

# THE Witness

10¢ A COPY

September 25, 1952



THEODORE O. WEDEL  
PRESIDENT OF THE HOUSE OF DEPUTIES

Reports And Addresses At General Convention

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7:45, Morning Prayer; 5, Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Thurs., and Holy Days, H.C. — 11:45 Fri., Organ Recital — 12:30.

Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
4:30, Vespers or Music Service.  
Weekdays: Tues-Thurs., Prayers — 12:30.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 8 and 10:10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH New York

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
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.

### ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
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.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
New York City  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
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. L. 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

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean;  
Rev. Leslie D. Hallatt;  
Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30-12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

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

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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

### CHRIST CHURCH

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

### TRINITY CHURCH

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

### CHRIST CHURCH

INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, D. D., Rector  
Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.  
Weekdays: H. C. daily 8 ex Wed. & Fri. 7; H. D. 12:05. Noonday Prayers 12:05  
Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11  
Weekday: Thurs. 10. Other services as announced.  
Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N  
HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### CHRIST CHURCH

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

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
The Rev. J. Francis Sant, Rector  
The Rev. William M. Baxter  
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

2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11

## WRITE FOR SPECIAL RATE

## FOR SERVICE NOTICES

## THE WITNESS

TUNKHANNOCK, PA.

## —STORY OF THE WEEK—

### INCREASED BUDGET IS PASSED WITH NO OPPOSITION

#### GENERAL CONVENTION VOTES CONSIDERABLY MORE THEN NATIONAL COUNCIL REQUESTED

★ A record budget of \$5,929,-043 was unanimously adopted by General Convention, with very little questioning or debate. This is \$123,384 more than the sum approved by the meeting of the National Council last April. The estimated income is as follows: from dioceses, \$5,-149,376; invested trust funds; \$380,000, miscellaneous sources, \$15,000; United Thank Offering, \$384,667.

The expenditures for each of the next three years will be: Missionary Work: Domestic, \$1,524,018; Overseas, \$2,310,-153; General Administration, \$79,945; World Relief and Church Cooperation, \$400,000; Sundry \$114,420. A total of \$4,428,536.

Education and Promotion: Education, \$301,038; Social Relations, \$81,549; Promotion, \$234,091; Auxiliary, \$74,653; Laymen's work, \$41,198; for presenting program, \$50,000; Sundry, \$30,066. A total of \$812,595.

Cooperating Agencies (Church Army, Girls Friendly, Church Periodical Club, etc.) are to receive \$49,300. Other appropriations for miscellaneous activities are down for \$85,213. Administrative expenses are di-

vided as follows: department of finance, \$133,650, general administration, \$59,093; general operating account, \$346,490; other appropriations, \$14,165. The total administration expense is \$553,398.

The report of the committee on program and budget, presented at a joint session by its chairman, Bishop Dandridge of Tennessee, stated:

"The program and budget now presented is surely the minimum share of our Lord's great program, which this Church of ours ought to undertake and carry out in each of the next three years. In preparing it we have had the benefit of a wealth of detailed and carefully arranged information provided by the officers of the National Council, and we wish to pay tribute to their thoroughness and accuracy. Many missionary bishops, department heads, and other leaders have given invaluable help. To each of these we express our sincere appreciation.

"We believe that administrative personnel and expense at headquarters should be kept at the minimum consistent with effective staff work and as much as possible of our resources be applied to the actual work of

evangelism, education, and social service. The program and budget which we are presenting clearly reflect this purpose.

"The events of our own times and the facts of contemporary life furnish striking demonstration of the wisdom and urgency of our Lord's program and of that part of it represented by this report.

#### Home Department

"**WE** have given special attention to the provision of more adequate missionary salaries and travel allowances in domestic missionary districts. In some of our missionary districts married clergy are endeavoring to live and support their families on as little as \$2,100 a year, and out of that meager sum to pay most of the cost of operating an automobile between widely separated stations. Therefore we have included a sum of \$80,000 to be used by missionary bishops in consultation with the home department for the increase of salaries and travel allowances. We believe that where missionaries are required to use their own cars in serving the fields assigned to them, they should receive an adequate mileage allowance.

"In the report of the program and budget committee to General Convention in 1949, special attention was given to the need for new missionary work in areas, on the West coast and elsewhere, in which the population was increasing with great rapidity because of new industries and new opportunities. During the past triennium these

(Continued on page seven)



## WOMEN ARE DENIED SEATS IN HOUSE OF DEPUTIES

★ Big Bill Thompson, one-time mayor of Chicago, once said; "Never pick a fight with a woman or a clergyman because you can't win."

In denying women the right to serve as deputies of General Convention, the laymen who represent their dioceses here in Boston were influenced by that consideration. It was expressed, when the matter came up for consideration as special order of business, by Deputy J. L. McFadden of Beaumont, Texas, who said: "Men can fight things out but when you disagree with a woman's judgement you disagree with a woman, not with a judgement. Anyone who says women do not influence this house because they are not represented is either a bachelor or a superman."

The roll call of dioceses and missionary districts showed the clergy in favor of having women serve as deputies by a vote of 43½ in favor; 26¼ opposed, with ten divided. Laymen voted 30¼ in favor; 34½ opposed; 13 divided. Under the present rules of order, divided votes are added to the negative column, with efforts to change the rules losing at this Convention as at previous ones. The quarter and half votes were accounted for by the fact that each diocese, represented by four clergymen and four laymen, had two votes; each missionary district, represented by one clergyman and one layman, had one quarter vote in each order.

The debate on the issue, one of the most controversial to come before Convention, brought thirty speakers to the platform. One of the most effective addresses in favor of the

change was made by the Rev. Sherman E. Johnson of California who said: "If we cannot admit that women are people we will have to rewrite the Bible and the Prayer Book to make it clear that wherever the words 'man' or 'mankind' appear, by them we mean men and women."

Philip Adams, also of California, told the Deputies that they were moving in the "culture of 1952, not that of the first or tenth centuries" and that most of the "so-called theological arguments against the proposal were actually sociological and psychological."

Elbert N. Carvel, representing Delaware, spoke of his experience as governor of that state where women play a real part in politics, and asked; "Why must the Church fall behind the state in granting the right of representation to women?"

The Rev. Theodore Ferris, rector of Trinity, Boston, said he wanted the House of Deputies to have "the best brains and the deepest spiritual understanding available. If they happen to be found in women I think we should make use of them."

Spencer Miller Jr., representing Western Massachusetts, said that the Deputies did not have to fear competitive rivalry since, after thirty-two years, there are only six women in Congress.

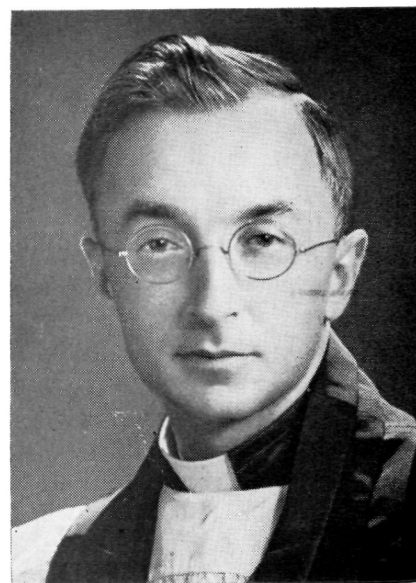
Opponents to the resolution to change the Church's constitution by substituting the phrase "lay deputies, men or women communicants of this Church" for the word "laymen", for the most part kept silent. However, in addition to the effective remarks by Mr. McFadden, opposition was voiced by R. L.

Jardine, physician of Williamsport, Pa., who maintained that the rank and file of Churchwomen did not favor it. "The ones who want it are the upper echelons of the Woman's Auxiliary—the career type of woman." Several opponents also expressed fear that women would take over the House of Deputies and that men would then lose interest in the Church.

Only once has a woman, Mrs. Randolph Dyer of Missouri, sat with a diocesan delegation in General Convention. This was in Philadelphia in 1946, where she arrived with credentials in order and, after a good deal of speech making on the part of the men, was allowed to remain without voice or vote.

Three years ago, in San Francisco, four jurisdictions—Nebraska, Olympia, Missouri and Puerto Rico—sent women as Deputies, but they were refused seats by a vote of 321 to 242. Here also the women were offered "courtesy" seats without voice or vote, which they declined to accept.

During the debate this year the Rev. Robert R. Dunn of New Hampshire, a member of joint commission which presented the resolution, said that "it resolves



BISHOP EMRICH of Michigan gives Meditations at the Auxiliary Meeting



itself to the fact that women are people." He and others also maintained that not to allow women to serve meant, in effect, censoring the action of a diocese which elects women.

Churchmanship undoubtedly played its part in the outcome, though several southern dioceses, considered to be low, voted against the resolution along with most Anglo-Catholic dioceses.

The debate throughout was good natured, with laughter sometimes sweeping the House and even applause, though Theodore Wedel, president, did his best to cut it short. One of the heartiest laughs came when the diocese of West Missouri and Western Michigan, demanded a pool of their Deputies, which prompted the secretary, Rankin Barnes, to remark: "I suspect that these are asked for to protect the Deputies when they get back home."

Disappointment over the action was expressed by a number of delegates to the meeting of the Auxiliary. Thus Cynthia Wedel, wife of the President of Deputies, who is now chairman of the executive committee of the Auxiliary, declared; "I am sure that a great many women of the Church will be bitterly disappointed. I know of no women who have political ambitions for themselves, and I am sure there are none who want to see women take over the General Convention."

### DEAN PIKE SPEAKS ON COLLEGES

★ Dean James Pike of the Cathedral of St. John the Divine, a Deputy in the New York delegation, was the headliner at the college work dinner, held the evening of September 12th. He said that the Episcopal Church has a unique opportunity to reach students since it is "Catholic, Protestant and liberal" in

heritage. Many intellectuals today, he affirmed, are undergoing transformation and are turning to religion.

### A NEW DIOCESE IN SOUTHWEST

★ It is now the diocese of New Mexico and Southwest Texas, the former missionary



BISHOP STONEY

district headed by Bishop Stoney having been voted that status by both Houses. The bishop received congratulations and expressed his appreciation.

### RESOLUTIONS OFFERED ON KOREAN WAR

★ Unofficial organizations of the Church introduced resolutions on war and the Korean situation. The following two were sponsored by the Episcopal Pacifist Fellowship:

Whereas, the first assembly of the World Council of Churches, meeting in Amsterdam in 1948, confessed that although Christians are one in proclaiming to all mankind that "war as a method of settling international disputes is incompatible with the teachings and example of our Lord Jesus Christ," they are nevertheless divided on the question of actual participation in war; and

Whereas, the World Council

urged upon all Christians the duty of wrestling continuously with the difficulties raised by these conflicting opinions and of praying humbly for God's guidance; therefore

Be it resolved, that this Convention, acknowledging with penitence the existence of the same unhappy division within our own communion, urge all the members of this Church: one, to seek through study, conference and prayer, a clearer understanding of the will of God with regard to war, and two, to endeavor to come to a common mind in Christ; and further that it request the National Council of the Protestant Episcopal Church to inaugurate such study and to make available materials for this purpose.

The other is: Believing that under God all things are possible, and that if we surely trust in his defense, we need not fear the power of any adversary, we petition our Church to urge the United Nations to enter upon negotiations on a new level of faith and courage, and never to abandon the search for a solution—without further bloodshed—to the conflict in Korea.

The following resolution on the same subject has been introduced, sponsored by the Episcopal League for Social Action:

Whereas, this generation has lived through two world wars ostensibly fought to protect the weak and the oppressed and to uphold democracy and human freedom and

Whereas, in the current war in Korea, slaughter of the civilian population and destruction of their homes and means of livelihood have been and are still being engaged in on a large scale, and truce negotiations are thereby made impossible of fruition as long as such violent actions are permitted to continue, therefore, be it Resolved that

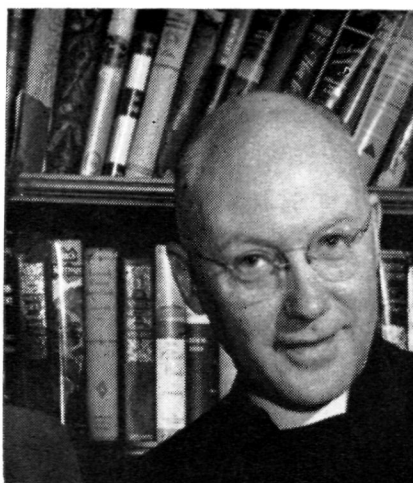
this Convention of the Protestant Episcopal Church declares its belief that modern war such as this, with its uncontrolled instruments of mass slaughter, has become a demonic activity, utterly repugnant to the Christian principles of justice and mercy and that it is an impossible method of attaining or encouraging world fellowship, of defending democratic rights or of developing co-operation among nations and peoples and be it further

Resolved, that this General Convention herewith urges an immediate cessation of hostilities in Korea; the settlement of remaining issues at a civilian truce table; the calling of a conference of the executive heads of the great powers, under the auspices of the United Nations, to negotiate a stable peace in Europe and in Asia and to provide for the progressive disarmament of all nations, with proper safeguards or continuous inspection and control. And it is urged that officers of this General Convention transmit a copy of these resolutions to the President of the United States and to the President-elect of the United States on or before November 15, 1952.

### CONVENTION NUMBERS OF WITNESS

★ In answer to several inquiries, the first Convention number was September 4. There was no issue of September 11th since we are entered in the Post Office as every other week from June 15 to September 15. The second Convention number was therefore the 18th, with this the third.

In this issue we have presented as much of the news through the 19th as space allows, with many interesting items on our desk which will have to be held over for later.



BISHOP HIGLEY, suffragan of Western New York, is one of the most popular men in the House of Bishops

### UNITED THANK OFFERING SETS A RECORD

★ The United Thank Offering was \$2,488,192, the largest in history. There were about 7,000 persons in Boston Garden for the communion service, with the Presiding Bishop celebrating, assisted by twenty-six missionary bishops who received the offering. The announcement of the total was made at a missionary mass meeting that evening, September 11th, in Tremont Temple.

Newspapers here in Boston, and elsewhere, commented ironically on the fact that this largest offering of the women of the Church was presented on the same day that the House of Deputies turn down the proposal to allow women seats, with voice and vote, in their House.

### DEPUTIES REFUSE TO BACK BISHOPS

★ A number of resolutions on social questions were passed by the House of Bishops, only to be rejected later by the Deputies. One, aimed at Senator McCarthy, without naming him, said fair-minded men have been "shocked" in recent months by accusations "of a most serious nature leveled against respected citizens" and "unsupported by any factual evidence."

It was opposed in Deputies by J. A. Dykeman of Long Island on the grounds that it was "political" in nature, saying that in the wording of the resolution "a good old Irish name sticks out very plainly." Howard T. Foulkes of Milwaukee said that the Senator had been overwhelmingly supported by the voters and that the resolution should not be used "to condemn one man."

After the Deputies has turned down the Bishops resolution they passed another offered by Anson McCook of Connecticut which said that the veto "does not imply an endorsement or non-endorsement of any national figure of national importance."

There was concurrence on resolutions upholding the United Nations, human rights, control of armaments, a difference immigration policy, particularly with Asians, and in condemning racial discrimination. However these were passed over a considerable opposition. One deputy even opposed approval of the U. N. human rights pronouncement since he feared it would be considered "communistic."



BISHOP HINES, coadjutor of Texas, is one of the younger leaders in the House of Bishops

population shifts have presented an increasingly urgent challenge to the Church. Through the far-sighted vision of the Presiding Bishop and the National Council, the Reconstruction and Advance funds earmarked for China, which cannot now be used there, amounting to \$1,500,000, were set up as a revolving fund for loans to dioceses for the building of churches and parish houses in these areas, the funds to be repaid over a ten-year period. Thus, without diminishing the reserve funds for China, they have been invested to stimulate this vital advance in our own country until the time they may be used for their original purpose.

"College work is an important field, both of missionary extension and of leadership training. It is noteworthy that the program of the Episcopal Church is far more than student work. It includes faculty as well, and is designed to undergird secular education with the compelling motive and philosophy of the Christian faith.

#### Overseas

"WE cannot here review the entire overseas missionary field, though this has been carefully done by your committee. The increases in the budget are partly for advance work but chiefly for the more effective prosecution of existing work. One of the most important provisions is the settling up of a fund for the increase of salaries of native workers, and for their expense, since the needs of the native clergy have been brought strongly to our attention by many missionary bishops.

(The report then stresses the importance of Japan, with \$100,000 added to the budget submitted by the council.)

#### Christian Education

"NO work of the Church is more important than the Christian education of her children and adults. Three years ago special priority was given in the program and budget to the department of Christian education. The recognition of the importance of this field has begun to bear abundant fruit in the life of the Church. In the present budget we have provided \$301,038 for this important department. This is about \$30,000 less than the budget recommended by the National Council, but is some \$23,000 more than the 1952 appropriation. In view of other urgent needs, we have not felt it possible to add new divisions or to expand some other divisions as much as requested. We have made increases in the divisions of leadership training and curriculum development. We have also provided for an assistant to the director, to relieve the director of many details and thus make possible the further development of this department.

#### Christian Social Relations

"IN the department of Christian social relations, we have given special attention to the new division of urban-industrial Church work, which we believe to be of great importance in helping to solve some of the problems that increasingly face city parishes. The budget provision of \$81,549 is \$25,000 more than the 1952 appropriation, and includes the salient features of the advance program described in the National Council brochure.

#### World Relief

"IF the detailed story of what has been accomplished during the past three years in the resettlement of displaced persons, in aid to Anglican dioceses in the Middle East, to the Old Catholic Churches of Europe,

the Orthodox Churches of Greece, Yugoslavia, and the Near East, in scholarships for younger people who have fled from tyranny abroad and found refuge in America, and in other undertakings through Church World Service and other agencies could be told to all the people of the Church as it was told to this Convention, they would be stirred to new enthusiasm on behalf of world relief. In the past triennium nearly \$150,000 has been given through this channel to rehabilitation of the Church in Japan. We have therefore felt justified in transferring \$50,000 a year from this item to specific work in Japan. But the need in other areas continues, and \$400,000 remains in the budget for this purpose.

(Provision is then made for a number of special appeals during the next three years:

"We cannot say how large this appeal should be, nor what order of priority its items should have; but we are confident that the Church will respond generously to such an appeal, if made by our National Council with the authority of General Convention.")

#### The Report Concludes:

"Nothing will so clearly demonstrate that the work of the Church is dynamic and forward-moving, as the successful conduct of this special campaign for capital needs in the missionary and educational program of the whole Church. We therefore commend it especially, not only to the bishops and deputies to General Convention, but to every member of the Church."

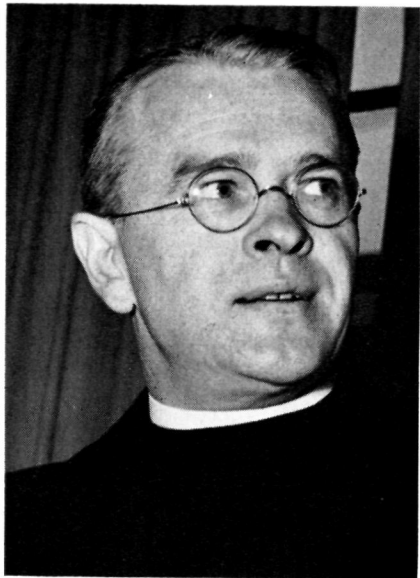
#### DEPUTIES AGAIN DEFEAT BISHOPS

★ The House of Bishops voted 66 to 35 to allow laymen to administer the chalice in communion services under special circumstances. The action was later turned down by the Deputies.



## PEPPER VISITS GERMANY

★ The Rev. Almon R. Pepper, director of social relations of the National Council, left for East Germany on September 16th by



THE REV. ALMON R. PEPPER

air. He is to make a month tour as the guest of the Bonn government. He was invited along with one hundred other Americans who are to study conditions in that country.

## WALTER H. STOWE IS HISTORIOGRAPHER

★ Walter H. Stowe of New Brunswick, N. J., editor of the Historical Magazine and President of the Church Historical Society, was elected historiographer of the Church. He succeeds the late Edgar L. Pennington.

## PERPETUAL DEACONS ARE FAVORED

★ The House of Bishops favored the establishment of a perpetual diaconate which would enable a man of "devout character and proved fitness" to serve as assistant to a rector. The man would continue his secular job and would have no intention of advancing to the priesthood. He would be required to pass examinations in Church history, liturgics, doc-

trine and practical theology.

Several dioceses already have life-long deacons, though it is not provided by the national canons. They are generally influential laymen who continue their regular occupations and give part time to some parish or mission.

In debating the subject the warning was expressed from the floor that sufficient safeguards should be set up to prevent second-rate men from entering the ministry by the back door.

## HOUSTON WANTS CONVENTION

★ The diocese of Texas has invited the Convention of 1955 to meet in Houston. Chicago later also made a bid.

## RESOLUTIONS HIT DISCRIMINATION

★ Resolutions hitting racial discrimination in seminaries and colleges have been introduced in the House of Deputies. They were prompted by the refusal of the trustees of the University of the South, Sewanee, to allow Negroes to enter the school of theology, with the subsequent threat of resignation on the part of the seminary faculty.

The following was introduced by Dean M. Krumm of Los Angeles: "Resolved, the House of Bishops concurring, that, whereas this Church has been disturbed and distressed by differences of opinion concerning the advisability of admitting students of the Colored race to one of the Church's important theological schools; and

"Whereas the policy and principle of racial segregation is ultimately inconsistent with the faith of the Christian Church;

"Therefore, be it resolved that this Convention affirm its conviction that no branch of the Christian Church can ever rest content with the practice of segregation along lines of racial dif-

ference, and that while recognizing the difficulties attending the application of this principle in special localities and situations, it urges the responsible authorities of all Church schools, colleges and seminaries to labor unceasingly for the elimination of racial segregation in its faculty and student body, and to seek if need be for the amendment and repeal of local or state laws hindering this goal."

On the same subject, referred to same committee, presented by Walter E. Cooper, of New Jersey:

"Whereas, unfavorable publicity was recently given in the public press to an incident wherein certain alleged applicants to an Episcopal Seminary, known as the University of the South, were denied admission on the basis of their color, as a result of which incident clerical members of the faculty have threatened to resign, and

"Whereas the loss of such students and of these members of the faculty would be deplorable in any event, and repugnant to the principles of the Christian faith if brought about through, or resulted from, any discrimination based on the race or color of a child of God;

"Now be it resolved, the House of Bishops concurring, that it is the view and concept of this Convention and a statement of its unalterable policy that no applicant for holy orders otherwise qualified should be denied admission by a seminary, college or university, whether or not associated with the Protestant Episcopal Church, on the basis of his race or color; and be it

"Further resolved that a copy of this resolution be forwarded to the officer in charge of the University of the South for such actions as it may wish to take consistent herewith."

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# EDITORIALS

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## Interim Report

**A**NY convention called to provide an opportunity for the meeting of minds, the evaluation of progress and the determination of future policy is bound to move slowly. The Convention of the Protestant Episcopal Church now meeting in Boston is no exception. The great services and mass meetings have been held, key-notes have been sounded, and the bishops and delegates of the House of Deputies have settled down to the exacting business of hearing reports, receiving resolutions, debating issues of the hardy annual and perennial variety, and sending messages of action taken or deferred in one house to the other house for like action if the matters under discussions are to become part of the law of the Church.

At the end of the first week very little has been accomplished, for the democratic legislative process takes time, and not enough time has yet been given for very much in the way of concrete result to appear. The women of the Church, with increasing generosity and devotion have given \$2,488,193 through their United Thank Offering, thus reaching an all time high. Shortly thereafter the House of Deputies once more refused to change the canon to permit women delegates to sit in that house, resorting frequently to argument and humor (?) which to some seemed to reach an all-time low in irrelevance.

The House of Bishops reaffirmed their vote of the last Convention to deprive retired bishops of a vote in their house, permitting them only a seat and a voice. The vote was 76 to 45. Most of the opposition came from the young bishops, only a few of the older fathers of God feeling that they were being condemned and penalized for having reached the age of retirement. This action however was not concurred in by the Deputies, much to the surprise of most people, so that the large number of retired bishops continue to have a vote as well as a voice.

The bishops also wrestled briefly with a proposed rubric on the use of intinction in the administration of the Holy Communion, noting the fact that the practice was so wide-spread in the Church that any attempt to suppress it could only result in spiritual harm to many of the faithful. Proper wording proved to be too difficult a task for general debate, so the matter was referred

back to the proper committee to be re-introduced later in the Convention.

As for the House of Deputies, the week's end found them getting down to the most important work of the Convention, the consideration of quotas and budget, and favoring a new scale of assessment which would relieve somewhat the financial burden of the first, second, third and fifth provinces, and looking to the rapidly growing dioceses in the West and South West for gifts more in keeping with their power to give, thus recognizing at long last that the so-called wealthy dioceses of the east are rapidly becoming, in their large urban areas, new missionary districts themselves increasingly in need of assistance.

The mood of the Convention is one of serious determination to advance the welfare of the whole church. Little partisanship has thus far appeared in open debate. The proposal to delete canon 36, little used but providing for supplemental ordination for clergy of other churches desiring to minister to Episcopalians in communities where there is no Episcopal Church, was defeated, thanks to the demand for a roll-call vote by orders. This gave the laity an opportunity to nullify the majority vote of the clergy to delete it. Such healthy independence of the laity reveals a common-sense vigor on which the Church will learn to rely more and more.

The American Church Union, self-appointed defenders of the Catholic faith, pure and undefiled, in its convention issue of the ACU News, has called loudly for a drastic reduction of the budget because too much money has been allocated outside "the" Church for the work of the World Council of Churches, the National Council of Churches, and world relief. As the week ended, however, it seemed likely that this partisan broadside would succeed only in insuring the adoption of the whole budget as presented.

## Women Not Yet Allowed

**W**OMEN in the Episcopal Church are at least making progress. First of all the committee which was appointed following the San Francisco Convention reported favorably in Boston on their admission as Deputies. Second, this time the vote was favorable in the clergy vote: 43½ to

26¼, with 10 divided. Three years ago the clergy voted against their admission, 25½ to 28½ with 16 divided. Also the opposition of the laymen was cut down considerably in the three years: in San Francisco it was 46¼ against and 24¼ for their admission, with 7 divided. This year it was 34½ opposed and 30¼ for, with 13 divided.

Whether the report of the joint commission was thoroughly studied in advance of this Convention of course we do not know. It was at least by one Deputy—Don Frank Fenn of Maryland—who told the members of the House that it had made a convert out of him. In previous Conventions he was decidedly opposed to giving women seats. His study of the report prompted him to change his mind.

We hope that the excellent report will be studied during the next three years so that the near-victory of 1952 will become a real-victory in 1955. Whether it is or not, the admission of women to the House of Deputies is, we believe, only a question of time.

## Division In Deputies

IT is an old story, but worth repeating. Almost invariably in the House of Deputies the clergy vote favorably on social issues, with the laymen opposed. On matters more strictly ecclesiastical, the opposite is true: the laity are generally in favor of closer unity with other Protestant Churches, whereas the clergy generally are more cautious. The net result, speaking generally, is the defeat of proposals that could be called progressive in both areas.

A device which almost assures this is provided by the rules which allows for a vote by orders, with the clergy and laity voting separately. This is made doubly sure by the rather ridiculous provision that a divided vote is counted in the negative, instead of cancelling each other out. Mr. White is for a proposal but Mr. Brown of his diocesan delegation is opposed. So Mr. Brown wins.

We are not parliamentarians, nor do we know how such a ruling came into being in the first place. What we do know is that it does not make sense and that others who share this view have failed repeatedly at Conventions to change it.

The chief argument of those who spoke in favor of retaining the present rule that divided votes should count in the negative was that it serves as a brake on hasty legislation. But it seems to result in no legislation at all.

## The Man Has Grown

THE Archbishop of Canterbury has come and gone and we would like to say that his contribution to General Convention was very great. All that one expects of the head of a national Church, particularly in these days of international tension, are pious words, well expressed, and the color which he adds to processions and functions. These Dr. Fisher supplied abundantly six years ago in Philadelphia. But he was cautious then, perhaps because he was new in the exalted office. Not so in Boston. He spoke courageously on the international situation, on civil rights, on Church unity—all highly controversial issues. And in paying him this slight tribute we would not neglect his wife who did not hesitate to tell the delegates to the Auxiliary, in advance of the vote for all the men in Deputies to hear, that to “treat the women, who are members incorporate in the mystical body of Christ, as, in some undefined, and, I believe, undefinable way, inferior to men” is a denial of the teaching and sacerdotal practice of the Church.

May his Lordship and his Lady again visit us shortly.

## Talking It Over

by W. B. Spofford Sr.

THE home team, as everyone knows, has the advantage, unless of course they are playing the Yankees. Whereby I probably stick my neck out, with my Yanks, at this writing, having ten more to play with seven on foreign grounds. Point is that the liberals have an advantage here in Boston since Massachusetts is predominantly that sort of a diocese. So when the Anglo-Catholics promised to get some excitement into this Convention they were destined for a licking. It happened when they got their heads together to slap down Bishop Nash for having invited a distinguished clergyman of another Church to add his hands to those of Episcopalians when his son was ordained to our ministry.

Deputy C. B. Persell Jr. of Albany introduced a resolution stating “that only episcopally ordained bishops and priests shall participate in the laying on of hands at the ordination of priests of this Church.” The Rev. G. B. Gillett of Quincy introduced one calling for strict adherence “to the direction of canon law and the Book of Common Prayer in the matter of allowing non-episcopally



ordained ministers to participate in any of the services of this Church." And Professor W. G. Katz of Chicago offered a third stating that "the clarity of the Church's teaching should be protected by avoiding the combination of the Prayer Book rite of ordination with gestures of ecumenical good will."

So everything was set for fireworks when it was put down as a special order of business, with the newsmen jamming the press table in anticipation of a juicy morsal, and the large gallery of Symphony Hall well filled with people for the expected tongue lashing.

Ted Wedel—who, incidentally, is doing a morvelous job as presiding officer—first announced that the Bishops had referred the matter "to a representative committee for study and report at a later meeting."

Whereupon each of the three movers, in variously worded briefies, withdrew their resolutions. Wham—no fight—with the committee on dispatch of business so taken by surprise that a recess had to be taken while they dug up something for the boys to consider.

Just what had happened was not dittoed out for the hundred or more people who have boxes in the press room to receive official releases. But there were a couple of good stories that make sense. One is that the American Church Union, organization of Anglo-Catholics, had a caucus the night before and decided to politely withdraw in anticipation of defeat, for it was generally known

that the liberal forces were prepared to throw the book at them on this business of "strict adherence to the direction of canon law and the Book of Common Prayer." And the A-C's were quite right in this anticipation of defeat, judging by the temper of the House when the matter came up for consideration.

There is also a Committee of Nine which is functioning very smoothly at this Convention. Composed of big-wigs of various stripes of churchmanship, it was set up originally to study and clarify controversial issues and report to each House. But it has "degenerated"—the word used by one of the members of this committee—into a trouble-shooting team that acts as a sponge to sop up the scrappy issues and get them out of the way somehow or other. In this case, so I was informed by several people, a couple of Anglo-Catholic bishops of the more liberal type, advised the A-C's to cut out the nonsense. The number-one business of this Convention is, of course, money—quite properly so. The Church has a big program that costs a lot—and more for the next three years than ever before. So however much one may regret that a lot of issues are not settled, even at the cost of a good scrap, one can sympathize with the Presiding Bishop and his lieutenants, who are chiefly responsible for planning the program and getting the money to pay for it, for keeping the divisive stuff locked up. It makes for a pretty dull Convention. It also, undoubtedly, makes for an effective one.

## SOME EVANGELICAL CONVICTIONS

by Angus Dun

THE BISHOP OF WASHINGTON

**A**T the start I confess to some misgivings about this gathering. The fact of these societies and of this dinner reflects an honest recognition of deep differences within that company of Christ's people which bears the not altogether happy name of the Protestant Episcopal Church. It reflects a recognition of the truth, not in any way peculiar to us, that being finite, we see in part and understand in part, and being sinful, even our faith and our best insights are distorted by pride of opinion, by fears and resentments. Therefore we need correction by one another. We need correction by the insights of others and they need correction by ours, but always in the context of our life within one household, in brotherly love.

Surely we must all be greatly concerned that everything we do or say contributes to a brotherly

spirit and a positive spirit in our meeting together and to the strengthening of our beloved Church for the mission to which it is called by our one Lord. It must be our desire and our prayer that our Convention may be itself a testimony to the reconciling power of Christ, that we may show ourselves to be brethren in Christ taking counsel together, not a group of parties of special interests sparring for parliamentary victories.

With these misgivings confessed, I shall try to recall some of the great evangelical convictions which are rooted in the inheritance of our Church, its inheritance from New Testament times and its Reformation inheritance from the time when it took shape as a distinguished tradition within the

\* An address at the dinner of the Evangelical Societies at the General Convention.

ongoing life of the whole company of Christ's people

What, then, are some of the convictions to which those of us who cherish the name of Evangelicals would bear witness?

### Foundational

**T**O begin with what I take to be foundational, we believe that God, the ever creative Father and the Christ, who is his very word to us, his word made flesh, and the life-giving spirit, stand forever above the Church, above the new people, called and sent, above all the institutions which give shape and visibility to the Church's life. The people of God are always a pilgrim people, looking back in gratitude to the mighty acts of God which set us on our pilgrimage, but even more looking forward to a glorious fulfillment which in its fullness lies beyond history. Between us and that fulfillment there is a judgement and in the terrible testings of history we see tokens of that judgement. As was said to some of us at Lund, "The division which Christ will bring at the end will go through all the Churches . . . Even to those who have eaten and drunk of him and have heard his word, even to those who have prophesied in his name and who have done great deeds, the Lord will say, 'I never knew you, depart from me'"

We find in our Bibles, as our forefathers did when deeply troubled by corruption and error in the Church as they knew it, evidence that God ever remains sovereign, utterly sovereign over all the institutions and agencies which he has established in time to serve his purposes.

He has judged and cast aside priesthoods that failed him. He has given over to destruction the very temple where he once met with men. He has chosen people who were not his people to be his people. His promises are fulfilled, but they are often fulfilled in ways upsetting to those who are sure that they stand in the right succession.

From this foundational conviction many things follow which bear directly on issues confronting us. Those of us who hold fast to this conviction do confess that "Christ lives in his Church and the Church lives in Christ. Christ is never without his Church; the Church is never without Christ." But we are uneasy about a too simple identification of Christ and the empirical Church. We are uneasy about that much used phrase, "the extension of the Incarnation" as applied to the Church, even though we recognize the truth it seeks to express.

We are more ready than some of our brethren to see the living presence of Christ where forms and orders we treasure are not found.

We are more ready to give full encouragement

and recognition to our brethren of the younger churches of the East as they struggle to break out of the divisions which we of the West have transmitted to them and are not able to fit tidily into our traditions of order.

When we confront a simple question about votes for women in our General Convention, we are less concerned with what tradition directs than with the question, What does the Father who creates us male and female, what does the Christ who redeems men and women, what does the Spirit who sanctifies men and women ask of us now?

To move on, those of us who rejoice in the name of Evangelicals believe that God has given to his Church—that is, to the knit-together body of lives that have answered to him in faith—that God has given to his Church in the Bible a sure record of his self-disclosure to his people, not an inerrant encyclopedia of history or of science, but a disclosure of himself and of his meaning for us.

There he declares his ancient law and the judgments given to his prophets and the gracious acts and words of the Incarnate Lord and the testimony of apostolic witnesses. There he speaks his living word in the living present to those who have ears to hear.

### Word of God

**T**HE Bible is given to the Church, and the Gospels contained in the Bible, and the sacraments and ordinances enjoined in the Gospels; and the mission of the Church, the mission of the priesthood of all believers, is to keep receiving this self-disclosure, this self-giving of God and then to bear it out to the world. Just because we affirm that the sovereign encounter for every man is the encounter with the Christ of the Gospels, the Christ who has come and who will come, it is the Church's bounden duty to make the Gospels, and more generally the Bible in which the Gospel is set directly available to the humblest member of the Church. This means that the membership of the Church is constantly offered its own direct access to the primitive, originative self-disclosure of God; and it means that the ministry is constantly charged to go directly to the record of the Word made flesh, to the prophetic word, to the apostolic word, and open that word to the contemporary Church and the contemporary world in contemporary language. Out of all this comes the evangelical concern for true preaching, the preaching of law and judgment and repentance and forgiveness and new life in Christ. Out of this should come to evangelicals a deep uneasiness when preaching deteriorates into little moralizing and instructions on Church manners, or when Epistle and Gospel are transformed from

a Word of God to men into a monotoned liturgical offering to God.

### Evangelical Heritage

**T**HOSE of us who treasure the evangelical heritage believe that the Christian does not stand in intellectual or moral bondage to any man, to any hierarchy or any priesthood. He is to be constantly referred beyond the Church to the Lord of the Church and summoned to make his own responsible answer as a free man to the rightful Lord of his life. And there—to use Luther's great phrase—the freedom of the Christian man is to be found. We evangelicals believe that men and women who have found this freedom are the surest guardians and maintainers of a free and responsible society. It is men who know their inseparable responsibility before God, and who know that they cannot pass that responsibility on to anyone else, who are most prepared to take their responsibilities in the troubled affairs of mankind. So evangelicals are not enthusiastic when the undue exaltation of priests, or even of bishops, encourages that "flight from freedom" which is such a disturbing mark of our time.

As you will recognize, I can do no more than touch upon some evangelical convictions. There is one more I must include. Evangelicals would keep stressing the truth that to receive the blessings God offers us in Christ there must be a real spiritual answer in the heart of the believer. God demands inwardness, a trusting and obedient response from us, which can only come from the free working of the Holy Spirit within. His promises are to answering, outreaching, penitent, believing souls. And, therefore, no external conformity to laws of worship or laws of outward conduct can establish men in the favor of God. The evangelical would keep reminding the Church that if any man have not the Spirit of Christ, he is none of his. We can have all the right words, all the right forms and all the right order, but if the Spirit does not move and kindle, nothing comes alive. There is no final guarantee in ecclesiastical correctness. So the evangelical is always concerned, beneath or beyond all the important outward ordering of the Church's life, with what is happening to persons and in persons, and between persons; between human persons and God, between human persons in Christ.

Following out from this and coming finally to that conviction which is commonly catalogued under "justification by faith", we believe that man's standing with God and the restoration and maintenance of a right relation with God is not something which we can earn or purchase. It is always something freely given by God in Christ.

We cannot earn it by dogmatic correctness, by going to church, not even by works of mercy done to purchase it. We cannot earn it by having the right number of candles on the altar, or having none, by genuflecting or not genuflecting. In Christ we see the Sonship which God holds dear for us and offers us. And in his cross and passion we see the hurt and dishonor which we do to the true Son and the true Brother. That hurt and dishonor he willingly bears so that he may offer us a share in his true Sonship. "As many as receive him, to them gives he power to become the sons of God."

"Look, Father, look on his anointed face,  
And only look on us as found in him."

These are some evangelical convictions. Deeply held they should help us in the debates and boredom and companionships and successes and defeats of this General Convention to be humble and fair and simple and kind, and to carry forward, if may be, the ministry of reconciliation.

## Living Liturgy

by Massey H. Shepherd Jr.

**I**T is good for us to take occasion of these recurring 400th anniversaries of our Prayer Book heritage. (The first Book of Common Prayer was issued in 1549, the second in 1552.) The Prayer Book is the peculiar joy and boast of our Anglican tradition. We have a right to be proud of it and to love it, not only for its intrinsic merits, but above all for what it has accomplished in guarding and guiding our faith and devotion.

The Prayer Book has preserved for us the apostolic faith. It has disciplined the whole course of our lives, from birth to death, with the judgment and the blessing of God. It has taught us how to pray. It has brought us near 'to an innumerable company of angels' and 'to the spirits of just men made perfect.' It has given us the vision of the being and purpose of God, and ineffable communion with him in our Lord Jesus Christ by the comfort of the Holy Spirit.

We believe—in fact, we go so far as to say—that the Prayer Book is an inspired book, the fruit of God's spirit at work in the common life of his redeemed people. Yet we do not make an idol or a fetish of it. We know it is a heavenly treasure in an earthen vessel. It has the limitations of all human instruments of God's invisible working. We feel free in all reverence to criticize and amend it. Though it enshrines the liturgical traditions

\* An address by the Witness columnist given at a service held in connection with General Convention.



of the universal Church of all the ages, we know that it is also bounded by the particular circumstances and apprehensions of a relatively small segment of the Church Catholic. It can be improved upon and enriched. This we have done in several successive generations. And we believe that some day in the providence of God the Prayer Book can be made more comprehensive of the devotion of all who profess "one Lord, one faith, one baptism, united in one holy bond of truth and peace, of faith and charity . . ."

Our Common Prayer is nothing short of an ordered presentment of the Holy Scriptures, and of the faith that rests upon them. Three-fourths of the Prayer Book is directly excerpted from the Bible. The other fourth is compact with allusion to it and quotation from it. Archbishop Cranmer's statement in the first preface of the Book still holds true; there "is ordained nothing to be read, but the very pure word of God, the holy scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easy and plain for the understanding, both of the readers and hearers."

Yet our Anglican tradition is not a book-religion, even though its faith and worship are based on Scripture. The Bible is not so much our sole authority as it is our final authority. In addition we have always appealed to the living authority of the Church—for the Church existed before the Bible, and the Church is the arbiter of what is included in the Scripture. Moreover we recognize the authority of reason and Christian experience. For the word of the living God is not bounded by a sacred text. He witnesses also through the mind and heart of men; and in man he became incarnate . . .

If the general confession reveals to us the great abyss between sinful man and holy God, the confirmation prayer reminds us that the abyss can be crossed, that we are not merely miserable sinners, but by the grace of God we are redeemed sinners.

It is this hopeful, and shall we say also optimistic, side of the Christian gospel that we are prone to forget today. The late Dom Gregory Dix put it in a striking sentence when he said that our modern world "has forgotten or has ceased to believe that it has been redeemed." In other words, the mighty conflict of God in Christ with sin and evil and his triumphant victory over them is behind us, no less than before us.

The Prayer Book is still our most powerful instrument of evangelization, as men come to see in it and experience through it, not only a dignity and beauty of expression, but a depth and breadth of Scriptural piety and truth.

## Religion And The Mind

BY

Clinton Jeremiah Kew

"**I**F only I had known these things twenty years ago, I would have escaped all these years of suffering," wrote a woman of fifty.

When people receive insight to the causes of their suffering, they will explain, "If only I had known . . . if only my parents had understood . . . if only I had realized . . ."

These are despairing words, expressed with feelings of regret. Every person at some time during his life has probably uttered these two significant words, "if only". They are familiar to the parish priest, the doctor, the psychiatrist. We must not give up, for they can be turned into a melody of hope.

Suffering is often a blessing in disguise. Very often a neurosis, a tragic adventure, a blundering mistake, or a painful experience will force us to search our lives, seek help from the Church, or come to grips with our problems with the help of a loving friend. Anxiety, depression, and despair have caused thousands of men and women to turn over a new leaf and work constructively in the act of living.

We must not be ashamed if a problem is unsurmountable. An unresolved conflict can be the beginning of a new life, a new personality. Our clinic receives hundreds of letters each month with pages of gratitude and thanks for the insight these people have received.

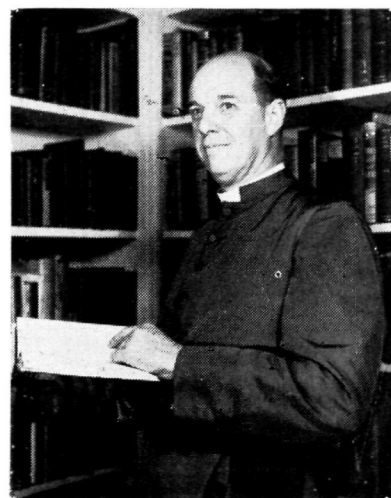
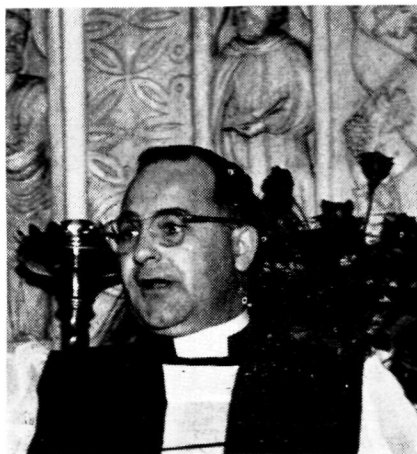
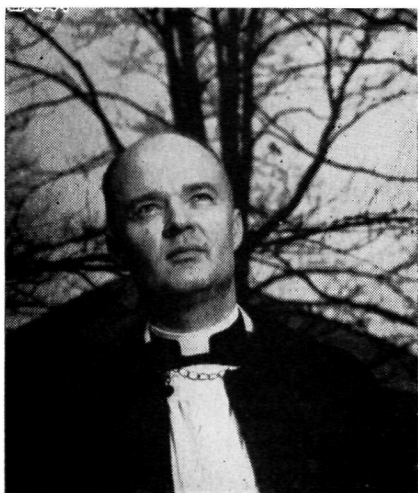
These letters go on to say, "If only I had seen the light ten years ago, I might have been relieved of much sorrow," or "If only I had understood my daughter, she would be happily married today," or "If only I had taken the Church seriously when I was a boy, I might have avoided so much heartache," or "If only I had learned that hate hurt me more than the other fellow," or "If only I had talked to my minister sooner, my depression would have lifted."

When an individual arrives at this point of understanding and can say, "if only", then his life can take on new meaning. The "I ought" of the New Testament was Transfigured and became "I would" and, thus, the Christian is able to say "I can". When we reach this stage, moral obligation becomes a spiritual delight, living becomes joyful, and the new-born personality experiences the love which St. Paul sings in that glorious lyrical outburst in the thirteenth chapter of First Corinthians.



## CONVENTION LEADERS

BISHOP HALL, top left, is one of the youngest in the House of Bishops. Top right: GEORGE WEILAND, director of the Home Department; PERCY G. HALL, Armed Forces division; ALMON PEPPER, director of Social Relations; MRS. ARTHUR SHERMAN, executive secretary of the Auxiliary. CHARLES D. KEAN, right center, of Missouri, presented a report on Church relations. BISHOP GESNER, South Dakota and BISHOP HUNTER of Wyoming, left center, are leading missionary bishops. COMER LILE, bottom left, a Deputy from Virginia. BISHOP EMERY of North Dakota, sits in the House of Bishops for the first time, as does BISHOP WELLES of West Missouri, bottom right.



# A Judgment Upon Us

by James Pike

CHRISTIANS cannot view any historical movement, however demonic, simply as something to be opposed. The Bible reminds us that even "the Assyrians are the rod of God," and we must in humility bring ourselves under judgment at the same time as we judge the Communist movement as hostile to Christianity.

We gain a clue to the meaning of Marxism for us when we remember that Marx was a pious Jew who in turn became a Lutheran and a secularist. From his Judaism he gained the concept that history has meaning and the messianic hope of a righteous society; in the Lutheranism of his day he saw a Christianity doctrinally committed to political inaction, and "at ease in Zion". Knowing no other kind of Christianity, he turned to an earth bounded materialism as the best possibility for the achievement of the ideal social order.

So the Marxist movement judges us in two ways: first, it exposes our laxness in pursuing the Christian task of bringing about a righteous society.

Second, Communism being the working secularism of western man, pushed to its logical limits, it should make us very uneasy about the actual materialism and earth-boundedness by which so many of us in fact live-in spite of our professions to the contrary.

This emphasis on self-criticism is not intended to weaken our opposition to Communism. In fact we will be better equipped to oppose it if we have cleansed ourselves and clarified our Christian objectives.

\* From an address at the dinner of the Church Congress at the General Convention.

## Witness In Our Times

By Philip McNairy

ANY sincere Christian who reads the Gospel and says his prayers must be moved and disturbed by the appalling breakdown of common decency in our own times.

What has produced this mental and spiritual apathy in our society? Surely it is primarily due to a cowardly defect in witness to the eternal truth of the Catholic faith once delivered to the saints by our Lord and Saviour, Jesus Christ. Ideas, systems, social urgencies should move converted men and women to effective witness instead of providing words for those who have nothing

to say. The ancient way is still the best, the way of healthy belief that draws its life from the sound stock of tradition, with a conscience nourished by every means of grace. The only really important fact about Christian witness is not whether it is modern, but whether it is part of a past in which all great souls are contemporaries.

The unparalleled and meaningless slaughter of war has shaken the foundations of all belief and made the young so old that the future has almost been wiped out. How then shall we face our angry and defrauded young? How indeed shall we face ourselves?

Nothing has pointed more clearly to spiritual bankruptcy than the discrepancy between the Christian ideal of peace and the ignoble minds of those who currently call themselves peacemakers. These peacemakers are no longer blessed because they can no longer be called children of God! Those who prate of goodwill and unity are covertly sowing dragons' teeth over every field of recent conflict. Only those can forget the past who are unwilling to conceive the future.

The tranquillity of Christian witness cannot emerge from a fevered present where the lusts of the flesh and the pride of life pursue their excited way. Truth is frequently chattered away to the restless rhythms of worldly and trivial themes.

In such a social and spiritual turmoil the trumpet of Christian witness dares give no uncertain sound. The opportunity, as well as the obligation, of fearless and Christian witness is ours. Thank God who, in the certain conviction of an ancient faith, has matched us with his hour. I close with perhaps the finest lines in Christopher Fry's fine play "The Sleep of Prisoners:"

Thank God our time is now when wrong  
Comes up to face us everywhere,  
Never to leave us till we take  
The longest stride of soul men ever took.  
Affairs are now soul size;  
The enterprise  
Is exploration into God.

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## CHURCH PENSION FUND RESOLUTIONS

★ A plan to substitute an investment fund for the present Pension Fund was turned down by Deputies. Other resolutions urged dioceses and parishes to find additional income for the clergy; voted that clergy should not be subject to compulsory pension premium payments, and also that pensions should not be equalized. Other resolutions passed: that there be no differential in widows pensions on basis of age, nor in clergy pensions on marital basis; that there be no canonical setting of minimum salaries for clergy, unless such standards be already set by local action; that bishops and vestries include automobile allowances in adjustments of clergy salaries. A joint committee will continue to study pensions and salaries and report 1955. The House of Bishops

had a special committee to consider salaries and pensions which reported favorably on the action taken by the Deputies so that the Bishops concurred with these resolutions.

## TWO BISHOPS RESIGN

★ Bishop Whittemore of Western Michigan and Bishop

Ivans of Milwaukee presented their resignation, both for reasons of health. Both were reluctantly accepted by the House of Bishops.

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## SOCIAL SERVICE DEPARTMENT ISSUES OPINION POLL

★ An opinion poll on the attitude of Episcopalians on such issues as war, the election, United Nations, trade unions, was released at General Convention by the National Council's department of social relations. Several agencies took part in gathering the information, according to the Rev. Moran Weston, who directed the study, including the American Institute of Public Opinion and the bureau of applied social research of Columbia University.

It is said to be the first study of this type to be made by a Church body, its purpose being to obtain information for social education programs in dioceses and parishes.

More than one hundred questions were asked, confidentially, of several thousand members of the Church, including bishops, priests and lay people, picked by means of a mathematical formula.

The initial tabulation, released here in Boston as a pamphlet, reveals that laymen are more pessimistic than the clergy on whether or not it will be necessary to fight a war. Among the laity, 66 per cent said they thought the world was big enough for the United States and Russia to live in without fighting, while 80 per cent of the clergy believed the two countries did not have to come to blows.

Seventy-six per cent of the lay people, 95 per cent of the bishops and 88 per cent of the priests said they favored this country's financing foreign aid programs such as point 4.

Only 50 per cent of the clergy and 33 per cent of the laity knew what the abbreviation Unesco, the initials of the United Na-

tions Educational, Scientific and Cultural Organization, stand for.

As of three months ago, this pamphlet said, "The vote of most Episcopalians will go this year to the man or the party who, they believe, will best handle relations with Russia and help keep the United Nations a going concern."

These two issues were rated first and second in importance respectively out of five listed in the poll. The other three were: How to keep the cost of living from going up, how to handle relations between labor and business and whether government should control business more.

Most Episcopalians questioned were against the union shop. The poll showed 75 per cent of the priests and bishops and 73 per cent of the lay people opposed it. Most Episcopalians, however, believe that employed people should have the right to

organize and join unions and that the federal government should protect this right, the poll said.

Eighty per cent of the lay people said the clergy should not speak out on the issue of prayers in the schools; 60 per cent are against having the clergy speak out on labor legislation such as the Taft-Hartley Law and 44 per cent took the same position about birth control.

### BISHOPS ARE ELECTED BY CONVENTION

★ The Rev. Gresham Marmion Jr. of Dallas, Texas, was elected bishop of Spokane and the Rev. Lyman C. Ogilby, a teacher in the Philippines, was elected a suffragan bishop of the Philippines. His father, the late Remsen Ogilby, was a teacher in the Philippines before becoming president of Trinity College.

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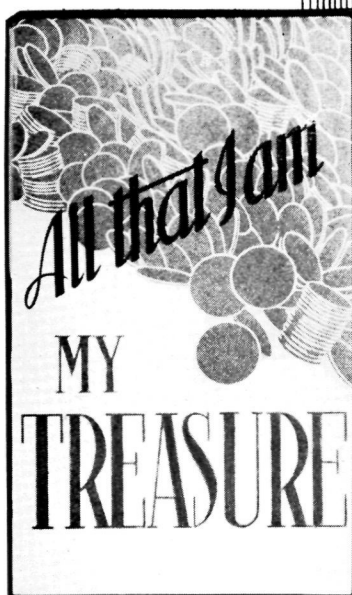
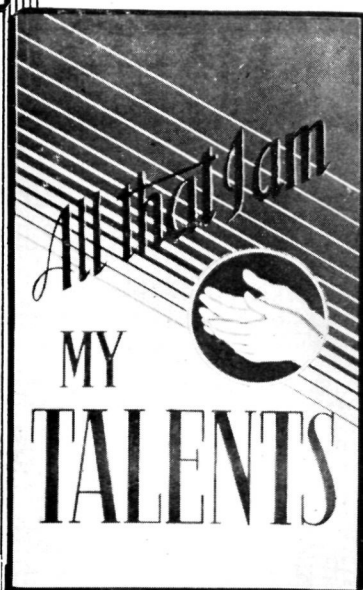
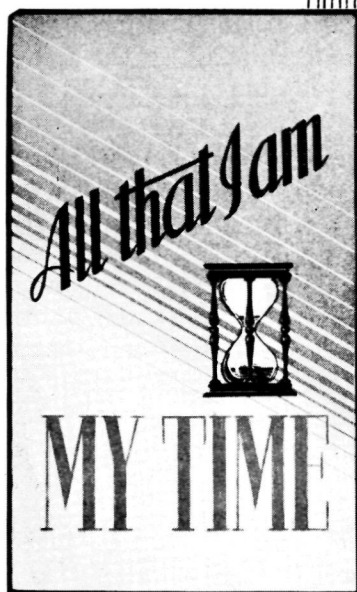


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## CIVIL RIGHTS RESOLUTION

★ A resolution on civil rights, sponsored by the Episcopal League for Social Action, was introduced by Dean Sweet of Missouri: we are living in a period when it is the stated policy of the present government of our country to urge a vigorous defense against possible aggression by totalitarian regimes and to combat the infiltration of Communist and Fascist groups into American political and economic life and

Whereas, in the pursuit of this policy there has been widespread employment of some of the very methods which we deplore in totalitarian countries,—to wit, the irresponsible and baseless accusation of loyal citizens, often resulting in the loss of their means of livelihood; a notable growth of racial intolerance, especially in relation to our Negro fellow-citizens; the revival of a hostile attitude toward foreignborn Americans and passage by the Congress of unprecedented laws making possible

wide-spread deportation; the encouragement of irrational fear that the expression of unpopular minority opinions constitutes a menace to the American way of life, with the tragic result that, in our schools and colleges, the educational system is in serious danger of deterioration from its one-time high standard of fearless truth-seeking and democratic freedom; and

Whereas, the liberty where-with Christ has made us free requires fearless witness today on the part of all Christian Churches and of all Christlike individuals,—therefore, be it

Resolved, that this General Convention of the Protestant Episcopal Church herewith expresses its complete confidence in the democratic, American way of life as set forth in our Constitution and Bill of Rights and asserts vigorously its con-

demnation of the violation of the human rights thus guaranteed to all; and maintains its conviction that in the fight for liberty and justice abroad we are gravely weakening our influence there by the afore-mentioned denials of our cherished democratic freedoms at home; it calls upon our political leaders to stand by their democratic ideals and the American tradition of freedom and tolerance, rather than yield to their fears; and it urges them to take immediate forth-right action to restore in this country its long-time heritage of liberty, without fear and without reproach.



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THE WITNESS—SEPTEMBER 25, 1952.



## UNITY SURVEY FUND IS VOTED

★ Deputies voted to give financial support to the commission to investigate unity with other Churches. The Rev. Charles D. Kean of Missouri, in presenting the report, said, "We hope to resume conversations with the Presbyterians" and also reported that, besides meetings with Methodists, there had been "several informal conversations" with representatives of the United Lutheran Church.

The following day the stated clerk of the Presbyterians, the Rev. Eugene C. Blake, issued a statement from their headquarters in Philadelphia saying that Kean's report to the Deputies "was surprising, embarrassing and misleading." He told reporters that he had authorized the Missouri deputy to say that there had been no agreement on resuming conversations on the subject of union either "now or in the near future." The statement made clear that the im-

mediate job of the Presbyterian Churches is to bring about unity of their own household, north and south, and that until that is accomplished "it would be only embarrassing to begin serious conversations with any other Church bodied."



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## VIRGINIA'S MOTHER CHURCH

### A Review of Volume II

By H. J. Eckenrode

*Director, Division of History and Archaeology,  
Virginia Conservation Commission, and Author  
of "Separation of Church and State in Virginia"*

THE second volume of *Virginia's Mother Church* admirably sustains the interest and value of the first. A complete history of the Established Church was badly needed. Written about a good deal, but almost always inaccurately, the Church was given an unfortunate reputation by evangelicals it did not deserve. Nurtured in the Church was the generation of Washington and Jefferson and the other giants of the Revolutionary period—surely one of the mightiest generations ever born on earth.

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