nash of Massachusetts deplored the religious illiteracy in American life and made a plea for a Christian wisdom that can be lived.

"Our common task is not education in Christianity as a separate subject, but to show the fundamental religious philosophy that underlies the whole of the educational system," he declared. "Christianity is not a doctrine to be learned, but a wisdom to be lived, with implications of conduct. It must begin with worship. If we are to seek



BISHOP BAYNE

truth we must seek it on our knees."

An unashamed proclamation of holiness, of passion, not piety, to lead people to dedicate lives for what they believe, was set as the objective of college workers, by Bishop Stephen F. Bayne Jr. of Olympia. In an age devoid of personal responsibility, of odious academic neutrality, devoid of passion, the challenge must be made for the giving of self and statement of the personal and social values inherent in the comradeship of the Christian faith, Bishop Bayne said.

Introduced was the Rev. Roger Blanchard, Columbia, Mo., who will become secretary for college work in the Church Jan. 1, succeeding the Rev. Thomas Barrett, now chaplain at Kenyon College.

EXAMINATIONS FOR POSTULANTS

★ Convention adopted a report which provides that the canonical provisions for examination of postulants shall be interpreted to require psychiatric or psychological examinations.

AUXILIARY ELECTS NEW BOARD

★ The following were elected as the executive board of the Woman's Auxiliary to serve for the next three years: re-elected: Mrs. Robert Arneson, Oregon; Mrs. Rollin T. Chamberlin, Chicago; Mrs. Francis P. Clarkson, North Carolina; Mrs. Lewis D. Pilcher, Southern Va.; Mrs. Theodore O. Wedel, Washington. New members: Mrs. James S. McCullon, New York; Mrs. Percy V. Pennybacker Jr., Texas; Mrs. C. G. Perry, Nebraska.

AUXILIARY ACTS ON DEPUTY ACTION

★ The meeting of the Woman's Auxiliary passed a resolution, following the rejection of the four women elected to the House of Deputies, which put them on record as favoring women on vestries and as delegates to diocesan convention. They also called upon General Convention to interpret the word "layman" in the constitution and canons so that it will be understood to include women. Nineteen women spoke to the resolution, most of them on behalf of delegations. It was passed 246-185, with two dioceses not voting.

CONDEMN ROMAN PRACTICE

★ The House of Deputies passed a resolution, introduced by J. K. Morris of Upper South Carolina, deploring the practice of the Roman Catholic Church in demanding that non-Romanists sign an agreement that all children resulting from marriage to a R.C. shall be brought up in the Roman Church. One deputy said that the resolution would be ineffective since such agreements are usually entered into "under the intoxication of approaching marriage." The resolution passed however.

EDITORIALS

A Relevant Gospel

THERE were two things in the sermon by the Presiding Bishop which were not in the original text. From the beginning of the great service that opened the Convention, and continuing at extremely odd moments, flash bulbs are flashing. This is all to the good from the standpoint of publicity. Pictures appearing daily in the San Francisco papers cannot help but impress and attract. But the picture taking is being overdone.

Just as Bishop Sherrill was about to give the invocation for his sermon, one photographer jumped on a chair in front of the pulpit to take a shot. The Bishop with firmness waved him away. So the photographer departed without that one. The significance of the little incident was made plain when the Presiding Bishop, in his sermon, asked that the delegates seriously take to heart the absolute necessity of sincere worship if they were to manifest the spirituality called for by the times. He regretted that "great services such as this are in peril of becoming pageants." By his gesture with the photographer, as well as by his words, Bishop Sherrill struck the note that brought the Convention to a realization of its task of worshipping and glorifying God's holy name.

The Presiding Bishop also struck out against worldliness and earnestly urged the Church to a renewed spirituality. Here too he inserted a sentence not in the copy of his sermon prepared for the newspapers, which will be found on page eleven of this number. He said that too many people think that "absent-mindedness is spirituality." It was a happy phrase to pin down his point that the spirituality he hopes for is not other-worldliness but that which dominated the early Church which "worked daily in the consciousness of the companionship of their Master" and "the field of their work was the whole of life," knowing that the gospel is relevant to all "the broad problems of Church, state and society."

If the Church, inspired by the Convention, is able to reveal to the world only a small part of what Bishop Sherrill pleaded with us to accept, the days in San Francisco will bring new life into the Church. His sermon was not simply impressive; it was a call that caused soul-searching and exemplified in our Presiding Bishop a man with a great quality of leadership. His voice should be heard, his message received and followed, not alone of course by our representatives in San Francisco, but by the entire Church. To this end we would suggest to rectors that they might well read this sermon to their congregations.

★ "QUOTES"

GIVE a man something big, something challenging, and he will respond. Give a man a Church that has vision, that recognizes its responsibility for people beyond its own fold, that does things efficiently and well, and you will attract men. Give him the big picture of the necessity for a Christian impact upon the world and he will respond. When he sees the real challenge, he will see the necessity for the small tasks that must be done and their contribution to the whole. Send the men out, to instruct, to visit, to invite, to witness. They will respond if the call is issued and if they are trained.

—W. TED GANNAWAY
from a Convention address

★

Beware of Women

WE HOPE the women of the Church will merely smile knowingly at the brethren in the House of Deputies. Three years ago in Philadelphia precious hours in the opening days were spent in debating whether or not one woman deputy should be allowed to take the place in Convention to which the diocese of Missouri had elected her. She was seated and silently remained through the sessions. This year four women were sent as deputies by their dioceses. But, as reported last week, short shrift was made of them. And then, as though ashamed of themselves, the men of Deputies made the empty gesture of voting that they should have seats, but

no voice or vote. An empty gesture because any accredited reporter has the best seat in the House right under the speakers' platform, and any visitor can take a seat, without voice or vote, if able to find one. These women, quite properly, refused to be so "honored."

The fact is, as everyone knows, that the work of the Episcopal Church is largely done by women. When a job has to be done in a parish they are generally the ones to do it. When money is to be raised we count heavily on them to get it. Thus, when the all important matter of money was discussed in San Francisco, as at former Conventions, the men wisely saw to it that the women were

on hand. And they sang the Doxology when the women presented a two million dollar United Thank Offering.

The House of Bishops, in extending the courtesy of their House to dignitaries of other Churches and the Church overseas, stated through an official release that they did so to point up the concern of the Church "for the world community." But the brethren of the House of Deputies, at least a strong majority of them, apparently do not consider the female of the species a part of this world community.

One rather wonders what these four rejected women have that so frightened the 321 men who voted that they have no place in the House of Deputies. For years, through resolutions and other action, the delegates to the Auxiliary have demonstrated a clearer understanding of the implications of Christianity than have the men, particularly on social, economic and international issues. We hope this is not at the bottom of the San Francisco rejection.

Our forefathers rallied the people of the colonies with the cry: "No taxation without representation." We hope the women of the Episcopal Church will not take up the same cry. If they do we can stop talking about increased budgets.

The Convention Challenge

AS this issue goes to press the General Convention is entering the second and final week of its deliberations. By the time it reaches our readers the Convention will have become a thing of the past. But the decisions reached before adjournment will vitally affect the life and work of the Church for years to come.

The National Council has presented before two joint sessions an account of its stewardship for the past three years and a glimpse of the future it envisions in the years to come. The story of what has been accomplished with inadequate resources at home and abroad is one in many instances of heroic and splendid achievement. In others there has been reason to be thankful that somehow the line has been held in the face of obstacles too great to move with the meager revenue the Church has provided. Here and there we are permitted to learn of a strategic retreat in places where the line is so thin as to make advance impossible.

Now we are challenged to let God arouse us and be the Church we have for so long imagined ourselves to be. In particular we have been asked to endorse and underwrite an adequate educational program for the whole Church. Under the leadership of the Rev. John Heuss, not

only has an adequate philosophy of Christian education been formulated, but a well thought out and worked out plan for providing material that will translate that philosophy into Christian living and action has already begun to produce results. To underwrite this program that it may finish the work so nobly begun is the privilege and duty of the Church, and we cannot help but feel, when the whole story is known about our own spiritual illiteracy, and the truly inspired program that has been prepared for us and our children, that the Church will respond with the enthusiastic generosity that will make its completion assured.

Adequate Pensions

THERE are other important matters which the Convention, in the name of all of us, must decide. Shall we any longer be content with the pitifully inadequate pensions of those faithful ministers who have retired from the ministry after years of selfless service? Or shall we who are able to do so gladly tax ourselves that they who have been content to labor for so small a share of this world's goods may have a generous measure of the comfort they so richly deserve in the sunset years of life? It seems now that the Convention will vote to increase the pension assessments to make this possible. If it does not we should not rest until something else is done to remove the penalty we so thoughtlessly impose upon those who seek only the glory of serving the Lord and his people wherever there is need, regardless of the financial return involved.

There can at this time be very little by way of an interim report on important matters of legislation. Resolutions are introduced in either the House of Bishops or the House of Deputies, then referred to appropriate committees for study, and then reported back to the House in which they were initiated for adoption or rejection. If adopted, the resolution goes to the other House for concurrence or rejection before it becomes the final and definite action of the Convention on the matter under consideration. It is a long, time consuming process, and sometimes there is nothing to do but wait. We present the final results in our news columns as fast as this procedure allows.

There is more than a little evidence that the Bishops and Deputies realize that their strength and wisdom will come only as they wait upon the Lord. In sermons and addresses, a number of which we have presented in this and previous numbers, this note has again and again been struck—that unless the Lord builds the house, they labor in vain that build it.

God grant us all the grace to ask him what he would have us do when our representatives re-

turn from San Francisco to share with us both the wisdom and the task that then becomes ours.

A Call to Consecration

BY

HENRY KNOX SHERRILL

The Presiding Bishop

IT is unnecessary to understand the details of the description of the scene at Pentecost. The important fact is that the members of the early Christian community had an overwhelming experience of the living power of God. They were uplifted and inspired out of themselves, beyond themselves, to speak the wonderful works of God. That this experience was no mere fancy of the author of the Book of the Acts is proved by events written in the book of life. The Christians went out into a cold, hostile, pagan world. They were persecuted, tortured, put to death, but they told their story, not only in words but in the complete sacrifice of themselves. So the gospel spread from life to life throughout the ancient world. The cause of this amazing feat is found not alone in the character of the early disciples. With the exception of a very few they were not men and women of exceptional position, training or learning. The real answer must be found in the continuing experience of Pentecost. They were men and women who had been possessed by the spirit of the living God. They worked daily in the consciousness of the companionship of their Master. As a result, the apparently impossible became a reality, for it was the power of God revealed in and through the lives of consecrated disciples.

Web of Our Weaving

IT is well for us to keep this event of Pentecost in mind. The world today presents many perplexing and tragic factors which I do not intend to recount here. They are, or should be apparent to all. The most distressing aspect is that we seem to be caught in a web of our own weaving. The mistakes, the sins of the past plague us now and for the future. The principal characters change

but the basic difficulties remain with no permanent solution in view. The cycle seems to be constantly repeated. It is no wonder that the cry expressed in many forms arises, "Who shall deliver us from the body of this death?" We have no reason to object because the path is difficult for nowhere did the Master promise an easy favored road. Indeed, the statement was "In the world ye shall have tribulation." He asked his disciples "Are ye able to drink of the cup I drink?" Always he called to the heroic in man. The tragedy of today is deeper than the circumstances we confront. It lies even more in the fact that, take it by and large we have forgotten our dependence upon God, that of ourselves we have no power to help ourselves. The answer to the world's need is not to be found alone in the resources of the human spirit but in the power of God working in and through human life. Before we can overcome the circumstances without we must look within to the life of the spirit. Unless we are strong there we shall inevitably be carried along by an uncontrolled tide of events. But if we are filled by the spirit of God we can move into our pagan and disorganized society, as did the Christians of the first century.

Our Spiritual Life

IT is not my purpose, therefore, to discuss at this time the broad problems of Church, state and society. Such discussions are vitally important, for the Church and the gospel are relevant to the whole of life. But rather I would direct our thoughts to our own spiritual life in relation to our pledged service of our Lord and Master. This is in one way a simpler task and yet it is also more difficult, for we all of us find it convenient to avoid the personal application as we approve broad generalities. But it is this personal application which I have in mind. Here we are, chosen representatives of our Communion. Why we were selected, whether we were the best choices is now beside the point. We now face the responsibility

A score of readers have requested that we publish Bishop Sherrill's sermon at the opening service of General Convention. We had hoped to receive it for publication in our issue of September 29th. However we are glad to comply with the numerous requests, even at this late date, since the sermon is a significant one which was warmly applauded by those who heard it, even though it was delivered at a formal Church service.

of decision. As the supreme governing body of our democratic Church it is important what we say and do, but infinitely more important is what we are. The Convention has many essential concerns, the reports of commissions and committees, the consideration of legislation and of resolutions upon many varied topics. But of much greater significance than anything we may pass in this legislative assembly is the quality of the spiritual life we possess and manifest here and now. Let me explain more fully why this is true.

Certainly as compared with the first century the spiritual temperature of the Church is low. When we stop to consider our response to the summons of Christ it is impossible to feel any exultation of spirit. We must all of us admit that we are unprofitable servants. When the Church was formally recognized by the Roman state something of the heroic, the daring, the distinctive was lost from the Christian witness and in general, with notable exceptions, of groups and especially of individuals this loss has never been repaired. We are all of us too conventional, too limited, and let us say frankly without gross interpretation of the word, too worldly. The Church as represented by us is too often a reflection not of the glory of God revealed in the face of Jesus Christ but a pale reflection of the contemporary society in which we happen to live. We may well ask ourselves in spite of all our protestations and public confessions, were Christ to return to earth again would he find in us a fellowship akin to his life? Would he find in us a group which he could use to further his purpose and in which he would be allowed to lead as he cut across our practices and prejudices? These are questions, which if faced realistically, must stir our consciences and cause beneficial disquietude. We must never allow ourselves to forget that it is not enough to cry "Lord, Lord," as we do so frequently. The acid test is "Are we ready to do the will of the Father which is in heaven." Opening services of the General Convention have a tendency to be formal. We are a large company, many of us personally unknown to one another. We are met in, for the most of us, unfamiliar surroundings. The result is that great services such as this are in peril of becoming pageants, yet I would earnestly hope that each of us would surmount these factors and realistically examine his or her life in the presence of the Living Christ. The perhaps too familiar words of the general confession would have a fresh and a deeper meaning. God help us we have done the things we ought not to have done and more particularly, we have left undone so much that God has willed for us and our world.

A Longing World

YET an equal fact of overwhelming significance is that with all the difficulties of the present time there are countless millions of every nation and race longing for those blessings which God has given to us in the Church and through the gospel. From every missionary field comes the story of new and pressing opportunities. Talk with any of the missionary bishops at this Convention and you will be convinced of the truth of this statement. Here at home one need not be an optimist to observe an healthier attitude toward the life of the spirit. Especially is this true in college and university circles. I know of few exceptions, when the gospel is presented by word and deed sincerely, sacrificially and courageously there is an amazing response. In an appraisal of the present we must not forget that great company of every race and nation who are bewildered but who are hungry for the bread of life. Again the chief hindrance is not without but within. The serious limitation comes from our failure to be true to the heroic implications of Christian discipleship. In Church circles there is much talk of evangelism and many times the discussion has to do with program and organization. But initially there must be something to organize. Evangelism is an expression of deep conviction or it is nothing. Necessity is laid upon me. Woe is unto me if I preach not the gospel. If we have a deep spiritual experience then we cannot fail to tell of the wonderful works of God. Without this conviction and experience evangelism is a program merely on paper, with no power or reality. Methods, techniques, organizations can only be helpful in directing a great spiritual force which already exists in the minds and hearts of the people in the Church. There must be a divinely given spark which will set the Church on fire.

From what source under God can we look for this rebirth of the spirit? In general these gifts from God have come through the most unexpected sources. Some individual like St. Francis has caught a vision of God and has leavened the lump of the contemporary Church. All of us can think of men and women of spiritual insight and power. Or perhaps some small unknown group has been God's agent. Perhaps in the providence of God in some parish or college community or seminary at this very time God may be raising up witnesses of vision and of courage. It is sad but fair, I think, to state that such outpouring of the spirit has not come from formal Church assemblies or many times from official Church leadership. Such assemblies and leadership have been throughout history too conventional. The unfortunate habit of officialdom in every walk of life is to be con-

cerned with the details of administration, to maintain at all costs the status quo. General Conventions have also been usually no exception to this rule. We meet. It is good to see old friends. We revise certain details in the canons. We pass various resolutions. We adopt the budget. We recall the weather or an amusing episode or a special address. But there is no overwhelming and uplifting experience of God which unites us in a living fellowship and sends us out transformed and on fire to speak the wonderful works of God. Indeed one of the chief evidences of the growth of secularism within the Church is that we no longer expect miracles of spiritual rebirth to occur. We use great words of apostolic origin but we remain on a level of spiritual mediocrity. We are content with intense but small convictions. By our lack of faith we limit the full scope of the power of God.

This is not right. God should not have to raise up other children to Abraham. Here among the chosen leaders of our Church should be made manifest the vitality of the life of the spirit. I do not believe for one moment that failure is due to insincerity. It is that somehow due to many complex factors and circumstances we have taken again and again the lesser, the more commonplace road.

No Other-worldly Gospel

LET me state clearly that I am not asking for a retreat from life. Sometimes people mistakenly use the word spiritual to mean just that. We cannot escape the burdens and responsibilities which rest upon all men today. We should not wish to do so. The world in which we live must be very much with us. The real question is "What have we to contribute?" Have we special wisdom in our own right to guide men and nations? I should be reluctant to make such a claim. The great contributions we can make rests upon the extent to which we can be channels of the grace and the compassion of God. If the salt have lost its savor, wherewith shall it be salted? There are countless conventions with attention to organization, the companionship of a common cause, without reference to how important this may be. Is it too much to expect a gathering of the disciples of Jesus Christ to have a distinctiveness of spirit and of witness?

We hear at every hand that the world, the Church need spiritual revival. We ourselves often make that assertion. But that generality does not get us very far unless there is the fact of spiritual revival in us. Surely we can claim the promise, "Ask and ye shall receive. Knock and it shall be opened unto you. Lo, I am with you alway, even unto the end of the world." It

is wishful thinking or is it a reality that God does teach the hearts of faithful people. Let us dare to imagine what a Pentecostal experience would mean to us and to the Church. We would be uplifted to the presence of God. We would accomplish the necessary and important business but underneath there would be the consciousness of spiritual power. We would view the world scene, the Church and ourselves in so far as we are capable of doing so from the view point of eternity. The daily services of the Convention would not be formalities but essential sources of vision and of power attended by all. Of course, there would remain differences of points of view and emphasis (there should always be such) but these would be faced in an atmosphere of spiritual fellowship with God and one another. Thus these differences would fall into right proportions and in many cases be transformed into a deeper understanding of God's truth and will.

When William Temple became Bishop of Manchester, at the service of enthronement he spoke very simple but direct words to his clergy, people and to himself. I would that we take his message as a keynote for this Convention. "I come with one burning desire, it is that in all our activities, sacred and secular, ecclesiastical and social, we should help each other to fix our eyes on Jesus, making him our only guide. Pray for me, I ask you, not chiefly that I may be wise and strong or any other such thing though for these things I need your prayers, but pray for me chiefly that I may never let go of the unseen hand of the Lord Jesus and may live in daily fellowship with him. So shall we go forward together, not without stumbling, not without weariness, but always towards the loving welcome that awaits us in our Father's home, where the conflicts which now beset the earth have vanished, where self-seeking cannot find entrance, where misery gives place to joy and quarrelling to peace, because self is either sacrificed or forgotten in the realization of the love of God."

If we can go forward together, living in daily fellowship with the Lord Jesus, then we can meet victoriously the circumstances of the world and of life, no matter what these may be. We should not have a regimented Church but a Church united in the deep experience of God.

"They were all with one accord in one place and they were all filled with the Holy Ghost so that they spoke the wonderful works of God." Humbly we pray that this gift of God may be ours at this hour. Come Holy Ghost our souls inspire and lighten with celestial fire that we may meet the crisis of our time as true, valiant and consecrated servants of the Lord Jesus Christ.

The Contributions of Anglicanism

BY

CYRIL FORSTER GARBETT

The Archbishop of York

WHAT are the special contributions which the Anglican Communion should make to the worldwide Church? I think there are three—reunion, freedom, and evangelism.

The character of the Anglican Communion gives it special qualifications to help in the healing of the division of Christendom. When I was first ordained I was taught that the Church of England was the "bridge Church" which would unite the Catholic and the reformed Churches, and the Churches of the east and west. Most of us have long grown out of this somewhat self-complacent optimism. But what I would not dare say of the Church of England I am ready to say of the Anglican Communion. I am convinced that because within it there is found both Catholicism and Protestantism, it has a special contribution to make to the cause of reunion. The Churches of the Anglican Communion confess openly that they are Catholic whenever they say the creed—"I believe in the Holy Catholic Church." We possess the Catholic scriptures, the Catholic creeds, the Catholic sacraments, and the Catholic ministry.

We also say with Archbishop Laud that the Church is Protestant; for we reject the authority of the Pope, and we accept the scriptures as the final authority for what is necessary for salvation, and claim spiritual freedom. This double aspect of the Anglican Communion is not a compromise for the sake of peace, but comprehension for the sake of truth. The fact that within the Anglican Communion there are found both the Catholic and the Protestant streams of thought enables it to enter into understanding and friendly relations with both the ancient and the reformed Churches.

I was present as a very junior bishop at the Lambeth Conference of 1920, and I shall never forget when agreement over the appeal to all Christians had been reached, that the bishops did what must be very rare in an unemotional assembly of unemotional Anglicans, we all rose and sang the doxology. In that appeal we described the vision of a reunited Church as "a

Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ." Though the immediate results of the appeal were small, it launched the whole of the reunion movement on a new and more hopeful phase. It encouraged co-operation between Christians, it strengthened existing fellowship between Churches, it helped to make Christians penitent for their disunion, and to recognize that all, in different degrees, had some responsibility for it; and it inspired a greater eagerness to explore new avenues through which the approach to reunion might most hopefully be made.

Toward Unity

AT the present time many of the Churches of the Anglican Communion are engaged in discussion with other Churches as to how best they may come together. I see no short cuts to anything like corporate reunion, but long before this is possible I look with great confidence towards increasing friendship and cooperation. We must know one another well enough to be able to talk over quite frankly the matters on which we disagree; we should not be content with purring contentedly over those on which we already agree. We must be led to like one another sufficiently to long for the day when a bowing acquaintance may be transformed into active fellowship in the service of the one Lord.

Already there are signs of this drawing together—the ecumenical movement, described by William Temple as the great new fact of our time, is proof of this. Amsterdam was a remarkable expression of it. I was not at that great gathering, but I shall never forget Christmas morning at Tambaram some months before the war when the celebrant at the holy communion was Bishop Azariah, assisted by an American, a Chinese, an African, a Japanese bishop, and myself, all of us bishops of the Anglican Communion; and to receive the bread and wine of life there knelt nearly three hundred men and women

From the address given at a joint session of General Convention meeting in the Civic Auditorium, San Francisco.

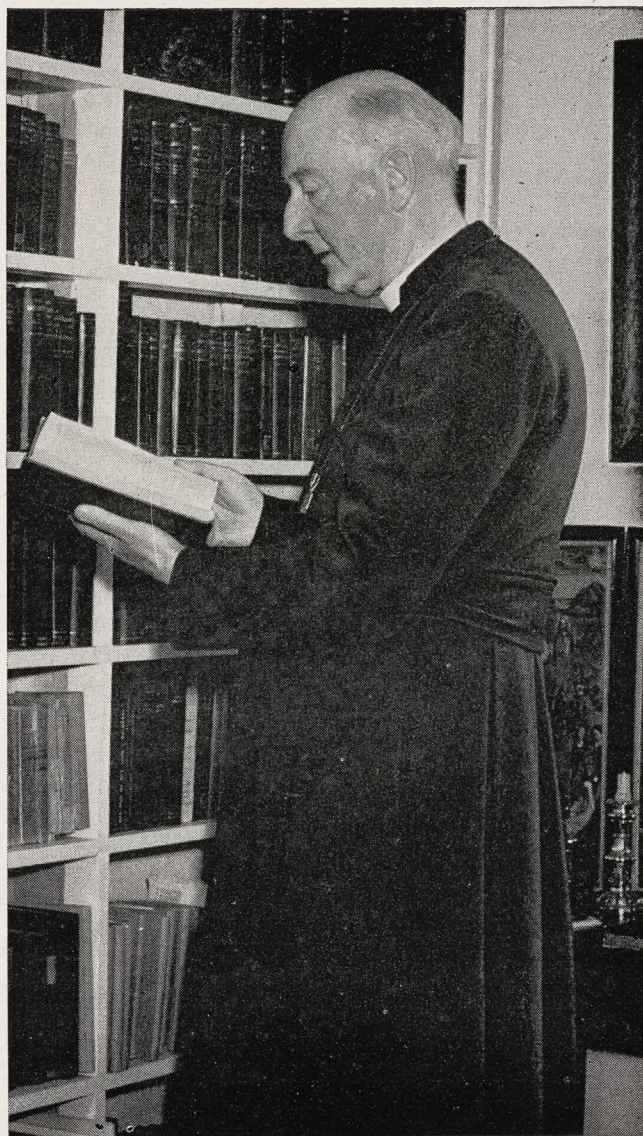
of different Churches and races. As an Anglican bishop I have in the last few years been welcomed in very different Churches; I have worshipped with the Russians in their cathedral at Moscow, with the Greeks in Athens, and I have prayed with the Ethiopians in Abyssinia.

To illustrate the contacts the Anglican Communion has with different Churches, perhaps I may give another personal experience. Just two years ago I was in Prague for the national day of Czechoslovakia; early in the morning I was present and preached at the liturgy of the Reformed National Church; an hour later I was preaching at the Church of the Czech Brethren; from there I went on to take part in a memorial service in the Orthodox Church with a Russian Archbishop officiating; and in the evening I preached at a united service in which all the Churches, with the exception of the Roman Catholic, took part. The next day I had a long talk with Archbishop Beran, that brave and wise man who is now in Prague championing the cause of the Christian Church. These occasions are small in themselves, but a few years ago they would have been impossible. They are tokens of what the Anglican Communion may be able to do for reunion in the years to come. But in working for reunion we shall fail if for the sake of some temporary appeasement we jettison part of our heritage either in Catholic Christendom or the spiritual freedom we have gained through the Reformation.

Freedom and Tolerance

THIS leads me to the second great contribution which the Anglican Communion can make to Christendom—ordered freedom and toleration. The New Testament offers a religion of freedom in contrast to a religion of unquestioning obedience to the letter of the law. Our Lord always respected the freedom of his disciples to think and to question. He encouraged them to ask him questions. He never coerced them, but he appealed to their minds as well as to their hearts. The same spirit of freedom is found throughout the New Testament; St. Paul is always contrasting the liberty of the gospel with the hardness of the law. A Church which is indeed Christ's should give wide freedom to its members. There should both be wide toleration for those who within the Church hold different opinions, and sympathetic understanding of the beliefs of those Christians who do not belong to it. The wheat and the tares must grow together, and only at the last day will it be decisively known which is wheat and which are tares. I once heard Field Marshal Smuts say that the parable of the wheat and tares was one of the earliest lessons ever given on the value of

toleration. Through discussion of different opinions the truth sifted out. There have been periods—very long periods I fear—when the Churches have claimed to know and teach the truth, the whole truth, and nothing but the truth and anathematized those who questioned or rejected it. I must confess it was a long time before the Church of England learnt the lesson of toleration; nor would it be true to claim that all the first colonies who came to America were consistent upholders of religious freedom. Though I know that since your constitution was framed as a state you have stood for complete religious freedom. Many years passed in England before the hateful test acts were abolished; and long after they had been erased from the statute book intolerance was shown by Christians to fellow Christians who did not pronounce correctly their special shibboleth; and even now intolerance often comes out



CYRIL FORSTER GARBETT
Archbishop of York

of its hiding place and bares its ugly teeth at some form of worship it dislikes.

But now the Anglican Communion stands for freedom. I would venture to claim that more freedom is found within its borders than in that of any other Communion. Within it there is room for both Catholics and Protestants, for the liberal and the literalist. In its worship there is great variety, and in its emphasis on the presentation of truth there are wide differences. Truth is many sided, and as God has made his children so different from one another, it is natural that they should worship him in different ways. At its best, and when most true to itself, the Anglican Communion has no fear of new discoveries, for it recognizes that all truth comes from God and should be welcomed as a new stage in our knowledge of him and his creation. Bishop Creighton used to say that one of the distinctive characteristics of the Church of England was its appeal to sound learning, and this is true of the Anglican Communion as a whole.

Only it should be remembered that this freedom is ordered freedom; freedom without any limits becomes anarchy. The Anglican Communion has its limits in the acceptance of the scriptures as the test stone of faith, in its creeds founded on the scriptures, and in the faith and order set forth in the Prayer Book. The bishops and the clergy as officers of the Church are more limited in their freedom than the laity, for they were given their commission to teach only after they had promised at their ordination or consecration to hold and teach the faith of the Church. The teacher must always accept limitations from which the pupil is free.

Through the value our Communion attaches to tolerance it should do something towards teaching the secular and political world of its importance if nations are to live together in peace notwithstanding their different ideologies. The black shadow of totalitarianism has blotted out freedom in many countries in the East of Europe. Marxian Communism is irreconcilable with freedom in thought, speech, or action. Tolerance it looks upon as dangerous, sometimes unpardonable, heresy. Its refusal to permit any views which are not those of the state makes it persecute with ruthless determination. Its denial of freedom makes the totalitarian state treat the Church, which is subject to a higher law than that of the state, as an enemy to be crushed or tamed into submission. The resistance of the Church to intolerance will only be effective if it combines loyalty to the faith committed to it with a wide-hearted tolerance, and shows itself willing to grant to others the freedom it claims for itself.

Evangelism

THIRDLY the Anglican Communion has great opportunities of evangelism. During the last century this was especially true of the Church of England, through the world wide political and economic influence of Great Britain. Its missionaries undoubtedly at that time carried with them some of the prestige of their country. As far as England is concerned, the position has greatly changed in the last quarter of a century; doors once opened have been closed, and where they are opened the missionary must commend his message on its merits. But the world influence which once belonged to Great Britain has now very largely passed to your great country. With your immense power and prestige in the world, you have now unique opportunities of spreading the gospel. St. Paul was not ashamed of using his Roman citizenship to help in the preaching of the gospel; nor need you be hesitant about using the great opportunities now opened to you in so many parts of the world. I wish with all my heart that the Church of England as a whole had realized two centuries ago the opportunities it then had for missionary work, and had not left the responsibility for it to groups of enthusiasts who founded the great missionary societies for whose work we are profoundly thankful. You have avoided this mistake. Your Church is your missionary society; and how warmhearted it is we in England know well, for most gratefully we remember the very generous financial help you sent for our missionary work in the midst of the war.

The fact that the Anglican Communion has its Churches, provinces, and dioceses in all parts of the world, challenges it not only to provide spiritual ministrations for its own children who are settled far away from their homes, but to use the contacts thus made among non-Christian peoples for the extension of the Kingdom of God.

The great gathering at Lambeth last year brought home to many the genius, the meaning, and the opportunities of the Anglican Communion. It is far greater than any of the Churches or provinces which belong to it. It has a mission which it can only accomplish if all its component parts recognize their call and their responsibilities. Both Catholic and Reformed, it should make its contribution to the reunion of Christendom; freedom loving and appealing to sound learning, it should witness to man's right to freedom, and should reconcile modern thought with the ancient faith; and with its members living in all parts of the globe it should use fully the opportunity this gives it of inviting men and women of all tongues and races to hear and to receive the gospel of its Lord and Saviour.

A FEW CONVENTION HIGHLIGHTS

Delegates to the Auxiliary demonstrated their sense of humor. At the service for the presentation of the United Thank Offering they had signs in big letters around the Auditorium requesting SILENCE. Then when the Deputies refused to seat the four women who had been elected Deputies they formally presented the signs to the House of Deputies.

* * *

Mrs. Harper Sibley, who is at the Auxiliary meeting as a member of the National Council, also did a bit of needling. In an interview to the press she said that, although Jesus had many disciples, "there were only four at the Cross, and three of them were women."

* * *

Illustrating the way newspapers sometimes twist things: newspapers here and presumably elsewhere, quoted Bishop Nash of Massachusetts as saying that a successful DP program "is the surest means of combatting Communism." What he actually said was that "the best way of combatting Communism is to act and live like Christians, with a faith stronger than theirs."

* * *

At four o'clock each afternoon there is a ritual in the House of Deputies. The San Francisco police do not fool about parking regulations. The street bordering the meeting room of the Deputies has a no parking edict in effect after four o'clock. There are some cars out there, and the tow truck is about to take them away. The Chair announces that if any belong to anyone present, he better go out and rescue it.

* * *

Bishop Hobson of Southern Ohio, in the discussion about the requirements for communicant standing, maintained that every communicant should make some financial contribution, however

small. He gave as an example a man in a home for the aged who pledged 5c a week. He got it by making the rounds of public telephone booths until he found a nickel.

* * *

A proposal that bishops retired because of age be deprived of a vote but be allowed to speak brought this warning from Bishop Conkling: "If a retired bishop be deprived of a vote he might take it out on us in talk."

* * *

The House of Bishops stood up to wish Bishop Block, host of the Convention, a happy birthday. Somebody started to sing the old ditty. A number chimed in, but when they got to "dear bishop" the whole thing peetered out. Service clubs do a better job.

* * *

They changed the seats and desks in the House of Bishops. Bishop Quin lost his books and papers—also hinted rather strongly that he was out ten dollars that was in a drawer. Bishop Hobson tried to sooth him with what looked like two single dollar bills.

* * *

The cable cars on Powell Street have clerics hanging on their sides. A delegate to the Auxiliary said: "They are just a bunch of little boys, like at any

convention." A parson replied: "But it's fun, especially when the motorman does a boogie beat on the bell. It's real music."

* * *

A moving tribute to Canon Gilbert Symons, who is retiring as director of "Forward" was read to the House of Bishops by Bishop Spencer of West Missouri. He was there to hear it and got a big hand when he was presented to the bishops.

* * *

High point in many ways is in an amusing juxtaposition. In the House of Bishops, the chairman of the committee on the dispatch of business was reading those matters which had



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Late Witness Editor

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The WITNESS

Tunkhannock, Pa.

been placed on the calendar. He was going gaily along when suddenly he paired two things and the assemblage heard this, "Artificial insemination, the status of Deaconesses." The decorum of the Episcopal session dissolved in whoops of laughter.

* * *

Bishop Bennett of Rhode Island reported for the committee on the interim meeting of the House of Bishops that it was prepared to recommend acceptance of an invitation to Topeka, Kansas, but that an invitation had also come from the District of New Mexico and Southwest Texas to meet in El Paso, and that in view of the fact that that district was working toward attainment of diocesan status in the near future the House might wish to go there. When Bishop Bennett said that this was the first time a missionary district had invited the House, retired Bishop Mitchell

rose to say that they had long ago been invited by Arizona, whereupon Bishop Bennett said "Why don't you sit down?" Bishop Stoney of New Mexico then pressed for his invitation, adding that if the House came between October and May he could guarantee good weather, and added further that if the House sat over a Sunday the members could go to Juarez, Mexico, and see a bullfight.

* * *

On the second floor of the hall there are many exhibit booths. Strolling along, many delegates have wondered if it was conscious or unconscious humor which placed the exhibit of the Girls' Friendly Society right next to that of Planned Parenthood.

* * *

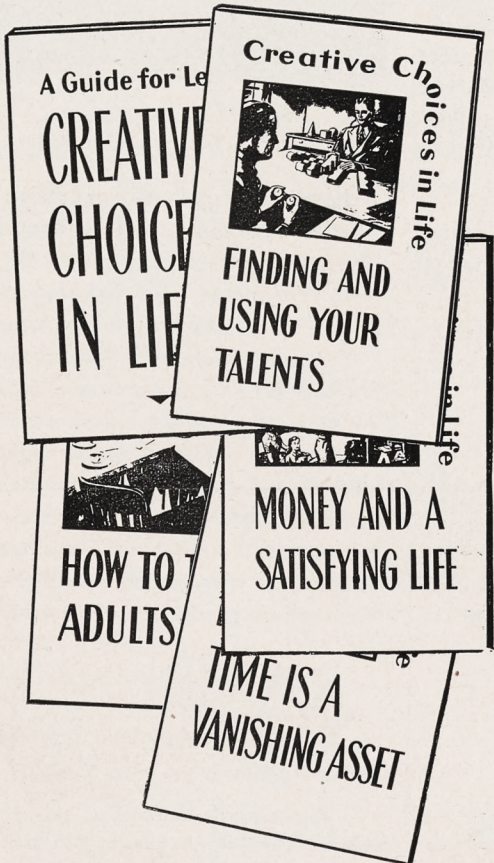
Bishop Neill, assistant to the Archbishop of Canterbury, explained the function of aprons and gaiters, the traditional garb

of English bishops, when he went across the bay to address the young people. "The apron is just a short tuckable cassock. The whole outfit was designed simply to help English bishops ride around their dioceses on horseback. The most recent practical use for it, I've found, is greater agility in hanging on to San Francisco cable cars."

* * *

It took a persuasive speech by Bishop Nash of Mass. to get through a provision for an increase in the membership of the commission on theological education. Bishop Sherrill, after a negative vote, said the bishops were "unenthusiastic." But when Nash's speech reversed the vote with a vigorous voice vote, the Presiding Bishop said that his successor in Massachusetts was more powerful in arousing enthusiasm than he was.

Contributions for highlights are welcomed.



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CONVENTION NEWS BRIEFS

★ There are a number of news stories, now in hand, which we here present briefly which will be told more fully next week. We will then, in the issue of October 27th, present a Post-Convention number summing up action taken in San Francisco.

Unity, at least for the present, is a dead issue. Efforts over many years to resolve the differences between ourselves and the Presbyterians have ceased. Instead joint activities on the parish level is advocated so that members of the two Churches may "know what unity is all about and not just the leaders directly concerned in the negotiations." Everyone recognized that is was a face-saving method of announcing that this matter, the most controversial to come before other Conventions, is all over.

The House of Bishops adopted a resolution against "the use of federal or state funds for the support of private, parochial or sectarian schools." — The matter of clergy and widows' pensions, following the increases voted at this Convention, are to be studied by a commission which will report in 1952. — The admission of women to the House of Deputies, even on a limited basis, was voted down after a two-hour debate. The vote was close in the clerical order (28½ for the women and 35½ against, with 16 divided) but was nearly two to one against in the lay order (24¼ for; 46¼ against; 7 divided). Most of the speakers were for admitting women, but most of the votes were against them. (Full story next week).

Efforts to change the canon on the dissolution of the pastoral relationship, growing out of the Melish case, was defeated almost unanimously in the House of Deputies. It was done with no debate and with scarcely a murmur of protest. Those who

avored a change, in the belief that it is necessary to protect the security and freedom of the clergy, as well as the rights of congregations, stated that they had not raised their voices in the House because they thought it would do more harm than good.

The matter of the "divided vote," reported briefly on page four this week, will be dealt with fully next week. As is generally the case, the Bishops demonstrated on this matter that they

are more progressive than the Deputies. — Convention voted to have a commission study missionary work in industrial areas and report in 1952. — An amendment was made in the canons which requires ministers to give instruction to parents and God-parents on their duties as sponsors in the baptism of infants and children.

Women elected to the National Council by the Auxiliary: Mrs. Harper Sibley of Rochester; Mrs. David R. West of Minnesota, both for second terms; Mrs. Alfred M. Chapman of Pennsylvania; Mrs. Roger L. Kingsland of West Virginia.

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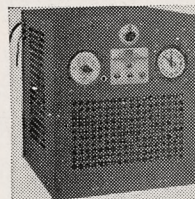
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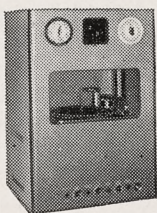
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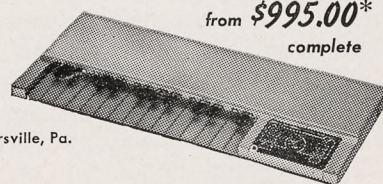
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EPISCOPAL CHURCH NEWS

ROBERT WOOD WRITES FROM WUCHANG

★ The Rev. Robert E. Wood, rector of St. Michael and All Angels, Wuchang, China, wrote officers at the Church Mission House on August 10th, the letter having just arrived. He writes: "I hope you haven't been worrying about us all for this long time when there was no way of reaching you by mail. Perhaps you remember that when I last wrote I had some fears and forebodings about our city being the scene of severe fighting, when the change of government was to take place. But as a matter of fact, the change took place without it—the old local government simply retreating and the new one peacefully taking over. Since then the only thing to disturb our peace and quiet has been an occasional air-raid from the former government planes. In almost every case the target aimed at was missed, and poor harmless, suffering civilians were the victims slaughtered. It is always so tragic. Our people are wonderfully calm, and take the air-raid warnings as a matter of course. For example, last Sunday, just as we were vesting for the eucharist there was an air-raid warning, but the service went on exactly as usual and nobody left the church. I must confess, however, that I am always thankful to God when the all-clear is sounded.

"And now let me assure you that we have been allowed to carry on as usual, under the new regime and have enjoyed many privileges. In spite of the intense summer heat, the Sisters have been carrying on their kindergarten and clinic and social service work for the poor. Our parochial school has maintained a summer review school. Our St. Michael's parish activities have gone on without let or hindrance. Both here and at the Church

General Hospital and at the government Wuhan University, as well as at the country stations, the work has gone on as usual. And best of all (like the sugar in the bottom of the teacup) our people have been most faithful all along."

NORMAN SPICER MADE A CHAPLAIN

★ The Rev. Norman Spicer, who directs the work with students and young people at Trinity Church, Boston, has been appointed chaplain to Episcopal Church students in the diocese of New York. He is the first to hold this new position which was set up to provide an expanded program with college students, particularly the many thousands in the city of New York.

Mr. Spicer is a graduate of Michigan, 1940, and studied at Union, Yale and the Berkeley Divinity School.

ST. LOUIS CARDINALS GIVE TO CHURCH

★ The Sports Page—we of the Witness always regret not having one. If we did this could be a lead story: St. Andrew's, Cuba,

Missouri, just received a check for \$300 from the St. Louis Cardinals as the result of a benefit game played in September. The mission, one of a large list of beneficiaries, was on the list because Mrs. Fred Saigh, wife of the owner of the team, grew up in the mission. Her mother, Mrs. C. E. Lewis, is treasurer and organist there still. The money was used to start a fund to renovate the church.

LAYMEN MEETING IN DELAWARE

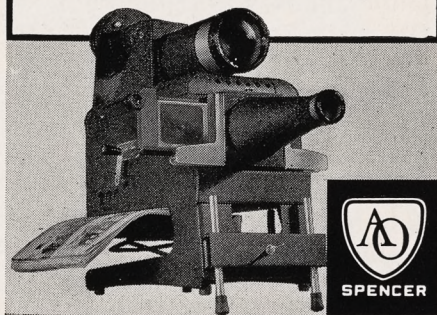
★ Bishop Bentley, vice-president of the National Council, was the headliner at the annual laymen's conference of Delaware, held Sept. 17-18. Another leader was Layman W. Al-

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bert Haddock, who led in a discussion of "If our laymen have a job to do, what is it?" Bishop McKinstry led in a discussion of the layman's responsibility in his own parish; what is involved in worship and service; what is involved in missionary extension.

UNITED NATIONS WEEK SUGGESTIONS

★ The Church Peace Union has issued a leaflet giving suggestions for programs for United Nations Week, which will be observed October 17-24. It is available, without cost, in quantity lots as well as single copies, at the headquarters of the Union, 170 East 64th Street, New York 21, N. Y.

BISHOP SPEAKS IN MINNESOTA

★ A series of meetings are scheduled in Minnesota on behalf of the every member canvass, scheduled for October 23-27. Bishop Kennedy of Honolulu and Bishop Barton of Eastern Oregon are to speak at eight meetings and Bishop Keeler at four.

CHURCH WOMEN HOLD SEMINARS

★ Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., was the leader when 75 leaders of the United Council of Church Women conducted seminars in 37 western cities between Octo-

ber 4 and 7. They included discussion of legislative action and local and state projects, ranging from community problems to national and international topics. One of the most important matters discussed was the influence of Christian missions on world affairs. The meetings were interracial and interdenominational and gave proof, Mrs. Sibley said, "that we, as women, are working together for world community shaped according to the Christian ideal."

The national board of the Council is to meet in Los Angeles, October 10-13, when national and state leaders will present reports.

PROPOSES STUDY OF PEEKSKILL

★ A proposal that a sociological study be made of the recent Peekskill, N. Y., rioting was contained in a sermon preached at Swanton, Vermont, by the Rev. Raymond E. Finehout, rector of Holy Trinity. Discussing the rioting at the Paul Robeson concert, he said: "I, for one, would like to know something of the background of those on both sides who resorted to violence, especially their religious background. How far is the Church responsible for their action? In our preaching and teaching, do we, in our zeal to combat Communism, endanger democracy and incite to un-American conduct? Something deep and dan-

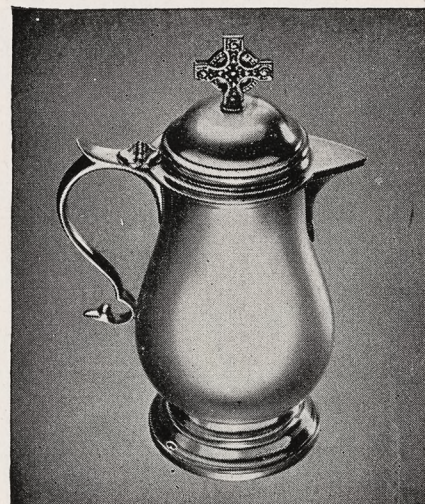
gerous is taking place in our American life. It is for the sociology departments of our colleges to explain it rather than the New York police or the governor's investigators."

WOMAN PREACHES IN DETROIT

★ Prof. Thelma James of Wayne University occupied the pulpit of St. Paul's Cathedral, Detroit, recently. She is the leader of a Bible study hour held each Sunday before the late service, and she devoted herself at the morning service to explaining plans.

DETROIT PARISH CELEBRATES

★ Our Saviour, Detroit, celebrated the 75th anniversary of the laying of the cornerstone of the present building at a service held in September, with Bishop Emrich the preacher.



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PEOPLE

CLERGY CHANGES:

FRANCIS B. CREAMER, formerly rector of Christ Church, Grosse Pointe, Mich., became rector of St. Mark's, Lewistown, Pa., Oct. 1.

VERNON A. WEAVER, formerly the rector of St. Mark's, Lewistown, Pa., is now rector of Christ Church, Towanda, Pa.

RICHARD A. CARTMELL became rector of the Messiah, Rhinebeck, N. Y., Sept. 7th.

W. HOWARD GRAHAM, formerly rector of St. Paul's, Toledo, Ohio, has accepted the rectorship of the Incarnation, Cleveland.

CHRISTOPHER MORLEY, JR., at one time an assistant managing editor of the Witness, was ordained recently and is now assistant at St. Mark's, New York.

FREDERICK Q. SHAFER resigned as rector of St. Mary's, Cold Spring, N. Y., Sept. 15.

JAMES A. DOUBLEDAY, minister-in-charge of St. John's, Youngstown, Ohio, becomes rector of St. Paul's, Brunswick, Me., Oct. 15.

CARLETON BARNWELL, formerly rector of St. Paul's, Lynchburg, Va., is now Coordinator at the Virginia Seminary.

THORNE SPARKMAN, formerly rector of St. Paul's, Chattanooga, Tenn., is now rector of the Redeemer, Bryn Mawr, Pa.

RICHARD WILLIAMS, associate rector of the Epiphany, Washington, D. C., has been elected a canon of Washington Cathedral and director of the diocesan social relations department, effective in late Oct.

FREDERICK B. HALSEY has resigned as rector of All Hallows, Wyncote, Pa., because of illness.

CHARLES COVELL, rector of St. Peter's, Ashtabula, Ohio, becomes rector of Emmanuel, Southern Pines, N. C., Nov. 1.

FLOYD VAN KEUREN has resigned as rector of St. Barnabas', Irvington, N. Y., and is now living at Kent, Conn.

HARVIE A. ZUCKERMAN, formerly of the diocese of Conn., is now assistant at Calvary, New York.

WILLIAM J. CHASE, formerly assistant chaplain at Columbia University, is now assistant at St. James', New York.

FREDERIC H. MEISEL, formerly assistant at the Ascension, New York, is now assistant at Calvary, New York.

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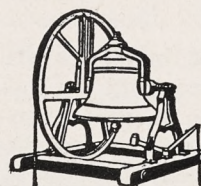
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BACKFIRE

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.

ALLISON H. BAER
Layman of Boise, Idaho

I not only heartily agree, with Rev. Mr. Anthony's suggestion where he wishes there were enough centralized authority in our Church to say to any "blind-alley" sort of parish, "Prove to us you need a rector, then you will get one." There certainly should be not only that centralized authority, but it should go beyond that individual dead or dying or "blind-alley" parish over the borders of dioceses and in particular, missionary districts. There are many cases out here in the West in the poor missionary districts where there are buildings and plant and no priest, and in other spots, a priest with no facilities or congregations. I know of one very fine plant in a good town of some size with 100 communicants, who have not had a clergyman for over a year. In an adjoining district, there is a young, ambitious, hard working, consecrated priest trying to build up a congregation from scratch, under adverse conditions, and with no building or facilities. The Church should have the power and authority to step in, in such a case, and give the congregation who have not had a clergyman for more than a year, the man who has no congregation or church, even though it might be in a different district.

LINA WIKON
Lay Woman of West Haven, Conn.

I do not know when I have been more surprised when I read the letter by Monica K. O'Toole (Witness, Sept. 15). To think a member of a so-called religious cult could express such views against our public schools and what they stand for. As far as I am concerned R. C. parochial schools are afraid of free thinking and freedom of speech and they do not use the mind and common sense God gave them.

At one time a parochial school was an unheard of thing in this country and it was a much better place to live in. The Golden Rule was used and lived. Nowadays when a Protestant marries a R. C. papers must be signed by the Protestant giving up all rights of any offspring to choose their own religion. Is that freedom of religion? To my mind the only Christian way is the way of the Protestant Churches which give a person a right to think as he chooses.

We cannot get federal aid for our public schools because schools that are controlled by a foreign power

are looking for aid also. I am also sick of having nuns come into our public schools and disrupt our classes by taking part of the pupils out of the class for religious instruction. They do that here in West Haven, even in the high school.

ROBERT E. TERWILLIGER
Rector, Christ Church, Poughkeepsie

Would it be possible to insert a note in The Witness suggesting that the clergy should give college chaplains the names of boys and girls going to their institutions? We are experiencing considerable difficulty in finding out the Episcopal constituency here and this kind of help would be personally appreciated. I am sure that many others in the same predicament would be assisted.

G. A. CLEVELAND SHRIGLEY
Layman of Buffalo, N. Y.

I am compiling a comprehensive anthology of Christian prayers, tentatively entitled TWENTY CENTURIES OF CHRISTIAN PRAYER. This collection will contain prayers written by representative men and women of all nations and Christian bodies and of all the centuries since Christ.

I shall greatly appreciate the help of your readers who will send me copies of favorite prayers, ancient or modern. I ask that the contributor of a prayer give the author, the translator, and the title of the prayer, and the title and the publisher of the book in which the prayer appeared, if possible.

Even though I am doing a great deal of research in the field of written prayer, it is obvious to me that, without the help of many persons, I shall overlook some prayers that ought to be included in my anthology. My address is 195 Bird Avenue, Buffalo 13, N. Y.

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