

THE

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Witness

October 20, 1949



MRS. BENJAMIN DIBBLEE CHATS WITH BISHOP PARSONS
She Was Hostess to the Archbishop of York

REPORT OF THE BUDGET COMMITTEE

SERVICES In Leading Churches

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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, Morning Prayer; 5, Evening Prayer.
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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STORY OF THE WEEK

Budget and Pension Increases A Challenge to Church

*The Canvass This Fall Will Be Followed
By Extensive Campaign in Winter*

★ There was very little debate in the House of Deputies before passing the all-time high budget of \$5,634,617 (Witness, Oct. 13). To meet this budget the dioceses will have to raise \$4,902,117 with the balance of \$732,500 the estimated interest from trust funds, the United Thank Offering and miscellaneous items. If the Church fails to raise the money then the National Council, by order of Convention, will have to adjust the budget "in a sum reasonably within the total expectations" before February 15, 1950.

The report of the budget committee, printed in full in this number, will give readers the reasons why the commission, consisting of 24 bishops, priests and laymen, believe such a large increase is necessary. The figures, also in this number, will inform you where the money is to be spent.

Most of the talk in Deputies was on reductions of some askings of the National Council, rather than any warnings about the difficulty of raising the money. College work wanted \$25,000 more than this year in order to put on more workers. The committee however cut that to \$10,000. The Rev. Henry Lewis of Ann Arbor, Mich., and others, tried to get the \$25,000 but the deputies would have no increases. The same fate met the efforts of the Rev. Harold C. Gosnell of West Texas to pro-

vide \$9,000 for the social relations department for a worker in urban and industrial areas, similar to the town and country division which was voted over \$100,000.

Likewise the effort of the Rev. James Kennedy of Lexington to add \$8,000 to the department of promotion's budget to pay for broadcasts in the southeast was unsuccessful. Canon Charles E. Whipple of Maine, supported by Virginia and New York, sought to have the \$500,000 in the budget for world relief deleted, with the Council authorized to put on a special campaign, as in former years. The vote on this was slightly closer but far from close enough to carry.

There was a good deal of discussion about the \$100,000 in the budget for the promotion department to pay for the special spring campaign for funds (Witness, Oct. 6). However it was the opinion of the House that if such a large additional sum as two million dollars is to be raised, that \$100,000 to do it is too little rather than too much.

Pensions Increased

★ General Convention voted to increase the pensions of retired clergy from the present minimum of \$900 to \$1,500; and that of widows from the present \$450 to \$750. The assessment on clergy salaries was increased from the present 10 percent to

15 percent, with \$60,000 in the general Church budget to cover costs until the new assessment becomes effective.

At the same time the Convention authorized the creation of a joint commission of bishops, priests and laymen to study other pension questions and to report in 1952. Specific matters referred to it are: contributory payments by the clergy toward their own retirement funds; equalization of pensions for all retired clergy, rather than pensions proportionate to what a clergyman earns in his active years, as at present; study of the proposal known as the "El Paso plan," which would change the investment policy of the Church Pension Fund by greatly increasing the holdings in common stock, rather than fixed income bonds, as at present. This plan also would change the present group pension system to an "individual account plan" under which each clergyman would draw out what was paid in for him with accruals. The commission will also study a proposal to classify beneficiaries with a sliding scale of pensions based on whether the retired clergy are married or single, and the age of widows who are beneficiaries. This last proposal is based on the theory that a young widow is able to work whereas an elderly widow has to depend largely on her pension.

The debate on pensions took nearly a half day in the House of Deputies. Nobody questioned that inflation had made the present pensions inadequate and the vote to increase them was unanimous. The increases will go into effect January 1. There was sharp division on whether the clergy should pay part of the pension premiums. Laymen were outspoken in opposing it.

GENERAL CONVENTION NEWS

RETIREMENT OF CLERGY

★ General Convention made changes in the canons so that all clergy will be compelled to retire from active duty at the age of 72. The action brings the retirement of clergy in line with the retirement age for bishops. Retired clergy will be allowed to carry on certain functions, and to assist when needed, but they may not have charge of a parish or mission. The new canon goes into effect January 1, 1957.

NATIONAL COUNCIL ELECTION

★ The following were elected to six year terms as members of the National Council: the Rev. William E. Craig of Grand Island, Nebraska; the Rev. Matthew Warren of Atlanta, Ga.; Mr. H. V. Adsinall of New York; Mr. Lawrence N. Norton of Cleveland; Mr. James Garfield



BISHOP HOBSON of Southern Ohio smiles as he listens to a witty remark by one of his fellow bishops

of Boston; Mr. R. B. Kahle of Houston, Texas. Also confirmed for their unexpired terms of three years: Dean James W. F.

Carman of Phoenix and Mr. Thomas B. K. Ringe of Philadelphia. The Rev. John C. Leffler of San Francisco was nominated from the floor but was defeated: Warren, 297; Craig, 272; Leffler, 264.

Bishop Block of California and Bishop Hobson of Southern Ohio were nominated as National Council members by the Deputies and later unanimously elected by the Bishops. The Council has a membership of 31 persons.

DEPUTIES APPROVE INTINCTION

★ The optional use of intinction in administering holy communion was approved by the House of Deputies. The Bishops, where the proposal originated, specified that the consent of the diocesan is required, and also that the chalice shall not be withheld from any who wish to receive that way.

RIGHTS DECLARATION TO BE STUDIED

★ A resolution commending the declaration on human rights of the U.N. was adopted by General Convention, with the recommendation that it be made the basis for study by parish groups.

NEW COMMITTEE INSTALLED

★ Bishop Sherrill, as Presiding Bishop, installed the national executive board of the Auxiliary at a brief service held at Trinity, San Francisco, on October 7th. Nineteen of the 21 members of the board were in the city. A dinner was held the previous evening when Mrs. Edward G. Lasar of Missouri was elected chairman; Mrs. Theodore O. Wedel of Washington, vice-chairman; Mrs. Robert Arneson of Oregon, secretary.

'DANGEROUS' REPORT ON UNITY

★ A practical approach to unity with Presbyterians through joint projects and worship to clear up "rank-and-file ignorance" was proposed to the General Convention, and was described as "dangerous" by Dean Zabriskie who presented it for the commission.

"The heart of our report," he stated, "lies in the program for study at the parish level. It is indispensable that members of the negotiating churches know what unity is all about and not just the leaders directly concerned in the negotiations. Our report is a very dangerous one, morally speaking. The danger is this: The only specific thing the report asks is a program of study. It is the easiest thing in the world to vote in favor of this report, congratulate ourselves that we have done something about unity, and let it go at that. That is a quiet way of putting unity to sleep."

Common activities which the report urged be carried on with the Presbyterians include: Occasional joint meetings of Bible classes of the two Churches, and of their youth organizations; formation of joint associations of the clergy; joint vacation Bible schools; exchange of teachers at summer conferences; exchange of faculty members between seminaries of the two Churches in universities and colleges.

"Except when the holy communion is celebrated, congregations of the two Churches from time to time should worship together," the report stated. "It is appropriate that when such services are held in Episcopal churches, the Prayer Book be used, and when in Presbyterian churches, the Presbyterian form of service be followed."

Alexander Capron, deputy from Newark, was the only

speaker outside the commission to say anything and he stated that he was disturbed that this convention would be doing no more than just this on the problem of unity. He said that a sense of humility was required by all of us, and commended the report's suggestion that we enter into cooperative efforts with other denominations.

INTERNATIONAL RELATIONS

★ The following resolution was adopted by the House of Bishops, meeting in executive session. It was later concurred in by the House of Deputies who added however a paragraph praising "the persistent efforts" made by the U.S. state department toward understanding.

"The real war today is between two groups of nations based on opposite systems. It is not only a diplomatic war. It is also an economic, a political and a religious war, involving not only what men do as voters and how they earn their livings, but also how they believe and in what they believe. Consequently, it is a war within each nation as well as between nations. And, therefore, we must be eternally vigilant within our own nation lest we be more totalitarian than the totalitarians in our defense of what we praise so greatly in the name of freedom.

"Americans must, for example, guard against deifying the individual as the supreme value because other nations deify the state. Neither position is in accord with Christian faith. The final end in life is neither the individual in a vacuum nor the collectivised state; it is God, whose will is love, and who, because of his love, created us as individuals and in the same instant created us members of a community. In any community where the individual is the unbridled master, social conflict, economic disorder and racial discrimination follow. And in turn these failures invite the oppo-

site extreme, where individual liberty becomes a crime.

"This is by no means to say: 'a plague on both your houses'. Individualism and collectivism are not equally bad, nor indeed mutually exclusive. But, just as truly as an excess of collectivism leads to tyranny, so does selfish individualism. Granted that it makes room for spontaneity and spiritual freedom, it also encourages a kind of tyranny of its own, denying the needs and rights of minorities, and encouraging an anarchy in industrial and social life which tends to make collectivism an inevitable sequel. In a free society you cannot prevent men moving toward collective action in the search for justice and meaning for their lives. Collectivism has followed from the disorder and injustice in nation after nation. And the answer to it is not to be found simply in defensive alliances against it, particularly if other totalitarian states are among the allies.

"The answer to Russia will be found only in new forms of social organization and new ways to social justice. One of the most encouraging steps in this direction has been the support the United States has given,

through the Marshall Plan, to the attempts of European nations to find that creative answer. We pray and work for even more of this support. But let us take care that we do not label as 'treasonable Communism' any longing for justice, which should be our own primary concern as Christian citizens. Let Russia call our hunger for spiritual freedom 'Capitalist imperialism' or what she will. Russia is not our master; and the answer to her attack is not panic, or any other form of despotism; the answer is to be found only in a more Christian society in which individuals can come more fully to their mature development as members of the community and share alike in its responsibilities and its privileges."

LAYMAN NOT TO ADMINISTER

★ After lengthy debate the House of Deputies refused to concur with the Bishops on a change in the canons which would permit laymen to administer the chalice when licensed by their bishop. The vote, by orders was: Clergy: yes, 18 1-2; no, 52 3-4; divided, 5. Laymen, yes, 16; no, 56 1-4; divided, 5.



CHURCH SCHOOLS all over the country, composed of all ages, will be the final result of the increase General Convention voted the department of education. This is a class at St. Paul's, Flint, Michigan

GENERAL CONVENTION NEWS

WHERE TWO MILLION IS TO GO

★ The two million dollar United Thank Offering will be spent as follows during the next three years:

Pension Fund Capital account, \$200,000; addition to pension fund for native women workers, \$50,000.

Toward the program of the National Council: a) toward salaries of women missionaries, \$675,000; b) increases in salaries for women missionaries, \$175,000; c) new appointments, \$45,000; d) scholarships and training centers, \$75,000; e) allowances for medical, dental, travel, outfits, etc., overseas, \$90,000; home, \$10,000; f) additional for pensions, \$50,000; g) administering offering, \$4,000.

Specials: a) equipment for women missionaries 1) work budgets for evangelistic and religious education missionaries, \$25,000; 2) general equipment for special needs of women missionaries, \$6,000; 3) toward cars for women missionaries, \$24,000.

B) repair and equipment of buildings, \$65,000; c) new buildings, \$200,000; d) visual aids for promoting the offering, \$4,000.

E) missionary projects supported in cooperation with other Churches 1) Women's Christian College, Madras, India, \$6,000; 2) Ginling College, Nanking, China, \$6,000; 3) Christian Medical College, Vellore, India, \$4,500; 4) St. Christopher's Training College, Madras, India, \$1,500; 5) migrant work in the U.S. through Home Missions Council, \$9,000; 6) American Bible Society, \$3,000; 7) Christian Literature, \$6,000; 8) World Council of Churches, \$1,000.

F) to purchase and equip addition to Windham House train-

ing center in New York, \$9,000.

G) The Church in Japan: 1) to complete payment on Hongo estate, \$33,334; 2) for children's center at Hiroshima, \$10,000; 3) Christian hostel at University of Tokyo, \$1,500.

H) The Church in China: 1) for publication of booklets similar to "Forward", \$3,000; 2) salary and travel of secretary for young people and students, \$4,500; 3) salary and travel for Bishop Liu of Shensi, \$4,500; 4) to be expended at discretion of board, \$13,000.

I) The Church in Philippines: to be expended at discretion of board, \$9,000.

J) discretionary fund, \$96,166. Making a grand total of \$2,000,000.

FEDERAL AID TO SCHOOLS

★ The Deputies concurred with the Bishops in a resolution on federal aid to sectarian schools. It states that any religious group has the right to establish schools but full support should come from private sources or from the Church. Further, since the federal and state governments provide schools without expense to all children regardless of creed, General Convention stands "unalterably against the use of federal or state funds for the support of private, parochial or sectarian schools."

COMMITTEE TO STUDY MARRIAGE

★ A committee was set up by General Convention to study the marriage canons and to report at the Boston Convention in 1952. There are four bishops, four presbyters, four laymen. A proposal to name four members of the Auxiliary to the committee was defeated by the Deputies.

DEPUTIES REFUSE VOTE CHANGE

★ The House of Deputies, after spirited debate, refused to concur with the Bishops on how votes are to be counted when the deputies vote by orders—that is, when clergy and laity vote separately. As previously reported, the Bishops favored the change 76-7. The defeat of the amendment, which would have altered what was termed by a lay deputy from California as a "whimsical arrangement," was accomplished by the employment of the method which was being discussed.

At the last General Convention the proposed alteration was passed on first reading. It would have provided that in a vote by orders, divided votes in a diocese should be recorded as either yes or no, and not as divided as at present. For passage of a measure thus voted, it requires that a majority of all votes cast be in the affirmative. Divided votes count as negative. Tabulation of the vote on the proposed change showed 35% clerical votes and 35 lay votes



BISHOP GESNER of South Dakota and **Bishop Hunter** of Wyoming are pleased over the increases to the home mission fields

for the amendment, with 34¼ lay votes in opposition, and 8 clerical and 9 lay divided. Although a majority of the clerical order and the lay order favored the amendment, it was not passed because it lacked the necessary 40 votes to be a majority. The divided votes, that is, were registered negatively.

Many deputies spoke on each side of the issue. Much of the objection to the amendment was based on the plea that the present method protects minorities and guarantees that there will be no precipitous action on weighty matters like changes in the constitution until such time as the mind of the Church is unmistakably clear. Mr. Lord of Massachusetts countered this suggestion with "the temper of this house does not indicate that we are going to be stampeded." Several deputies felt that the change should be voted and then raised the required proportion of the vote needed to make amendments two-thirds. Mr. Leavell of South Carolina was of the opinion that there are sufficient checks and balances in our constitution, pointing out that "we are a peculiar House, for we are two Houses in one," and the House of Bishops is a further check on legislation. Mr. McCook of Connecticut summed up the stand of the prevailing group by saying that the way the votes are now counted "involves the stability of law and order of the Church, for we are a House of dioceses and not individuals."

SUFFRAGAN BISHOP FOR CHAPLAINS

★ A constitutional amendment passed Convention enabling the House of Bishops to elect a suffragan bishop to supervise chaplains in the armed services. This was described as "enabling legislation" since there is no plan to elect a bishop now, but only in the event of war. At present there are but 55 Episcopal chaplains in the armed forces.

URGES RADICAL SOCIAL ETHIC

★ Bishop Stephen Neill, assistant to the Archbishop of Canterbury, told the Auxiliary that the uprising of men and races and nations, asserting themselves for a place in the sun, is more revolutionary than the onrush of Communism. "As Christians we should welcome this great movement. It may be part of God's providential planning for the world," he declared.

In answering the question "can the Church survive at all in this revolutionary age?" he offered a five point program: 1) the Church must have a better and truer understanding than the Communist of the universe in which we live; 2) a more realistic understanding than any other group of the nature of man; 3) a more radical social ethic than any other group; 4) a better discipline and greater devotion than any other group; 5) a truer fellowship than any other body in the world. He closed by saying that the Church is weak and ineffective because its members have strayed from Christ.

DEPUTIES ON AMNESTY

★ The House of Bishops refused to go along with the Bishops in urging amnesty for conscientious objectors.

1952 CONVENTION IN BOSTON

★ The choice for the next General Convention narrowed down to Buffalo or Boston, with the diocese of Western New York finally yielding to Massachusetts. So Boston it will be.

ELECTED A BISHOP FOR BRAZIL

★ The missionary district of Southern Brazil, having been divided by General Convention into three parts, will have the Rev. Egmont M. Krischke as the

third bishop. The present two are Bishop Louis Melcher and Bishop Athalicio T. Pithan. Mr. Krischke is secretary of the Brazilian Bible Society. He is also a teacher in the theological seminary in Brazil and the rector of the Redeemer, Porto Alegre.

DEACONESS ACTION REJECTED

★ The canonical change requiring higher academic qualifications for deaconesses, passed by the Bishops, was rejected by the Deputies.

BISHOP KENNEDY'S WORK EXPANDS

★ A resolution was passed by General Convention placing the islands of Wake, Guam, Midway and other Pacific islands under the jurisdiction of the Bishop of Honolulu.

IS THIS A RECORD?

★ The Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, N. Y., is here in San

(Continued on page eighteen)



THOMAS V. BARRETT is to start a series of eight articles in *The Witness* immediately after the General Convention numbers on *The Adventures of the Rev. Samuel Entwistle*. The illustration will be by Thomas V. Barrett, artist

NO WOMEN ALLOWED

★ Admission of women deputies on a limited basis was voted down after a two-hour debate at the 1949 General Convention. Voting by orders the House of Deputies refused to amend the Church's 160 year old constitution so as to make "lay persons" rather than laymen eligible to represent their dioceses. A clause, limiting the number of women to not more than one from each diocese, likewise lost.

As reported last week, the vote was 28½ for to 35½ against in the clerical order with 16 divided votes. In the lay order 24¾ votes were tabulated for the amendment, 46¼ against and 7 were divided. On a vote by orders, where clerical deputies and lay deputies cast their ballots separately, one vote is accorded each diocese, and one-fourth vote goes to each missionary district. Where a deputation is split evenly, a fractional vote is recorded in the negative.

After turning the women down, the house adopted a resolution for further study of the

matter. A commission of three Bishops, three priests, three laymen and three members of the Women's Auxiliary was authorized to study and report to the next Convention. This resolution passed 292 to 229.

Even if this commission does nothing, proponents of the women, who lost out in a similar battle at the previous triennial convention, made little concealment of the fact they will try again in 1952. One deputy said: "I'll give you a tip from our diocesan convention where we had the same struggle. You're going to get beat. You might as well do it now." Speakers for the amendment greatly outnumbered those against it. But the votes were with the opposition.

Leader of the debate for the amendment was Stoughton Bell, a Massachusetts attorney, who told the House he had voted consistently against it in former conventions. Bell was the author of the amendment to give the women seats.

The deputation from Olympia, which elected Miss Ruth Jenkins, a lay deputy, only to have her refused a seat along with two other women deputies-elect, were vigorous in backing the amendment. "We elected a woman from our diocese not because she was a woman but because she was the best qualified person for it," declared the Rev. John P. Craine of Seattle.

The principal arguments against the change were that admission of women would cause men to lose interest, and that it would be out of step with the Church as a whole, since two-thirds of the dioceses and missionary districts exclude women from their local conventions and convocations and from service on vestries.

"I do not believe men would lose interest," replied one of the proponents. "But if it is true that they care so little for our

branch of the Holy Church then it is time we knew it. Maybe the women should take over." Another delegate who favored the change said "It looks like a choice between principle and expediency. Let us decide on principle and trust to God and the Holy Spirit to safeguard us at the expedient level."

One debater brought a ripple of laughter when he remarked that if the barrier against women is broken the clergy may some day find deaconesses being elected as clerical deputies.

Canon Theodore O. Wedel, warden of the College of Preachers, Washington, D. C., said the American Church is more conservative than the mother Church in England which has 73 women sitting in its Convocation. "Moreover" he argued, "there is danger that if we continue to deny women a voice in this House their enthusiasm will be channelled into a parallel organization, the Women's Auxiliary. And there is the danger of disunity across the barrier of sex."

Dean John W. Suter, of Washington Cathedral, reminded the deputies that the Church is by its very faith a two-sex society. "One sex can only be excluded in fairness only if it is inferior to perform certain functions. That is not true of women today."

Spencer Miller, Jr., lay deputy from Newark, N. J., said the term "layman" is generally construed not to differentiate between sexes but between those who are expert and those who are not in a given field. There is nothing, he said, to prevent a future General Convention, if its deputies were so minded, from construing the present constitution that way and admitting women.

The chosen leader of the opposition debate was the Rev. Dr. William Paul Barnds of Lincoln, Nebr., who said he felt the Church is divided and it is not wise to make changes until it is more of one mind in the matter.



MARY ANN WALTERS, daughter of the Bishop of San Joaquin, was a delegate to the youth convention

EDITORIALS

Conservative Affair

WE present the report of the budget committee in full this week, together with the figures, since the passing of this all-time high budget was the big event of General Convention. The people of the Church must know what it is all about if the money is to be raised. It was what the officers of National Council went to San Francisco to do, and they more than accomplished their purpose since the Convention, on the committee's recommendation, voted them more than even they asked for.

That the money can be raised there can be no question. Whether or not it will be raised is something else again. If not, then the National Council will be obliged, before February 15, 1950, "to adjust the budget in a sum reasonably within the total expectations." In San Francisco many deputies and bishops were heard commending the spirit of unity which prevailed, but others, responsible for this advance program of the Council, were fearful that not enough enthusiasm was generated to make sure its effective accomplishment back home. The fact is that it was a dull Convention, devoid of thrills and fireworks. The prophets - o f - progress occasionally raised their voices but failed to rally their votes. There was the usual lack of cohesiveness among the liberals. They were not outnumbered, but were often outsmarted.

It was an extremely conservative Convention, as we indicated it would be. And it was the House of Deputies that was the conservative body—not to be wondered at since the laymen in it are mostly in the upper income brackets, while the clergy, generally speaking, are the rectors of the large and conservative parishes. So they refused to seat the women who were elected deputies; they refused to change the voting when by orders, which would have made for more democratic procedure, and which the Bishop had approved 76 to 7; they refused to approve the

statement by the Bishops on U.S.-U.S.S.R. relations, without first taking the punch out of it by adding a paragraph to indicate that the cold war was all right with them by congratulating the state department; they refused to do anything about the canon on dissolving the pastoral relationship, in spite of the fact that the activities of young Melish have been along the lines recommended by this resolution of the Bishops.

We will have more to say about the Convention next week when we will present whatever news there is that was crowded out of previous issues, including the reports of some of the side-

shows which, in many ways, were livelier and more significant than what went on in the official sessions; the Church Vocations dinner; the dinner of the Evangelical Societies; the dinner of the Church Historical Society; the mass meeting in Los Angeles which followed the Convention; the seminars of the Episcopal League for Social Action, to name but a few highlights.

A Notable Address

CERTAINLY one of the most notable addresses given during the days of Convention was heard by very few, and was not even noticed by the newspapers. It was given at one of the seminars sponsored by the Episcopal League for Social Action, and

delivered by Mr. Clifford Durr, formerly the chairman of the federal communications commission, who is now a practicing attorney in Washington and is the president of the National Lawyers Guild. He pointed out that "if there ever was a time in which all nations and all people are 'members one of another', that time is now.

"We shall be members together in life or in death," he told his audience. "We can decide together which it shall be, but some of us cannot make a decision for the others opposite to that which we want for ourselves. I do not believe that the way to peace lies in frenzied preparation for death. I believe that frightened nations, like

★ "QUOTES"

WE must be converted to Christ, but that alone will lead to individualism. We must be converted to the Church, but that alone results in ecclesiasticism. We must be converted to the world, but that alone will carry us into a sentimental social service. A third truth is the assurance of the Holy Spirit, by which we know what we are, as in the Pauline sentence, "The Spirit himself beareth witness with our spirit that we are the children of God." There is the obligation to witness—to serve, to teach, to act.

—STEPHEN C. NEILL
Assistant to the Archbishop
of Canterbury



frightened men are likely to be not only unreasonable but dangerous. I believe that if the present tensions and the present armament race between east and west are continued much longer, the resulting accumulation of fear and hatred will destroy all that makes life meaningful, if not all human life. I would rather gamble my future on a belief in the basic decency, as well as the desire for life, of men everywhere, than on a preponderance of atomic weapons. The outcome hinges upon the diligence and the freedom of man's inquiry into his social, economic and political institutions, and his willingness to adjust them to his expanded knowledge of the physical

universe; upon that and his faithful adherence to the basic religious principle that men, being created in the image of God, are equal in his sight and so must be in the sight of each other. This is the challenge of our time. To meet that challenge, the minds of men must be free to explore, to inquire and to test. They must be subject only to 'the perfect law, the law of liberty'. Without freedom of mind, there can be no freedom of religion. Unless man is free to develop and adjust his social ideas and institutions to meet the challenge of science, there may in time be no religion at all, because there may be no man."

Reasons for the Budget

Report at General Convention by the Budget Committee

THE ringing call to advance in the name of God is one that has always awakened response in the hearts of his people. It is that call that is being made to the Episcopal Church today, when new opportunities are opening up for Christian advance in all parts of the world.

Conscious of this divine call, yet painfully aware of our human limitations, your program and budget committee has tried to shape the glad response that we know our Church will want to make. While in some areas we have perforce had to yield to defensive tactics and to be limited for the moment to a strategy of "hold the line," in other areas we have charted a bold advance in the belief that God the Holy Spirit is indeed commanding us to "go forward" under the banner of Christ the king.

In this spirit we are presenting a budget of \$5,634,617, 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.

First in our line of advance is provision for an adequate program of Christian education, both for children and for adults, that our people may attain a higher degree of spiritual literacy and may be better informed in the affairs of the kingdom of Christ in which they hold the priceless treasure of citizenship.

Simultaneously, we plan to move forward in our missionary strategy, both abroad and at home. Overseas, where American soldiers, sailors, airmen, and marines have shed their blood to liberate captive peoples, we propose to bring to some of those who have become in a sense our wards the message of one who shed his blood for men of all nations and races. In Okinawa we can begin to demonstrate that we are not simply apostles of western civilization but are ready to share the treasures of our holy faith which is neither western nor eastern, but universal, intended for "all sorts and conditions of men."

In Brazil, where this Church has been at work for half a century, we are ready to implement the far-sighted action of the General Convention in building the framework of a national Church, which in time will take its place in the fellowship of self-governing Churches, that is the Anglican communion.

In Japan, where the autonomous Nippon Seikokwai is rising phoenix-like from the ashes of total war, we are prepared to lend the helping hand that is so greatly desired and needed.

On our own West Coast, where this General Convention is meeting, and elsewhere in this country, we plan to touch the lives of thousands of our migrant countrymen who are building new cities in the wilderness and establishing great population centers in areas that only yesterday were sparsely inhabited.

These and other salients of advance will be apparent as our program and budget unfold; and we trust they will hearten loyal Church members even in other areas in which, at the moment, we cannot go forward but must hold the line; for we are not yet strong enough to advance boldly everywhere at once, and some of our work must necessarily remain relatively stationary. Even in these areas, however, we trust that there will be a lengthening of cords and a strengthening of stakes as they, also, prepare to meet the problems and opportunities of the new day.

All in all, we seem to discern the renewed stirrings of the zeal that in times past sent Jackson Kemper to the western frontier, Channing Moore Williams to the Orient, John Payne to Africa, and Lucien Lee Kinsolving to South America. Can we not now recapture the enthusiasm that led our forefathers, with far less in material resources than we have today, to regard the whole world as the field of their missionary endeavor?

We believe that the Episcopal Church, having rediscovered its own unity, is ready to respond to the call to "go forward." We have tried in our program and budget for 1950-1952 to begin the process of what we hope will be a great upsurge of faith, of hope, and of love, which are the marks of the truly converted Christian. Only thus can we really measure up to the splendid heritage that is ours as members incorporate in the mystical body of Christ—his Holy Catholic Church.

Christian Education

NO clearer mandate has come to your committee than the demand for a truly adequate program of Christian education. Diocese after diocese has urged us to give this matter high priority. We believe that the plans developed by the department of Christian education are most promising. We therefore support whole-heartedly the budget for this department as set forth by the National Council.

First on this program is the development of a completely original structure for the new curriculum. This will begin with the preparation of parents and godparents, and will relate the work of the church schools to Christian home education. It will carry this training through kindergarten and elementary grades, junior and senior high school, with the aim of providing a sound basis for the religion of mature men and women. Special material for college students and for adults will supplement the courses designed for the church school.

Provision is made for adequate instruction in

the seminaries in religious education and for refresher courses for the clergy on this subject. Teacher training is also an important part of the department's plan.

The youth division and the adult division are strengthened, and there are added new divisions of parish and preparatory schools and of camps and conferences. The division of audio-visual education is enlarged and improved.

All of this means an increase of some \$217,148 for the department of Christian education, making a total of \$341,500 a year. This is a large sum of money, but we believe it will be well invested and will earn generous dividends in better educated and therefore more effective laity.

Okinawa

WE believe that a real missionary opportunity for the Church exists in Okinawa. This island, where American troops fought and died, presents not only a place where Christian work may be done in memory of their heroic efforts but also a wide field of genuine Christian need. There are more than 500,000 people on Okinawa, of whom only a few have a Christian background, but many have a desire for Christian teaching. The Foreign Missions Conference has asked that the Christian work in Okinawa be done by the Methodists and the Episcopalians, and have allocated the northern half of the island to us. This unusual opportunity must not be disregarded. At present, there are some 300 members of the Episcopal Church in Okinawa, where the Japanese Church was at work before the war. A lay reader holds occasional services. A leper colony is without Christian ministrations. Army surplus buildings are available for Church use.

The appropriation of \$30,100 will permit our Church to undertake work in this area with three clergymen, a native teacher, and an elementary school.

Brazil and Japan

ONE of the most significant steps that this convention has taken in the work of overseas missions is the division of the missionary district of Southern Brazil into three districts, as the first step in the establishment of a national Church in that country. This will be formed from missionary work started and maintained solely by our American Church.

In a land of tremendous reaches, where means of travel are expensive and difficult, it is impossible to administer so vast a territory efficiently. Distances militate against getting the more than fifty clergy together for meetings. Moreover, it is impossible for the laity, except those in the

immediate vicinity, to attend conventions of the district.

We greatly rejoice in this strategic move as a venture of faith that the Brazilian Church will soon become an autonomous member Church in the family of the Anglican Communion. We have included the sum of \$17,352 in the budget to meet the salary, housing, and travel expense of an additional bishop, plus the cost of establishing the new National Council of the Brazilian church.

"Tell them that the Christian Church has never met such an opportunity in 500 years as it is now meeting in Japan . . . Japan cannot have a democracy without Christianity." These words of General MacArthur underline our opportunity in Japan. We rejoice that the Japanese Church has not only survived the war but has emerged from it with faith and hope undiminished. Forty of the seventy-eight church buildings have been replaced by temporary structures at a cost of forty-three million yen, of which more than half was contributed by the Japanese. It is interesting to note that the city of Hiroshima gave to the Japanese Church a large tract of land in a strategic spot for a church center. Japanese Christians of that city gave \$10,000 which has already been used to construct the initial buildings, a day nursery, and a hostel.

The communicant strength of the Japanese Church has trebled since the war. To enhearten and aid the valiant bishops, clergy, and people of the Nippon Seikokwai in their effort to help win Japan to Christ, the budget makes provisions for sixteen additional missionaries for this field.

China and Philippines

THE Chinese Church is demonstrating the love of God for man in the face of tragic difficulties. Its members are determined to carry on, whatever may be the obstacles, hardships, and perils. "And they loved not their lives unto the death." In this resolve we must uphold our brethren in every possible way. Unsettled conditions make the work of our Church as difficult to plan as it is to execute. Freedom must be given the National Council to render effective aid wherever it is possible. We therefore include a resolution giving the National Council discretion to adjust the appropriations within the China schedule, and to reserve all lapsed balances for this special purpose.

The vigor and devotion of our Church in the Philippines is attested by the fact that the people of these islands made gifts to the Reconstruction and Advance Fund in excess of \$200,000 and are now carrying 70% of the cost of our mission. Cooperation with the Philippine Independent

Church of 1,500,000 members goes forward so that we may hope that in a reasonable time full union may be achieved. There is enrolled in our seminary in Manila at the present time the largest class of native candidates in the history of our Philippine mission. This fact speaks hopefully of the progress being made.

The missionary district of the Panama Canal Zone has been increased during the past triennium by taking over the former work of the Church of England in northern Panama, Costa Rica, and Nicaragua, and now comprises an area of more than 500,000 square miles, containing more than four times the former number of churches and missions located in four republics and the Canal Zone.

To make a beginning of the expansion of our work to meet the needs and opportunities of this vast field, the National Council has recommended, and this committee has included in this budget, a sum which will provide for a priest in Bogota in Colombia, a priest for the Indian missions in Nicaragua, a canon missionary for the Canal Zone, and a priest for Corn Island, off the coast of Costa Rica.

Shifting Populations

THE post-war period has been marked by unusual population increases and by as dramatic a shift of residence as our country has ever known. Villages and towns have sprung up like mushrooms, and on a basis that seems reasonably permanent. This is especially noticeable in the west coastal area where census figures have grown between forty and fifty per cent in California, Oregon, and Washington, and significantly in the intermountain region. Within the bay area—what might be called metropolitan San Francisco—840,000 have been added in six years, and between three and four million new persons have come to live in the state. To almost as dramatic a degree, this shift is noticeable elsewhere in such areas as Long Island, sections of Tennessee, the Middle West, and other parts of the country.

This presents a problem quite as serious as the population shifts in areas of war production and constitutes a similar emergency. Local dioceses and districts are unable to meet the tremendous outlay necessary to originate work in communities where local support is negligible. We believe it is the part of good strategy to set aside \$150,000, which is not, of course, adequate, but will be profoundly helpful in aiding in the purchase of land, the erection of buildings and the manning of these new missions.

Your committee wishes this money to be allocated as were funds appropriated as war time

emergency grants. Such aid should not change the diocesan classification into that of an "aided diocese." Your committee further recommends that these funds be disbursed in accordance with the partnership principle.

Four surveys under the auspices of the home department have taken place in the triennium. These have been experiences of self-evaluation which have resulted in greatly increased self-support and in revitalized missionary programs. They have meant the development of sound planning based on the facts, and have encouraged these areas to reach toward diocesan status. In some instances the increase given to missionary work from the local areas as a result of honest surveys has exceeded 300%. All this has been done in these four areas without any increase in the staff of the home department. The department is unable to meet requests for additional surveys with the present staff. Your committee feels that the addition of \$10,000 to the budget for a survey officer and his expenses will be money well invested.

A somewhat similar item under the auspices of the finance department for the overseas field is to be commended.

Other Work

IN these days of international uncertainty, necessitating large concentrations of armed forces, we are not without responsibility for their spiritual care. Living in the midst of discord, confusion, and suffering, our Church's representatives may well constitute a strong factor of Christian witness. The appropriation represents but one-third of their needs, inasmuch as the reserves of this department will provide for two years of the triennium.

The Church Army is a vital evangelistic force. For many years this little group of laymen has carried the gospel to rural areas, industrial centers, and blighted and isolated places. This they have accomplished despite inadequate training and pitifully small resources. To aid their expanding program of training and of recruiting, we have included an item of \$10,000 in this new budget.

Of inestimable value to the morale of the Church is the security of our missionaries. To this end, salaries have been increased throughout the field, and in those places where the cost of living is above normal, allowances have been provided. We urge that dioceses and missionary districts give similar consideration to the salaries of their mission clergy.

The emergency need for which the Presiding Bishop's Fund was created continues. Displaced

persons and refugees are pleading for Church assistance. Cooperation with the Church of England, the Old Catholics, the Orthodox, and others, is essential to restore Christian faith, love, and life in war-devastated areas. Food and clothing are urgently required to minister to the physical wants of God's dispossessed people.

The regular budget of the overseas department will take care of some of the emergencies met by the Presiding Bishop's Fund during the past two years; for other needs for world relief and cooperation hitherto noted, the program and budget committee recommends that \$500,000 be included in our askings for each of the years 1950, 1951, and 1952.

The Budget

Your committee submits to General Convention the following Budget for 1950:

INCOME AND OTHER CREDITS

From Quotas of Dioceses and Districts	\$4,902,117
Estimated Interest from Trust Funds, United	
Thank Offering, and Miscellaneous Items	732,500
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	\$5,634,617

EXPENSES

I. MISSIONARY WORK

(a) Overseas—including Extra-Continental Districts	\$2,147,143
(b) Domestic	1,032,101
1. Town and Country	101,450
2. College Work	68,380
3. Armed Forces	23,000
4. Church Institute for Negroes	181,000
5. Additional U.T.O. Workers	18,167
6. Interdenominational Agencies	32,585
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Total	\$3,603,826

II. EDUCATION AND PROMOTION

(a) Department of Christian Education	
1. Children's Division	\$ 22,850
2. Youth Division	32,850
3. Adult Division	18,750
4. Audio-Visual Division	52,150
5. Schools, Camps and Conference Division ..	25,500
6. Editorial Board	65,450
7. In-Service Training and Field Work	107,450
8. Office of Director	13,500
(b) Department of Christian Social Relations ..	58,498
(c) Department of Promotion	251,855
(d) Woman's Auxiliary	66,255
(e) Presiding Bishop's Committee on Laymen's Work	28,950
(f) Other Appropriations	15,652
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Total	\$ 762,710

III. MISCELLANEOUS ACTIVITIES

(a) Commission on Ecclesiastical Relations ...	\$ 2,100
(b) Conferences and Training Centers	38,120
(c) Training for U.T.O.	11,666
(d) American Churches in Europe	8,100
(e) Councils, World and Federal	30,000
(f) Retired Workers	2,284
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Total	\$ 92,270

IV. COOPERATING AGENCIES

(a) Girls' Friendly Society	\$ 10,500
(b) Episcopal Service for Youth (formerly Church Mission of Help)	13,000
(c) Church Periodical Club	10,000
(d) Church Society for College Work	300
(e) Church Army	10,000
Total	\$ 43,800

V. ADMINISTRATIVE EXPENSES

(a) General Administration	\$ 57,701
(b) Department of Finance	108,500
(c) Equipment and Maintenance	160,500
(d) Superintendent's Division	111,450
(e) Retired Workers	11,590
(f) Department of Promotion	22,270
Total	\$ 472,011

PRESIDING BISHOP'S FUND FOR WORLD

RELIEF	\$ 500,000
Cost of Supplementary Campaign	100,000
Additional Pension Premiums	60,000
Total	\$ 660,000

GRAND TOTAL\$5,634,617

A Plea for Education

BY

JOHN HEUSS

Director of Christian Education

FOR one hundred and fifty years the work of Christian education has been a minor activity and a minor investment of our total national work. As a result, education has languished to the detriment of every aspect of our Church life.

Lack of education has done every parish and mission, every diocese and missionary district, and the National Council untold damage.

We pay for it in the lack of personal commitment by our thousands of casual members.

We pay for it by the terrifying and needless loss of hundreds of our teen-age boys and girls.

We pay for it in the humiliating fact that we stand near the bottom in giving for Church support.

We pay for it by the feeble condition of personal lay evangelism.

We pay for it in the alarming lack of concern about our missionary work.

And we shall pay yet more before the tide of spiritual ignorance is turned back which now engulfs the whole Church.

Surely this paralyzing ignorance is not an inevitable condition.

Surely the Episcopal Church is not condemned

to move forward forever shackled by these shameful bonds of spiritual illiteracy.

Surely men of strength and a Church of conviction will summon the power to strike off such ignoble chains.

A host of clergy and lay people are asking today why the Episcopal Church tolerates such a state of affairs.

Certainly no one can believe that it is the will of God that our historic Church meet the challenge of this crucial day weakened by educational neglect.

The Tasks of Laymen

BY

THOMAS B. K. RINGE

Deputy from Pennsylvania

IN these days our minds cannot escape the ominous implications which attend the reports of financial crises, new discoveries in the field of atomic weapons, and the unrest which appears to be so prevalent. To some of us it seems clear that what we call "The American way of life" is in danger, and that unless it prevails both at home and abroad our civilization itself is threatened. We in this great cathedral today know that the American, or democratic, way of life is based upon the teaching of Christ, and we know that its preservation and extension are dependent to a large extent upon the growing strength of the Christian Church. I believe that the effectiveness of our Church depends to a very considerable extent upon what we, as laymen, do.

When stressing the responsibility of the layman, most persons dwell upon the importance of a Christian family relationship, the giving of financial support, and the working at our religion by living it every day and hour of our personal lives. These things are very important. However I shall assume that you who are here today fully recognize that they are important, and that most of you, by the lives you lead, exert a strong Christian influence in your communities. I prefer to speak briefly upon the layman's responsibility in supporting and strengthening the most important part of our Church, its ministry, the layman's participating in the doing of the actual work our Church is called upon to do, and the duty of a layman over and beyond the vestryman's duty relating to the maintenance of property and the solution of financial problems.

Mr. Ringe is an attorney of Philadelphia and a member of the National Council. The address was given at Grace Cathedral, San Francisco, October 2nd.

From an address at General Convention appealing for a vastly increased appropriation for the department of religious education.

As we laymen contemplate the work of our Church we naturally and properly look to the clergy for our leadership. As we do so we hear from some sources that the priests of our Church should be a larger and stronger group of men. Now when such comments come to us, do we stop and think why it is that our clergy in certain places may be insufficient in number or inadequate in strength? If we do think certainly we must understand that the ministry of our Church is very largely what we laymen make it. Every priest was once a layman, and is is axiomatic that our clergy are no better and no worse than the type of men we, the laity, send to the seminaries.

Clergy Shortage

WHAT are we doing about this great problem—particularly the great shortage in personnel? Do we really try and get the right kind of young men to enter the ministry? When we see a young man of our acquaintance with real qualities of leadership, sturdy manhood, integrity, strong character, inspiring courage, and a personality which makes everyone knowing him combine affection with respect for him, do we urge that young man to enter the ministry—do we point out to him that the vocation of a priest of our Church is the one wherein he can find the greatest opportunity for public service and personal satisfaction?

What do we say to our sons about the ministry? There is the real test. If your son should say that he is interested in becoming a priest, do you clap him on the back and say, "My boy, I am delighted and you may count on me for every bit of support it is within my power to give." And if you do say so, do you do it with a convincing enthusiasm which makes the heart of the young man glow with pride? Unless we may answer these questions in the affirmative we, and no one else, are to blame when these splendidly qualified young men enter other fields of endeavor. We, the laymen, are responsible for the growing strength of our clergy.

Our Church needs and deserves the very best of our men. We must see to it that they are inspired to enter the seminaries and become our leaders of tomorrow. By so doing we will provide the kind of ministry which Christ must have had in mind.

Clergymen are human and we have no right to expect from any man a performance beyond that which he is challenged to give. If we hope to get the best from our clergy, we must do our full part. Too many of us are entirely satisfied to go to an occasional service, to give a little money here and there, to attend a meeting now and then, and to

do very little more,—if indeed—we do these things.

We have a clear duty to examine into the affairs of our parish and to participate in them. We should know the number of our baptisms, the strength of our Sunday school, the number of our confirmations, whether our attendance is going up or down, and what we can do to help our rector do a better job. He is entitled to have the benefit of our interest, our ideas, our constructive criticism, and our cooperative efforts in every field of parish work. Such activity on our part will give him inspiration, courage, and a zest to build new and greater opportunities.

The chief justice of Pennsylvania once said: "You can't sharpen a razor on a piece of cheese." What he meant was that if the lawyers expect to have a strong group of judges—the lawyers must be a vigorous, active, able group who by their behavior will excite from the judges before whom they appear the highest calibre of public service. This is just as true in the Church. If we, the laymen of the congregation, by our activity, give the best that we have, we will arouse our clergy to outdo themselves in the performance of their own jobs, and in certain instances we will find in them latent powers which we never thought existed.

I have talked of the importance of the layman's participation in the work of the parish, and what it means to the parish priest. It is just as important with respect to the dean of the convocation, to the bishops of the diocese, and in the work of the National Church. In each of these fields of our Church's organization, the active, interested work of the layman is vitally important in the determination as to whether a really good job is done.

Find the Time

WE have a grave responsibility for the effectiveness of the work which our Church is called upon to do. The fulfillment of the responsibility requires the expenditure of time. Let me assure you that it is a worth-while expenditure. No man is too busy to give a part of his life for the furthering of Christ's influence. This civilization of ours will not be saved by buildings and dollars alone—important as those things are,—it will be saved only by the conversion of people to the way of Christ—and this means the expenditure of time and effort. The Christian Church is the great hope of the world.

During the war we found the time to do things which we believed would aid in bringing victory, things which were outside our routine business lives. The call today is not so loudly heard, but the need for an answer is just as great.

The bishop of Pennsylvania has told us the story of how, when he was rector of St. John's, Washington, and there was a vacancy on the vestry, it was stated to him that it would mean much to the parish to have Mr. Justice Roberts of the Supreme Court fill the place, suggesting that the rector ask the Justice to merely permit the use of his name, without any commitment as to actual service. Bishop Hart refused to so belittle the work of our Lord, but agreed to ask Mr. Justice Roberts to serve upon the express condition that he give the office the best he had. When the invitation was extended Mr. Roberts stated that he would consider it upon no other basis, and after consideration he accepted it, later becoming rector's warden, carrying a very heavy load of real work.

It is the busy man who serves best. While it is true that there are only so many hours in a day, and that the calendars of most of us are more than filled, it is also true that each of us elects how the hours shall be spent, in so doing giving to certain things a priority over others. Indeed the whole problem as to what we have time for is one of priority among those who make claim upon us. Who, we may ask ourselves, has a priority over the Church of Christ? There is no one who cannot find enough time for God's work if he really wants to.

We are in the midst of our General Convention. A great program is being discussed. Church leaders have gathered from all parts of our own land and from abroad, we feel the power of their presence. We are in the mood for high resolution and ready promise. But if the program of our Church is to be successfully carried on we need more than resolution and promise—we need work, the kind of work which laymen can do, and do well.

Where Are the Workers?

BY

ERIC MONTIZAMBERT

Canon of Grace Cathedral, San Francisco

CONVENTION has met far too often without public recognition of a lamentable situation which threatens the very life of the Church. To know San Francisco, to know any great metropolis, is to be conscious of the tremendous opportunity dropped into the lap of the Church by the swiftly multiplying numbers of men and women earning their living by the sweat of their brows in labor and industry. Where and when these people have been within the Church they have

constituted its greatest strength, just as they ever have stood as the backbone of the nation. Yet the most casual glance at the hands of the lay delegates to the House of Deputies is enough to reveal the tragic fact that almost never are these the hands of labor.

To be sure, the fault is not with Convention. It is the fruit of parochial indifference to the real mission of the Church of God. This not in theory or, perhaps, by intent. This because of the unwillingness or inability of too many of the clergy to use evangelistic extra-liturgical methods in their primary business of winning converts to the faith. This because "working class" people too seldom are put on vestries or elected to conventions. This, too, because many of our people have been beguiled by Satan into the delusion that the Episcopal Church is designed for the socially elite and the intellectually learned, rather than "for all men everywhere." Is it too much to look for the rise of a great prophet whose voice will shake our hearts open to the influx of the Holy Spirit? Only thus may we be saved.

—Pacific Churchman

For Christ's Sake

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

WHAT you are willing to do just because some one asks you to do it is a test of your faith and devotion to that person. If you need the incentive of rewards or the threat of punishments in addition to the request, you are not acting for the sake of the asker, but for yourself as well.

One mark of a Christian is that he acts for Christ's sake without rewards or punishments to prod him. One reason Church attendance is small these days is that the main compulsion is "for Christ's sake" with the old beliefs in heaven and hell no longer holding weight. Where they still hold, the crowds are greater, but where simple devotion is the main force the small number of true followers is more evident.

The Christian who acts for Christ's sake can be counted on to continue to act no matter what the reaction of people may be. Such a person is an enigma to politicians, militarists, and the multitudes which find their satisfaction chiefly in their own pleasures and comforts. He is not impressed by polls or police or prestige, but moves in love for one who loved first and who loves all, even those who hate and hurt him.

A FEW CONVENTION HIGHLIGHTS

Bishop Parsons, the retired Bishop of California, received still another spontaneous demonstration of affection when he was introduced at the dinner of the Evangelical Societies. As was stated at the dinner, he has been in the forefront of every good cause, in both Church and state, for many years.

* * *

House of Bishops adjourned their session early the morning of the 5th so that many of them could take positions near radios to hear the world series. In Deputies, the President interjected at one point that the secretary had an announcement to make. Whereupon Rankin Barnes read with great seriousness: "Score at the end of the fifth, Dodgers nothing, Yankees nothing."

* * *

Bishop Block has a story he told in accepting thanks for being an excellent host. A poor firefly inadvertently plunged into an electric fan and was bisected. The articulate part remaining was heard to gasp, "Delighted, no end."

* * *

A vote by orders is a time consuming process. So when Alabama, along about six one evening, requested such a vote on a budgetary matter, the chorus of nos and groans was deafening. Above it was heard, "Alabama requests a vote by orders." It was bedlam and then came, "All right, we don't want to be obnoxious. We withdraw the request." Cheers rent the air.

* * *

In the debate on whether or not women should be seated in Deputies, there were a number of gems. The Rev. Thomas Mabley of Terre Haute, said, "The most beautiful, lovely personality of a woman couldn't go out and talk to a man like a man can." The Rev. John Ellis Large

of Wilmington told the House, "We are saying we are the sheep and they are the goats." The Rev. James Kennedy of Lexington, "We are interested in women—" with the rest of his sentence lost in a chorus of low whistles.

* * *

A note was handed to a reporter by a cleric who has been a deputy to a number of Conventions: "For ignorance, prejudice and stand-patism, the House of Deputies of this General Convention will go down in the books as outstanding."

* * *

Opposing the seating of women, the Rev. William H. Brady of Alton, Illinois, said that allowing women in the Convention would end up finally in the Church being a "place for old women and plush bottom acolytes." The Rev. William P. Barnds of Lincoln, Nebr., the leader of the forces opposing the action, said that the trend would bring a day when we would have "dowager bishops."

* * *

Bishop Kinsolving of Arizona had gone into a tremendous build-up of England for sending Bishop Neill. When the latter stood up to speak following the introduction he said simply, "Your guest is an Irishman."

* * *

Bishop Nash, at the dinner of the Evangelical Societies, quoted someone as saying of the Episcopal Church, "The fold is so broad that the sheep in it are just as wild as the goats outside."

* * *

Eating isn't cheap in San Francisco. This explains why one prominent deputy from an eastern city went to the fruit market and bought a box of large strawberries for 15c. He then proceeded to a lunch counter, got a bowl and a cup of coffee, and used the cream with the coffee order for his berries, thus enjoying a delicious and inexpensive meal.

* * *

The Grand Canyon was a stop-over for many on their way east from General Convention. The thrill of looking over the rim reminded one bishop of a story which he said was true. A noted divine of Boston happened to be standing beside a salesman when they took that sudden, breath-taking scene. The cleric exclaimed, "Oh, all ye works of the Lord. Praise ye the Lord." The salesman uttered: "Well I'll be damned." Whereupon the minister said to the salesman: "My friend, we worship the same God, but we use a different liturgy."



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GENERAL CONVENTION NEWS

(Continued from Page Seven)

Francisco as a deputy from Central New York. This is the 13th time he has represented his diocese, covering 39 years. Some of our readers will have to tell us whether or not this is a record. We rather think that it is.

NO DEFINITION OF COMMUNICANT

★ The Bishops came up, at long last, with a definition of a "communicant in good standing" (Witness, Oct. 6). The Deputies however refused to concur at their session the last day.

EXAMINATIONS TO BE REQUIRED

★ Clergymen coming into the ministry of the Episcopal

Church from the ministries of other Churches would be required to take physical and psychiatric examinations before being admitted, according to another canonical change adopted.

DEPUTIES CONCUR ON INTINCTION

★ The House of Deputies concurred with the Bishops on the matter of intinction. Bishops of dioceses may authorize it, but no priest is to withhold the chalice from any communicant who wished to receive that way.

BISHOP SHERRILL REFUSES BOOST

★ The House of Bishops wanted to increase the Presiding Bishop's salary, now \$15,000, but he declined to accept it, stating that he could not ask

the Convention to pass a larger budget when his own salary was involved.

POST-CONVENTION

★ The final General Convention number will be next week. It will have the Bishops' Pastoral, the Report on the State of the Church, and a summary of the official action taken at San Francisco, and stories of dinners and other side-shows. The issue of November 3 will be devoted to the Girls' Friendly Society, orders for which should be sent at once. This will be followed by a series of eight articles by the Rev. Thomas V. Barrett on "The Adventures of the Rev. Samuel Entwhistle," which you will find not only amusing but hard-hitting. We suggest therefore that the coupon on page nineteen be used by any who do not receive The Witness regularly at their home.

A Strange Fact

IT IS A STRANGE FACT—

That the strategic and vital importance of the Theological School is so often overlooked, even forgotten by the Church.

IT IS A STRANGE FACT—

That in general our Seminaries have been inadequately supported in terms of prayer, of interest and of financial assistance.

YET—

In the Seminary it is largely determined whether we are to have for clergy little men of small vision or men of intellectual and spiritual capacity and depth who in the name of Christ can meet effectively the needs of our time.

From a sermon preached by the Presiding Bishop in one of our Seminaries.

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

EPISCOPAL CHURCH NEWS

PARISH REORGANIZES WOMEN'S WORK

★ A reorganization of women's work at St. Mark's, North Tonawanda, N. Y., has been completed. Under the newly adopted constitution, the women of all the parish organizations are united in a single group called the parish council. This new council unites all women under the Woman's Auxiliary program. Its membership consists of the officers of the Woman's Auxiliary, the presidents of or a representative from all the guilds including the couple's club. The parish council will meet once a month during the year. It will handle all business of the Woman's Auxiliary and promote education among the women of the parish.

NEW PRICES FOR LINEN

★ The Mary Fawcett Company has issued a statement on the effect of the devaluation of the pound sterling on prices in the U. S. of imported Irish linen used by churches. They declare that prices will be reduced "but for a time only as the Irish weavers will now have to pay more for certain types of flax they import from Europe. Already cables have been received withdrawing all quotations and indicating advances," the statement says. "The situation is chaotic, especially since a wage rise is most apt to be forced in Britain."

The Fawcett Company has announced a flat 15% reduction in its former prices, and advises buyers to take advantage of it now since the future is uncertain.

BISHOP'S DAUGHTER AT ST. MARY'S

★ Alice Huang, ten year old daughter of Bishop Huang of Southwest China, is again a stu-

dent at St. Mary's Hall, diocesan school for girls of New Jersey. She first entered the school in the fall of 1946 while her father and mother were in this country. Miss Florence Newbold, head of the school, has been made the child's guardian.

CHURCHWOMAN HONORED

★ More than 300 friends, civic leaders and social workers met recently to honor Mrs. Edmund B. McKenna of Trinity Church, Buffalo, N. Y., who has devoted more than fifty years to community welfare. She started her career in social service in 1898 when elected a director of the District Nursing Association. She was recently reappointed to a third five-year term as vice chairman of the municipal housing authority. Presentation of a gift was made by Bishop Davis, retired bishop of Western New York.

CANON SMITH SPEAKS ON CITIZENSHIP

★ Canon Robert D. Smith of Trinity Cathedral, Trenton, and executive secretary of social relations of the diocese of New Jersey, was the speaker at the meeting of the Auxiliary of the diocese of Newark on October 5th. His subject was Christian citizenship.

NEW PARISH HOUSE FOR PARIS

★ St. Andrew's, Paris, Illinois, held an impressive ceremony in September when Bishop Clough of the diocese of Springfield, officiated at the laying of the cornerstone and dedication of the new parish house. The Rev. Ralph Markey has been rector since 1947 and under his guidance the parish has made advancements all along the line.

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EPISCOPAL CHURCH NEWS

DIOCESAN SCHOOL IN BOSTON

★ Diocesan school opened October 13 for the diocese of Massachusetts, meeting each Thursday from October 13 through December 8, omitting November 24. There are three lecture periods at each session, the first at 5:30. Featured at each session are reports from General Convention, with Bishop Nash speaking October 13 on action taken by the House of Bishops. The first hour Mr. Samuel Walter, organist, at Trinity, Newton Centre, is lecturing on hymns and canticles; Dr. James Mann, senior psychiatrist at Boston State Hospital, is lecturing on understanding children; Rector Jack Leather of South Weymouth, gives a course on prayer and the devotional life; Rector Stanley W. Ellis of Waban gives the first of a series on the Prayer Book, with a different lecture each week.

The third period is devoted to the struggle between east and west, with Otto Zausmer, newsman who visited Europe this summer, leading off on the 13th with a lecture on the situation in that part of the world. Other subjects in this division will deal with China; U.S. foreign policy; the Quakers approach; the Melish case; UN and the East-West struggle; the struggle over isms in the U.S.; the Christian alternative to Communism.

BUILDINGS OPENED IN MISSOURI

★ A number of parishes of Missouri are occupying new quarters this fall as the result of building programs during the spring and summer. St. Peter's of St. Louis is in a new Georgian colonial building in suburban Ladue. There is a basement and wings for parish office and educational purposes and a large church. The building is so built

that it can be enlarged without too much difficulty when the need arises. Emmanuel, Webster Groves, has moved into a large new parish house adjoining the church which cost about \$150,000. St. Stephen's, Ferguson, another suburban community, has a new parish house, a medium-sized structure which can be enlarged as the parish grows.

CONNECTICUT LAYMEN HAVE CONFERENCE

★ The Rev. John V. Butler, rector of Trinity, Princeton, N. J., and Prof. Elmer J. Cook of the Berkeley Divinity School, were the leaders at a conference for laymen of Connecticut, held at Avon September 10-11. The prayer life of the laymen was the theme. There were more than 100 laymen attending. Bishop Gray conducted the preparation for the holy communion service and celebrated.

*For a time of
world upheaval—*

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CONSIDERING FOUNDING NEW CHURCH

★ Bishop Phillips of Southwestern Virginia met about thirty Episcopalians who are living in a new suburb north of Roanoke to consider founding a church. It is a rapidly growing section in which several other denominations already have churches that are making excellent progress. There was much enthusiasm at this initial meeting, with a committee appointed "on location for a church."

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Psychology and the Parish Priest. By Lindsay Dewar. Morehouse.

A good outline of psychological principles that are specially applicable to the work of the parish priest. Over-simplified in places and quite elementary, but useful suggestions for anyone in the parish ministry.—A. C. L.

Youth Asks About Religion. By Jack Finegan. Association Press. \$2.00

One hundred live questions about religion, science, God, Christ, the Bible, other religions, religious living, immortality, and so on. There is no doubt that these questions are being asked, not only by college students but by young people generally. Dr. Finegan's answers are excellent and usually hit the bull's eye. This is a good book to place in the hands of inquiring youth—or adults.

After Your Confirmation. By Marjory B. Wright. Morehouse. \$1.20.

Post-confirmation instructions in the form of letters to Mary and Hugh from Mummie and Daddy. Maybe some parents write in this vein to their children, but if they do we doubt that their letters are ever read. Stuff, moralistic, and artificial.—A. C. L.

Time to Spare. By Douglas V. Steere. Harper. \$2.00.

There is much valuable material in this practical manual for the conduct of lay retreats. The Introduction contains a brief description of such diverse contemporary experiments as Iona, the Jocists, and Alcoholics Anonymous. Section I tells exactly how to plan and conduct a short retreat. In Section II there are spiritual instructions and readings. In the appendices Dr. Steere lists material for reading at meals, books on retreat practice, etc. This book should have

wide appeal for it describes the "type of retreat that is flexible enough to permit of its use with free churchmen, or with members of the liturgical churches, or with laymen who may belong to no church at all."—A. C. L.

America's Real Religion. By A. Powell Davies. Beacon. \$1.00.

Mr. Davies is minister of All Souls' Church in Washington, D. C., and author of an earlier book, "The Faith of an Unrepentant Liberal." He is still unrepentant and liberal. America's real religion is "the religion of brotherhood and democracy" (p. 81). It is no more definite than that, according to Mr. Davies, and according to him that is definite enough. For our part we think P. T. Forsyth made the classic criticism of this kind of liberalism many years ago in his Yale Lectures on Preaching: "There is no such thing anywhere as religion *per se* religion apart from a specific form of religion—unless perhaps we find it in the decadents from the higher types, where you have a vague religiosity with the effort to detach itself from every form, church doctrine, or any other clear committal."—A. C. L.

The Embers Still Burn. By Ira A. Hirschmann. Simon and Schuster. \$3.00.

Mr. Hirschmann, who as the personal representative of Mayor La Guardia made two inspection trips in Europe for UNRRA, has written this book as a warning. He has written it so that we cannot say: "I did not know—I was not forewarned." The

author sees in the practical working out of our foreign policy "the deliberate pattern of disunity that can only lead to disastrous war."—A. C. L.

Triumphant Personality. By Robert Clyde Yarborough. Macmillan. \$2.00.

All the sermons in this little book reflect the optimism and faith that is expressed in the title. The author writes in a clear and forceful manner. The illustrations are vivid and concrete. It is obvious that many hours have gone into the making of these sermons, but the style is always informal and fresh, never abored and academic. The influence of Dr. Fossdick and Dr. Luccock is apparent throughout, and Mr. Yarborough records his indebtedness to them. But nowhere does he imitate or borrow in a slavish fashion. He has caught the divine afflatus and transmits it with fine compelling urgency. A fresh wind blows through his message. It is invigorating to both mind and heart. —J. M.

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PEOPLE

ORDINATIONS:

WINSLOW F. BECKWITH was or-
dained deacon by Bishop Sterrett on
Sept. 17 at Christ Church, Reading,
Pa., where he is curate.

EARL S. ESTABROOK was ordained
priest by Bishop Hobson on Sept. 15th
at St. Matthew's, Cincinnati, where
he is in charge.

WILFERD R. H. HODGKIN, JR. was
ordained priest this summer by Bishop
Block at St. Stephen's, San Luis Obis-
po, Calif. He was presented by his
father. He is vicar of St. Peter's, Mor-
ro Bay.

S. GEORGE PARRIGAN was ordained
priest on Sept. 14 by Bishop Mitchell
of Arkansas, acting for Bishop Scar-
lett, at the Holy Cross, Poplar Bluff,
Mo., where he is rector.

CLERGY CHANGES:

THOMAS DONALDSON, rector of St.
Paul's, Centreville, Md., becomes rec-
tor of St. Luke's, Hot Springs, Va.,
Nov. 1st.

JAMES A. HILTON, formerly assist-
ant at St. Mark's, Philadelphia, is now
rector of St. Mary's, Williamsport,
Pa. (residence) and Our Saviour, Mon-
toursville.

JOHN M. FRYE, formerly in charge
of St. John's, Concord, Pa., is now as-
sistant at St. Paul's, Overbrook, Pa.

DANIEL S. WOOD, formerly rector
of Grace Church, Lyons, N. Y., is now
rector of St. James the Less, Falls of
Schuylkill, Pa.

DONALD B. KLINE, formerly rector
of St. Luke's, Mineral Wells, Texas, is
now rector of St. Luke's, Mount Joy,
Pa. (residence) and St. Elizabeth's,
Elizabethtown, Pa.

E. CLARENDON HYDE, formerly as-
sistant at St. Mark's, Frankford, Pa.,
is now in charge of St. John's, Con-
cord, Pa.

HERBERT LESWING JR., formerly
rector of the Redeemer, Andalusia,
Pa., is now rector of Trinity, Elkton,
Md.

ALBERT E. MARTIN, formerly vicar
of St. Stephen's, Mount Carmel, Pa.,
is now rector of St. Matthew's, Jersey
City, N. J.

DEATHS:

ELLA BECKWITH LAWTON, 88,
widow of Col. A. R. Lawton and daugh-
ter of the second bishop of Georgia,
died in September in Savannah.

SAMUEL B. MCGLOLHON, 90, died
in September in Savannah, Ga. He was
rector of St. Paul's from 1907 until
his retirement in 1931.



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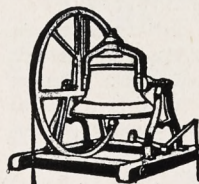
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BACKFIRE

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.

CHARLES E. CRAIK JR.
Former Pastor, Emmanuel, Louisville

Being in temporary retirement at the insistence of my doctor, recently I notified you that for reasons of economy I was not renewing my subscription. Since then, I have received certain communications from a group which calls itself "The Emergency Laymen's Committee." It is sponsoring a movement to persuade the General Convention to adopt certain measures copied from Stalin of Russia. Its specific proposals, no doubt received by all clergy and many others of the Episcopal Church, are: 1) To endorse an act of Episcopal tyranny over a clergyman well-loved by his congregation; 2) To suppress the Witness until it fires my old college classmate Bill Spofford and others, and 3) To put all the clergy in straight-jackets, forcing them in act, word and thought to conform to the things approved by this group. In consequence of my receipt of these communications, I am enclosing a payment on the renewal of my subscription. Let us hope that these Stalinistic proposals have been snowed under before this writing.

H. J. MAINWARING
Layman of Wollaston, Mass.

Two clergymen (Witness, Aug. 18, Sept. 29) have raised interesting points about observance of Prayer Book rubrics. Greater observance of the rubrics by the clergy would encourage the laity everywhere. But one wonders whether these two ministers are without fault in this respect.

If the rubrical "shall" means "shall" and not "may" (I believe it means just what it says), do these ministers always preach a sermon at the celebration of the Eucharist? Do they refrain from preaching a sermon at either Morning or Evening Prayer?

Do they observe the rubric (Confirmation Office) that says "none" shall be admitted to communion except he be confirmed or be ready and desirous to be confirmed?

Do they invariably announce at the Holy Communion, as directed by the rubrical "shall", what holy days, or fasting days, are in the week following to be observed?

As to "obeying the rubrics and more," if one may not have "more," then many special services are quite out of order, such as noon-day services which are neither Morning nor Evening Prayer, and those which are

held in connection with Sunday school openings or closings.

It is true that the priest, as celebrant of the Lord's Supper, is carefully directed what to do with his hands and when to stand and kneel. But he simply could not celebrate the Holy Communion or administer the blessed sacrament of the altar to communicants present unless he both carried it about and lifted it up. The Article (XXVIII), merely says that Christ did not ordain those actions. Reservation I believe to be legally justified by the canons and by ancient custom of the Church from which we descend and from whose doctrine, discipline, and worship we are bound not to depart except as local circumstances may require. And reservation is certainly implied by the words "that we, and all others, who shall be partakers of this Holy Communion . . ."

Again, as to "more" than is directed by the rubrics, no one thinks either priest or people are disobedient to the Prayer Book if the priest or the people "sit" at times during the service, unless specifically directed to stand or kneel. It is the custom in most churches, I believe, for the congregation to sit while the Epistle is read. Yet, strictly following rubrical order, the people would kneel from the beginning of the Communion service through the Epistle and through the hymn or anthem following the Epistle. Indeed, we are nowhere directed to sit during that service, nor in any other service.

The laity, I am convinced, are heart and soul for less and less of personal notions, forbidden practices, and freaky performances on the part of our priests in the services. They are all for more and more "dignity, inward reverence, naturalness, simplicity and sincerity," in the performance of the services.

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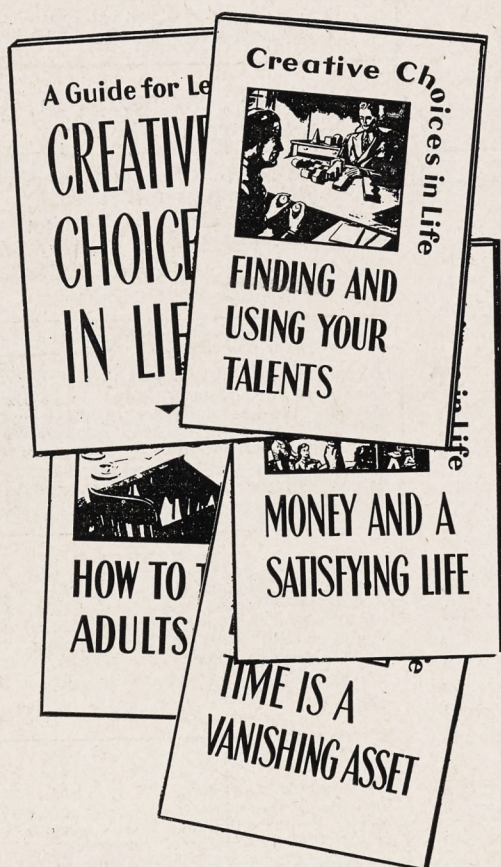
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