

# The **WITNESS**

SEPTEMBER 15, 1955

10¢



**BISHOP KENNEDY, HOST**

**With The Honolulu Committee Of General Convention**

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## Story of the Week

# General Convention Considers Prayer Book Changes

## BISHOPS AND DEPUTIES MEET IN ATMOSPHERE OF RELAXED FELLOWSHIP

★ If relaxation makes for a good General Convention then this one in Honolulu will be tops. Correspondent Gardiner M. Day, sunning himself at a hotel at Waikiki, writes that "everyone seems more naturally relaxed than at any other previous convention by virtue of the atmosphere of the place—swimming, serf boarding, hula-hula and the rest of it."

### International Note

Bishop Donegan of New York introduced an international note early in the Convention. He urged changes in the Prayer Book that would make it more acceptable in foreign lands, the proposal being that all references to the United States and words and phrases that make it inappropriate for use in missionary jurisdictions which comprise sovereign states, be deleted. The proposal has the support of all overseas bishops and the overseas department of the National Council.

The matter was presented to the House of Bishops and referred to the Prayer Book commission. If it is acted upon favorably at this Convention it would then be circulated throughout the Church and

then come up for a second reading at 1958 Convention.

Local newspapers have been full of smiling bishops and deputies, all with a leis around their necks, with Bishop Quin of Texas making the front page because he worn also his traditional ten gallon cowboy hat. Women delegates were conspicuous by their absence as far as pictures in the papers went, but two hula girls broke into the Convention news by being snapped decorating Deputy Charles Taft of Southern Ohio.

The first official act of the Presiding Bishop was not his opening address, which we will present in full next week, but the dedication of a footbridge across the Ala Wai which provides a shorter route to Iolani School where most of the meetings are being held. He used the occasion to say that building bridges is a great task facing the world today; bridges of understanding between races, nations and individuals.

He also gave a press conference when he told that budgets were important only as they will decide what advances the Church may make in the next three years. He also told the newsmen that whether women

will be admitted as deputies will come before the Convention and stated that he favored it. The papers however, informed about the action on this question at every Convention in recent years, anticipated defeat.

Bishop Sherrill also touched on the segregation issue—a touchy subject because he moved the Convention here from Houston because of it—and said that all Episcopalians agree that segregation must go. "It is a matter of timing rather than the principle involved."

### The Budget

On the missionary program he said that a larger budget was necessary to carry on existing work and for an expanded program in Central and South America. He did not foresee entering new fields in the Asian countries but told reporters that the American Church would be called upon to give more and more to the Church of England, particularly for their work in the Far East.

When a reporter asking him about dropping the word "Protestant" from the official title, he replied; "I don't think I will go into that old chestnut. I'm at my tenth Convention—it was an old subject long ago."

H. M. Addinsell, treasurer of the National Council, did less punch-pulling on the subject of the budget when he arrived by ship, along with more than 400 other delegates. He ad-

(Continued on page 6)

# General Convention Considers Questions of Finance

★ Money is the story of the Honolulu General Convention now in session. Officers of the National Council last Spring presented three budgets to Council members meeting at Seabury House. Currently the national Church is operating on a budget of \$5,837,996. Bishops and Deputies, upon the recommendation of the Council, and after a review by the Convention's commission on program and budget, will decide how much this 1955 budget shall be increased for 1956-8. The smallest budget recommended calls for an increase of about \$400,000; the second, an increase of \$1,355,000; the third, an increase of \$2,226,000.

The Presiding Bishop has publically stated that he could spend twenty million in a day on Church work that needs to be done. His lieutenants at New York headquarters of course agree with him and are on hand to get through as large a budget as possible. Some Bishops and Deputies are saying privately that they have their own cabbage patches to attend to, many of them neglected in recent years. Others say, also privately, in varied degrees of intensity, that voting an increased budget is one thing; raising it back home is something else again.

The outcome of this money matter, which is always the chief business of every General Convention, however heatedly other matters are debated, will have to wait for a later number. Until the vote is in we merely predict with confidence that dioceses and parishes will be faced with the task of raising considerably more for the headquarters work of the Church

in each of the three years ahead.

## Other Matters

Compulsory retirement of the clergy at 72 is a matter being settled in Honolulu, and coupled with this is the question as to whether or not the pensions from the Church Pension Fund coupled with federal social security are adequate to make it possible. The commission set up to study the matter reports that they think so.

That perennial about changing the name of the Church is up again in the form of resolutions from several dioceses, which provides deputies with something to debate while the budget committee is holding its sessions. It is doubtful if it will come to a vote.

Women too will again be debated since several dioceses want the word "layman" in the canons to be so interpreted as to allow women to be Deputies. This will be done eventually but not in Honolulu.

Some dioceses have asked that Prayer Book revision be started now. However the commission does not want revision for some time yet, so it is unlikely that anything will be done about the Prayer Book, including the rubric on who should be allowed to receive Holy Communion.

Resolutions on many subjects are before the convention, many of them presented by the commission on social reconstruction. So we will be told that juvenile delinquency is a bad thing and that we ought to do something about it. In this connection we will be told that comic books are mostly evil, and perhaps some

reference will be made to the use on them in the advertising of the puzzle contest currently being sponsored by the American Church Union. So a deputy or two who are members of that high Church organization will inform the deputies that only comics are used that are approved by the "Comic Code Authority", set up last Spring by the publishers as a means of self-regulation. Which should prompt someone to suggest a look at a few of the "approved" magazines, such as "Sir", "Whisper", "Confidential" and countless others.

The state of civil liberties in the United States probably is being ignored. With Senator McCarthy moderately quiet and with Senator Hennings about to look into the matter of whether our freedoms are being threatened, many people are talking about how nice it is that there has been a change in the atmosphere. Few have bothered to look into the matter sufficient-

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ly to discover that up to the moment the change has been slight, and if there is anyone who is an official delegate who has done so, he is keeping quiet about it.

There is immorality in the armed forces which the government should do something about; the Supreme Court did all right on that segregation business so the Church would do well to follow along; the government of South Africa is pretty bad and Church leaders there are to be congratulated for saying so and doing something about it.

The United Nations is our best bet for peace so we do well to support it. More trade between nations would be a good thing, and now that politicians have at least hinted approval, maybe a bit of trade with Russia and China could even be allowed.

The atom is horrible as a weapon but a blessing when used for peace. So the Washington delegation proposes to the Convention that a reactor be presented to some Far Eastern country for research and medical purposes. Japan would be appropriate since it would atone a bit for the U. S. having blasted a lot of Japanese off the earth by dropping the bomb. Reactors however cost a lot of money. So we have to wait and see what happens.

Which brings us back to our starting point—money—which will be reported on fully in the next issues by the men who are on the job for us in Honolulu, Gardiner Day, Philip Steinmetz, Thomas Barrett.

## BISHOP ROBIN CHEN REPORTS

★ Bishop Robin Chen of China has a report on the state of Church affairs in that country which appears in the China Bulletin, a small publication which was started in February and which will appear from time to time.

He reports that there are fourteen dioceses and one missionary district, with 447 churches, 42,000 members and 440 workers. The Church in China had 76,741 members in 1949. Bishop Chen states that "we can hardly hope that other denominations have fared better during the past five years."

He points out that at the time of liberation eight of the fourteen diocesan bishops were English or American and, with assistant bishops included, ten of the twenty-one, were from these countries.

The Bulletin reports that Moses Hsieh and Y. T. Liu have been elected assistant bishops for Foochow and will soon be consecrated in Shanghai. Their elevation will provide Bishop Michael Chang, well along in years, leisure time for study which he desires.

## NEW BUILDINGS AT SEWANEE

★ Construction began September 1st. on three building projects at the University of the South: a new dormitory, extension of the facilities at the School of Theology, a connecting unit between the two gymnasiums. Total costs are estimated at \$680,000.

## BISHOP NICHOLS TO RETIRE

★ Bishop S. H. Nichols is to retire as bishop of Salina at the Honolulu Convention when the Bishops will elect his successor. In his final report to the executive board of the district, August 18, he stated that a parish house and vicarage was dedicated the Sunday before at Meade, Kansas, and that parish houses are planned for McPherson and Kingman. Construction is also about to start on the educational building for Christ Cathedral, Salina.

## CONSECRATION IN ARKANSAS

★ The Rev. Robert R. Brown will be consecrated coadjutor of Arkansas at Trinity Cathedral, Little Rock, October 5. Bishop Bland Mitchell of Arkansas will be consecrator and Bishop McKinstry, retired of Delaware, and Bishop Goodwin of Virginia will be co-consecrators. Bishop Hines of Texas will preach.

## WITTKOFSKI ELECTED LEGION CHAPLAIN

★ The Rev. Joseph Witkofski, rector of St. Mary's, Charleroi, Pa., was elected chaplain of the American Legion of the state by the 2,400 delegates attending the convention this summer in Pittsburgh. He is the first Episcopalian in many years to be so honored.

## ELDRIDGE HEADS TRAINING DIVISION

★ The Rev. Elsom Eldridge, formerly executive secretary of the first province, is now head of the leadership training division of the department of education of the National Council. He succeeds the Rev. Grant A. Morrill Jr.

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## GENERAL CONVENTION—

*(Continued from Page Three)*

vocated the budget of more than eight million so that "we can have advanced work besides the normal business. We need more missions and larger seminaries both in the United States and the rest of the world." He stressed salaries, declaring that "clergymen and college professors are greatly underpaid. Salaries in every walk of life have gone up, but in general the salary of the clergy hasn't moved."

Twenty-two planes arrived at the airport on the 3rd, mostly loaded with Episcopalians, with many more planes arriving on Sunday. So by the time of the opening service there were 1,700 on hand to march through the streets to the auditorium where Bishop Sherrill addressed a congregation of about 6,000. He dealt with the Church's program and with matters of procedure, making no attempt to arouse his listening with oratory. No attempt is made to abstract it here since it will be printed in full next week. The procession was as colorful as usual—perhaps a bit more so since the Auxiliary delegates marched for the first time.

### Town Meeting

How important Church officials consider broadcasting was demonstrated at the very opening of Convention when two deputies debated before the cameras whether or not there is a religious revival. It was a carefully staged affair for a program which was on the air a week later throughout the United States. Dean Pike of New York and Dr. Richard Stone of Raleigh, N. C. were the participants.

Dean Pike told the members of the House of Deputies that

there was a revival going on but that it had great dangers. One of them, he said, was a tendency to use God as "one of the number of resources to enable us to get what we want and enjoy life as we would." Some people, he went on, use God to sleep better, to calm their anxieties and to make themselves more attractive and successful. "But true religion puts God first and us second."

He said the same tendency is projected into public affairs where we are told "that we should return to religion to strengthen us against Communism. But to seek to use God, who is everlasting, as a means to attain something that is earthbound—something that is a part of the passing show, namely, our particular national interest—is to turn things completely around."

Dr. Stone said that there is a revival which is "a very real thing" and maintained that the large audiences that attended revival meeting indicated that many people feel the need for them.

### Joint Session

The first joint session was held on September 6th when the two Houses met with the Auxiliary for the presentation of the Program and Budget. It is now in the hands of the important budget commission.

Both Houses have received resolutions restricting future Conventions to the mainland—the result of transferring the Convention to Honolulu. They were also referred to committee and will be debated later. Bishop Sherrill, incidentally, in his opening address said that the responsibility for changing the place of Convention should be in the hands of the National Council and not left to the Presiding Bishop alone.

The United Thank Offering was being presented as this number went to press the morning of the 8th. Bishop Sherrill is the celebrant, assisted by missionary bishops from all parts of the world. The amount will be announced next week but it is known that it will be the largest ever presented.

### People

Deputy Ted Ferris of Boston arrived with a bandaged hand. He had crushed his fingers in a roomette bed on his way.—Archdeacon Barney of N. H. was prevented from coming by polio—Dock and airfield reporters were quick to pick out the moneyed-Episcopalians when they arrived; Harvey Firestone Jr. of Akron, accompanied by his wife and two daughters; William B. Given of Philadelphia, chairman of the board of a large corporation; Frank (Mustard) Gulden of Long Island.

Charles Taft was a natural for all the papers, with the usual stories about his famous family but little about his own great achievements. —Raymond Baldwin, deputy from Connecticut, was also singled out, as former governor, senator and presently Conn. chief justice. He was the speaker at a laymen's breakfast, following an early celebration, on the 11th.

Bishop Salinas y Velasco of Mexico is looking forward to retirement in a couple of years when he will "go to a little farm in the hills." He says he is getting a bit tired with "all this horseback riding, this walking to far away missions. I think the place for a retired bishop is to serve in an advisory capacity"—quicking adding with a chuckle, "that's only if the new bishop wants him."



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# EDITORIALS

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## Materialism and Incarnation

We have pretty sharp hearing and excellent eyes and a large supply of Church publications and theological and religious books which come to the editorial desk, so we have been looking and listening eagerly during the past eight years for some positive, dynamic theological essay towards a solution of the problems of the cancerous cold war which has been eating out the moral fibre of men and nations. All that we have been able to find from the tongues and pens of top-flight religious leaders falls into two categories.

First those theologians who have said, in effect, "Soviet Russia is God-less, her government is based on atheism and her materialist philosophy, which degrades mankind, results inevitably in the slave-state. She is militant and remorseless and seeks world hegemony, even as Hitler did. America therefore is in mortal danger and must prepare to defend herself from future attack as western civilization defended itself from Mohammedanism long ago. In short, perfect religious conformity to the U. S. government line.

Second: those well-meaning, democratic-minded Christians who are properly and sincerely concerned that American civil liberties have been and still are being steadily eroded. They point out that this danger should be faced and fought by Christian folk as a denial of the precious religious principle of the inherent dignity and worth of the human individual which the American constitution as well as the Christian creed recognizes and agrees to uphold. The close connection of this menacing phenomenon with the cold war is also recognized and rightly proclaimed as a blatant and inexcusable aping of the techniques of Communist Russia which we are presumed to hate.

Both these attitudes of representative Christians are either negative and lacking in evidential validity or completely inadequate and superficial. Christian leadership should and can present a better answer than either of these to the desperate problem of the deep

cleavage between east and west. The politicians may dicker persistently and with success to relieve some of the tensions which have so long threatened to break into world war. They can perhaps deaden the pain from the ravages of the cancer that afflicts the 20th century world, but that is all. It is for Christian prophets and theologians to go to the root of the trouble and so far they have not done so; they have simply acted and spoken as loyal Americans and democrats. It was the late Archbishop Temple who gave us the clue to the solution of the puzzle when he said "Communism is a Christian heresy". We believe that this is the basic truth and should serve as the foundation for a true understanding of the philosophy of present-day Communism, as well as of its accomplishments in the outer world.

## PARTIAL TRUTH

All Christian heresies have arisen, we believe, because of the neglect or distortions of some aspect of the faith by the orthodox Church. A heretic in his devotion to some partial truth has himself failed to understand the whole truth. Montanism, Gnosticism and Arianism in the early days and Christian Science and Jehovah's Witnesses in modern times are obvious examples. If we are really to understand Communism, it is in this category of a heresy that we must place it.

But how is it possible, one may object, to consider it a Christian heresy when its whole philosophy is materialistic and its leaders frankly describe themselves as atheists? Basically the answer to this objection, we believe, is that "actions speak louder than words". The history of Communism demonstrates clearly enough that it was the long neglect by the Christian civilization of the East and the West of notorious social and economic injustices, which gave pertinence and justification to the Communist program for freeing the common man from these long-endured deprivations; and gave to that program its immense appeal to the hosts of the poor. The tyranny and hypocrisy which came to be used in that program is without excuse; although of course

it had its pretext in the reasons of state which tyranny and hypocrisy can always find. It is more forgiveable that only evil could have been seen in religion by the Communist leaders, especially in the early days; since the Church in Russia had been wholly identified with the old autocracy. Hence atheism came to be thought of as an inseparable part of all Soviet philosophy. The fundamental lesson that western Christians have to learn from Russian Communism is this; in spite of the obvious evils of the system (which in one of its political aspects is only a more efficient form of czarism) the underprivileged people of the world, especially in the East, have often seen in Russia a more genuine application of Christian principles to concrete human living than in the West. It is not that the Soviet heresy is so especially close to real Christianity, but that we are so far from it.

As the Church has learned through the long history of Christian missions, one of the most fruitful methods for securing adherents and faithful converts from the non-Christian world has been to seek out the strongest features of the native, prevailing religion and relate it to one or another aspect of the Christian faith. This, of course, has been practicable only by a preliminary objective study of the peoples' own religion. It should be evident that if any success is to be attained in converting adherents of the "Christian heresy" of Communism it will be by the use of this same fruitful method.

The Christian theologian must make a close study of dialectical materialism, which is the heart of the Communist philosophy, and not content himself with large generalizings on "materialistic paganism" and the "atheist slave state". Dialectical materialism, as the Communist scholar understands and uses that conception, is an extremely subtle theory affecting the basic ideas of logic and ontology as well as economic and social notions. There are probably very few western scholars who thoroughly comprehend it.\* One can, however, understand the basic ideas as they apply to the problems of world society. The physical facts of human life and society, as we know it, are - according to this theory - the fundamental

reality; and they operate and change in accordance with definite laws which it is possible for man to discover and abide by. Mental and spiritual activities arise out of these basic physical realities.

This may, at first sight, seem to be a low principle, relegating the mental and spiritual to a position of secondary importance, dependent on the physical for existence. On second thought, however, we think that it will be found to approximate rather closely the ideas on which we take action in our every-day life, and which are the assumptions of western as well as eastern scientific operations. This is not to say that the conception is a true or adequate definition of ultimate reality. It may be false or be only a partial truth. But it is, nevertheless, a conception upon which we, as well as Communist adherents, practically act. Of course, few Christians or other respectable Westerners would admit that this idea was the assumption that controlled most of their practical lives in thought and action. They believe the human soul is a reality, they go to church and pay tribute to that belief in the formalities of public worship, but how much dynamic power does it all evidence in the manifold activities and problems of daily living? It would, perhaps, take a good psychiatrist to convince such persons that, to all intents and purposes, they were practical, well-meaning materialists, but without such aid they will doubtless go on believing that they are really spiritually-minded souls having nothing in common with God-less Communists or agnostic humanists.

## JOB FOR THEOLOGIANs

If our Christian theologians will make a sustained effort to master the philosophy of dialectical materialism, with the same motive and purpose that animates the Christian missionary in a serious and continued study of the language and religion of the people to whom he seeks to minister and whom he hopes to convert to Christian faith and life, we are confident that he will discover an extraordinary and vital point of contact in the basic Communist philosophy with the Christian doctrine of Incarnation and the Church's practical and far-reaching conception of the sacramental life.

We believe it is true that of all the great historical religions, Christianity alone recognized fully the divine nature of the physical

\* Professor John Somerville's book, *Soviet Philosophy*, gives one of the few thorough-going interpretations available to western English-speaking readers.



world. In the providential ordering of God, the perfect revelation of his nature and purpose was given, not through angels or intangible influence, but in the physical birth of a human child and in that child's short life in this world, showed an interest in the physical well-being of his brethren. The Church's belief in the continued presence of this same divine-human Person of the risen and ascended Lord of Life in our little world has found its perfect expression, by the guidance of the Holy Spirit, in the doctrine of the sacraments and in the centuries-long living of the sacramental life by innumerable Christian souls.

It is the formulated doctrine of Christian theology and the practical faith of the Christian fellowship that in the material elements of Baptism and Confirmation, as "outward and visible signs", the transforming power of the Lord of all good life is verily and indeed present to the recipient of these hallowed rites, "ordained by Christ himself". Certainly for a complete stranger to the Christian religion, it would seem quite evident that this was indeed a thoroughly materialistic faith. And by no small number of Christians themselves, whose background and spiritual experience has been outside the historical, Catholic tradition, there is substantial agreement with this verdict—the Society of Friends, Christian Scientists and Jehovah's Witnesses and others. And we would not be inclined to contradict that verdict, but only to supplement it by dynamic emphasis on the "inward and spiritual grace" which redeems the material from futility by making it a channel of ultimate spiritual reality.

This, we believe, is the unique message and the basic thesis that Christian theologians should be giving to Communist philosophers, presenting the Church's Incarnational philosophy and sacramental approach to the problems of social and economic life as the ultimate fruitful complement to dialectical materialism. It is inevitably futile to marshal a battery of arguments against atheism, with no common ground on which the protagonists can stand; but the Catholic philosopher or the plain, garden variety of Christian missionary can command immediate respect from his Communist fellow if he begins his argument or conference by saying, "I have no wish nor logical reason to deny the basic truth of dialectical materialism; it is a careful formulation of a various multitude of observed facts. Rather we hold with Ham-

let: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' There is, we believe, a vast category of facts in life and history that you have, so far, not taken account and duly formulated."

From this point, the Christian will find genuine attention and a measure of mental rapport in his listener, and probably a crescendo of interest as he develops the Incarnational philosophy. This was the missionary tactic of St. Paul at Athens in a very similar situation. And it should be, we submit, the strategy of all Christians today, whether theologians or ordinary Christian disciples, in their attitude toward Communism and Communists.

## TO BE FRUITFUL

**B**ut to make such an attitude practicable and fruitful, there must be, on the part of all of us, a systematic attempt to discover just what it is that a Communist disciple believes and why. None of us can find a mutual standing-ground for setting forth our faith until that is accomplished and it is a lamentable fact that very few of us know anything at all that is valid about the philosophy of Communism or the personal character of Communists.

Perhaps the best hope for us of the rank-and-file would be to get to know and to make friends of live Communist party members in our neighborhood or city. It shouldn't be too difficult; the American Communist is a lonely soul and welcomes human friendliness. It was, we may remind ourselves, the way our Lord conducted himself in his short earthly life. Most of his friends and all of his intimates were those looked askance at by the conservative and respectable. For leaders in the top echelons of the Church, much more than this is certainly required: at least an independent, thorough knowledge of the history of modern Communism as exemplified in Russia and China from objective sources not derived from the propaganda efforts of the cold war and, if they are trained theologians or philosophers, an intellectual mastery of the basic philosophy of Communism from personal contact with Soviet philosophers. Nothing short of this can qualify our religious leaders to write or preach about the "Communist peril" or offer us ordinary Christians advice as to the significance of Communism or on how to deal with Communists or fellow-travelers.

Until our leaders recognize the truth of Archbishop Temple's statement that "Communism is a Christian heresy", and begin to base all they say and do about the crucial problems of today's distraught world upon it, they will be blind leaders of the blind or mere denizens of the ivory tower. Close contacts with contemporary leaders of various Christian Churches in Soviet lands would probably be an illuminating experience and at least a source of objective knowledge of religious life in Communist countries.

At any rate, we beg our Reverend and Right Reverend Fathers in God to talk less about atheist Russia and the perils of the Kremlin conspiracy and more about our Lord's trenchant parables of the Mote and the Beam, the Publican and Pharisee; and most of all the Prodigal Son, where the father should be a perfect picture of the Christian Church creating fellowship out of souls that have worshipped the material world and eaten husks like the swine. For today's complex and seemingly unmanageable problems are calling aloud for the simple and patient solutions that only a vital, historic religion of redemption can provide.

## ***A Blind Man Groping***

**By William B. Spofford, Sr.**

When Bishop Johnson decided in 1941 that he had to step aside as Witness editor, he was succeeded by Frederick C. Grant, then, as now a professor at the Union Seminary. He had previously been Dean of Bexley Hall; professor at Berkeley Divinity School; then for over a decade president of Seabury-Western.

Our weekly meetings of editors were held each Monday in his spacious study at Union, the four walls ceiling high with books. All of us knew him as a great scholar—probably the greatest the Episcopal Church has produced. The rest of us used to speculate following these meetings on his greatness and what went into it. He probably does not know himself. Hard work, I imagine, tops the list, for nobody could possibly work harder. He was of course endowed by his forbears with a remarkable brain to begin with. He apparently reads

everything that comes his way, which is an awful lot since he is the fastest reader I have ever known. And what we never ceased to marvel at—he never seemed to forget anything. Questions of fact would come up at a meeting—"He was born I think in 1862. But let's check to make sure"—and Fred would pull a book from a shelf. I do not recall a time when he was wrong.

So we had a scholar. But we had much more than that, for he was a champion of social justice and international peace—a fact discovered the hard way by a few people associated with the paper at the time who did not know this side of the man.

There had been organized the Church Publishing Association, a membership group with officers and directors. Its purpose was "to witness to the Gospel"; "to maintain evangelical faith"; "to attain ecumenical fellowship." This was to be done chiefly through the Witness, with whom an annual agreement was made whereby editors were to be nominated by the editorial board and elected by the directors of the Association. Also luncheon and dinner meetings were held from time to time when the two groups would discuss editorial policy and other matters relative to the purposes for which we were working.

It was probably inevitable that sharp differences soon developed. The laymen who were directors of the Association were "liberal" all right when it came to "evangelical faith" and "ecumenical fellowship" but "witnessing to the Gospel" was something else again. The editors on the other hand were unanimous in believing "in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life", which was part of the statement of purpose, written originally by Bishop Ted Ludlow and subscribed to by the whole bunch, including Association directors. But the editors' interpretations were often too rigorous for these laymen, with one notable exception since Mrs. Henry Hill Pierce, distinguished Churchwoman of New York, invariably backed the editors.

So various means were taken to persuade us to pipe down. On one occasion the editors were the guests of these laymen at the Downtown Association, a swank dining club in the Wall Street district. We ate food most of us were unaccustomed to, after which came a few



friendly suggestions. Fred Grant as editor replied as only he could—a very gentle lecture in scholarly fashion on the great American heritage of freedom of speech and press, ending by assuring these gentlemen that he was sure those comprising the editorial board could be depended upon to maintain it.

Pressure of work at Union compelled Grant to resign as editor in 1947 when he became book editor, and Arthur Lichtenberger, then dean in Newark and now bishop of Missouri, took over. He was in thorough agreement with the statement made by his predecessor at the last meeting over which he presided: "The Witness must continue to be for the underdog, as it has always been, and for a fearless, radical view on social and political questions. It would really be funny if we started this late to eat out of the hand of arch-conservatives. But of course I cannot imagine that happening."

Bishop Scarlett, as chairman of the commission on social reconstruction, edited a symposium called *Christianity Takes a Stand*, and arrangements were made whereby another view was presented on each chapter in the *Witness*, with several hundred parishes combining the book and the *Witness* in study groups. The editors also planned a series of editorials on the subjects—international relations, the atom bomb, race, full employment, and kindred social questions.

The one on foreign policy was written by Joe Titus. It stated that "We will oppose, with every resource at our command, those who loosely talk about war with Russia and who would increase our military establishment for such a contingency." It also said that "it will be our constant endeavor to make our readers deeply conscious of the fact that we face times of great international change and readjustment and to endeavor to guide that change by reference to the one form of world policy that offers the only hope—the Christian gospel of brotherhood."

It was unanimously approved by the editors. And at a supper meeting with the directors of the Association it was unanimously approved by all directors present. However the president, Mr. Samuel Thorne, was not present, nor was Judge Robert McC. Marsh. It was therefore agreed to send them a copy for any suggestions they cared to make. Days later I was asked to come to their office when they expressed strong disagreement with the editorial and insisted that it should not appear. My

reply was it had been approved; that it was already in the hands of the printer and probably was on the press at the moment. Judge Marsh then said that I should call Chicago and have the press stopped. When I asked what should go in the space he replied that it should run blank if necessary. I refused of course, so Mr. Marsh called Lichty in Newark—a polite exchange—but the editorial was printed.

Their next suggestion was that the editors should prepare editorials at their weekly meetings, after which they should be submitted to Judge Marsh for his OK before they appeared—that is, a group of clergymen which included a couple of bishops, two seminary professors and rectors of metropolitan parishes, were to spend a couple of hours together on Monday morning with the results of our labors then sent to one director of the Association who was to have veto power.

What went on after that could fill a page or two, but since I do not have the space perhaps the one word, "Nuts", will convey to you the united reaction of the editors.

Some of the directors of the Association had been at a loss to understand why it was necessary to have an annual contract between them and *The Witness*—wouldn't it be lot simpler if the Association just took over the magazine? The matter was cleared up for them by the following letter dated September 2, 1947, addressed to the president of the Association:

"At a meeting of the directors of the Episcopal Church Publishing Co., Inc., held on August 29th, 1947, it was voted not to renew the contract with the Church Publishing Association, Inc. This therefore is to inform you, and through you the directors of the Association, that the agreement will terminate on September 30, 1947."

Thus the editors asserted their freedom, which they have maintained to this day.

## Christian Gentility

By Sturgis Lee Riddle

*Dean of the Cathedral, Paris, France*

St. Paul wrote to the Colossians: "But on, therefore, holy and beloved, a heart of compassion, kindness, humbleness of mind, forbearing one another and forgiving one another."

In a jungle world, this is still the definition of Christian courtesy and the Christian lady or

gentleman. Courtesy, Christian gentility, is not frozen snobbery. It is crystallized common sense. It is thoughtfulness sanctified by neighborly affection. It works in New York. It works in Paris. It works in Franco-American relations. It changed the atmosphere in Geneva. If anything will roll back the iron curtains in private life or in the life of peoples and nations, this is it!

Cardinal Newman once defined a gentleman as a man who never knowingly inflicts pain. Most of us don't go around inflicting pain just for the fun of it. We call such people sadists, and we shudder at the very sound of the word.

And yet, life does seem so much more interesting if we can just take a little nip out of somebody once in a while. The words of George Elliot are hard to live up to: "To beget the smiles that have no cruelty."

I think it might help us in our struggle to be Christian ladies and gentlemen even in these jungle times to realize what these things really are: these jokes that sting, the loose gossip of personality assassination, the unkind cuts, the provincial prejudices of race and nationality. If we knew what these things really are, we wouldn't give ourselves away by indulging in them. Because the psychologists tell us that these are really the signs of our own inner insecurity, our own inferiority complex showing itself.

The well-adjusted, spiritually sound person doesn't indulge in these things. He doesn't have to. He's too busy running his own life and contributing to the welfare of his neighbors to have any time or inclination to run or ruin his neighbors.

Successful people are like that. They are full of the good humour and the spice of life with the bite left out. Successful people know that the going is hard enough for everybody, and they don't want to make it harder for anybody. They are interested in the healing ministry of reconciliation among their fellows in a strife and hate-torn world.

One of the great American gentlemen, though not technically a Christian, lives up to Christ's definition of one—and what more can we desire.

I once saw Bernard Baruch standing in the simple rose garden at Hyde Park where Franklin Roosevelt is buried. He was reminiscing about his friend in quiet tones to a young girl, a member of his family. I remembered what

this outstandingly successful American gentleman had once laid down as the rules for success in life. They were these:

Be quick to praise. People like us to praise them. But be sincere in this.

Keep yourself tidy.

Be polite. If you are, others will be polite to you. That makes life a little easier.

Be helpful. That is the first definition of success.

Be cheerful.

Do not be envious. By far the better way is to assume that what the other fellow does, you can do as well or better.

Do not pity yourself. That gets you nothing.

Avoid prejudices. The other fellow, if he be white or black, Jew, Catholic or Protestant, is as good as you are.

I thought as I saw that tall, white-crested figure standing there in that rose garden of a thing that John Jay Chapman once wrote.

"Only aristocrats are truly democratic in their conduct and feeling. They only are simple—they have nothing to gain and nothing to lose. They only have the freedom and simplicity of human beings."

Finally, there is another dimension to Christian gentility, and an even more difficult one. We are called upon not only not to be unkind, not to inflict pain—but to be actively kind, actively understanding, actively charitable.

St. Paul says the greatest of all human virtues is charity—the charity with which Christ looked out upon his fellows and his world—think of the Master's compassion and understanding for all sorts and conditions of life—"Christ has no hands but yours, no heart but yours, and yours are now the feet with which He is to go about doing good." Think of that Christ-like charity which puts Christians in the place of others—the desire to understand that reaches out to the fears of another, to his anxieties, his secret weaknesses, his pathetic desire to be loved, the terrible uncertainties, the struggle for survival, the boat that every human being is in—that reaches out to that other life, however different it may be on the surface, and says, why that life's just like my own. How can I hurt that life without hurting my own.

In an age of vast individual and social uncharitableness, we Christians are called upon to judge our own success or failure in life, in the world, in eternity—for that is the way God



judges us now and forever—by the words of St. Paul: "Put on, therefore, holy and beloved, a heart of compassion, kindness, humbleness of

mind, forbearing one another and forgiving one another. Put on charity. Let the peace of God rule in your hearts."

## FOR THE DEPUTY'S WASTEBASKET

By Gardiner M. Day

*Rector of Christ Church, Cambridge, Massachusetts*

I don't suppose there has been a General Convention of the Church when the Deputies were not deluged with mail urging them to take certain action or warning them against certain people. Already I have received two pamphlets which I hope every deputy will toss into the nearest wastebasket.

The first is a letter from a lay member of the Church who appears to be greatly disturbed lest a clerical Deputy from the diocese of New York holds heretical views. One of the most upsetting of these views to the layman who has circularized the Deputies with his pamphlet is that this particular Deputy believes that it may be possible that the Gospel according to St. John was not written by the Apostle John. The writer is not a New Testament scholar, but he knows that the authorship of the fourth gospel is a question upon which there is wide difference of opinion among the experts. I do not have a copy of this gospel in the Interpreter's Bible and so cannot give the last word of scholars on the point, but I dare say that the particular clerical Deputy would agree with the statement in Bishop Gore's Commentary published in 1929 (which I have at hand) which states that if John was not the author he was "at least the authority for the gospel".

Those who are not Deputies and have not received this pamphlet will be astounded when they learn that the Deputy whose belief is so disturbing is none other than the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York and the co-author with Prof. W. Norman Pittenger of the General Theological Seminary of The Faith of the Church, the volume in the Church's Teaching Series produced under the imprimatur of the department of Christian education and designed to elucidate in as clear a manner as possible what the Protestant Episcopal Church believes! Surely anyone who has read Dean Pike's ex-

tremely able volume or has any knowledge of the splendid Christian witness which he is giving through the New York Cathedral will know that the proper place for this brochure is the wastebasket.

### Those Reds Again

The second pamphlet is so ridiculous that it makes one wonder how gullible some people think that Deputies are! It is entitled, Red Infiltration of The National Council, Protestant Episcopal Church. It is issued by the Grass Roots League, Inc. of Charleston, South Carolina, which is evidently a pro-racial-segregation group. The purpose of the pamphlet is that since the division of Christian citizenship issued a statement in support of the present movement in this country to unsegregate our race relations it should be obvious to anyone that the National Council of the Church has become the victim of "the subtle infiltration of the basic institutions" which is the aim of Communist and Communist-front organizations.

Spear-heading this Red Infiltration are such people as Mrs. Theodore O. Wedel, the Presiding Officer of the Triennial Meeting of the Woman's Auxiliary, and the Rev. Moran Weston, secretary of the division of Christian citizenship of the National Council and the committee of advice which assisted in the preparation of the statement against segregation.

Surely this whole idea is so preposterous that I am confident that Deputies will consign this pamphlet to the wastebasket unless they want to keep it as an example of how far off the beam some citizens can get!

I would like to take this opportunity to suggest to the members of the Grass Roots League and anyone else who lives in fear of Communists in the Church or in the U. S. A. that they beg, borrow or buy a copy of a book, which has just been published by Farrar,

Straus and Cudahy, entitled "21 Stayed". The author, Virginia Pasley, spent many months studying the home environment of the 21 American boys who elected to throw their lot in with Communist China, in order to discover why these boys should have been led to make this decision. As Carl Sandburg says in the preface to the book, it is "the documentary of a dark epic" for it is a book of twenty-one heart breaking stories. Nevertheless it should be on the must list for all thoughtful Americans and particularly for those who fear Red infiltration in this country.

These boys chose Communism not because they had been influenced by infiltrating Communists but because they were in ignorance of what Communism is. Why were they ignorant? Simply because our patriotic organizations have made it next to impossible for the teachers in our schools to inform them about Communism or all too often even to have books in the school or public libraries so that they might learn the difference between Communism and democracy. Twenty of the twenty-one, Mrs. Pasley found, had never heard of Communism except as a dirty word!

These boys chose Communism because their lives of deprivation both of love and of material things was so severe that they felt that they would have nothing to lose in not coming home. Eighteen grew up in poverty and sixteen in broken homes.

These boys chose Communism because the schools in this land of ours in which they grew up did not have the means of coping with the difficulties of the slow learner and the emotionally disturbed child. Seventeen of the Twenty-one did not finish high school.

Let me quote one of Mrs. Pasley's significant conclusions: "We must not let fear of Communism keep us from being fully informed about it—good points as well as bad—so that future generations are not taken in when they find out that Communists don't beat their grandmothers. The hush—hush, dirty—word attitude toward Communism made these twenty-one a much easier prey for the Chinese Reds than they would ever have been if they understood how and why Communism happened and what its aims were and what they have become."

The surest way of combatting Communism is not by military power, nor by oratorical

denunciation, nor even by broadcasting pamphlets attacking people with whose views one disagrees, but rather by bending every effort to improve our schools and to eliminate racial segregation and other injustices in our society so that our young people will know that this country provides greater "liberty and justice for all" than any other country in the world.

Let the members of the Grass Roots League and all similar societies read, mark learn, and inwardly digest the facts illuminated so clearly by "21 Stayed" and they will be impelled to re-orientate their thinking, their energies and their evangelistic activities!

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"OH," said Mrs. Brimes. "What a wonderful sermon that clergyman gave us. I think it is so nice to have a change sometimes."

I felt uncomfortable for I wondered whether the congregation was getting a little tired of my sermons.

"Of course," Mrs. Brimes went on, "we just love your preaching but sometimes someone different is different somehow."

"Yes," I said. "He presents the same truths but from another angle; another aspect, as it were."

"That's it exactly. You put things so well."

"It's good of you to say so. I often feel I put them so badly."

"Oh no. Now our last rector . . ."

I hastily broke in.

"I understand he's doing so well at St. Clement's."

Mrs. Brimes looked doubtful.

"Of course many were very fond of him," she conceded.

"You know how it is, Mrs. Brimes," I said. "We all have different gifts but it's the same spirit."

"Didn't I tell you you put things well."

"You did, and thank you, but I am afraid my last sentence was not original."

"Never mind," she said kindly. "We can't all be original."



# Young Episcopal Churchmen Have Own Convention

★ Bishop Bayne of Olympia told the 500 delegates attending the Convention of Episcopal Young Churchmen, meeting at Carleton College, August 24-31, that they were "to witness for God in this world, not for the Episcopal Church, nor the U.S. not for any lesser being or institution." He labeled as half-trusts such motives for evangelism as "come along because it is fun", or the compulsion of fear of the alternatives to Christianity, or what he called "the success story approach—see what it did for me."

Executives of the Church

Missions House told the young people of the national Church program; the Rev. David Hunter speaking on education; the Rev. Gordon T. Charlton told of the overseas work; the Rev. W. G. Wright presented the story of the work at home. The Rev. Moran Weston spoke on the social challenges, with the Church striving to bring the healing power of the Gospel to all segments of men's lives. Monique Roman outlined the place of promotion in furthering the Church's program; Mrs. Elwood Haines presented the program of the Auxiliary. The challenge of college work

was presented by the Rev. R. B. Stott, chaplain at Cornell; David O'Hara, president of the Canterbury Association, and the Rev. Roger Blanchard, head of college work for the National Council.

Canon T. O. Wedel, president of the House of Deputies of General Convention, told the young people that the Church is in danger of becoming an introverted, comfortable affair unless it does the job of preaching the Gospel to all people. Pressures are being brought to awaken the Church to this task, he said, citing the racial tensions in Africa as an example.

The Presiding Bishop also dropped by on his way to Honolulu and preached midway in the convention, telling the dele-

(Continued on Page Eighteen)

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## JANE NASH DIES

★ Jane Evans Nash, director of the Church Home and Hospital, Baltimore, for 43 years died this summer while vacationing in Massachusetts. She was an outstanding administrator and a highly respected member of the city's medical circles.

## WINDHAM HOUSE SESSION

★ A summer session of three weeks was held at Windham House, training center in New

York, attended by twenty-nine women and one man—Ralph Herbert of Brooklyn. However he had a chaplain to keep him company, the Rev. Irwin Hulbert Jr. of Hopkinville, Ky., and Chaplain John Krumm of Columbia was on hand each morning to give a course on theology.

Director of the session was Maude Cutler, until recently on the staff of Windham House.

## MUSIC CONFERENCE AT SHATTUCK

★ A music conference was held August 14-19 at Shattuck

School, Faribault, Minnesota. It was sponsored by the diocese of Minnesota with Dennis Lane of Minneapolis, chairman of the music committee of the diocese, the dean.

Organists and choir directors were present from Colorado, Iowa, Montana, Nebraska, the Dakotas, Wyoming, Minnesota.

## NEW CHURCH AT GLENDSIDE

★ St. Peter's, Glenside, Pa., is building a \$200,000 church which will accommodate 400 in the nave and 40 in a balcony. The basement will be used exclusively by the Church School.

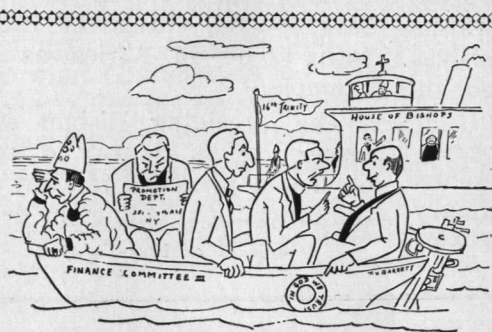
The rector, the Rev. Robert N. Back, states that there will be a free-standing altar with a circular rail completely around it.

## SCHOLARSHIP FOR WINDHAM HOUSE

★ A scholarship fund has been established at Windham House, New York, to aid students who need help. It is the gift of the Rev. Malcolm Taylor, former secretary of the province of New England, and is a memorial to his wife.

## SPEAKER FROM JAPAN

★ Mrs. Masatoshi Matsushita, wife of the new president of St. Paul's University, Tokyo, and daughter of Bishop Motoda, first Japanese bishop, will visit the United States this fall for speaking engagements sponsored by the Woman's Auxiliary.



Why not rent a steamship, and hold the Convention on board?

## Adventures of

## THE REV. SAMUEL ENTWHISTLE

by

**The Rev. Thomas V. Barrett**

*Rector of R. E. Lee Memorial Church, Lexington, Va.*

Written in a spirit of fun, this collection of stories whimsically describes the "adventures" in the day to day life of a clergyman of the Episcopal Church.

The book opens with the Rev. Mr. Entwhistle receiving a delegation from the Church of the Tribulation, to which he is to be called as rector, and then carries the reader through various episodes of parish life, such as the problems with the new organist, the vicissitudes of the rector with the Acolytes' Society of St. Ambrosia, the receipt of material from "381," the arrival of the new curate, the trials and tribulations of trying to take a day off for a picnic, and an illuminating visit from the Bishop.

The last three chapters deal with planning for General Convention (meeting in Bali), and the illustration above is from this section of the book.

The Rev. Mr. Entwhistle is a combination of Caspar Milquetoast and Don Quixote; a sort of American Don Camillo, whose best achievements in his chosen profession are supported by the sagacity and truthfulness of his somewhat skeptical wife.

Pub. Date—Sept. 5th

Illustrated

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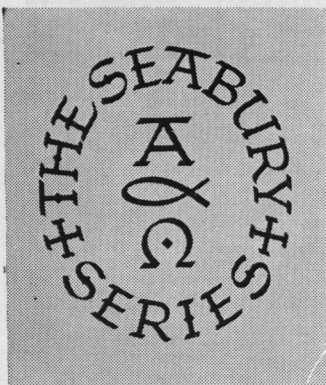


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gates that the cause for which they had come was "the dedication and rededication of themselves." He also told them that discussion of Power to Witness, theme of the affair, called for some decision in their own lives.

The young people adopted a resolution supporting desegregation in the public schools. It was adopted after a high school girl asked for a moment of prayer when procedural questions threatened to bog things, after which the resolution was overwhelmingly carried.

Six study commissions reported at the end of the convention; the one on vocation asking for more training in the ministry of the laity; the key to love is forgiveness was the conclusion of the study on love and marriage; letting everyone know they are wanted and needed was the highlight of the parish report.

World peace, freedom and Christian decisions in daily living was dealt with by the commission on citizenship; the gist of the report on the Church in a revolutionary world was that people needed more information to meet their responsibilities intelligently. The final report was on freedom which is possible only by accepting "God's loving control of human existence."

## SCHOOL OF THEOLOGY FOR LONG ISLAND

★ The diocese of Long Island is to have a new building at Garden City to house its recently founded School of Theology. It is the gift of Mrs. George Mercer of New York, and is a memorial to her husband. The exact amount of the gift was not revealed since construction costs have not yet been determined. It was announced however that the gift would include an endowment.

## GENERAL CONVENTION COMMITTEE

★ The local committee for the Honolulu Convention, pictured on the cover are Mrs. George Goss; Arthur G. Smith, the general chairman; Bishop Kennedy; the Rev. Paul R. Savanack. Standing: the Rev. Wai On Shim; the Rev. John J. Morrett; the Rev. Lawrence Ozaki; Joseph Reed; the Rev. F. A., McDonald; William Thaanum.

On the committee but not shown in the picture are the Rev. Richard U. Smith, in charge of publicity; the Rev. Robert H. Challinor; the Rev. James Nakamura.

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Island, died August 31 of a heart ailment. Prior to 1952 he was on the staff of the New York Cathedral.

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# BOOKS...

Edited by George MacMurray

*Hardness of Heart* by E. LaB. Cherbonnier. Doubleday and Co., \$2.95.

In this short but wonderfully pithy volume, described in a subtitle as "a contemporary interpretation of sin," Dr. Cherbonnier (just gone from Columbia University to Trinity College in Hartford) has produced a veritable mine of apt illustrations for preachers, a rich variety of references for students, pungent points for the polemical, and a trenchant style which is bound to influence many clergy and possibly a few laymen. And with all this we get a persuasive modern-Christian reinterpretation of "sin" which will make lots of sense for a lot of people who have already decided to put that category of religious experience aside as nonsense and obscurantism. The author's control word, or synonym for "sin" is "idolatry," which is, as he correctly points out, the Biblical understanding or concept of sin. This is his key idea throughout an arresting, provocative discussion of the Christian doctrine of man and his relationship as a free creature to God.

The plan of the book is admirably logical, simple, and faithfully followed. In part one Dr. Cherbonnier holds, in an argument addressed to both humanists and orthodox Christians, that man is a free and responsible being. Thus sin exists as and when men give their allegiance to anything or anyone less

than God. In part two he develops the thesis that the Bible's conception of sin has been deserted in Christian history by a legalism which misconceives sin to be a matter of breaking rules, or by an anti-humanism (e.g., St. Augustine) which disparages human nature.

In part three he pleads for the dialectical or irenic view that the "legitimate intentions" of both Augustine and Pelagius are united in the Biblical perspective! This is an opinion long held by this reviewer: Cherbonnier's method of establishing it is much like William Temple's idea, that the truth is not on the side of either faith or works, but that "faith works."

This is the fourth volume to appear in *The Christian Faith Series*. Everybody's preference will inevitably be in some degree subjective, but if we are to take seriously the publisher's claim that the series is "designed to bring to the intelligent general reader the work of major thinkers in today's theological renaissance," then this book is surely the most striking and helpful. The one respect in which it is surprisingly weak is its failure (perhaps diplomatic) to point to the modern theologians who have given aid and comfort to "the cult of despair,"

which there is very explicit reference to such secular "existentialists" as Camus and Sartre!

—Joseph Fletcher

*The Beginning of Unitarianism in America* by Conrad Wright. Beacon Press. \$4.00

Here is a definitive history of the liberal movement, between the years 1736 and 1805. It is the story of how American religious liberals, commonly called Arminians, rejected traditional Calvinistic patterns of thought, and developed a set of basic assumptions about human nature and human dignity.

This is the first time the revolt against Calvinism is the 18th Century New England has been told in such detail. It is a most thorough piece of historical writing, and won for the author, who is a teacher at the Harvard Divinity School, The Carnegie Award of the American Historical Association.

Reviews that are not signed are by the Book Editor.

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