

# The **WITNESS**

SEPTEMBER 22, 1955

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## LEADERS IN HONOLULU

CYNTHIA WEDEL, presiding at meetings of the Auxiliary; the Rev. James W. Kennedy, leader in ecumenical relations; Canon Theodore Wedel, president of the House of Deputies

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**NEWS OF THE GENERAL CONVENTION**

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## SERVICES In Leading Churches

**NEW YORK CATHEDRAL**  
(*St. John the Divine*)  
112th St. and Amsterdam

Sun HC 8, 9, 10, MP, HC & Ser 11,  
Ev & Ser 4; Weekdays MP 7:45, HC  
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ser. (generally with MP, Lit or proces-  
sion) (1, S, HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
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munion, 9:30. Friday, Holy Commu-  
nion, 7.

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Thurs., 9; Wed., Noonday Service, 12:15.

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prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Largest Budget in History  
Adopted by Convention****RECORD BREAKING UNITED THANK OFFERING  
PRESENTED BY WOMAN'S AUXILIARY***Special to The Witness*

★ The largest budget in history was adopted in the closing days of General Convention. It calls for about 7 million in each of the next three years, an increase of over a million a year over the current budget.

It was presented by Bishop Carpenter of Alabama as chairman of the budget committee. He told the joint session that it will provide increase in salaries for missionary bishops and missionaries; more work with the armed forces; increased aid to foreign students in the U. S.; projects for training rural clergy and seminarians planning to enter rural work; increased grants for work in Japan, the Philippines, Hawaii and other areas.

**Overseas Report**

One of the first reports to be presented to the Convention was that of the overseas department which was the result of a six-day pre-convention meeting with missionary bishops. It states that a special responsibility lies in the Pacific, in the Caribbean area, Central and South America and Liberia.

The report also states that the Episcopal Church shares responsibility for the mission-

ary program among those described as "the Chinese of the Dispersion". The proposal has been made that a survey of the situation in Southeast Asia be made, the committee to report to the National Council in December when it will be decided whether or not to support work among these Chinese from the Reconstruction and Advance Fund. A large part of this fund was raised for work in China but, when that work was cut off by the change in governments, is currently being used as a revolving fund to aid building projects in the United States.

It is proposed further that missionaries from the Episcopal Church go into areas that are under the jurisdiction of other Anglican Churches, with India, Pakistan, Hong Kong and Lebanon mentioned as examples.

Theological education is of primary importance in missionary strategy, the report states, and the request made that the bishops of Mexico, Cuba, Haiti, Panama and Puerto Rico go into a huddle about a seminary to serve those fields. They are to report next spring in time for the April meeting of the Council.

Also on the subject of education, the report recommends that all the seminaries offer courses on contemporary missions, with the professor someone with overseas experience.

**Latin America**

Bishop Melcher of Central Brazil, addressing a joint session, called for increased work throughout Latin America. He said missionary districts had asked for three million and "could use twenty millions."

Bishop Krische of Southwestern Brazil also pleaded for expansion of missionary work in Latin America. He declared that the Roman Church is exploiting people there and losing large numbers of the educated to Communism.

Declaring that Latin Americans are "religiously undernourished," Bishop Krische said, "All Latin American nations have the great majority of their people scattered over immense rural areas where the Roman Church exploits their illiteracy and credulity in a most sordid way."

"Then, in all our growing towns and cities, we have multitudes of well educated people who, under the impact of scientific knowledge, are giving up what they supposed to be the Christian faith, but which is actually only a medieval version of it."

"Large numbers of them have resorted to communism, to spiritualism and, strange as it may seem, to some modern forms of Indian and African

magic rituals mingled with Church."

The bishop termed the resulting situation today in Latin America a "religious mess" which offers the Episcopal Church an opportunity to exert the Christian leadership through its missions in Latin America to bring greater strength to the Church in that area.

He said the Episcopal Church would prove attractive in Latin America because "within one Christian body she combines both catholic and reformed heritages in such a way as to make her welcome throughout Latin America."

Bishop Krische's address, given to newsmen prior to delivery, stirred such a fuss that it was changed before delivery by deleting specific mention of the Roman Catholic Church. Also a conciliatory statement was released by Bishop Kennedy in which he said that the relationship between the two Churches in Hawaii "has been most friendly and cordial."

However this did not prevent Isabelo de los Reyes, supreme bishop of the Philippine Independent Church, from telling the Convention that a powerful section of the Roman Church in his country seeks to restore the union of Church and state. If they succeed, he said, "it would bring about a sort of Oriental Spain, with ruthless suppression of our democratic liberties and institutions."

The Independent Church, closely associated with the Episcopal Church, came into being he explained because "it was necessary to champion the claims of the Filipino clergy to equal rights and privileges with the Spanish clergy, who at that time retained absolute authority within the Roman Church. The Filipino priest was expected to kiss the hand

of the Spanish priest in token of absolute submission."

Today, he explained, the Roman Church in large measure controls private schools and colleges and since the Church he heads cannot finance schools its members often sent their children to Roman schools which recruits many of them to their Church. "I hope that the American Episcopal Church some day will save our children to our Churches by establishing such schools."

### Change of Name

The vote on dropping the word "Protestant" from the name of the Church was defeated by the Deputies. The vote was by dioceses, clergy and laity voting separately. Laity were against the change more than two to one, 52 to 23, but it was a close vote with the clergy, 38 against the change and 32 for. Eleven clergy delegations were divided, two for and two against, and five lay delegations were so divided. The matter was debated the morning of September 9, with the usual arguments presented by distinguished speakers, but everyone knew of course that it was a high-low division and voted accordingly.

### United Thank Offering

The United Thank Offering was the largest in history: \$3,149,197. Pat-on-the-back resolutions were received by the woman from the men of both Houses.

Bishop Donegan of New York got a hand at a meeting at which a large number of women were present by saying that one of the big problems of the Church is that clergymen don't understand women. Said the bachelor bishop; "An alarming percentage of our clergy are theologically as well as emotionally unequipped to work with women, a fact which may well indicate inadequacy

in other areas, as pastor, for example."

The remarks were made during a discussion of urban work when a number of speakers declared that the Church is following the crowd into the suburbs and forgetting about those in the urban areas. Bishop Burrill of Chicago was particularly concerned about the matter, saying that "the city has now become the great missionary challenge and it can only be met by Churchwide planning and finance."

Several clergymen addressed the Auxiliary, including, the Rev. James W. Kennedy, who is pictured on the cover with two other Convention notables. As secretary of the commission on ecumenical relations, he told of the work of the Church of South India and of projects that are supported by the Thank Offering now, with the suggestion that others be added.

Moran Weston, director of the division of Christian citizenship of the National Council, said that "the Church must answer boldly the attack that the Church must stick to religion when six out of ten people live in hunger, misery and fear. The parish church must be an out-patient clinic for sinners."

### Next Convention

New York, Denver, Miami and probably Chicago want the 1958 convention. Miami might bring up the segregation issue again, though a Florida spokesman has stated that he will assure the delegates that all races would be treated equally there. New York is making a strong bid, stressing its entertainment possibilities and a new Coliseum which would be a good site for mass meetings. New York delegates also point out that the last Convention to be held there was in 1913.

The Builders for Christ cam-

paign has reached \$4,113,904 it was announced, with Bishop Sherrill stating that additional pledges total over \$36,095. He

expressed confidence that the \$4,150,000 goal would be reached since just one additional dollar is needed.

incredible tedium of the first session the next morning with good humor. Imagine hearing the roll call of 654 names, minus titles and degrees, as a preliminary to getting down to work. Imagine also finding that 611 were present and that when the written ballot for president was taken there were 611 votes cast! To have so many present so promptly so far from home and so honest that not one person voted twice and none failed to vote is an encouraging beginning.

## Impressions of Convention By a New Deputy

By Philip H. Steinmetz

*Special to The Witness*

The first impression of a freshman deputy is the lavish generosity of the host diocese of this first General Convention to meet out of sight of the land. From the moment I staggered off the Pan American Clipper after sleeping for two nights in my nice new tropical worsted and dacron suit to be greeted by gracious kiss and a glorious and fragrant "lei" at the hands of a lovely member of the diocese, through the free rides on many buses and the free copies of local newspapers and the free room in the dormitory of the Iolani School to the commodious press room and abundant mass of materials prepared for our reading, I have been dazed by how much has been done by so small a district for so vast a number of people.

It is hard to realize that only a few of the parishes of the district are on the island on which we are meeting, the rest of them being scattered far and wide up and down the ocean and that altogether they are not a great body. And yet they are fully providing for our reception and care. They even got the army to build a pontoon bridge across a wide canal adjacent to the Iolani School so that we can walk to Waikiki, where many of the members of the Convention live, from the school and back without making a great circle around the canal. This sturdy bridge

with its long wooden approach and courteous sentry is a constant testimony to the spirit which prevails.

My second impression is a surprise that more than half the members of the House of Deputies are freshmen like myself, attending for the first time. I have been living with the gloomy conviction that Deputies to General Convention were receiving a life sentence when they were elected and that only occasionally did anyone get elected who had not already served again and again. I find that while there are those hoary veterans who have come time after time and still seem strong and sensible, there are more of us who are here for the first time and are just bursting with ideas about how much better things might be than they are. What impact this majority will have upon the minority of veterans undergirded by the mass of traditions and the sheer weight of vast size remains to be seen. But here we are.

We were given an hour of good advice and considerable factual material by the president of the House of Deputies, Canon Wedel and its able secretary, Rankin Barnes, on Sunday afternoon when we nearly filled the chapel with our young strength and had a chance to ask all kinds of questions. This extra gift of time and patience on the part of these men of ripe experience made it possible for us to take the

My final impression is the depth of sincerity with which things are being done. You cannot but know that there are here assembled men and women who are devoted to the Lord's service. Whether we shall act in all things in harmony with his will remains to be shown. But that there is a realization that this is not our Church but Christ's and that "churchmanship" means brotherhood in Christ and not political party is strikingly evident as we set to work.

### Costs

Some startling resolutions get passed. One provides a change in the canons requiring a clergyman to give instruction in the Holy Scriptures in addition to the former provision for instruction in the catechism, doctrine and history of the Church. Another urges everyone to obey all the laws of the country as an example to the young people in our midst in order that we may reduce the extent of juvenile delinquency. A great many statements of appreciation for the goodness of various groups and people also are passed.

The value of such accomplishments must be great for they consume the time and effort of over 600 adult, intelligent and responsible men in Convention assembled. Just

the feeding of this hoard runs into the thousands of dollars every day not to mention the cost of travel, and the considerable overhead of the Convention. If there were time in the midst of this full schedule to do some calculations, we might find how much an ordinary resolution costs.

We passed for its first reading a proposed change in the Constitution which will make the National Council rather than the Presiding Bishop responsible for making change, when necessary, in the time and place of meeting of the Convention.

The considerable heat which flickered into flames here and there across the land when the time and place of this Convention was changed has been largely transmuted into light and joy under the warm welcome and generous hospitality we have had here. But since the Presiding Bishop said in his opening address that he wished there might have been someone to share the responsibility for the very difficult decision which he faced in making the change, the House of Deputies was determined to do something about protecting him in the future from such a situation. Whether the solution reached will be accepted by the House of Bishops and will pass the next meeting of General Convention remains to be seen.

We have also made an effort to provide for joint committees of both houses to work out differences when we do not agree on matters, perhaps because we do not have all the facts which may be available to one house but not the other.

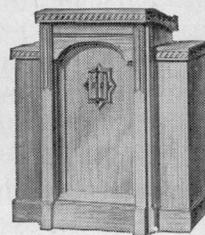
We face such a case in the business of deciding whether or not a suffragan bishop should be chosen for the armed forces. The House of Bishops

tabled the motion. The House of Deputies urged that favorable action be taken on it. To be sure we were so closely divided on the matter that a count had to be made. How this matter will fare during the rest of the Convention no one can predict. The lively debate and close vote was one of the bright spots of the day, most of the rest of which was spent in postponing to later days discussion and votes on matters on which we differ, including the question of whether or not women may be Deputies, as well as the matter of what should be done about the canon on Holy Matrimony.

### Joint Sessions

In addition to our legislative sessions we have spent many hours in joint sessions and mass meetings during which we hear what the Church has been doing in its various departments during the past three years. All of us who have been reading Church magazines or even a small part of the materials which fill our mail boxes know everything we are being told at such length. But there is always a chance that there are some people present who have not kept up with their reading. At any rate, we have all had the experience of listening to the story. If those who are not here wish to know what it is like, they have only to imagine a television program which is 100 per cent commercial and 0 per cent entertainment. There is a passionate emphasis upon the vital importance of each bit of work and a fervent plea for more money to do more work during the next three years which exactly parallels the TV commercial with its glittering adjectives and punchy pleas for you to buy more immediately.

A few incidents break the general order, of which the presentation of the work in Okinawa is outstanding. Two people, a man and a young woman, were presented by Canon Heffner. The man spoke in Japanese with Canon Heffner translating. The young woman spoke in English. In these recent recruits in a wholly new mission there is something of the fire of the first Century Christian. The contrast between the joy, enthusiasm and true humility of these people and the restrained, cautious and jealous pride of us old line members is staggering. It may be that in them God is trying to show us how we ought to be and that we will see what he is showing so clearly that we will not remain as we are forever and ever. Who knows? There may yet be great things come out of this first General Convention with the courage to come out into the world away from home.



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# GENERAL CONVENTION ADDRESS

By Henry Knox Sherrill

*The Presiding Bishop*

The fact that this fifty-eighth General Convention is meeting in Honolulu bears eloquent testimony to the growth of our Church at home and abroad. It is indeed a far cry from the scattered parishes of colonial times along the Eastern seaboard to the more than one hundred dioceses and missionary districts here representative of every part of the United States and of many other nations and peoples. With no pride of accomplishment of our own we can humbly thank God for his many mercies. I pray that meeting in the vast area of the Pacific, looking over the sea to our own homes and parishes we may be given a broader understanding of the great missionary task of the Church throughout the world. Travel with resulting friendships is perhaps the best cure for an inverted parochialism which places ourselves at the center rather than the Christ who came to draw all men unto himself.

For a number of years it has been the custom for the Presiding Bishop to preach a sermon at the opening service of the General Convention. At this time it seems wise to vary this procedure and to make an address touching upon various aspects of the life and work of the Church.

## Procedure

To begin with I wish to make certain suggestions as to procedure. For some time many of us in both Houses of the Convention have been troubled by occasional misunderstandings between the Houses. A measure thoroughly understood in one House may be somewhat unceremoniously defeated in the other House without adequate study of the issues involved. In the nine Conventions I have attended I have seen this occur in both Houses a number of times. I am not saying that the Houses should always agree but that they should act with ample opportunity for careful consideration. My suggestion is a very simple one for trial at this Convention—namely that in case of a vote of non-concurrence or concurrence with amendment in either House, committees of conference be appointed in both Houses and final action be deferred by

the House voting non-concurrence until the committee of that House has reported as to the conference. After such a report final action would be taken. This proposal in no way involves the separate character of the two Houses. In neither House is there intervention from without. This procedure would simply give time for greater consideration and knowledge, thus making for better understanding and legislation. I refer this proposal to the committees on rules of the two Houses. I believe that this is at least worth a trial.

## Meeting Place

During this past year there has been considerable discussion relative to the authority given to the Presiding Bishop under the constitution to change the meeting place of the Convention. So far as I am concerned it would have been a great relief if that responsibility had not been mine alone. For the sake of my successors in office I would welcome a change in the constitution giving to the National Council this power. The Presiding Bishop is the president of the Council and the membership includes elected representatives from every part of the Church.

It would seem to be wise at this Convention to authorize the appointment of another commission to consider the structure of the General Convention. A similar commission considered this problem some years ago but I have always felt that their report did not receive the attention it deserved. There are considerations. In the House of Bishops the various problems which increasingly demand margin of votes between the Bishops with and without jurisdiction grows less as every year passes. In the House of Clerical and Lay Deputies representation varies very greatly. Many leaders of the Church who are called on constantly for service upon such ecumenical topics as faith and order never will be chosen under present conditions as delegates to the General Convention and as a result we are deprived of their wisdom and experience in our own councils. I have no ready answer to these problems but I believe that they deserve study. I have been told that even to raise these ques-

tions is a matter of great delicacy and feeling. But I am sure that we all desire what is best for the Church and there is no question which cannot be considered calmly by Christian brethren. As our Church grows, our procedures demand constant evaluation. Perhaps we are all right as we are, perhaps we can improve. A representative commission can help us determine some of these issues.

### Church In India

The commission on ecumenical relations in its report to the Convention recommends a study during this triennium of the relation of our Church to the Church of South India. With this I heartily concur. Up to now I have been reluctant to press for action in this regard for I have feared that a debate in our Convention would be based not upon a knowledge of the facts but solely upon preconceived theological and ecclesiastical positions. However, since the report of the ecumenical commission was written, two committees of the Church of England have issued a united report in which they unanimously recommend "that the Bishops, presbyters and deacons consecrated or ordained at or after the inauguration of the Church of South India should be acknowledged as true bishops, priests and deacons of the Church of Christ and should be accepted as such by the Convocations." This recommendation, among others, was overwhelmingly adopted by the Convocations. These committees, as of course do the convocations, represented all points of view within the Church of England, with a most distinguished membership. The degree of unanimity is most remarkable and to the greatest extent has taken this issue beyond the realm of partisan emphasis. This should be true equally of our own Church. I urge upon all our people a study of the Church of South India. From such a study we can learn much apart from any official action which may result.

### Increased Giving

In many ways these past three years have been marked by definite progress in many directions. At this time I do not wish to encroach upon the report of the National Council. But it is a fact that never before have we carried so large a budget with so many dioceses and districts completely cooperating. This

fact reveals greater interest and support on the part of vast numbers of the Church. At this service the Builders for Christ Offering will be made. As we all know the response has been most encouraging. Already building has been undertaken in many of our seminaries. The gifts to Japan and to other areas already are showing tangible results especially notable being the new auditorium at St. Paul's University, Tokyo, named, most appropriately after Bishop Henry St. George Tucker, in recognition of his distinguished service as president of St. Paul's.

The statistics in every department of our Church's life are encouraging. Since the last Convention it has been my privilege to visit many of our far flung missions. In every area new opportunities beckon. We can thank God for the character of the service rendered by our missionaries at home and abroad. Particularly there has been the strengthening of the work in the area of the diocese and the parish shown in large building programs and in many other ways. The total amount of money raised for all purposes within the Church has more than doubled since 1947. It should be a matter of concern that the gifts to the general program of the Church, while greater than ever before, show a steadily decreasing proportion of the total amount given. I realize that we have been through periods of depression and of war. Much rehabilitation has been essential. I can only hope that once this has been accomplished we shall see a proportionate increase in giving to the general Church. For here is a vital point which cannot possibly be over-emphasized. There are strategic opportunities open to us now which will never re-occur. Missionary strategy demands immediate action in strength. This can only be done when there are sufficient resources.

### Opportunities

IT SEEMS to me that I have reached an age when I may be permitted to dream dreams, if beyond that age, perhaps, to see visions. When I realize the potentialities of our Church personnel, in resources of every description, there is no limit to the possibilities of accomplishment given the one essential—an obedience to the will of God.

It is possible to dream of a Church in which the emphasis or Church membership is upon giving rather than receiving. We can be grate-

ful to God for all his manifold gifts through the Church, gifts of inspiration, of renewed spiritual power, of courage, of peace and of consolation. But there is another important aspect to our relationship to Christ and the Church. We are all of us called to a vocation to a ministry. Our Lord did not attract his disciples by promises of reward. Indeed he said that a disciple was to take up his cross and follow him. The fact that the first disciples were Christians brought them privation, physical pain and to many of them martyrdom. They were enlisted in a cause which demanded all that they had and were. Of course there are many thousands of our Church people who have the true understanding of the task of a Christian. They are the center of the Church's life and activity. They are the soul and the heart of every parish and diocese. But there are so many more who view the Church on the basis of what they expect to receive, from the service of worship, from the rector, from the church school, the men's club — indeed the entire fellowship of the Church. Today we live amidst an apparent revival of religious interest, but much of this seems to make the emphasis of using God for our own purposes of success, of health, of freedom from burdens and strains. The heart of true religion has to do with offering ourselves to God. "All things come of thee, O God, and of thine own have we given thee," applies to all that we have and are. We may need a different, a more selective, a more challenging approach to the whole problem of Church membership. After all, we have to deal with all kinds and conditions of people. We all of us fail to give of our best to the utmost. But one can dream of what a Church could do and be with whole-hearted commitment to a cause.

### Prophetic Role

I CAN dream of a Church which realizes that God works through every agency of life. There can never, therefore, be any sharp delineation between the spiritual and the secular. God is in nature and in men, within the Church and without the Church. We must have an awareness of the majesty and the infinite mystery of God's presence, in and through his whole creation, and as a result a concern for the whole of life. Of late there have been many sincere men and women who feel that the Church as a Church should have little to

do with events and problems which are not immediately ecclesiastical. Other matters are to be met by Christians as individuals. Of course, God does speak through individuals but he speaks also through the Church. The gift of the Holy Spirit at Whitsuntide was to the fellowship. Are we to leave the moral issues of nuclear warfare to groups of scientists or the spiritual implications of the race problem to the courts, to give two examples. No, the Church with an humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At her best in every age the Church has fulfilled a prophetic role. Religion must be relevant to life.

I dream of our Church taking her full share in the ecumenical movement on every level. In the light of God's will for his people, under the exigencies of the world situation, the importance of this increasing fellowship among Christians of every name cannot be overestimated. Of course there are bound to be differences of opinion and misunderstandings from time to time as there are in every relationship. But as one who has had close contact with the World Council of Churches, the National Council of Churches, as well as state and local federations, I can testify that there is no desire in any of these to override the convictions of any group. We are learning to live and to work together. Because of life long membership in our communion with over forty years in the ministry, I have the deepest conviction that we as a Church have much to give as well as to receive. Without timidity, with conviction, yet with humility let us take our full part in the great ecumenical movement of our times.

Lastly I dream of a General Convention which is more than a meeting of old friends, important as that is, or more than an ecclesiastical gathering to take care of budgets and canons, necessary as these are. I dream of a Convention moved by the Spirit of God to undertake a great missionary advance in every area of the Church's life, to bring spiritual understanding and strength to a world in need of redemption, to rise above petty considerations, to make real the majesty and the sacredness of our task. We have had such Conventions in our long history. The times call us to wise and great leadership. To this opportunity, under God, we set our hands.

# THE OLD AND THE YOUNG

By Edward N. West

Canon of New York Cathedral

THIS is the will of God for his people—the aged and the young living in peace and security. They are examples chosen with care, for the treatment of the very young and the very old is the criterion of any civilization's true value.

We need have no nervousness about God's power to move enough men to do his will that righteousness perish not from the face of the earth, but we will do well to consider gravely man's freedom to abandon the will of God when a dread moment is over and done. Our ultimate concern must be with the use made of peace rather than with the horrors and destruction of war. The Church, therefore, at this very moment is striving so to preach and so to pray that the fruits of any peace we may attain shall not be lost in the exhaustion of attaining it. Unless old men and young men live in security and at peace with the world and each other, the war gods shall not have been killed, but only wounded.

It is easy and cheap to assume either of two attitudes about the world as it was. The man with no roots and no pride sees only the selfishness, the greed and the corruption of his fathers. Indeed, from the 1920's on, it was the only popular point of view; all capitalism was bad, all society smug, and all religion hypocritical.

With equal ease the good old days can be thought of sentimentally. Old pains are forgotten, and the security of another day seems charming and restful in retrospect—manners had been perfect, the family had been sacred, religion had been general. Rarely is a former day considered objectively or judged fairly and valued for its own worth. Yet it is the vocation of old men to preserve the dream of the worthy things their fathers had dreamed. It is the obligation of the mature to preserve unsullied their goodly heritage, to distinguish that which is essential from that which is customary—the primary from the secondary. "For this good thing my fathers lived and worked and died."

THE freedoms we value came slowly and at heavy cost, but the important thing is

that, in spite of the cost, generation after generation worked on, with God's grace, to enlarge the bounds of human decency. No age of humanity started as of itself—far behind them all was the vision which the world calls a dream but which the Christian recognizes as the will of him in whose image man was made. Christ himself came not to destroy the law or the prophets, but that they might be fulfilled.

Young men are concerned with the future. The life of adventure and the uncompromising idealism of the young give them determination that a new world shall come in their time. It is a grave error to suppose that young men always envision a better world. Millions of young men have died gladly in the attempt to bring in a new kind of a world which you and I regard as infinitely more horrible than anything we have known for a thousand years. The fact that an idea is new, that it makes tremendous demands and that men will die for it does not for one moment insure its being good. Visions of a new world like all other spirits must be tried to see whether they be of God.

You and I and most of the people of this earth are neither old enough to value the gifts of our fathers, nor young enough to see a world completely different from any thing we have ever known. The very young and the very old are nearer to another world—incidentally the same world. You and I are in the middle stretch where the hard and homely virtues are our duty, and divinely inspired common sense, our saving grace.

The world that is to be will be just so Christian and just so effective as is its ability to draw the best from the old and from the new. This won't be accomplished by great political sermons from the pulpit, nor by religious speeches by our governors, it will be accomplished when you and I as individuals assume this responsibility in our own lives. If you think that your parents are old-fashioned and don't understand, or that your children are of a generation incurably delinquent, then at least you should be aware of the problem which has cost the lives and homes of millions.

The divisions which exist among us start in the family and spread to the nations. The ancient million-lived dragon has to be fought all over again by each son of St. George, for that serpent is more subtle than any beast of the field, and his menace lies in the fact that he appears in so many small and seemingly petty ways. Great wars don't start because a few rulers argue; they start because millions of people won't take the pains, nor ask God for sufficient charity, to get along with their fellow men. Sin caused one of the Holy Twelve to betray his Lord; sin caused schism in the Church; sin caused hatred between the nations, and the end of sin is death—death for all. It is only by repentance that we shall remove the ugly side from our heritage.

### Our Heritage

**M**ORE important even than our lives is the defeat of this sin in the power of the Victor over death and sin. Old men have died that righteous things might live eternally, and that his Gospel might be preserved. In the power of that Victor and his Gospel, young men have accomplished the impossible that in some way a newer and better thing might come to be.

Little children are given to us that the future may be our concern. The victory of the old and the victory of the new are not mutually exclusive, they may both be had if we, with God's help, will triumph over the divisive, uncharitable, and prideful sins which beset us; they must both be had if all the price in pain, and human suffering during the last sixteen years is not to have been paid in vain.

You and I are justly proud of our Anglo-Saxon heritage. We have regarded ourselves as the chosen people of God. We have, to a degree beyond all other modern peoples, save the Russians, regarded our very lands as holy ground. The strong wind which harried the Spanish Armada and the fog over Dunkirk have been Biblical happenings for us—God has for his people again thrown the horse and his rider into the sea. All of this is fine and it's thrilling, but we would do well to remember that God did all of this for some values quite distinct from the color of our skins or the dignity of our national honor.

Our only claim to fame is that we have been privileged to have had a growing appreciation

of the value of a human being, and that in every major crisis we recognized that this value was a spiritual one.

The aged and little children don't earn their salt, but apart from them there is no reason why the rest of us should bother to. In world affairs, in our relations with other races and peoples we shall prevail only if God prevails through us.

And he is the God who values the broken and helpless things of the earth; whose own Son, for our sakes, hung on a Cross—a broken helpless thing. This is our heritage, and this is still the secret of the peace, which with God's help we shall gain.

“When the aged walk with gladness  
In a city bathed in light,  
And the races know no sadness  
In the waning of their might,  
When the very earth is ringing  
From the temple to the sod  
With the sound of children singing  
Then its Peace was born of God.”

## A Blind Man Groping

By William B. Spofford, Sr.

**E**fforts have been made several times to merge Church magazines. One of these was in 1947 when the Episcopal Evangelical Fellowship set up a committee, headed by the Rev. Samuel Shoemaker, which took the initiative in calling a conference to discuss the matter.

The Rev. Frederick J. Warnecke, now bishop of Bethlehem, was present as editor of the *Southern Churchman*; the *Witness* was represented by the Rev. Roscoe T. Foust, the editor, and I was there as managing editor. The Rev. Wilbur L. Caswell, who had carried on the *Chronicle*, a monthly, since the death of the Rev. Alec Cummins, was unable to be there but he did send word that his publication was game for anything since it was about to fold in any case.

Also present was an outspoken gentleman, William Starr Myers of Princeton, N. J., who had a lot to say about the running of the Evangelical Societies of Philadelphia which, it was hoped, would put up some cash. He greeted me with: “I have always wanted to meet you since I have been unable to understand how a man can be at once a Christian and a

Socialist." My answer was that Archbishop Temple managed it, and in this country, Prof. Reinhold Niebuhr, so I thought I was in good company.

When the meeting opened Prof. Myers presented his ideas of what a Church paper should be like. It should concern itself "solely with religion" and should have nothing whatever to say about labor, race, the United Nations or any social questions.

The Witness, he said was "an ecclesiastical New Republic", always mixing into things that were not the business of the Church. He further gave his idea of what a Church paper should not be like by branding the Churchman a "Bolshevik paper." The Rev. Guy Emery Shipler, the editor of that publication incidentally had the good sense, weeks ahead, to say that he had no interest whatever in the proposed merger.

So most of those present agreed on what a Church paper should be like, with Mrs. Henry Hill Pierce the only lay person there who disagreed with the Princeton professor. She is a very quiet lady but she wasn't on this occasion.

Next we came to procedure. The Southern Churchman and the Witness were to turn over their assets "for the good of the Church". The Evangelical Societies maybe (no promise) would put up some money to launch an entirely new weekly to be named the *Episcopalian*, which would start with the circulations handed over by the two papers going out of business. What was counted on chiefly in the way of money was that I would persuade my fellow trustees of Bishop Paddock's estate, Bishop Gilbert and the Rev. John Gass, to make a substantial grant. The Episcopal Evangelical Fellowship had no money to aid the venture but they "would get behind it" by promoting circulation. Individuals present, who were to run the show, offered nothing in the way of cash, though several were in positions to do so.

Then who was to have a hand in running the new paper was discussed at length. Several clergymen were suggested as a possible editor, but the selection was left to a later date. The Rev. John K. Shryock, then the director of the Evangelical Societies, stated bluntly that I should not be the managing editor and when Fred Warnecke disagreed, Mr. Samuel Thorne tactfully suggested that "it is a matter which can be determined later." However it seemed to be agreed that I should have some place in

the set-up, chiefly as a reward for past services and for my apparent willingness to attempt to persuade the directors of the Witness to turn over the works.

But it was soon obvious that this would not satisfy Prof. Myers who seemed to be in the drivers seat as far as a grant from the Evangelical Societies went. In any case he wrote Sam Shoemaker making it clear that he would not go along if I was in the picture.

He was reassured by the Calvary rector who wrote Dr. Myers: "Many of us are wholly dissatisfied with Spofford. We do feel that in the light of his long responsibility for the Witness, and also his very nice spirit about the combining in this one magazine, with another man as editor, that he ought to have a right to a column under his own signature. I should hope that even this might be cut out after a time."

Another meeting was scheduled for later. Meanwhile I summed things up after a bit. I was to turn over the Witness, on which I had worked for years, lock, stock and barrel. Then I was to do my best to get a sizable hunk of money from the Paddock trustees, of which I was one. Then after everything was safely in the hands of this new bunch, I was to be allowed to write a column for awhile, and then be kicked out completely.

My "very nice spirit" somehow didn't hold up. Whether that later meeting was ever held I do not know. I wasn't there.

## The Purpose of Life

By James A. Pike

*Dean of New York Cathedral*

WHAT God is is the primary referent as to the purpose of man's life because, unlike the other genera and species, we are made in the image of God. It is this word from Scripture which is the crucial link between God's purposes and man's purposes. Thus we get at the latter best through an analysis of the former.

What is God's nature in so far as his relation to the world is concerned?

First of all, he is Creator. He not only created the world, he creates it. God operates in and through the evolving order, expressing himself in manifold and wondrous ways. He is by nature an articulate God: In the beginning was the Word. The two words *en arche*, which open the Fourth Gospel, can be rendered

as a matter of fundamental principle: the articulateness of God - the Word - is basic in things: ours is a God who speaks. Hence he is creative in I-thou relationships (to use Martin Buber's phrase) as in the evolving of things and persons.

Second, God is Redeemer. In his relationship to us he is not only a source of norms; he seeks to save those who have not kept the norms, who have come to moral shipwreck, who have to any degree missed the way. Supremely he reveals this character in Jesus Christ, through whom he has translated himself into the language of human life. What we see in Jesus Christ of God's redemptive activity is a supreme image of how God always has been and always will be toward the sons of men.

Third, God is Holy Spirit. As holy esprit de corps he manifests himself in the fellowship of men who make up the body of Christ and are seeking to make his Kingdom manifest in the world. In this sense he builds community but, paradoxically enough, as the Holy Spirit who spoke by the prophets, he transcends community and judges it.

Now we are made in the image of God. Hence: God means us to be creative. We are given the high privilege of being co-sharers with him in the task of finishing the universe-according to his plan. Genesis reminds us that God is reducing chaos to order. This too is our task. This gives a high dignity to the work of containing rivers by the building of dams, of the sowing and reaping of wheat, in the design of precision instruments - no less than the task of saying our prayers. We are free to turn what order there is into chaos - and are very clever at doing so; but our intended part in his creation is the reverse.

As we have seen above, part of God's creative expression is his articulateness. Our creativity is not meant merely to be our own reasonable working with things or our own exuberant expression. Our articulation of meanings and of joy to other people, the involvement of our meanings with theirs, the expression of our best in the best way, is also part of what it means to be in the image of God. So whether in order or freedom, in self-development or in communication, we are meant to be creative, because God is Creator.

God means us to be redemptive. This has to do primarily with our interpersonal relationships, with the way we treat each other. The

great variety of human talent implies also a great variety of human limitations. Human freedom implies, as we have seen, the freedom to err - and to err in ways which make us unacceptable to others and to ourselves. God relates himself to us in our limitations and in our errors and sins, and we in his image are capable of so relating ourselves to others. Indeed, this particular type of relationship is the most distinctive expression of our Christian vocation. This type of relationship is the type of love referred to in the exhortation in the First Epistle of John: "God so loved us; we ought also to love one another." This human activity has scope for expression both in one-to-one relationships and in the arrangements we foster in society.

God means us to live and work in community. God as Holy Spirit works through the life of the group, in the esprit de corps of "the blessed company of all faithful people," which is the Church, and beyond this he is the genuine inspiration of all wholesome group life. We too are meant to be carriers of the spark of corporate activity. We are meant to be involved in and build up an increasing web of human inter-relationship. In this way the effectiveness of our creativity and of our redemptiveness is magnified. But community is not only means, it is end.

So in the way that God has created us in the image of his triune personality we see the purpose of life, the meaning of our existence. He is Father, Son, and Holy Spirit. We are meant to be creative, for others, in fellowship. And as he is one we are meant to be fully integrated as we fulfill our threefold vocation. This is the purpose of man's life.

## Nurture Corner . . .

By **Randolph Crump Miller**

*Professor at Yale Divinity School*

I LIKE The Seabury Series because it is closely-graded. If you prefer a Sunday school graded by departments, by all means use The Christian Faith and Life Series.

Children develop at their own rate, and even in a class of the same age there will be great variety. The new 4th grade material will present a difficulty at this point, for many 4th graders read at the 2nd grade level, and others will breeze through the reader at a 6th grade

speed. But the material is graded to the norm for the 4th grade, instead of being on some vague level between the 4th and 6th grades, as in group-graded material.

If you have a small Church school, most of your classes can be closely-graded if you are willing to have small numbers in each class. I once had ten classes for 50 pupils and used the closely-graded Cloister Series successfully. This is known as "the divide and conquer technique" and is especially valuable in one-room parish houses where 6 children can gather around one teacher for a permanent buzz session.

By the same reasoning, putting two grades together is always better than joining three grades. If you do this, divide your school as follows: 1 & 2, 3 & 4, 5 & 6, 7 & 8. The Pilgrim Series (Congregational and Evangelical Reformed) is based on this system, but The Seabury Series can be adapted in this way. In fact, I am going to use The Seabury Series in the 2nd, 5th, and 8th grades classes next fall as well as in the classes for which the courses were written.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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ONCE I was going over the list of parishioners with my curate and I shocked him by saying of one family, "Oh, you needn't bother with them. They're deadbeats." I had known them for years and had never seen the parents in church and the children only rarely in Sunday School. The grandmother had once been to church and I had called on her regularly and given her some small aid.

Were they to be considered as parishioners or even as church members? Should I devote much time and energy to persuading them to come to church? Should I do the same for all my deadbeats and if I did would the faithful think I was giving the active members too little attention?

It is a problem that troubles every rector. There are many church matters that he must see to and many church people that he must see. Can he also find time for the long, slow

task of bringing back the strayed? Or should this be the work of the laity? They could do a wonderful job if they put their minds on it.

## The Right Key

By William P. Barnds

*Rector of St. James, South Bend*

A WOMAN trying to open a safety deposit box accidentally tried a wrong key. Discovering her mistake, she put the proper one in saying, "I guess I had better use the right key." Of course, the box easily opened when the right key was used, while the wrong key would not open it at all.

We sometimes do not use the right means to accomplish what we are trying to do. We try methods which do not work because they do not fit the purpose we have in mind. Kindness is frequently the right key in a difficult human situation when other attitudes are inadequate. Prayer is often the key we need to use when our own efforts fail. Our religion can furnish us with many right keys. From our religion we learn the right approach to make to situations. A door will not open unless we use the right key; but the right key will unlock it.

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## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

*Assistant Secretary Overseas Department National Council*

"This informative brochure of Christian vocation and especially man's highest calling, the ministry of the Church, meets a long felt need of many clergymen and laymen. I believe it will help those who are seeking information and will inspire many to serve as God's chosen representatives in the ministerial priesthood of His Church."

—BISHOP BANYARD OF NEW JERSEY

"I think this is a very useful pamphlet indeed, in that it brings together so much material which is not readily accessible elsewhere. It should be very useful to any parish priest who is in touch with young men who are curious about the ministry. It is clearly stated and in sufficient detail so that it would guide anybody helpfully."

—BURKE RIVERS, Rector of St. Stephen's, Wilkes-Barre

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## THE WITNESS

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# Thomas V. Barrett Reports

## From Waikiki Beach

*Special to The Witness*

★ To be perfectly frank at the outset, you could mark off the area of Waikiki Beach on the sands of Southhampton, Long Island, and have room enough left for an automobile race, a Grange picnic and a nine-hole golf course. If you step off the veranda of the Moana Hotel you fall right into the water.

However size isn't everything, and since I was asked to leave the factual reporting to more reliable persons, and direct myself to descriptive composition of an imaginative nature, I will not dwell on these objective observations, but hurry on to matters in which precision is less important.

Gad! Here we are, and most of us cannot believe it yet. Several airlines joined resources in what is probably the most gigantic clerical air-lift in history; without the loss of a clerical collar. But there were those of us who were in no such hurry to leave our own, our native land. We slipped quietly off into the August dusk, with the goodbyes of countrymen ringing in our ears, our hearts filled with the spirit of adventure, and our pockets filled with dramamine pills. The Lurline is a beautiful ship. There was a sizeable number of bishops, priests and women of the Auxiliary on board, plus a sufficient cargo of disinterested tourists to save us from Episcopalianism, which is one of the worst "isms" we have to face.

Once out of sight of land, with the squeamish waters of the first night at sea overcome by fortitude and yellow pills,

the voyage became a thing of beauty and joy forever.

The Lurline provided many attractions, among which was a class in Hula dancing, directed by a plump and amiable Hawaiian gentleman, who with Olympian patience drilled his unlikely assortment of creatures for four days. It is reported that dancers ate only raw beefsteak and baked potatoes during the voyage. Be that as it may, I can at least report from first hand evidence, that the Episcopalians graduated from the course with honors. It was with some pride that several of us witnessed the graduation in which a handful of more robust deputies of the clerical order exhibited their proficiency, led by three or four clergy wives, and a couple of resilient members of the W. A. who graduated Summa Cum Laude.

After four lazy, hazy days we sighted Hawaii off the starb'd bow. (This word is an old sea-faring term which apparently means the Gospel side of the ship.) It is marvellous to see land after a long sea voyage. To discover again that the Lord has created not only the moon, sun, stars, and sea, but also the firmament. And this firmament at six-thirty in the morning was a high, jagged line of hills; austere and misty in the early light. For those of us who are novices at this sort of thing, it was a rather moving ex-

perience, bringing to us the imagined romance of this string of small, green jewels dropped in a sapphire sea; and the jolting remembrance of Pearl Harbor.

After a hurried cup of coffee on deck, the ship was surrounded by catamarans, outrigger canoes, launches and sailboats. Dusky boys were diving for coins tossed from the boat-deck, the strains of "Aloha" curled over the waters, and we 'hove to'. (This is another old nautical term which means to put on the hydraulic brakes.)

The ship was then boarded by as lovely a band of pirates as I ever hope to see, and leis of flowers were dropped about our heads—tiers of them—and soft voices breathed Aloha, as Honolulu gave us greeting in the warming sun.

### Honky Tonk

Honolulu, by the way, is quite a honky-tonk-type city. You can spit from one hotel to another, and the first impres-

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sion is that you are not really far away at all, but just visiting Los Angeles, or walking down some street in New Orleans. The most startling thing to me is that here, surrounded by faces of various oriental races, and mixtures of races, is a very American kind of country; and, to be truthful, an exceedingly friendly people, in many ways surpassing that courtesy and gentleness which one should associate with Anglo-Saxons, and Europeans; surpassing that courtesy and gentleness which "mainland" people sometimes smugly boast about. I do not know what these people are, racially. I suspect no one knows, exactly. But the taxi-drivers are intelligent and obliging, the waitresses are

cheerful and lovely to look upon, and the pedestrian just walks across the street with eyes front, while all the monstrous automobiles stop until he has secured the curb. That is a startling kind of courtesy and unhurriedness that we in the states have lost. Western cheerfulness, and Southern hospitality, and the live-and-let-live attitude of northern neighborliness could learn quite a bit from this oriental and island people.

But I am reporting again and I am supposed to tell you of less significant things.

#### Clerical Dress

Never before in the history of the Episcopal Church, (pardon me, the Protestant Episcopal Church) have so many clergymen worn so few clerical collars. One reason is that it is hot here, which leads me to the observation that the climate is over-rated. Another reason is that almost everybody in Hawaii except the permanent residents, wears what is somewhat euphemistically called an Aloha shirt. I bought two of these myself. They are horrendous affairs in all colors and designs. Mine look like chintz fabric designed for a window seat cushion in a female seminary. The House of Deputies is a riot of color, with the Low Churchmen broken out in chasubles, as it were, led triumphantly by a well

known cleric from Cambridge, Mass., who is gorgeously attired in a sea-blue-green-purple creation with an over-all floral design of fabulous intricacy. The High Churchmen, with greater consistency, have on the whole maintained their funereal and perspiring solemnity.

#### Informality

Iolani School is a fine place for a convention. The campus is flat and relatively treeless, by New England standards; the buildings are of modest and un-exciting structure. But there is none of the congestion and confusion of a convention in a large city. The House of Bishops meets in what is called "Club 100", which seems to me to be singularly fitting, particularly if they succeed in taking the vote away from retired bishops, and this building is but a few yards from the House of Deputies which is meeting in the gymnasium. (Again not inappropriate judging by the legal gymnastics of that House).

Since there are few innocent bystanders on the grounds, you can see anyone you want to see at almost any time, and can hardly avoid those you do not want to see. This gives to the Convention a conference-like atmosphere in which informality seems to be the keynote. In this temperate and semi-tropical climate few are disposed to wintry temper, or sleety countenance.

Even when voting on whether or not to change the name of the Church there was a noticeable lack of frenzy in the manners of the House of Deputies. And the few ora-

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tions we have had, have been as supple and un-vigorous as the waving palm trees.

After the long days' sessions, which are endurable because of wicker chairs, and a fine breeze through the open doors, clergy and laity alike head for Waikiki — the sands, the surfboards, the balmy waters of this pacific, blue-green ocean. This does not apply, however to those of us who are staying at the University of Hawaii which is situated just under St. Louis Hills, and is a long bus ride from Iolani. We are the commuters, and from our quiet and excellent new dormitory, fare forth each day at dawn, sleepy eyed and haggard; and then rush back for a face-wash before returning down town for the evening meetings. The only place we swim is in the shower.

The worst pun reported during the Convention so far, was anonymously perpetrated by some swimmer who was treading water just off shore accompanied by a little cluster of Bishops and clergy. "This," said the punster, "ought to be called the Bishop's See."

**Big Budget**

So here we are at Waikiki. Thus far no vital business has been accomplished, at least that I am aware of. But I feel sure that in these lush surroundings we are about to vote a whopping big budget. The presentations of the Church's work have been good, the entertainment modest and the hospitality superb. The other night a choir from a Hawaiian Congregational Church Choir, called the Haili Choir, presented to the whole Convention a program of Hawaiian music and dancing as their contribution to the meetings. Well done, and generously done; and for those who like Hawaiian music it was delightful.

Those people, like myself,

who have developed an allergy to these soft and feminine tunes enjoyed the grace of the Hula dancers. It is their hands, we are told, which are especially to be watched. Several people have observed that American Church choir members will soon have to take a test in jitter-bugging before they can be admitted to their various choral groups.

So again, I remind you, here we are at Waikiki. And not only at Waikiki but all over the island, most of us seeing for the first time the volcanic, rain-swept ridges, the pineapple groves and acres of sugarcane, the steeples and towers of the churches that minister to Japanese, Chinese, Hawaiian, and Caucasian. All around us are the relaxed and cheerful faces of these people, who so often when we see them in the States seem to hide their souls from sight; but who, in this lush and breezy land, seem to reflect some of the strong sunlight that shines upon them.

For myself, ten days will be quite sufficient. Grass skirts, mangoes, royal palms and mahimahi, the meagre harmonies of Hawaiian music are not my special menu. Personally I'd prefer to cut the size of the Convention in half and hold the next one in Burlington, Vermont, amid the burning maple trees. But at least I can truthfully say that from the cab-drivers I have met here, to the members of

the Chinese congregation at St. Peter's Church in Honolulu, there has been extended to us a remarkable, and direct, and ungrudging kind of hospitality. There is here, as we have been told there would be, a real brotherliness, and a considerable lack of discrimination on the part of one peoples for another. There is a Christian courtesy and friendliness which is a witness to the grace of God bestowed upon these people; to which they have responded in their own fashion with a good simplicity.



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## Convention People

Bishop Mowll, primate of the Church in Australia, speaking at a mass meeting, said the Church there has 3-million of the 7½-million population. Asian nations, he said, are constantly gaining in influence and he urged American churchmen to push the Pacific and Asian world to the forefront in their thinking.

Bishop Harris of Liberia came up with an answer to Dr. Harry B. Wright, explorer-writer, who had told a club in Honolulu that by trying to change the god of Africans, missionaries have so confused them that secret societies like the Mau Mau resulted. Bishop Harris replied forthrightly that the land-grabbing tactics of white settlers was at the bottom of Mau Mau terrorism. He declared that European settlers have left the native only limited soil to grow his food and revenue producing crops. "It is rebellion against this expropriation that is at the bottom of the Mau Mau and not any cultural change on account of religion."

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Bishop Bayne, addressing the Honolulu Rotary, said that the big problem for people today is how to be free and yet take part in society. There were a lot of deputies present and a few bishops, including Bishop Quin of Texas who came in, his ten-gallon hat in hand, and passed out cards saying, "Drive carefully. You may hit an Episcopalian."

Church going and sightseeing was in order on the 11th. But if it is true that baseball is an escape from reality there are a lot of frustrated people here. Not only were bishops and deputies glued to the radio for the Yankee-Indian double-header, but members of the Auxiliary meeting as well. Hoot Evers catch that ended the second game brought both cheers and groans. And an eastern bishop was seen making a bet with a midwest laymen that the Yanks would still win. Incidentally one of

the few persons to be pictured on the front page of papers here, other than Episcopalians, was Prof. Casey Stengel dressing down an umpire.

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# BACKFIRE

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THEODORE LUDLOW  
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I have read Blind Man for August 18 and am awfully glad you brought Bob Paddock again to the attention of the Church. Wish we had a few like him in the Church today.

I was with him in France in world war one and I remember one Saturday night when we were both down on our hands and knees scrubbing the floor of a Y hut, trying to make it somewhat presentable for an early celebration the next morning. He turned to me and said; "Well, Ted, I guess we have both struck our economic level at last!" It was said with a laugh and without bitterness. It was so characteristic of him.

A. F. GILMAN  
*Layman of Palatine, Illinois*

Your Story of the Week about the contest of the American Church Union indicated that at least one of our clergy has waked up to the true intent of that organization. The Catholic party in the Church has degenerated into a group intent on taking over all the attributes of Rome without any of the checks through government of the Roman hierarchy.

When the American colonies broke away from Britain they got rid of the doctrine of the divine right of the Church.

When Christ came down from

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the mountain he found his disciples unsuccessfully trying to cast out devils and he rebuked them, saying: "This kind cometh not forth but by prayer and fasting."

God has not abdicated to the Church in dealing with the hearts of men individually and we should not forget it when we think of union with other Churches, Mrs. H. K. Lutge to the contrary notwithstanding.

W. A. ROBERTSON  
*Layman of East Orange, N. J.*

Permit me to tender my hearty thanks to the Rev. Owen Lloyd, Rector at Anthony, Kansas, for his fine letter, which is found in your issue of September 1st. I agree with him thoroughly. I speak as a lawyer and business man, and a life-long member of the Episcopal Church.

His letter raises other questions of importance, which I will not try to raise here.

MRS. T. E. CHURCH  
*Laywoman of New York*

I was curious to know what "So you're Going to College" meant on the cover of the August 18th issue, since I found no reference to it in-



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side. I had to wait until the Sept. 1 number to find out. There I read the very stimulating article by Chaplain Mitchell. Having a daughter entering college this fall we read it together with much benefit to both of us.

JOHN DAVIDSON  
*Ass't, St. George's, New York*

I am rather surprised that nobody seems to have written a note of commendation for the current twentieth-anniversary issue of Forward Day—by—Day. This I hasten to do before the issue runs out. This summer issue, in case anyone has not seen it, consists of excerpts from passages published over the past twenty years. I congratulate the editor, my friend Rev. F. J. Moore, for his selection, since the over—all emphasis seems to be on a social Christianity which is not always found in this publication. Congratulations should be given by the Church to all concerned.

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