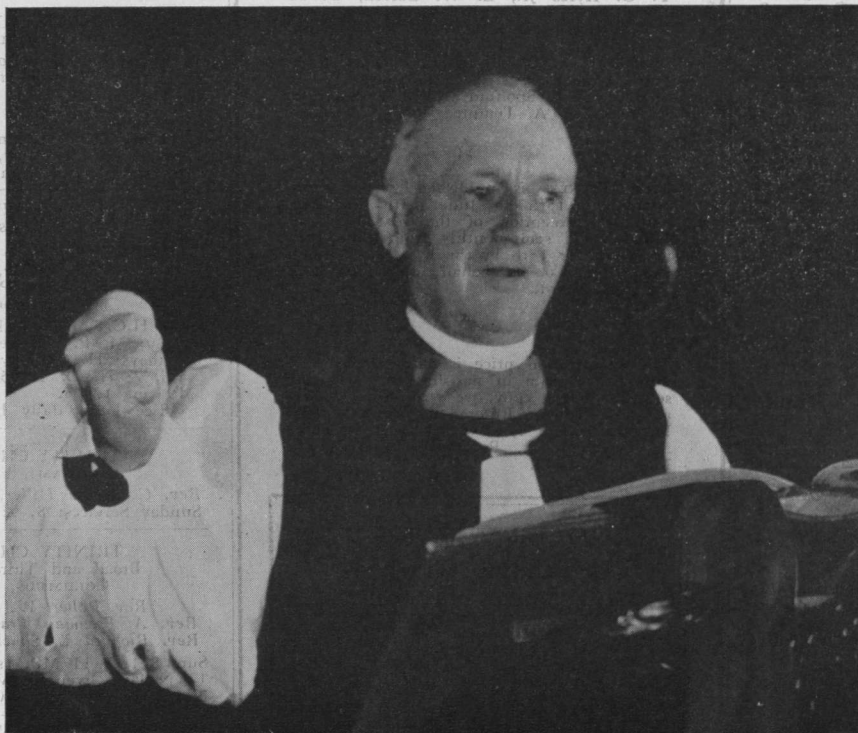


The WITNESS

SEPTEMBER 29, 1955



HENRY KNOX SHERRILL

THE PRESIDING BISHOP leads the way at the Honolulu Convention for an expanded program both overseas and at home

NEWS OF THE GENERAL CONVENTION

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ser. (generally with MP, Lit or proces-
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nion, 7.

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

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Story of the Week

General Convention Closes To Meet Next at Miami

DELEGATION TO GO TO INDIA FOR A STUDY OF THE CHURCH OF SOUTH INDIA

★ A budget of \$6,807,947, with the Church School Lenten Offering removed from the budget and therefore no longer to be counted for credit on assigned quotas, is the number-one story of General Convention as we reported here last week. It means that parishes will be required to raise in each of the next three years about \$1,600,000 more than they have ever been called upon to raise before. Phil Steinmetz reports the budget action elsewhere in this number.

The 1958 General Convention will be held in Miami Beach. There was objection on the part of some Deputies during the debate in that House, but it was voted unanimously by the Bishops, without debate. The assurance of the director of the Miami Beach Convention Bureau that there would be no segregation and that "the city would throw Jim Crowism out of the window to get the convention," nevertheless prompted one Deputy to declare that approaches to the city were through Jim Crow territory, particularly Miami. "That is where trouble might occur for the delegates," he declared.

Bishop Louttit of South Florida also said that, while he was satisfied that there would be no discrimination at Miami Beach, he could make no promises about the city of Miami.

Philip Adams of California

also wanted to know specifically "what Florida laws there are on segregation and which ones are going to be ignored?" The assurances of the director of the convention bureau did not satisfy him for he told reporters after the session that his direct question had been ducked and said, "I suspect they have some laws they don't want anybody to know about."

Nevertheless Miami Beach it is, which means that for the first time in over thirty years a General Convention will be held south of the Mason-Dixon Line.

Other Action

Compulsory retirement of clergymen at the age of 72, effective in 1957, was approved.

The proposal for a suffragan bishop for the armed forces was lost.

The move to permit women

to serve as Deputies was also lost.

The salary of the Presiding Bishop was raised from \$12,000 a year to \$15,000.

The work of the committee on problems of alcohol, presented by Bishop Hall of New Hampshire, was commended and will be extended over the next three years.

Church people were urged to accept the Supreme Court ruling outlawing segregation in the public schools.

The report on the state of the Church showed a gain of 11.6 per cent since 1952. During the same period the number of Church schools increased 7.4 per cent, pupils 20 per cent and teachers 19.6 per cent. The total number of clergy is 12.2 more than reported at the Boston Convention.

Per capita giving in 1954 reached a total of \$128,776,726, or 42 per cent more than the figure for 1951.

A group of five persons are to go to India to study and report on the Church of South India at the Miami Beach Convention. It first came up in the House of Deputies and after considerable debate Canon D. H. Wattlely of Louisiana moved for a vote by orders, and it passed in both orders, clergy and lay, by more than 2 to 1. The House of Bishops later concurred.

As a "lasting memorial" to the Convention, it was voted to finance the building of a

church at Pearl Harbor. Each of the more than 600 Deputies contributed \$10 toward the project, with the sum presented to Bishop Kennedy at the close of the Convention.

Foreign Affairs

A fundamental objective of the foreign policy of the U. S., a resolution stated, should be to support and strengthen the UN to the end that there shall be a better and wider cooperation in outlawing the use of war and aggression as implements of national policy and improving the standards of living of all men everywhere.

The proposal of the diocese of Washington that the Church give a reactor to some eastern country for peaceful uses was not even brought before either House, the reason being that scientific experts differ on the effect of its use. Instead the Convention voted for a commission to be appointed by the Presiding Bishop to study ways that the Church may make some positive contribution to the peace time use of atomic energy. They will have \$1,500 to work with.

An attempt was made to abolish the social reconstruction commission. Charles Taft of Southern Ohio, who is a member of the commission, thought that it did not amount to much since it does not have the funds or staff to do a competent job. The Rev. W. H. Nes of Chicago maintained that to abolish the commission would be interpreted as lack of concern for public issues; Dean Pike of New York reminded the brethren that Isaiah spoke against slums and that throughout history the Church had been an instrument of God to bring judgement on society. So the commission survived, in spite of some pretty severe criticism.

Elections

Dean Arnold M. Lewis of Jacksonville, Florida, was

elected bishop of Salina. How long it takes to catch that disease known as episcopatitis is perhaps indicated by the fact that he was sitting in the House of Deputies wearing an aloha shirt when told of his election. He hustled off to don clericals and then gave a press conference. He told the reporters that he had no plans except that "there is work to be done in any district."

Also elected a bishop was the Rev. Plimio L. Simoes to be bishop of Southwestern Brazil. He will replace Bishop Krischke who is transferring to Southern Brazil to replace Bishop Pithan who is retiring because of illness.

Elected members of the National Council were Bishop Lewis of Nevada who succeeds Bishop Block of California; Bishop Emrich of Michigan who succeeds Bishop Hobson of Southern Ohio; Canon F. A. McDonald of Honolulu who was elected to represent the province of the Pacific.

Also elected to the Council was the Rev. Don Frank Fenn of Baltimore and the Rev. Gardiner M. Day of Cambridge who, in spite of being a very busy man serving on several committees, still found time for excellent reporting for The Witness. Laymen elected were B. P. Harrison of Virginia, Edward McGrady of Tennessee, T. W. Rehmann of Iowa and W. H. Siegmund of Los Angeles.

Nominated by the Auxiliary and elected to the Council by the Convention were Mrs. F. O. Clarkson of North Carolina, Mrs. Ted Wedel of Washington, Mrs. Sumner Walters of San Joaquin and Mrs. Clifford Cowin of Ohio.

A resolution which would put the Church on record as favoring the "right to work" principle which would prohibit closed or union shops was over-

whelmingly defeated in the House of Deputies. Charles Taft of Southern Ohio said such matters should be left to collective bargaining, and Mike Budzhanoski of Pittsburgh, an officer of the mineworkers union and the only representative of organized labor at the Convention, urged the House not to lay the matter on the table but to vote it down as "unfair, unjust and un-Christian."

Closer Fellowship

Continued negotiations with Methodists, Presbyterians and other Churches looking toward closer fellowship that was urged in a resolution was adopted. It came with the adoption, without debate, of a report by the commission on approaches to unity.

BISHOP SHERRILL A TRAVELER

★ Bishop Sherrill told the Honolulu Convention that travel widened horizons, so he has broadened his outlook considerably this summer. He first went to Switzerland to attend the meeting of the committee of the World Council of Churches. Then he went to Carleton College to address the Youth Convention, and from there to Honolulu.

He is now bringing a ten-day visit to Australia to a close. Arriving in Sydney on the 19th he told reporters that the Anglican communion is growing closer together all over the world. He and Mrs. Sherrill visited Canberra, Brisbane, Melbourne, Newcastle and Armidale before returning to Sydney to address the general synod of the Church of England in Australia and Tasmania on the 27th.

He stated while here that the World Council of Churches is likely to send a delegation to the Soviet Union in about six months.

Budget Brings Mixed Emotions To Reporter-Deputy

By Philip H. Steinmetz

Special to The Witness

★ After a refreshing weekend without sessions but with a chance to see something of normal life, we were taken into a gorgeous movie theatre on Sept. 12th and there received the report of the Joint Committee on Programme and Budget. Please notice that Program is spelled "Programme." That is because there is no program unless you put "me" into it. And that really means "you" as well, of course.

If this bit of comedy puzzles you some, it will help you understand the state of mind of some of us as we listened. It is apparent that it is possible to get a group of people who are all pretty well sold on the Church's work to vote large advances under the impression that the money to meet them will be raised. To be sure some sober souls suggested that taking the Church School Lenten Offering, over \$600,000, out of the budget and allowing it to be used only for special advance missionary work means a substantial difference in the amount of money that must be raised by each parish. There was division in the House of Deputies on the resolution, but it passed and so did a budget of \$6,807,947 for each of the next three years. An increase over that of \$5,837,996 which was ours for 1955 of over a million and a half.

That there is concern on the part of many here over the difficulty of raising a greatly increased sum was indicated when the Deputies voted down the largest budget, calling for

more than eight million dollars, by a vote of 357 to 208.

I've been thinking about the task which faces the dozen or so of us from each diocese as we return and try to pass on to the thousands in our home diocese the emotion which stirred us to this move. It will be especially hard for me since my only emotion was that of earth being moved by a bulldozer. Perhaps as I think and pray something more of the rightness of it all will reach me. Certainly many responsible people have worked many hours on the Programme and Budget Committee going into each item in some detail. It is evident as you get more deeply into the matter, you become increasingly aware of the urgency of our moving with larger strides than are comfortable for us. At all events it was a memorable day in which, at last, we dealt with real issues of genuine importance to the whole life of the Church.

However lasting the results of this work may be, the memories of the weekend visiting in a normal parish, Christ Church, Kilauea, on the island of Kauai, will be for me the most joyful of this Convention. Here is one of the many true outposts of the work of the Church in a small town composed of people of all races employed in raising the cane from which sugar is made and in the processing of that cane into raw sugar. The sense of unity and community in this parish, the only non-Roman church in the town, is apparent to the visitor. We may well thank God that in so many places such work is being done

and remember that here in real life is the thing for which we are providing in the Programme and Budget for the next three years.

To be sure the major support of this and similar places is local, but the extra boost which comes from mission funds makes the difference between life and death. It is a wonderful thing to see a young family, the Rev. and Mrs. Samuel McCain and their five children, living in this remote place and eager to stay there because they love the people and the people love them. This is the vision which you cannot get from figures in a book.

Though you have not been to Kilauea, you have seen some parish at work in the world and you know something of what it does to the people who are within its reach. If you think that needs to be done to everyone in every land, you will know something of the impatience which prompts strides in Programme and Budget. For it is not being done to everyone in every land. In fact, there are more people even now who have no knowledge of it at all than there are those who have.

While that is true, there is work for us to do.

Retrospect

As I look back at the Convention and think of the lasting effects which we have accomplished I can see that we have done some notable things. We have raised a higher standard of missionary giving than we often dare attempt. We have seen something of the importance of the missionary work being done here in Hawaii and generally in the Pacific area probably more clearly than we could have seen it from the mainland. We have been stirred by some outstanding speeches whose effect may be expected to fade as we

go home and get involved in our normal round of duties but which will still carry some light into our lives.

We have demonstrated that the Protestant Episcopal Church is not one to change things swiftly and without much thought whether its name or its policy about the place of women, though it may make high resolves about increasing the zest for giving money for missions. We have tasted hospitality which far exceeds anything experienced by any of us before at any Convention.

Whether all this and more might be accomplished in less time and at less cost no one can tell with certainty. But we have appointed a committee to see whether something can be done to that end. For if we could do what we have done with less days spent in oiling, repairing, replacing and generally admiring our machinery of government, we could go home with less shame over the expense we are to ourselves and the whole Church.

Who knows but that our experience may bear fruit three years from now when the Convention assembles in Miami Beach? That 59th Convention will have to go some to match the weather and hospitality of Honolulu, but it may profit from some of our slowness and do more that shows to the world that we are indeed the Church of the living God working under his direction and power as witnesses of his saving grace in our Lord, Jesus Christ.

Urge Supreme Court Outlaw The McCarran Act

★ Three hundred and sixty prominent Americans from 39 states and the District of Columbia have filed with the Supreme Court a brief amicus curiae (friends of the court) urging the high court to declare unconstitutional the Internal Security Act of 1950 (McCarran Act).

The Act requires the registration of organizations and their officers and members as "Communist - action," "Communist-front" or "Communist-infiltrated" upon petition of the Attorney General and after such finding by the Subversive Activities Control Board.

First constitutional test of the Act, passed over the veto of President Truman in 1950, is scheduled this Fall when the Supreme Court hears the appeal of the Communist Party from a SACB order directing it to register under the Act. The Court of Appeals sustained the SACB order by a vote of 2 to 1 last December.

The signers of the brief emphasized that their concern was principally with the impact of the Act on the rights of non-Communists. Validation of the Act would mean, the signers said, "legislation of a new orthodoxy" which would so weaken the right of association under the First Amendment as to produce "the silence of the grave."

The endorsers of the brief contend that the Act violates constitutionally guaranteed rights under the First Amendment, that it "represses the organizational activities of non-Communist Americans wherever they are found to have associated with the Communists for any purpose, however innocent, to have collaborated

with the Communists for the attainment of any objective, however lawful and proper, or to have agreed with the Communists concerning ideas and policies, even though the points of agreement may have been very remote."

The signers call the strictures of this Act "the legislation of a new orthodoxy," the orthodoxy of non-association with any person who is, or might become suspect; of non-participation in the affairs of any organization which espouses or might espouse, controversial views. Above all, they say, "it is an orthodoxy of non-deviation from the policies and proposals of those who, on any issue, most loudly and successfully contend that whoever does not agree with them must agree with the Communists and hence must be pro-Communist."

Episcopalians who were among the eighteen to initiate the brief are: Bishop Gilbert, retired of New York; Prof. Joseph F. Fletcher of the Cambridge Seminary; Dean John W. Day of Topeka.

Among the 360 signers are eighty clergymen, seventy-six teachers, professors and college presidents, twenty-five authors, editors and publishers, twenty-five physicians, thirteen lawyers, twenty trade unionists and several Negro leaders.

Episcopal clergymen to sign the brief are Bishop Parsons, retired of California; Bishop Moulton, retired of Utah; the Revs. Wilbur L. Caswell, Warren H. McKenna, P. M. Gilfillan, George L. Paine, Hastings Smythe, Eliot White, William Russell, Arthur Wamsley, Wil-

(Continued on Page 15)

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EDITORIALS

So Now to Work

IT IS the job of the Presiding Bishop and his associates at the Church Missions House to plan carefully and far ahead for General Convention. They did a particularly good job for the Honolulu Convention.

Money, which of course is the big thing, was figured out last winter by the 281 financiers. The figures were next laid before the National Council meeting at Seabury House in the spring. It was made clear by this body that an increased budget had to be approved by Convention—it was merely a question of how much. We could stand still, they said in effect, by approving a budget of \$6,221,508 which was nearly \$400,000 more than the present budget but the difference is accounted for by increased pension premiums and an appropriation for work with the armed forces, formerly taken care of by special funds.

The second budget approved by the Council, representing an increase of about one-sixth, called for \$7,192,723; and still another, allowing for a further increase of one-sixth, was set at \$8,063,271.

The next step was to place these three budgets before the program and budget committee which met in New York in June. The results of their labors was not released of course but it is a safe bet that they agreed with Council officers to get Convention approval of as large a budget as possible.

So to Honolulu where Bishop Sherrill was not required in his opening address to be a super-salesman. He stated that he did not want to encroach on the report of the Council, following this with a paragraph or two leading up to his punch line: "Missionary strategy demands immediate action in strength."

The following day everyone gathered for the presentation of the program and budget which was well staged, with speakers selected best qualified to carry forward the challenge.

This and other joint sessions was reported here last week by Phil Steinmetz who went to the Convention with the enthusiasm of a freshman. Everything he heard he already knew since he reads Church newspapers and then

characterized the presentation as being like a television show that was 100% commercial and zero entertainment. What Phil perhaps does not know is that the presentation was necessary simply because there were far more people present than he realizes "who have not kept up with their reading."

Then the budget was placed again in the hands of the budget committee. They worked very hard and if you chanced to run across a member you would find that he had tucked under his arm a big bundle of documents which constituted his home work, and he would explain that the committee was going over the budget "item by item, putting in such long hours that we hardly have time to eat or sleep."

Their work done, another joint session was held with everybody expectant, except perhaps those like Tom Barrett, a very understanding man, who could write at the very start of the Convention: "I feel sure that in these lush surroundings we are about to vote a whopping big budget."

Bishop Carpenter of Alabama, as chairman of the committee, announced that the Church was about to launch a great missionary advance. Whereupon, after a few more preliminaries, the Convention adopted a budget of \$6,807,947. And since the offering the children make during Lent was removed from the regular budget, the budget for each of the next three years is an increase of over a million and a half dollars.

Dollar signs are cold things but if everyone from our leaders down to the man in the pew will translate them into human terms the sum will not be hard to raise.

OTHER MATTERS

HARDLY anything else happened that calls for editorial comment. We are glad that a first hand study is to be made of the Church of South India. We are glad too that bishops from South America and the Philippines spoke forthrightly on the religious situations in their countries. Also, in spite of a good bit of pre-convention criticism of the Church Pension Fund, both Houses wisely approved its policies

in the administration and investment of its funds.

We think too that the Bishops showed wisdom in striking from the report of the commission on theological education the implied criticism of the Episcopal Theological Seminary in Kentucky and the School of Theology in Long Island. There is no reason to think that Bishop Moody did not state facts when he told his fellow bishops that the Kentucky school is "well-organized, with an excellent faculty and earnest student body" or that the

new school at Garden City cannot do a needed job in training laymen who have passed seminary age, which Bishop DeWolfe said is its purpose.

There was no display of bad tempers in any of the debates, probably because nothing very exciting came before either House; everybody had a good time and were loud in praise of Bishop Kennedy and his people of Hawaii for the excellent job they did.

The Honolulu Convention is over—so now to work.

THE BISHOPS PASTORAL LETTER

FOR the first time in our history we, your bishops, are meeting outside the continental United States. By plane and ship we have traveled 2,400 miles across the Pacific to these beautiful islands. Here, our faces are inevitably turned towards the farther islands of the Pacific and towards Asia.

There have come to meet with us not only our own missionary bishops from the Philippines, but also the supreme bishop of the Philippine Independent Church and bishops of our sister Churches in Japan, Australia, New Zealand and Polynesia.

On these Hawaiian Islands we are in the midst of a happy human community where people of many races live and work together with a measure of mutual acceptance that is rare in our divided world.

Since God always speaks to where we are, he speaks to us here of his Lordship over this great area of his one world; of his Lordship over East and West; of our inescapable human oneness with all the peoples of the Pacific area and of Asia; of his will for his Church in the fulfillment of her mission in the islands of the Pacific and in the vast continent of Asia.

Share Common Nature

THE God whom we confess and worship is not our possession. We are his possession. It is his doing that we share our common nature with our fellows of the lands towards which we look, and that we shall rise or fall with them. In Christ, he claims us and them for himself and gives himself to us and to them. And we can accept his claiming of us as his own and receive his offered life only as we permit him

to break down the barriers our human sin has erected between us and our brethren.

To all who accept him, he gives the command to go into all the world and stake out the claim for the reconciling Lordship of Christ in all places of his rightful dominion, not in complacent pride of our human superiority, but in humble witness and service. Standing where we do, God speaks to us of his will for his Church in Asia. If we stood in some other place he would speak to us of our mission there.

Despite the feebleness of our response to the loving outreach to us of God in Christ, we can rejoice that there have been those who have gone out into all the lands to witness and to serve in his name. By waves of heroic witness and missionary zeal, by the migrations of peoples, by colonization and by empire, God has so used the dedication of his servants and overruled the corrupt purposes of men that he has planted his Church in all the earth.

New Light and Life

THE new light and life and love that entered our world at so great cost in Christ have been carried to all these lands. And God has kept his promise that he would go with his witnesses and that their labors would bear fruit. Wherever the seed of the Kingdom has been sown, wherever the ministry of the Word and the sacraments has been established, the Lord Christ has done his work in the power of his spirit. There are coming back to us witnesses to Christ of many races and lands who strengthen us in the faith and whose fellowship in the Gospel enriches ours.

We cannot boast of our human success, but we give thanks for the work of God and of its

promise of greater works to come. Even in a land such as China we are confident that Christ is at work behind barriers we cannot penetrate. Testimony comes to us of new churches being built, new bishops being consecrated, of witness faithfully and even heroically borne.

As we face westward to the islands of the Pacific and to Asia, seeking to look upon them in the light of our faith, we see much that to our human gaze is disturbing, even frightening, yet under God, full of promise. Half of the population of God's world is crowded into the lands towards which we look. In all these lands, save those populated by white men migrated from the West, there is a tidal upheaval of deprived, hungry peoples struggling for food and nationhood and full, human status and acceptance, and resentful towards the West and towards the white man in his pride and power.

Humanly speaking, there are good grounds for saying that the fate of the world will be in large measure the fate of Asia. There are the greatest masses of uncommitted peoples in the basic conflict between the total views of life and ways of life which struggle for the allegiance of men.

In Full Revolt

THESE people are in full revolt against foreign political and economic control, against colonialism and imperialism. They are in revolt against age-old poverty and misery, no longer willing to accept passively gross inequalities of fortune. The earthly fate of hundreds of millions is at stake in their desperate efforts to conquer intolerable physical poverty.

Their humanity is asserting itself against all that destroys humanity. They are in revolt against the Western white man's assumption of his permanent superiority. All of these peoples have experienced in some form the sting of contempt. Along with their divisions among themselves and their fears of one another, these peoples are drawn together by a pervasive anti-Western bias and a suspicion of the motives of the peoples and nations on the side of the world which most of us inhabit and represent.

Ancient religions which we were inclined to write off as decadent are showing many signs of vigorous revival in association with nationalism of Asia, Islam, Buddhism, Hinduism.

Since our particular branch of the Anglican communion is centered in North America and

most of us are citizens of the United States, we are called to look with open eyes at what this means for our nation. We in the United States, whatever our protestations of superior virtue, just because we are the most powerful and prosperous nation in the Western world, have inherited in great measure the fears and resentments of Asia toward the West.

In all this we are summoned as Christians to recognize the judgments of God, which are the disclosures of the contradictions between our human ways and his design for his people. We can make a case for the very mixed benefits of empire and of economic penetration motivated by the desire for gain. Before God and men, we can make no case for contempt and assumptions of racial superiority.

Roots of Alienation

THESE are the deepest roots of our alienation from Asia. For these there is no answer but repentance. Those of us who are American are tempted to look upon the revolutionary upheavals of Asia with fear, wondering what all this means for our security, and whether or not these peoples will align themselves on our side. As Christians we need to remember that God is the God of Asia, the Lord of Asia's history today.

The awakening of whole people from listless fatalism to self-awareness and self-determination, and even to self-assertion, should be for us a ground of hope. For the Christ whom we confess seeks the allegiance of free men and would lead them into the service in which alone they can find their perfect freedom.

All that we see when we look across the Pacific to Asia profoundly conditions our Christian mission in Asia and the Pacific area. Little "colonies of the Kingdom" have been planted in nearly all these lands. Rightly, we have a first concern for the missions for which our Episcopal Church has full responsibility, a major mission in the Philippines and the small beginnings of missions in Formosa and in Okinawa.

In Japan we have a sister Church which we helped to establish. It is rising with courage out of the devastation wrought by war. Next to our own missions we have a direct concern for the congregations of Christ's flock established in Asia by our sister Churches of the Anglican communion, in India and Pakistan and Ceylon and Burma, and in the other Asian

lands and Pacific islands. But we cannot forget that other companies of Christ's people have shared in the mission to Asia, and that God has greatly blessed and used their labors for him.

Small Minorities Exist

AS A result of the mission of all the Churches in Asia there are still only small Christian minorities in nearly all these lands. Only in the Philippines is there a Christian majority, predominantly Roman Catholic.

In most of the countries of Asia, Christians are only from one-half of 1 per cent to 3 per cent of the population. In Japan there are some 400,000 Christians in a population of eighty-five millions. In West Pakistan, Christians are one-half of a per cent of the population, although this is the largest Christian body in any Moslem state.

These little companies of our brethren in Christ are feeling heavily the weight of nationalist fears and resentments towards the West. They are caught up in the revolutionary upheavals and dislocations of the nations of which they are a part. They have pitifully small resources in manpower, leadership and this-world wealth. They are in great need of help, which can only be given effectively with rare humility and understanding and uncalculating love. Whatever our commitments in other parts of God's one-world, how can we fail to ask God to show us the ways in which we can help them? What happens to them is so crucial for our world and for Christ's cause.

Plainly, a deep-going reorientation in the method and spirit of our mission is called for. Only Asians can carry the main weight in witnessing for Christ to Asians. We cannot plant our Church and our institutions in Asia and then take pride because they are ours. We can only hope to plant Christ's Church in Asia with the full understanding that it will be theirs under him.

Call for Identity

WHEN God entered our world redemptively in Christ he identified himself with our humanity. He put himself at our mercy, and when we had done our worst, was raised up in power. He is calling us who are his people so to identify ourselves with our brethren that we put ourselves at their mercy, offering our

gifts and our service to them without the will to control or take credit.

Only through death can we share in the resurrection power. We are moving into the era of inter-church aid, the sharing of resources and special skills by a stronger Church with a younger Church, in order that the native, indigenous Church may become not an outpost of our Church, but a dynamic, self-governing, witnessing organ of the one body of Christ.

Only in some such way can we undercut radically the Asian charge that Christian missions are a part of the imperialist aggression of the West. The motive of our missions must be cleansed of all prudential desire to make Asia safe for America, and be rooted in our concern under God for the hungers and needs of the peoples of Asia.

By bringing us here to the mid-Pacific, God has called us to open our ears to the cries for help that come to us from the Churches of Asia. If we hear those calls we will be greatly concerned that the actions of our nation and the attitudes of our American people shall be guided and overruled by the purpose of God for the peoples of Asia, and not simply by our short-sighted judgments of what will be to our immediate political, military or economic advantage. For nation and Church alike, his will is our peace.

We have painted with a large brush what God has enabled us to see here. We beseech you, brethren, to share our thankfulness to God for what he has done with the too-little offerings of self and substance we have given. Join your prayers with ours that God will open to us the ways in which we can fulfill more worthily our Church's mission in Asia. Stand ready to offer your gifts and yourselves. Search your hearts for whatever blocks the way between us and our brethren.

For we put our trust in one who was slain, and has redeemed us to God by his blood out of every kindred and tongue and people and nation.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

A Blind Man Groping

By William B. Spofford, Sr.

CHRIST CHURCH, Middletown, N. J., is a remarkable parish. Its history is a story in itself; its founding in 1702; traditions about Captain Kidd and his pirate gold, with conscience money given to the church by his mates; the struggles during the Revolution and after. It was also unique, when I first came to know it, in not having had a full time rector for a number of years. He lived in the rectory but commuted like most of the men of the community to New York where he earned his living.

When he resigned the vestry, sold on the idea of having a rector who earned most of his livelihood on a secular job, went out looking for one similarly placed. So Egbert Swackhamer, clerk, dropped in at the Witness office in New York. The upshot of it was that I agreed to take services, telling the vestry that after a few weeks of this they could decide whether they wanted me permanently and by then I would know whether I wanted to come.

Meanwhile the bishop of New Jersey, Paul Matthews, nominated three clergymen from whom they were supposed to select one. Since I was not on the list the vestry replied that none were acceptable. This happened two or three times until the bishop asked them who they wanted. He sent them a very nice letter, said that he had known me for some time, but tacked on a postscript: "I think it is my duty to inform you that Mr. Spofford is a socialist."

"It's all over," said Swack. "Dexter Blagden will never stand for you after reading that. There's no sense in even showing him the letter."

My reply was that Blagden, a wealthy Wall Street broker who was senior warden, was entitled to see the letter. Agreed, so the letter was handed to him after service. He read it carefully then said: "Swack, it looks to me as though Paul Matthews doesn't like Spofford. If that's so then, by God, let's call him."

So I became rector, established my family in the rectory, and followed the example of my predecessor by commuting to my job in New York every day. Parish life was routine—calls, services, Sunday school, Auxiliary meetings which I never once attended, and after awhile a forum with guest speakers where we debated the issues of the day. Also I did my

best in sermons to apply the principles of Christianity to current events. They knew where I stood, I thought, and liked us, particularly my wife who did most of the parish work, even if they got stirred up on occasions by my sermons.

But a showdown had to come eventually on how free the pulpit was to be. Edward and Helen Lentilhon, in church every Sunday, had a party one Sunday afternoon. It was a gay affair with music, champagne and lobster, attended for the most part by the moneyed people from nearby Rumson who were the intimates of the Lentilhons. My seat at supper was between Mrs. George Dexter and Mrs. Edward Scudder, wife of the owner of a Newark newspaper. Before long everyone at the table was panning Mrs. Dexter since she had let it be known that she was going to vote for Roosevelt rather than the Republican candidate. So she turned to me for help; "The rector here I'm sure agrees with me." My reply was: "Plague on both your houses; I'm voting for Norman Thomas."

A few days later the Lentilhons asked my wife and I to drop by. Usually very warm and cordial, they were cold as inside a deep freeze. They came to the point quickly: their friends in Rumson were all agog over what I had said at their party. Over the bridge tables they were calling me the Red Rector of Middletown; Mrs. Scudder was particularly sore and considered my remark a personal insult. The proposal was made therefore that I should call upon her to apologize. My reply was that I had been asked a question which I had answered honestly. If Mrs. Scudder felt insulted that was for her to worry about, not me. But I did suggest to the Lentilhons that if they wanted to invite their Rumson friends to church the following Sunday that I would elaborate on my remark.

That Saturday I went to Hartford for the Trinity-Wesleyan football game. It was close and I yelled. Also I stayed up late that night, getting back to Middletown on the milk train in the small hours. A bit of sleep, then an attempt to clear my squeaking voice by sucking lemons. The church was jammed, with chairs in the aisles. The Rumson crowd had responded. I never spoke in a quieter voice—there was nothing else I could do after that football game. So I read them the various resolutions on social issues that had been issued over a period of year by General Conven-

tion and in Pastorals of the House of Bishops—"Christ Demands a New Order"; "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of economic life"; "the contrast between individuals want and collective plenty cannot be accepted as in accordance with the will of God."

Those statements, I explained, were marching orders as far as I was concerned. They did not have to accept them if they did not want to, but in that case they were the ones who were disloyal to the Church, not me.

So the Lentilhons said that it was OK with them and were intimate friends to the day I left the parish. And, as far as I know, it was equally true with everyone else in the parish. Put perhaps as briefly as possible to a fellow-vestryman by Emory Haskell, also a rich man: "I can't go along with Bill usually but I notice we always discuss what he has said at Sunday dinner."

I resigned from the parish in 1949 for two reasons: one, I figured the place needed a younger man; second, I had more than I could do with the Witness. But we go back to warm friends and there has not been a Sunday since that my wife and I have not wished that we were getting ready for the eleven o'clock service at historic Christ Church.

It is nice too to get their occasional letters, the many cards at Christmas, and the large box of Coronas, eight inches long, that still come direct from the Tennis and Racket Club with a letter enclosed from Amory Haskell, Republican leader, bringing me up to date on the state affairs in Middletown.

Preachers can be free if they are nice about it—if they are not both free and nice they probably ought to get out.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"HOW nice it would be," said the Reverend Simeon to his wife, "if the bishop, when he comes for confirmation on Sunday, would stay for dinner and give me a chance to talk to him. There are several things I would like to ask him about."

"It would be nice," said Mrs. Simeon, "but you know how rushed he is. He may stay for dinner but he'll have to go on to his next service."

"Yes, I know. I do wish he did not have to take three confirmations in one day. It must tire him out and he doesn't really get a chance to meet the people or to hear what we are trying to do."

"I often think the poor man must be drained dry when he gets home. It would be a good thing if someone would drive for him. That would give him a chance to rest. But he drives himself."

"In more ways than one, my dear."

"When I was a girl," mused Mrs. Simeon, "before we had cars, the bishop often stayed overnight and it was so nice having him. Like a visit from an old friend."

"Yes, it's these autos. They make it far too easy to get about. With their help we do more and accomplish less."

Mrs. Simeon smiled agreement for she knew this was a favorite complaint of her husband. She did think the old days, the horse and buggy days, had their good side and not least because life was less hurried.

The Joy of Giving

By Anson Phelps Stokes, Jr.

Bishop Coadjutor of Massachusetts

ABOUT once a year on pledge Sunday, people come to me and say, "Is it not too bad that you have to talk about money in the church, when you could be talking about purely spiritual matters?" Why should one be apologetic about speaking on the joy of Christian giving? St. Paul, after commenting to the Corinthians on plans for a collection for the saints, concludes with the words, "for God loves a cheerful giver." The Greek word could better be translated a "hilarious" giver. Presenting Christian giving as an opportunity is indeed a joy. There is nothing to be ashamed of, nor should it be a gloomy or uninteresting subject.

A revolution in the whole approach toward giving is sweeping over our country. No longer are people primarily emphasizing the needs of the Church. Rather they are emphasizing the need of the individual Christian to give. We have appealed to men's pride, to men's shame,

and even to men's fear, in urging people to support the Church, but the real fundamental basis of it all is the need of learning to give, if one is to know the full joy of the Christian faith. Put in this way, Church giving is part of the far wider subject of Christian stewardship. All things come from God, and in gratitude we seek to use them in accordance with his will. No one objects to preaching on the importance of using well our bodies or our minds. They have been given to us to be developed for God's service. So, too, are our material resources to be developed and used in accordance with God's will.

There is nothing unworthy about money. Indeed it can be a holy thing. Money can be the means of saving life, of creating beauty, of enjoyment. As once upon a time at the Holy Communion, men offered to God their own gifts of bread and wine, made in their own farms and homes, so at this Holy Communion, when we offer our pledges for the Church's work, may we regard our acts as a dedication of our material possessions.

Christian stewardship includes much more than giving to the Church. It means the allocation of our money to God's work through hospitals, schools, settlement houses, and in all ways through which men are served. But surely a part of our giving must be to the Church itself, for we remember that it is the Church which gave rise to most of modern philanthropy, and many people, in supporting secular agencies, overlook the spiritual force of the Christian Church which gave birth and which insures that they minister to men's spirits as well as to their bodies. We must give thoughtfully.

God need money for his work in the world. In our National Council, for every request that can be granted, two requests must be turned down. These are not for luxuries, but for schools, hospitals, and the salaries of poorly paid workers in slums, rural areas, and in the mission field. Recently All Saints', Anchorage, Alaska, dedicated a church and parish house valued at approximately three hundred thousand dollars. How was it made possible? First by a gift of twenty-five thousand dollars, and then a loan of twenty-five thousand dollars. With that help and encouragement, the congregation was able to do the rest, and now another church is needed in Anchorage. The same story can be told over and over again.

If we are to know the joy of Christian giving,

we must also give adequately. We cannot be casual givers. When the plate is passed to us for our offering, we are inclined to "tip God" by giving whatever happens to be handy. Do we support our children's education in that casual way? Do we not plan carefully for all the real needs of life? And should we not budget carefully for the Church likewise? Our giving must reflect the relative values of the various things to which we give. How does our Church giving compare with what we spend each week on cigarettes? If we give less to the Church than we do in club dues, does it not indicate that we believe our clubs to be more important than God's work? How much do we spend on food when we go to a restaurant? Do we give God an equal amount for the spiritual food which we receive once a week?

It is important that we should practice proportionate giving, that is, in proportion to our blessings and our responsibilities. Some people are stressing the modern tithe — giving five per cent for philanthropy and five per cent for the Church. Any set figure has its dangers. The important question is whether our gift is really proportionate to the cause we serve and our own condition.

Instead of stressing the needs of the Church, men are more and more stressing the responsibilities of Christian stewardship; and churches are drawing up budgets based on what they receive, instead of appealing for a set sum. We have profited from the gifts of others down through the years. We will give to our church out of gratitude for what she has done for us, knowing that God wishes our gifts to be used in his wider service here and in other parts of the world. The amazing thing is that this new emphasis on the joy of giving produces, in the long run, more money than the former way of appealing for specific needs.

Our National Council has an item of income which is unexplained. It came from a small religious group, whose representatives came to the Presiding Bishop not long ago and said that, as its members had all joined the Episcopal Church, they wished to turn over the proceeds of their tithes, over a good period of time, to the Church's use. They refused any publicity, saying simply, "The money belongs to God, and we wish to give it to the Church." And so the Church has an item of two hundred thousand dollars for its general work — the

product of humble and devoted people who had set aside a portion of their blessings as an expression of their gratitude of God.

Nurture Corner . . .

By **Randolph Crump Miller**

Professor at Yale Divinity School

WHAT is a parents' class for? Let's see what happens.

First, the parents (Mom and Pop) come to church with their children and share in the family service. This provides background for their individual classes and often is the starting point for the day's lesson period. It also becomes the basis for discussion, sharing, and action in the home during the week.

The parents go to class when their children do. In many cases, the Gospel as proclaimed to children and parents through the story or sermonette is enlarged upon and made applicable in new ways to the parents.

Chiefly, the parents' class exists to answer two questions: How is the Gospel relevant to me as a parent? and, How can I make the Gospel more relevant to my children?

This dual problem is best approached through the discussion method. It is tied in with what the parents' manual tells about the children's classes, with what the children communicate to the parents, and with what the parents bring to the class out of their own experience.

This year, there is an adequate parents' manual, but there are many other resources, depending on the problems of the particular class. Reuel Howe's *Man's Need and God's Action*, Grace Overton's *Living with Teeners* or Dorothy Baruch's *How to Live with Your Teen-Ager*, *These Are Your Children*, by Jenkins, Shacter and Bauer, and the volumes of the Church's Teaching have proved helpful. But the questions underlying any resource material is always the religious one.

A Homesick Boy

By **William P. Barnds**

Rector of St. James, South Bend

AT a boys school recently I asked a teacher how he handled the problem of homesickness among the boys.

His reply was something like this "We tell

the boy to try to get through the day. Then by the next day he usually is over it".

It seemed to me that such advice is applicable to many problems which may temporarily loom large. Sometimes we may be troubled about something and feel quite depressed. Our outlook is dark; we are simply not happy. What shall we do on these days when things seem to go wrong? I think we can take a hint from the old teacher "Just try to get through the day".

This is a very practical down to earth advice. It calls for no idealistic view point; nor for any great heroic effort. When a boy is homesick he is just homesick - that is all. There are times with us too when we are not in any mood to rise to great heights in meeting and solving problems. We are simply in a troubled mood. Well—we can at least try to get through the day. We do not look too much ahead. We don't try to talk ourselves out of our sadness; we just try to get through the day.

When we make this practical effort we usually succeed. And when tomorrow comes we too, like the homesick boy, may find that our troubled mood has passed into history. Just try to get through the day!

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

Tunkhannock

—:-

Pennsylvania

McCARRAN ACT APPEAL

(Continued from Page Six)

liam Melish, Guy E. Shipler, Clarence Parker, Kenneth R. Forbes.

Episcopal laypeople to sign are Dorothy Haven, Mary van Kleeck, Florence Converse, Stringfellow Barr, Mary Jane Melish, Charles Stewart, Elizabeth Frazier.

There are so many big-name people on the list that it is impossible to list them all but here are a few: Emily Green Balsh, Witter Bynner, Henry Canby, Kermit Eby, Waldo Frank, Georgia Harkness, Robert Morss Lovett, Kirtley Mather, Senator Pat McNamara, Carey McWilliams, Deems Taylor, Harold C. Urey, Scott Nearing, Waldo Frank, Elmer Benson, Howard Fast, Rock-

well Kent, John A. Kingsbury, Linus Pauling, Arthur L. Swift, John P. Peters, Henry Hitt Crane, Abraham Cronbach.

SEABURY-WESTERN ENROLLMENT

★ Seabury-Western Seminary opened on the 23rd with a record enrollment of 92 students. The faculty includes 11 full-time teachers and 8 part-time associate lecturers and specialists.

New on the faculty is the Rev. R. H. Fuller who comes from Wales to teach New Testament.

CHURCH OF FINLAND CELEBRATES

★ The Church of Finland celebrated its 800th anniversary this year. The event was

marked on September 18th at Washington Cathedral when the usual afternoon service was turned over to the Lutherans of the city.

ABANDONED SCHOOL A CHAPEL

★ A one room school building at Paxton, Illinois, is now St. Alfred's Chapel. It has been divided into three rooms to provide a chapel, sacristy and kitchen. It is one of three missions in charge of the Rev. Raymond L. Holly.

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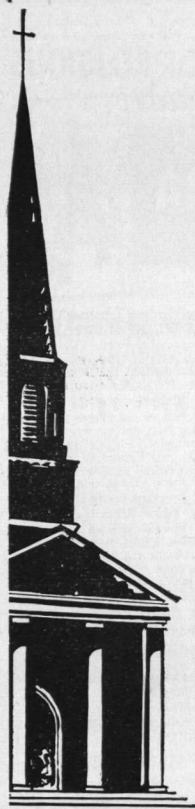
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BOOKS...

Edited by George MacMurray

The Iron Curtain Over America, by John Beaty. Wilkinson Pub. Co., \$3.00

The publishers claim that this book is being "killed" by "powerful unofficial censors" and they offer it at half price in lots of 50 or more. It describes "insidious forces working from within" to destroy America and Western civilization: those forces are mainly the Jews and the communists, working through and with the Democratic party. Inimical forces externally are, in the chief cases, Asiatics — especially Soviet Russia and her satellites, and an international cabal of Russian Jews named Kazars.

Their methods include such things as the "unnecessary war" of 1939-1945, the New Deal of Franklin Roosevelt, the "leftism" of the state department, etc cetera. The author is a former officer of the military intelligence service. This book has gone through twelve printings of undisclosed proportions. Its chief distribution appears to be through patriotic societies and Church groups, if the author's acknowledgements are to be taken seriously.

—Joseph Fletcher

The Evolution of the Christian Year by A. Allan McArthur. Seabury. \$3.

Dr. McArthur is a minister of the Church of Scotland. He regrets the work of the Scottish reformers in destroying the traditional Christian cycle of commemorations, and this study reviews the evolution of the historic year with a view to restoring a modified form of it in Scotland. McArthur examines in detail the evidence from the first four centuries, and the general development to the eighth century. The introduction relates the worship of the Church to that of the Synagogue, and the major sections of the book are devoted to the evolution of the Christmas, Pentecost and Easter feasts.

McArthur proposes that his Church revive a Christian year much like that of the early Church, with improvements: e. g. it would begin with "Creation" rather than Advent.

Although the book is conditioned by the author's Presbyterian presuppositions, and offers no material new to the liturgical scholar, it is a convenient English summary of the latest findings in the important field of liturgical history.

Hymns and Anthems for Primary and Junior Voices. By the Rev. William Grime.

These are more of the same delightful little songs for children which Mr. Grime originally published in his *New Carols and Songs for Children*, several years ago. There is a great need for intelligent hymns for very young children, hymns which contain some aspects of simple theology, yet whose meanings are easily understood. This selection is quite successful in developing the ideas of worship, reverence, God and Jesus in song. All couched in a language a child can easily recognize and sing.

We could ask for more variety of musical themes and harmony. There in a bit of "too-much the sameness" about many; the one exception being the pamphlet on *Finding God In Nature*. However, all are attractive little songs, tuneful and singable. The ultimate answer lies with the children, and they love to sing them.

—Dorothy Kling, Director
R. E. Grace Church
Jamaica, N. Y.

Belief and Unbelief Since 1850 by H. G. Wood. Cambridge, \$2.75

The author contrasts the religious situation in England in 1850 with that of today in terms of corporate worship, Sunday observance, Biblical usage, influence of the Church on politics, and common theological parlance. He observes the shift in emphasis from the Atonement to the Incarnation, growth in toleration, development of the Social Gospel, and the revolt against the conceptions of eternal punishment and hell-fire.

He deals with the increased prestige and influence of natural science

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with its challenge to dogmatic certitude; evolution which favored progressive revelation but became master rather than servant; Biblical criticism which developed in face of opposition and went to extremes no longer warranted in a non-polemical atmosphere; changed formulations of religious experience as the result of William James, Freud, and others; the contrasts in ethical appraisal from the certainty of Victorianism to a relativism influenced by theories of inheritance, endocrinology, and depth

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ORDINATIONS:

H. C. MOONEY was ordained deacon by Bishop Bram, June 29, at St. John's, Hollywood, Fla., and has been transferred to Chicago. R. W. STORIE was ordained deacon at the same service and is now curate at St. Peter's, Peekskill, N. Y.

M. L. HARN Jr. was ordained deacon by Bishop Louttit, June 29, at the Ascension, Clearwater, and is now curate at St. Philip's, Coral Gables, Fla.

J. C. ATKINS was ordained deacon by Bishop Louttit, June 24, at St. Timothy's, Daytona Beach, and is now vicar of churches at Delray Beach, Deerfield, Boynton Beach and Lake Worth, Fla.

W. L. SANDERSON Jr. was ordained deacon by Bishop Bram, June 24, at St. Peter's, St. Petersburg, and is now vicar of churches at Plant City and Mulberry, Fla.

J. L. POSTEL was ordained deacon by Bishop Smith, June 11, at Trinity Cathedral, Davenport, Ia., and is now in charge of St. Mark's, Maquoketa.

R. B. HEDGES was ordained deacon by Bishop Smith, June 13, at Trinity, Ottumwa, Ia., and is now curate at St. Paul's, Des Moines.

T. S. HULME was ordained deacon by Bishop Smith, June 15, at Trinity, Iowa City, and is now in charge of Grace Church, Boone, Ia.

J. D. ARNOLD was ordained deacon by Bishop Street, June 18, at St. James Cathedral, Chicago, and is now curate at St. Mary's, Park Ridge, Ill. Also ordained deacons at the same service: D. R. BATEMAN, curate, Christ Church, Waukegan; R. M. GEORGE JR., on staff of cathedral, Quincy, Ill.; JOHN C. HARRIS, on staff of St. Alban's, Washington, D. C.;

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R. G. JOHNS was ordained deacon by Bishop Block, June 12, at Grace Cathedral, San Francisco, and is now vicar of St. Bartholomew's, Livermore, Cal.; Ordained deacons at the same service: S. N. ANDERSON, ass't at Trinity, San Jose; H. R. BRUMBAUM, vicar of Christ Church, Woodside; W. W. EASTBURN, curate at All Saints, Carmel; D. W. EDWARDS, vicar of St. Timothy's, Mountain View; JOHN M. GALAGAN, vicar of St. Mark's, Santa Clara.

JAMES B. PRITCHARD was ordained deacon by Bishop Block, June 9, in the chapel of the Church Divinity School of the Pacific, where he is prof. of Old Testament.

LOREN B. MEAD was ordained deacon by Bishop Carruthers, June 20,



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at St. John's, Florence, S. C., and is now in charge of churches at Pinopolis and Moncks Corner.

M. L. WHITMER was ordained deacon by Bishop Smith, June 22, at Trinity, Muscatine, Ia., and is in charge of St. George's, LeMars, and part time curate at St. Thomas, Sioux City.

G. P. ROBERTS was ordained deacon by Bishop Smith, June 24, at St. Mark's, Waterloo, Ia., and is in charge of Trinity, Carroll, and will also serve Holy Trinity, Sac City.

HONORS:

GEORGE L. CADIGAN, rector of St. Paul's, Rochester, N. Y., received an honorary doctorate at the commencement of Hobart College.

JOHN Q. MARTIN, rector of Christ Church, Red Hook, N. Y., was elected chaplain of the N. Y. dept. of Veterans of Foreign Wars.

DEATHS:

HENRY D. PHILLIPS, 73, retired bishop of S. W. Va., died June 29.

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ONE of the purposes of HISTORICAL MAGAZINE is to put to rout the "economic determinists" among professional historians, and to help rectify the gross neglect of research in American religious history. We maintain with Professor Sweet that "the attempt to appraise American culture apart from religion is a contradiction in itself."

For September, 1955

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