

The **WITNESS**

OCTOBER 6, 1955

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Story of the Week

**General Convention Appraisal
Finds Much Accomplished****MOVE MADE TO IMPROVE THE STRUCTURE
AND PROCEDURES OF CONVENTION**

By Gardiner M. Day

Rector of Christ Church, Cambridge

★ Whatever the Convention did or did not accomplish, the Christian spirit manifest throughout the Convention was the best I have known. The discussion and the debates were on a high level of Christian brotherliness and courtesy. One had a lively sense of being part of a Christian family in which the members might disagree drastically, but they still were determined to love each other. This fine spirit was no doubt due to

many factors, but not the least of them was the environment in which we were meeting. These volcanic islands in the Pacific Ocean are almost indescribable in their natural beauty, which with the great expanse of the Pacific on one side and the foliage covered mountains on the other, together with the sky characteristically clear both by day and by night, made one want to cry in the words of the psalmist, "The heavens declare the glory of God; and the firmament showeth his handywork."

Again we found ourselves in a land of many races and cultures whose members live together in a community remarkable for its freedom and good will. It was as if one were transported to a part of the world in which the word "discrimination" was unknown. At this crossroads of the Pacific,

despite their divergent interests, oriental and occidental meet and transact business together not in enmity but in fellowship. These two factors plus the relaxed atmosphere that accompanies a tropical country with its ever-present sun, its soft, warm water and gentle breeze soften and refresh the spirit.

I believe it is fair to say that nothing of church-shaking proportions was done. Presumably this was because there were no major controversial issues facing the Church. Nevertheless, it was not simply a "hold-the-line" Convention as the Convention in Boston in 1952. There attempts to cut the budget and to censor certain bishops for participating in ecumenical services were defeated, but little forward looking legislation was passed. In Honolulu a strong desire was

evident in House of Deputies at least to put our own Church house in order in the hope that the Church might make a more positive and united witness in the days ahead.

I would credit the Convention with at least four valuable and forward looking affirmations. The first, and this is the closest to a Church-shaking issue that stirred the Convention, was the decision to retain the word "Protestant" in our official title. Our Church prides itself on being both a Protestant and Catholic Church, or better still, a Protestant-Catholic Church. We believe that we have retained the Catholic faith as given to the Church in the earliest times, but in the reformed tradition. The Catholic faith, if it is true to itself, must be always in the process of reformation under the judgment of God.

If our Church were being started "fresh" at this time, I am sure that the deputies would have been perfectly happy to use the term which we use generally in conversation, "The Episcopal Church." We were not starting "fresh," however, but dealing with words that have become cherished and valued symbols of the two major parts of our heritage. To delete the word "Protestant" from the title of the Church or the word "Catholic" from the Creed would in either case be to renounce immeasurably valuable parts of our heritage. The attempt to

drop the word "Protestant" was defeated in a vote by orders in which the clergy voted 38 to 32 for the retention of the name "Protestant" with 11 dioceses divided, and lay delegation voted overwhelmingly 52¾ to 23 with only five dioceses divided. In a word, the House of Deputies affirmed that we are a Church which values both its Protestant and its Catholic heritage.

Ecumenical Affirmation

The ecumenical relations commission in its report to the Convention proposed that our Church study the Church of South India during the coming triennium and that the Presiding Bishop be requested to appoint a delegation of five persons including one bishop, one priest and one layman to visit the Church of South India and report back to the commission in time for it to report to the General Convention in 1958 on our possible relationship to the Church of South India. This proposal was given special significance because of the fact that the Convocations of York and Canterbury of the Church of England earlier this year acknowledged that the bishops, presbyters and deacons, consecrated or ordained in the Church of South India at or after the inauguration of the Church, are "true bishops, presbyters and deacons in the Church of God," and in consequence entered into a closer relationship, (although not into full communion), than the Church of England had been willing to go at the Lambeth Conference at the time of the inauguration of the Church of South India in 1947. In his opening address to the Convention, Bishop Sherrill supported the proposal for the study "of the relation of our Church to the Church of South India," and further commented: "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." In view of the most remarkable unanimity in the decision of the Church of England, Bishop Sherrill said he felt the time had come for our Church to undertake such a study. This proposal, however, and in particular that of sending a delegation to visit the Church of South India, was challenged by those who fear our entering into closer relations with the Church of South India. In a vote by orders, however, the proposal of the commission to send a delegation was overwhelmingly sustained by a vote of 51 to 22 in the clerical order with seven divided dioceses and 55 to 21 in the lay order with only three divided dioceses. Thus the House of Deputies affirmed that the Episcopal Church must not be afraid to pull its weight in the boat as part of the continuing and growing ecumenical movement which Archbishop Temple over a decade ago characterized as "the great new fact of our era."

Structure of Convention

I do not suppose that any deputy, clerical or lay, has ever attended a Convention without finding himself terribly frustrated by complicated procedures, inefficient methods and legislative red tape which frequently prevents effective action on the part of the House of Deputies. At this Convention there was an almost unanimous desire on the part of the deputies to somehow improve the structure and procedures of Convention, so as to make the work of the House of Deputies at least more efficient and consequently more effective,

as well as to make the meetings of the Convention as a whole less expensive and if possible more spiritual. This movement was sparked by the Presiding Bishop in his opening address in which he suggested that the Convention "authorize the appointment of another commission to consider the structure of the General Convention." Such a committee was authorized and a resolution was also passed empowering the president of the House of Deputies to make committee appointments prior to the meeting of Convention so that the committees could meet a day or two in advance of the opening of Convention and process the various resolutions, petitions, etc. This in itself should save considerable time at least in the House of Deputies.

Another resolution presented by a group of clergy urged "that a definite and adequate portion of our time be given to direct, spiritual considerations, which will include presentations before this House of accounts of spiritual events and achievements in the life of our people." This resolution was referred to the committee on structure which will presumably meet during the triennium and work our arrangements for making the procedures of the House more efficient.

The permanent committee on the selection of the place of the next Convention was also constituted for the first time in the history of the Church. Heretofore, the selection of the place for the next meeting has been left to the actual time of Convention on the chance that a suitable invitation, coming from an appropriate geographical area, would be presented. For example, this time the first and only official invitation from a diocesan convention was that from South Florida to meet at Miami Beach. Many of the

deputies were sensitive about moving from one well-known vacation spot to another lest, as someone put it, the name of the Church be changed to the "Beach Church." Nevertheless, any such fear was offset by the fact that the Convention has only met three times in the history of the Church in the South, namely, twice at Richmond and once at New Orleans, and that the Convention could meet in Miami Beach without running into the problems that had caused this Convention to be moved to Honolulu.

Following the suggestion by the Presiding Bishop that he would welcome a change in the constitution which would give to the National Council the power on occasions of emergency to change the meeting place of Convention, a resolution making such a change was adopted. As this is an amendment to the constitution, it will have to be approved at the 1958 Convention also.

Again in his opening address, the Presiding Bishop stated that "in the House of Bishops the margin of votes between the bishops with and without jurisdiction grows less as every year passes." The House of Bishops passed a resolution taking away the voting power of retired bishops. This was concurred in by the House of Deputies by a vote of 57½ to 19 with four dioceses divided in the clerical order and 70¾ to 7 with one divided diocese in the lay order. As this requires an amendment to the constitution, it will also have to be passed again at another Convention before it becomes effective. In these changes the Convention affirmed its determination to increase the efficiency and effectiveness of the working arrangements of the two Houses and if possible deepen the spiritual quality of the Convention.

Missionary Outreach

One of the hoped for results of having the Convention meet on the Hawaiian Islands was that it would both underline the importance of our missionary work in Asia and the Far East and also give the official representatives of our Church a new insight into the tremendous opportunities that are now knocking at the doors of the Church in its overseas missionary fields. Particularly in the joint sessions when the National Council made its report, pictures of the opportunities that face the Church, not in the Far East but in other mission fields from Alaska to Brazil both at home and abroad were made vivid. For example, the Rev. William Heffner gave a moving and graphic account of the beginning in March, 1951 of the mission in Okinawa (on page eleven).

Many of the deputies gained an insight into the opportunity for rapid advance which confront our Christian missions in the story of the Church of the Holy Nativity in a recently developed suburb of Honolulu, named Aina Haina. The mission was started under the direction of the Rev. John Morrett with an initial service in January, 1949, attended by 28 adults and 32 children. Last year the mission reported 1,174 baptized persons and 514 confirmed persons, 350 of whom have been confirmed in the mission itself. During this period a beautiful church building, as well as chapel, parish house, rectory and land for recreational purposes, has been secured, and almost certainly within a matter of months, the mission will become a self-supporting parish.

The result of hearing the stories of such tremendous advance work and of the unparalleled opportunities present-

ing themselves to the Church at the present time, the Convention voted to accept the report of its budget and program committee which increased the budget by \$1,000,000 each year of the coming triennium and also eliminated from the regular quotas the children's mite box offering, thus in substance adding an increase of an additional \$600,000 to the annual budget.

This was the most significant action of the Convention as it was an affirmation of the faith of the members of Convention that the Church should and could make a far greater effort to support the outreach of its missionary work at home and abroad than it has been making in the past.

The particularly crucial aspect of the opportunity which faces our Church at this time, particularly in the Far East, is clearly and forcefully presented in the Bishops Pastoral Letter, (Witness, 9/29) which in the writer's opinion is the best pastoral letter he has ever read. I believe that every deputy returned from the Convention thankful for the privilege of sharing in the support of the missionary work of the Church and praying that God would help him to pass on the vision of missionary opportunity which he had glimpsed at the Convention to those who were not able to be present in Honolulu.

Various and Sundry

A number of other actions on the part of the Convention should be mentioned in order to give a reasonably well-rounded picture to our readers. The resolution to change the word "layman" to "lay persons" in the appropriate article in the constitution in order to allow the admission of women into the House of Deputies was defeated in a vote by orders by a slightly greater vote than

that in the Boston Convention. The vote in the clerical order was 37¾ votes in favor of the admission of women and 31½ votes against it plus eleven divided dioceses which according to the rules of Convention count on the negative side. In the lay order the vote was 29¾ favorable; 44¼ against; with four divided dioceses. Despite the fact that the House of Deputies refused to allow women to participate in the governing body of the Church, its members, nevertheless, acclaimed with loud applause the gift of the United Thank Offering of the Church which amounted to \$3,149,197.

The committee which considered the memorial from the diocese of Washington suggesting that the Church give an atomic reactor to a hospital or university in the Far East felt that it was essential that the whole matter be studied further before any action is taken and in consequence the Convention authorized the appointment of a special committee to explore the whole area of the relation of the Church to atomic power.

The usual raft of resolutions relative to matters in the field of Christian social relations were passed, such as resolutions supporting the United Nations, against segregation, narcotics, and other evils (reported previously). The usual resolution suggesting the abolition of the committee on social reconstruction was also introduced in the House but was defeated, and the commission continued. The chief argu-

ment for the abolition of the commission was that there wasn't sufficient time for the commission to secure the expert knowledge necessary to present adequate resolutions. It was pointed out by those in favor of the commission's work that even though the resolutions might be of an amateur, rather than of a professional nature, it was the only means whereby the Convention could express its voice on matters of great importance in relations between the Church and the world.

A resolution authorizing the appointment of a suffragan bishop for the armed forces was passed by the House of Deputies but defeated in the House of Bishops. A canon requiring the compulsory retirement of clergy at the age of seventy-two, to take effect January 1, 1957, was passed. It forbids a clergyman continuing in the post he held at the time of his retirement. A resolution to limit the age of the laymen in the House of Deputies to age seventy-two failed.

And that, we think, wraps things up rather completely so that if you read this number and the three that preceded it, you have about all you need to know about what went on in Honolulu.

COLUMBIA WOMEN RAISE FUNDS

★ Women of Calvary Church, Columbia, Mo., have in recent months been engaged in a talents project, to raise money for a proposed new parish house. Dollar bills were sent to 150 women, and they were asked to transmute each dollar into five dollars or more by using their talents.

The women put into operation a wide variety of skills, including caning chairs,

making children's pinafores, writing book reviews for publication, baking pies and cakes and bread, giving home permanent waves, catering for dinner parties—and one young mother shined 200 pairs of shoes at two cents a pair, in addition to earning money by sewing.

The talents project has contributed \$650 to the building fund, and additional earnings are still coming in. The money is being used to meet expenses preliminary to the actual erection of the new parish house.

A parish-wide campaign to raise funds for the new building is being conducted this fall. It is hoped that ground will be broken next spring.

PRIMATIAL SEE FOR CANADA

★ Creation of a primatial see for the Anglican Church of Canada was approved at the triennial general synod meeting at Edmonton. The action ended twenty-one years of debate on a proposal to establish a primate's headquarters in Canada similar to Lambeth Palace in London.

A special commission will set up the headquarters which will necessitate the creation of a new diocese in or near Ottawa and the erection of a fifth ecclesiastical province.

The plan requires the general synod to provide the funds for the project.

BISHOP MASON LEADS CONFERENCE

★ Bishop Avery Mason of Dallas was the leader at the annual conference of the clergy of the diocese of Illinois, meeting at Bishop McLaren Center, October 3-4. He spoke on schisms in the Church, relating particularly to racial segregation, economic segregation and individualism.

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EDITORIALS

Private Piety

The other day we were reading a book about what it called "deepening our devotional life". And we ended up quite unsure whether we ourselves had anything that could properly be called a devotional life at all.

But this can't be, we thought; because your devotional life must just consist of those things that concern you most intimately. So we sat down and wrote out a list of the questions that came most often into our heads, in no particular order:

Do I have the right to say I believe in God?

Can I hope to do justice to the responsibilities that get put on me, without getting a heart attack or barking at my family?

How long should I go on paying my income tax to buy hydrogen bombs?

What right have I got to be comfortable when other people aren't?

When am I going to take time to walk in the woods and read the books I really want to?

If I fall under a subway train tomorrow what good will I leave behind me?

Will there even be a world thirty years from now to worry about security in?

Who am I to tell other people what they ought to do?

It made us feel better just writing them down; the way setting up a list of things to be done makes you feel they're as good as taken care of already. In fact it started us thinking about some practical ways of finding the answers.

But then, glory be, we were talking to a seminary student we know. And he said the same things the devotional book implied; that our questions were practically all sub-Christian. What we should believe and do had all basically been settled by the "faith of the Church". A rare person here or there might have the vocation to make the Church's witness against poverty or the evils of war: but even such a person could only find out his calling through his own participation in the traditional private life of the Church. So there you were.

The trouble is, the devotional tradition

assumes in advance that you know for sure exactly what you believe, both about God, and also about the way he intends his will to be done; so that the only problem is for you to believe this so fervently that you can't help but do your part in it. Whereas today a lot of us know we're not sure about those things; and we suspect that a lot of traditional piety is just a way of covering up those doubts. And we feel that the one certain contact we have with God is to face unsolved questions with as absolute honesty as we are capable of.

This doesn't mean that we want to change the common prayer of the Church. Not for worlds. When Christian people get together they have to take the Creed for granted, or you couldn't have a Christian people at all. But that's just the question an honest man has got to face in his own heart, once it's arisen there all by itself; Is the hope of the Christian people a delusion or not? And if not, is the way they are usually accustomed to think of it a delusion?

Perhaps we are odd ducks in worrying about this sort of question. But if we aren't—if these are representative of the real concerns of contemporary Americans—then we're sure that no devotional movement or reform will have much reality unless it can put such questions at the heart of our prayers. Because otherwise we shall still be saying words to ourselves without meaning them very much.

The whole life of Jesus and of his first followers is one long agony to free themselves from the comfortable religious and social delusions of their own Church and State. And we are not in a different position. Over against the individual person, the institutional Church stands in many ways in exactly the place of the Pharisees and Sadducees; and likewise the modern state is Caesar's heir. The only difference is that Protestantism and democracy still stand in theory at least for the principle of self-criticism of the institution which Jesus in his time embodied. But that self-criticism can only be carried on if some Christian people in their most secret hearts refuse to take things for granted.

THE CONTINENTS OF TOMORROW

A General Convention Address

By Louis C. Melcher

The Bishop of Central Brazil

MY PRIVILEGE is to speak for my fellow bishops of the Latin American and African areas of the Church's missionary program—Mexico and Cuba; Haiti with the Dominican Republic; Puerto Rico with the Virgin Islands; the Panama Canal Zone with its work in the Republic of Panama, Columbia, Costa Rica and Nicaragua; Liberia; and our three jurisdictions that compose the Church in Brazil.

I speak, too, for the thousands of our own countrymen and our English speaking brethren who in other countries of Central and South America are unshepherded today, and are eagerly awaiting the time when we of the American Church will minister to them in these areas where they have gone to make their homes. For we must realize that American business is moving into all of these countries with executives, technicians and others carrying our way of life. The Church must be prepared to go with them. In days gone by, many of them were looked after by the Church of England, but force of circumstances and new world conditions have caused the picture to be changed.

Now all of Latin America must come under our influence and the Episcopal Church of the United States is challenged as never before to assume responsibility for the spiritual welfare of our people and our English brethren in these countries. On the first Sunday in August, before I left Brazil, I was told by an English clergyman that there was not one single priest of the Anglican Communion at work on the whole of the western coast of South America—vacant churches in Chile, Peru, Bolivia, Ecuador, Paraguay. Yet I am sure that in each of those countries there are some sons or daughters or loved ones of members of this Convention—brought up in the Church, trained in our Sunday schools and youth groups, led along in the life of the Church.

Now they have gone out to new places—and where is their Church? What a challenge, what a responsibility is ours to provide for

their spiritual welfare, through this expanding program which our overseas Department envisions as part of our missionary activity.

But it is not just our own people, in all of these countries in Latin America, and in Liberia; it is our greater responsibility to carry our Gospel to the nationals of each area that they may find the great joy of Jesus that has been given to us in our conception of Christ and his Church.

Roman Church

FROM July 17th to the 24th of this year, the 36th Eucharistic Congress of the Roman Church was held in Rio de Janeiro. Some half million persons gathered there—cardinals, archbishops, bishops, priests, nuns and plain pilgrims. They were gathered from every corner of the globe. On the last night, the Holy Roman Father addressed them through a special radio broadcast. One thing he said was that "the three great enemies of the Church are, first, Protestantism; second, Communism; third, Spiritualism."

Well, I have never been much of a believer in the doctrine of Papal Infallibility, but in this instance when his holiness spoke he was right. Protestantism is an enemy to a religion of exploitation and superstition, a religion that continues Middle Age practices. Particularly are Communism and spiritualism, with which the Roman Church is so beset in Latin America, the natural children of any Church and faith that fails to meet the mental, moral and spiritual needs of humanity.

Following the Congress there was a week long conference of the Latin American bishops, which was for the most part devoted to the 64 dollar question "How to combat the growth of the Protestant Churches in Latin America?" It was brought out that there are 50,000 priests of the Roman Church for the 35 million communicants in the United States, while there are only 25,000 priests for the 150 million communicants in Latin America. This

shows the great and vast regions where generations of people are being raised with no real knowledge of God and Christ, and the Christian way of life.

A few years ago, a prominent Latin American writer, born and bred in the Roman Church, made this statement: "Charlie Chaplin is better known in South America than Jesus Christ. Twenty years use of the cinema has made the comedian better known to South Americans than four centuries of Roman Catholicism have been able to do for Christ." In 1953 the Roman Church appealed for 40,000 missionaries for South America to save their Church. I quote these things not as any attack on the great Roman Communion, but as a reply to the greatest stumbling block in the way of Latin American missions. This, then, is the answer to the question that every Latin American bishop is asked as he travels around the Church at home: "Why should our Church have missionaries in Central and South America? Are not these countries already Christian? Why do we need to spend money converting them?"

In Name Only

BEING Christian in name and Christian in fact are two different things. I believe it was Billy Sunday who said: "Going into a church does not make a man a Christian any more than going into a garage makes him an automobile." We can paraphrase that to say: "Having a state Church does not make a nation Christian any more than having a state owned garage would make a nation of automobiles." The opportunity that confronts our Church in all of these areas is as unlimited as the sky. Someone has well written: "The intellectual classes, students and professional people, who in the Latin situation so easily turn to atheism and cynicism, need a gospel which appeals to mind and emotion; which deals with the realities of sin and redemption; it needs to stress the implications of faith both for the individual and for society in the moral and social conflicts of the continent. And all the people need to know that God is love."

Thanks to God our conception of the missionary work of the Church has changed. I am sure we have stopped thinking of missions in terms of just converting heathen, and realize the mission of the Church in its world

wide scope is the same whether at home or abroad. The mission of the Church today is to create the mental, physical and moral atmosphere that will abolish fear and superstition and give to men the opportunity to live in freedom an ever expanding life. The mission of the Church is to make the brotherhood of man a reality, that through the power of the Holy Spirit men may create the atmosphere of freedom and peace everywhere.

This is what your Church is attempting to do in Latin America. The politicians and statesmen think they coined something new when they declared the "Good Neighbor" policy. Jesus anti-dated them by 1900 odd years when he gave the parable of the Good Samaritan. And he laid a vital charge on the hearts and lives of every professed Christian for all ages when he prayed to the Father: "As thou hast sent me into the world even so have I also sent them into the world."

Meaning of Budgets

YOU will have presented to you later a budget — a budget that contains a total asking of \$3,064,910 for the whole of the overseas department. It should be five million dollars. Even that would not meet all the needs that every overseas bishop sees before him day by day. Budgets are necessary—but I beg that we stop thinking of budgets in terms of dollars and cents. Think of them in terms of medicine and food and clothing, of new agricultural methods, and God in the life of his people. Think of them in terms of correcting the 75% illiteracy that grips the Latin American nations and Liberia. Think of budgets as new teachers for the schools that Bishop Harris is so valiantly trying to build in his jurisdiction, or that Bishop Gooden seeks to establish in the vast jungle areas of his field where there are no schools except those of the Church.

Think of budgets in terms of our theological seminaries and the tremendous task that confronts our missionary bishops in the effort to train men for the ministry. For we will never develop strong national Churches until we train the men of these countries and train them well in their own country. Every one of us agrees with the Bishop of Puerto Rico when he says: "My real conviction is that if the Church in Puerto Rico is ever to be really

strong, it must not only have a sufficient number of clergy, it must have a very well trained priesthood." And every one of my fellow Atlantic Bishops who have written me concerning this presentation, have stressed that same point. I know how true it is in our Brazilian Church.

Think of budgets in terms of missionaries to go out to train this future leadership, to establish new work and pioneer in new areas—men adequately supported and given decent equipment, and not subjected to the same psychological limitations of the beggar on the street holding out a tin cup; strong men, the best young men — yes, and the best young women that the Church produces. Think of the budget in terms of buildings — churches, parish halls, clinics, orphanages—that make it possible for the work to be carried on.

The Bishop of Cuba gave me a memorandum of his immediate needs; and in a list of ten items, seven have to do with churches or chapels, or schools and their equipment. And he adds a footnote: "Except for the few additional chapels, these expenditures would not represent any advance work." I hope that I live long enough that just once I will see someone, some time, some place put before this Church of ours a complete list—not of what the missionary bishops want, but a list of what they honestly feel is the minimum need in the nature of buildings and equipment to do adequately the job you have entrusted to them.

Think of the budget in terms of our homes for the aged, and our clinics, and our orphanages. Think in terms of the 80 thousand homeless boys that the government tells us are roaming the streets of Rio de Janeiro—potential criminals or potential good citizens, and for a small part of whom your Church is seeking to build a boys' town, and to establish boys' clubs.

Continents of Tomorrow

MY BRETHREN, think of the budget that will be presented to you in terms of men, women and children, who need so desperately the knowledge of the living Christ, who need the kind of wholeness of the Gospel of Jesus which has been committed to this Church of ours. While the raising of a budget through the giving of money is not the total program

of missions, it is one of the means of sharing in Christ's mission and can be an expression of consecration to his Church. Christian stewardship, when it includes the dedication of talents, time and the whole life, is the foundation for the extension program of the Church.

Latin America and Africa, those two continents which have been called "the continents of tomorrow," are desperately in need of the Christian influence and help which we can give. Economically they are beginning to be revitalized and their horizons enlarged by American capital. It was recently stated by our department of commerce that Latin American nations alone are at present generating investment capital at the rate of almost six billion dollars a year. But this would have to be increased to seven and a quarter billion a year in order to improve the living standards by as much as two per cent. The point is, though, that if we would keep Latin America from subversive forces, a major factor in our thinking, if we would give to those great and wonderful people—from the snow capped Andes to the steaming Jungles of the Amazon and Central America—a newer and freer way of life, we cannot trust to dollar diplomacy but rather we must lead and guide and train those millions of people in the way of a great Christianity. This is what the budget to be presented to you proposes to do, at least in some partial but nevertheless increased way:

"Give of thy sons to bear the message glorious,
Give of wealth to speed them on their way,
Pour out thy soul for them in prayer victorious,
Till God shall bring his Kingdom's joyful day.
Publish glad tidings—glad tidings that God is God the Father, and not a creature to be bought off by fees and bribes.
Tidings of peace—peace within man's soul because he lives not in a spirit of fear or exploitation; but because he has a moral integrity, he can live in a spirit of brotherhood with men of every nation and race. Tidings of Jesus, redemption and release—redemption and release from those superstitions which dominate the life of so much of Latin America and Africa; release from the diseases of body and mind and soul that keep people who are God's

children from the larger life that gives freedom and stability through the power of the Holy Spirit."

If you, the delegates to this Convention—bishops, priests, laymen and laywomen—would live and experience Latin America and Africa as those of us you have sent there—see and experience it and our Church's opportunities for service, there is no question but that you

would vote this budget, in terms of human need. And, more important, would go back to your own dioceses and parishes to publish the glad tidings that the Church is awakened to the new day of mission activity, and that in all places, we—the great Episcopal Church—are determined to extend our influence, to prove that we believe in the brotherhood of man and that God—your God—our God—is love.

THE WORK AT OKINAWA

A General Convention Address

By William C. Heffner

Missionary at Okinawa

I HAVE been asked to tell you about Okinawa. Perhaps the best way—since Okinawa is new—is to start from the beginning. Sometimes overseas missions of the Church are started rather by accident. Bishop Blankenship said last week that that was the case in Cuba—the mission to the people of Cuba having grown out of the English-speaking congregation in Havana. At other times, a new mission is carefully and deliberately planned for an area as yet untouched by the Church. That was the case with Okinawa. It had been under the jurisdiction of the Japanese Church before the war. When it became obvious that the United States planned to stay in Okinawa for a long time, Bishop Yashiro asked the American Church to take over jurisdiction. Acting on that request, the overseas department took the idea to the General Convention of 1949. And San Francisco gave birth to a new mission. That was six years ago. You might consider, then, what I have to say as a report on the Okinawa mission you ordered through that Convention.

The overseas department, under Bishop Bentley, was given the task of organizing the mission. Canon Norman Godfrey and I were selected as the missionaries to make the landing. Hawaii became our staging area. Bishop Kennedy became our bishop. We had a station wagon. We had a Japanese Prayer Book which we couldn't—then—read. We had a fund of good will from scores of friends (as well as some who said we were fools—which we were—fools for Christ's sake). We had the prayers of the Church. On March 6th, 1951,

we sailed from the dock not far from here with Bishop and Mrs. Kennedy and hundreds of friends to see us off. I had read of the send-offs that missionaries like Bishop Kinsolving had when he left for Brazil, and now it was happening to me.

Two weeks later, Canon Godfrey and I boarded a plane in Tokyo, headed for our final destination. Those four hours seemed like a hundred. Doubts began to crop up. All that seemed to represent security was now behind us. We had been sent off by the Church in Hawaii. We had been received into the arms of the Church in Japan. Now we were on our own, alone, and butterflies began to fly around in my stomach. The prospect of what was before us no longer seemed exciting. It took the Psalmist, in Morning Prayer, to bring me back to reality. ". . . the Lord is my refuge", he wrote, "and my God is the strength of my confidence." I realized then that, when we look to ourselves, fear compounds fear. But when we look to God, he becomes our strength.

We landed in Naha about one o'clock. This time without a reception committee. It was the first day of spring. It was also Wednesday in Holy Week. The task which the Church had given us was about to begin.

Strange Reception

THAT first night on Okinawa is already well-known. When we landed, we didn't know where we would sleep that night. After difficulty, we found a chaplain who said we could sleep on cots in his small living room. We were grateful for his help, but I'm afraid

we were not so grateful for the reception that went with it. The rats on Okinawa had sent a large delegation to welcome us. Their rather bizarre "Aloha" became an all-night party. My zeal for the mission field decreased considerably during that long night.

Our one night with the chaplain became two weeks. Finally, the army, short of chaplains because of the Korean war, said: "if you will take services for us, we will give you quarters in Naha". We were in a quonset for a year.

Both of us were anxious to do two things. First, to find land where the mission could be started. General Convention had not told us where to begin, nor had Bishop Bentley, nor had Bishop Kennedy. They had left that up to us. We decided that Naha, or what was left of it, was the place to begin since it was the capitol. After tramping the muddy streets for weeks (the station wagon had not yet come), we were about ready to give up. But one morning, a young Okinawan boy walked up and said in beautiful English: "Can I help you?" Canon Gregory embraced him and said: "You certainly can!" And he did. Within three days, he took us to a hilltop on the outskirts of Naha. We knew the minute we saw it that this was what we wanted. Canon Godfrey said: "We shall build our first mission on this hilltop and call it The Church of Saint Peter and St. Paul because your favorite saint is Saint Paul and mine is Saint Peter." Bishop Kennedy, when he came for his first visitation in July of 1951, got into old clothes, helped us dig a hole and we planted a huge cross on the hill top.

Equally important to us, to finding land, was the starting of the work. I had read how Channing Moore Williams, when he went to Japan, had had to wait seven years before he baptized the first convert, and wondered how long we would wait. You remember the missionary sequence in St. Matthew's Gospel; "Go—Teach—Baptize". We had done the first. We wanted to start the second. We looked forward to the day when we could do the third. It was the "how" that puzzled us. But God, as he did time again when the road seemed blocked, gave us the answer. One day, an Okinawan rushed up to the station wagon, stuck his head in and said: "me—Seikokwai"—pulled his head out and pointed to the Japanese characters written on the side of the car.

He had lived on Formosa, was baptized and

confirmed there, and, at the end of the war, was returned with the other Okinawans. His Name was Luke Kabira. The following Sunday, he and Canon Godfrey made eucharist together. That service marked the beginning of our work. To show how God works, we discovered that his home was just down the hill from the land we wanted to buy. The second service was held in his home. Luke, during the week, had rounded up thirty-three children and one man for the service. When we were through, he said, "I think I can borrow the village office for services". He did. The next Sunday, and for a year, we had our services in that small room. Luke became a layreader and Sunday school superintendent. His younger brother gave his evenings to interpret for us. His mother took instruction, was baptized and confirmed with the first class, and is in church every morning for Holy Communion. She even started a flower garden so that there would always be flowers for the altar. Bishop Kennedy brought this remarkable layman to Honolulu for the Convention. Some of you met him the other day. For those of you who didn't, he is here tonight and I would like to introduce you to him.

In May, we began to "Teach". We didn't have a place for the inquirer's class until one of the neighbors came to our rescue. She had a small school in her home and said we could use it two nights during the week. Through these classes, the woman's daughter became interested in Christianity. She was baptized and shortly after that came down with tuberculosis. Bishop Makita, the Bishop of Tokyo, when he visited Okinawa in 1952, went to the hospital and confirmed her there. Throughout her long illness, she never gave up hope, nor lost the sparkle and enthusiasm which did so much to cheer up the patients around her. She made a complete recovery, is now a student at the university where we hope to build a student center, and works hard to introduce her friends to Christianity. Some of you also met Mirium Yamakawa at the joint session on Tuesday. If you didn't let me introduce her now.

Inquirers

THAT first inquirer's class in Mirium's home was very popular. I discovered "why" last winter. One night, the president of the young people stopped in to see me. There were some

university students there and we were talking about Christianity. He joined us and soon had the floor. Pointing to me, he said: "I thought these people were rather peculiar when they first came. My curiosity got the best of me so I wandered up one night, thinking that perhaps I could learn some English (we used an interpreter then). And I stayed to learn about Jesus Christ." For the next thirty minutes, he talked to them about the spiritual life, about Christ and the cross, and about the urgency of becoming a Christian. It was a far more effective and persuasive sermon than I have ever been able to preach—all because he thought he could learn some English.

There were fifty-five, like this boy Peter, who stayed to learn about Christ and to become members of Christ, children of God, and inheritors of the Kingdom of Heaven. Of that group, two are now studying for the priesthood in Japan. Two are studying to become kindergarten teachers. Two boys have been given scholarships to Iolani School by Bishop Kennedy and Canon McDonald. They arrive by ship the day after tomorrow. Thus it was that we were able, sooner than expected, to carry out the third command: "baptize".

Today, four and a half years later, that one mission has grown to seven: six Japanese speaking congregations and one English-speaking congregation. From one member, we have grown to over seven hundred. Canon Godfrey, who was a 20th century Saint Paul, returned to the United States in 1953. He had given us the foundation on which we could build. Since then, our staff has grown to seven priests, three Japanese, one Korean, and three Americans. We have three women workers and one leper.

Of all the work we have, that which is closest to my heart is the leper congregation at Airaku-en. This is chiefly the story of that leper—Aoki San. When Aoki San became a Christian in Japan, he wanted all lepers to become Christians. The world might not accept the ugly and dreaded leper, but Jesus Christ does. Could there be any better news than this for the leper? The Japanese Church sent him to Okinawa as a lay missionary. He gathered together some lepers and formed a community. Aoki San became minister, nurse, and father to these lepers. In a few years, his band was taken over by the Japanese government and the community became a leper colony with hospital, doctors, and homes for the lepers.

Just when the building program had been completed, the war started. During the invasion of Okinawa, the colony was wiped out by bombs from American planes. This was a case of faulty intelligence, a mistake from which the colony is only just now beginning to recover, thanks to the help in re-building given by the United States government.

Aoki San had adjusted his life to persecution by non-lepers. But, then, during the war, he found himself being persecuted and driven from the colony, not because he was a leper, but because he was a Christian. He hid out on a tiny island to which his spiritual children brought him food at night. I don't suppose Aoki San knows much about theology, but I can tell you this: he has taken the theology that I learned in seminary and made it live. He knows, better than I do, the meaning of that passage in Romans. Nothing, not leprosy which brought the loss of his leg, his fingers, twisted his face, nor war, nor persecution, nor suffering, have been able to separate him from the love of God which is in Jesus Christ our Lord.

Aoki San, who ministered alone to his lepers for 26 years, now has help—help which the Japanese Church had promised him when he set out for Okinawa in 1928. Last year, Bishop Yashiro sent us the Rev. Luke Kimoto to be the priest—to Aoki San and his fellow lepers. When Fr. Kimoto went home to tell his parents that he was being sent to Okinawa and that he would be working with lepers, his father told him he couldn't go. "But I must go" he said "it is the will of God". "If you go" his father answered "you may never come back to my home again". He thought about this for a minute, got up, packed his things, and walked out of the house. The call of God hurts sometimes. But the Christian learns not to count the cost. For Father Kimoto the hurt and the loneliness which he suffered has been swallowed up in the love which his new family, the lepers, have given him.

People here have asked me: "how is it going on Okinawa? Is it a success?" The answer would depend on the standard you use. God alone knows what is in the heart. We see only outward signs of what is there. I would like to give you four illustrations of the Okinawan Christian in action.

Story of Action

JESUS said, just before His ascension, "ye shall be witnesses unto me". The Chris-

tian is expected to be a witness to Christ. I watched one of our laymen make a witness to his faith. I had gone to the Island of Izena to visit our Church of the Holy Spirit. Shortly after I arrived, this layman said: "The people are shy about coming to the church. We shall go to them. I have arranged a meeting in the village hall". That night he took me to one of the villages. He got up to introduce me, saying: "I stand here tonight, not as the principal of the primary school, but as a Christian, and a member of the Church of the Holy Spirit." He placed his membership in the body of Christ above the prized position of teacher and principal. His witness that night brought two other village leaders into the Church.

Jesus said to Nicodemus: "Ye must be born again". The Christian life is the new life. One day, a young carpenter came to All Saints' Church. He was a drunkard and had made life hell, not only for himself, but for his wife and children. He wanted to be saved, and we did what Andrew did to Simon, we "brought him to Jesus". He was born again, through his baptism on Easter Eve. He no longer drinks. He has been reunited with his family. In fact, I baptized his younger son not long ago. The last time I saw him, he was serving me at the altar, having been made a new creature through Jesus Christ.

A third teaching about the Christian life is stewardship, the giving of our means, our talents and of ourselves to God. There have been many evidences of this on Okinawa. Once, as I turned to receive the offering at a service, the usher handed me a huge bag of rice. An old lady who had a rice paddy near the church was offering to God a portion of the crop she and her family had just harvested. She had no money, but she did have this as a thank-offering for God's blessings.

The Church also teaches us how to face death. Jesus said to Martha: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live". The Christian learns to face death, not fighting it or denying it, but accepting it because he knows that beyond death is the hope and promise of the resurrection.

Last year, one of our young girls became seriously ill. When the doctor said that there was no hope, her family took her to the church, a grass-roofed house that one of the members had loaned for the church. They placed the

girl in front of the table that served as an altar. Some of the church members were there and they began to pray for her. They did this off and on all day. In the afternoon, the girl got worse. The members gathered round her, prayed and then sang the hymn: Abide With Me. When they came to the last verse, she opened her eyes, and sang with them:

"Hold thou thy cross before my closing eyes;

Shine through the gloom, and point me to the skies;

Heaven's morning breaks, and earth's vain shadows flee;

In life, in death, O Lord, abide with me."

Her eyes fixed on the cross, with a smile on her face, she sang "Amen" and died.

It seems to me that something has happened on Okinawa when you find new Christians, "babes in Christ", making public witnesses to Christ as that teacher did, practicing Christian stewardship as that farm woman was, being born again like the carpenter, and facing death as that young girl did.

A Blind Man Groping

By William B. Spofford, Sr.

THE Presiding Bishop told the Honolulu Convention that "travel with resulting friendships is perhaps the best cure for an inverted parochialism." It does the same thing for an inverted nationalism. Travel in any country dominated by the Roman Catholic Church and you know that what Bishop Melcher and Bishop Krischke told the Convention is true, however much it may be denied.

Sherwood Eddy for many years has taken groups to Europe, not primarily to see the sights but to meet with leaders in the countries visited to discuss what's cooking. My slant on all sorts of questions was decidedly influenced by being a member of one of these seminars just before world war two.

In Germany we met with Martin Niemoller, Julius Richter, Bishop Hanns Lilje, Bishop Otto Dibelius, William E. Dodd, American ambassador, and several newsmen from various countries. From them we learned that the democratic forces of the country, before the rise of Hitler, wanted social change. However they allowed Hitler to do what Mussolini had done before him in Italy, split their united front for democracy by yelling about the

"Reds." Hitler established his dictatorship by picking off his opposition one group at a time. First the Communists, with an indifferent shrug of "no doubt they deserve it" from orthodox labor leaders and churchmen; then the labor leaders, with the churchmen saying, "labor unions have made a real contribution to German life but some leaders have gone too far so Hitler is justified in locking up some of them." Then came their turn, with hundreds of pastors getting a knock on the door at midnight and being carted off to a concentration camp for refusing to go along with Hitler's determination to enslave the Church.

It was all stated very briefly by Niemoller: "Stand by while others lose their freedom and you can be perfectly sure that the time will come when you will lose your own"; a prophetic statement as far as he personally was concerned, for he was imprisoned in a concentration camp four days later. Julius Richter, a distinguished professor of missions until the government fired him, also confessed that he had gone along with Hitler's insistence that Germany's woes were due to the despised Jews. Like Niemoller and countless others, he discovered that he was wrong, too late.

A person does not have to be particularly bright, after that experience, to return home and find the same forces at work. Rulers here intend to remain rulers. So financiers, managers of our big corporations—and, one has to add now, top flight labor leaders—gang up on any group that threatens the status quo.

Anyhow what I had previously believed was confirmed in Germany, that it is only through a united front of all democratic forces, secular and religious, that our heritage of liberty, freedom and democracy can be preserved. And by secular I meant then, and I still do, anybody that is on our side.

Ambassador Dodd had told us that it was a primary responsibility of the Church to save not only democracy but Christianity itself from the onslaught of fascism. He told us of Hitler's plan to consolidate Central Europe, thus making France unimportant and England tremble; of aiding Japan in conquering China, and then with half a billion people under fascist rule, to take over the world.

"Nonsense," said most Americans, including as smart a man as Norman Thomas who told me, when the Nazis marched into Czechoslovakia, that it was too bad but it had its good

side since "it will keep the dog content by giving him a bone to chew on." As for churchmen, even the mere handful who agreed that the Church ought to have something to say about social and economic questions, thought that this talk about the threat of fascism was eyewash.

The few of us who thought otherwise, not only did what we could to win others to our point of view in the Churches, through denominational organizations like the Church League, and the United Christian Council for Democracy. We also were members of united front organizations that sought to save Spain from Franco, China from Japan, and the world from Hitler. All of these organizations, even those that have not existed for years, are today on the Attorney General's list of subversive organizations. The most wicked of the lot today, apparently, is the American League for Peace and Democracy. Say today that you were a member of that long defunct organization and official Washington needs no further evidence that you are a Communist.

It is proof that you were "prematurely anti-fascist," and what further proof is needed?

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS consoling to think that a magazine which rejects our contributions yet welcomes subscriptions, and that a parishioner who scorns our advice may yet welcome our approval. In the ministry we generally get half a loaf and half a loaf is much better than no bread.

But we need to ask ourselves whether we do not serve people as we are served. That is, do we give only half a loaf? When our consciences accuse us we remember the hasty sermon and the hurried call, the jumbled counsel and the poor advice.

And even worse! We remember how impatient we ourselves are when it comes to taking advice. By whom will we be counselled? Our congregations are too kind to tell us to give a whole loaf and make it of good flour but we should not need telling. That is what we ought to do, and at our best, do do.

Urge Senate Committee Defend Traditional Liberties

★ An open letter to the American people was issued on September 25th over the signatures of a large number of distinguished citizens.

The signers called upon the Senate subcommittee on constitutional rights "to probe every area of constitutional violations boldly", asserting that such forthright action may "well determine whether the Bill of Rights will have living vitality in this and succeeding generations."

Copies of the statement were sent to Senators Thomas C. Hennings, Jr., William Langer and Joseph C. O'Mahoney,

chairman and members of the subcommittee. Nine major evils were listed as critical:

The climate of fear which spawns conformity, makes dissent synonymous with disloyalty and supplants trust with suspicion.

The practice of certain Congressional committees to arrogate to themselves powers as prosecutors and punitive bodies.

Defiant denial to minorities of such elementary citizenship rights as the vote, establishment of homes, unsegregated schools and travel.

Denial of the right to confront accusers.

Deprivation of due process as exemplified by the Attorney General's list, now criticized for its carelessness of compilation and use in fields unrelated to its original limited purpose.

The spreading octopus of loyalty oaths and investigations in areas not related to national security.

Employment, solicitation and protection of professional political informers.

Refusal of passports, in contravention of a Federal Court decision that a passport is a natural right of citizens.

Guilt by association, now extending to guilt by family relationships.

Many of the signers of this latest appeal, issued by the Americans for Traditional Liberties, were also signers of a previous appeal to the committee which was in The Witness for last week. Episcopalians to sign both are Bishop Gilbert, Bishop Parsons and Guy Emery Sipler. Members of our Church to sign this later document are The Rev. Charles Ackley of New York; the Rev. Bernard Iddings Bell

of Chicago; Prof. Gertrude Bussey of Baltimore; Prof. Norman Pittenger of New York; Jerry Vorrhis, former Congressman and the Rev. John Mulligan of New York.

Among others to sign are Prof. Zechariah Chafee of the Harvard Law School; Edward Corsi, formerly commissioner of immigration; Edmund Clubb, director of Chinese affairs of the State Dept.; Fr. George B. Ford, Roman Catholic of New York; Israel Goldstein, president of the American Jewish Congress; Archibald MacLeish, former assistant secretary of state; Clarence Pickett of the Friends Service Committee; Prof. Paul Tillich of Harvard Divinity School.

BETHLEHEM HAS NEW CENTER

★ The diocese of Bethlehem has been given a large estate at Glen Summit Springs, near Wilkes-Barre, by Mr. and Mrs. Allan Kirby. It includes a large residence and several other buildings located on about twenty acres. Mr. Kirby, a financier now living at Morristown, N. J., has also provided a substantial endowment for the conference center.

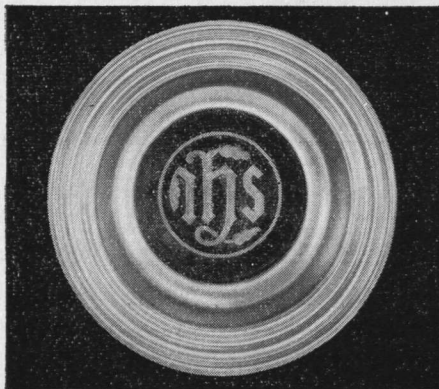
LARGE ENROLLMENT AT BERKELEY

★ Fifty new students were enrolled at the Berkeley Divinity School at the opening on September 21st.

New members of the staff are the Rev. H. K. Archdall, visiting professor of theology; the Rev. Charles Goodwin, instructor in New Testament; the Rev. James Annand, assistant in homiletics.

RAY HOLDEN MADE A DEAN

★ The Rev. Ray Holden, formerly the rector of St. John's, Los Angeles, is now dean of the Episcopal Theological Seminary in Kentucky.



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NEW SECRETARY FOR PROVINCE

★ The Rev. Harry H. Jones, rector of St. Stephen's Middlebury, Vt., is the new secretary of the first province. The office will be in Middlebury temporarily.

ELIZABETH FRAZIER IS HONORED

★ Elizabeth Frazier of Philadelphia was the honored guest at a reception held at Christ Church Neighborhood House on September 23rd. She has been active in Church work for many years and was head of religious education in the diocese of Pennsylvania for several years. She is also widely known for her active interest in social and economic reforms. She has also been a member of the Episcopal League for Social

Action and is secretary of the executive committee.

Speakers at the meeting were Prof. Barrows Dunham, Mrs. Edith M. Hurley and the Rev. W. B. Spofford Sr., managing editor of the Witness.

CHURCH ESTABLISHES BLOOD BANK

★ Christ Church, Joliet, Illinois, has established a blood

bank at a local hospital, with the clergy of the parish donating the first prints of blood. It was started by the rector, the Rev. J. W. Peoples, when he saw the burdens put upon families when transfusions were needed.

The chairman of the project is Thomas Maudsley whose life was saved recently by emergency gifts of blood.



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LITURGICAL FESTIVAL IN NORWALK

★ A full-fledged liturgical festival is being helped at Saint Paul's, in Norwalk, Conn. this weekend. The program is focused on the sung parish Eucharist of October 9th, and on celebrations of evensong on October 8th and 9th. At all three of these services addresses will be given by the Rev. Herbert Bicknell, O. H. C., who will also provide expert leadership in the discussion sessions that follow.

The festival has evolved during the past summer out of the efforts of the rector of the parish, The Rev. Anthony P. Treasure, and adult members of the acolytes' guild, to install a higher standard of understanding and performance in the younger acolytes. The festival weekend, at first intended as the concluding act of this period of study, was seen to have real value for other members of the parish, and for Episcopalians in surrounding areas as well. As a result, the cooperation of neighboring rectors has been secured and a general invitation issued to all who might wish to participate

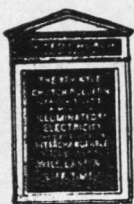
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in Saint Paul's liturgical festival of witness, study and worship.

The broad content of the festival has developed from the acolytes' experience in studying the Eucharist, and it was because of this that they felt their own discoveries would be of value to others both in and outside the parish. The aim is to explore three main liturgical areas: the structure and general meaning of the Eucharist; the relation of the Eucharist to the other liturgical and sacramental activities of the Church and to the social and

individual life of Christians; and the relation of the Eucharist to the ministry, sacrificial death, and resurrection of Christ.

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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5.

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Rev. Edward E. Chandler, p-in-c

Sun HC 8, 10; Daily HC 8 ex Fri &
Sat 7:45.

BOOKS...

Edited by George MacMurray

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. Oxford. \$5.50

A collection of essays by sixteen scholars, eight of them Anglicans, which provides an introduction to the study of the great doctor of Hippo. The essays are of varying profundity, and any reader from the specialist to the curious beginner will find something to interest him. Except for most of the Anglicans, the authors are sometimes representative of traditions out of touch with essential elements in the life of the specific Christian environment within which Augustine worked, thought and wrote. The collection with its biographical notes, presentation of Augustine's chief works, and study of special problems, is a fitting monument to the 1600 anniversary of his birth, which it was published to commemorate. No western Christian, Anglicans included, can escape the influence of Augustine; modern readers unfamiliar with the Fathers will be struck by the timeless quality in his teaching as it is presented in these studies.

A Layman's Guide to Protestant Theology by William Hordern, MacMillan. \$3.50

William Hordern knows theology and he also knows people. At Union Seminary, he served as class-assistant to Reinhold Niebuhr, and as tutor-assistant to Paul Tillich.

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For eleven years, he served as minister of the Marsden United Church in Canada, and for four years as an assistant in an Evangelical Lutheran Church in New York City. At present, he is assistant professor of religion at Swarthmore. He has taken theology and has presented it in clear language.

The complex trends and movements of present day theology as Orthodoxy, Fundamentalism, Liberalism, and Neo-Orthodoxy are presented in clear non-technical language. The basic emphasis of each group and the areas in which one group differs from another are presented so they can easily be understood.

Although the book is called *A Layman's Guide*, it could be read with profit by any clergyman more than five years out of seminary.

The Church, Politics, and Society, dialogues on current problems by James A. Pike and John W. Pyle. Morehouse-Gorham. \$2.25

Dean Pike is not afraid to present what someone has called the "controversial" elements in the Gospel, nor to make the presentation contemporary. These are dialogue sermons of the type he has popularized at St. John the Divine, presumably for moderns who would shun tradi-



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tional homiletics. The subjects might bend the courage of most preachers in the public eye, but there is no quibbling here on such issues as segregation, pacifism, missions, dogmatism, communism and the ecumenical movement.

The reviewer had the good fortune to hear one of the dialogues when it was given last summer over a National Council of Churches radio program. In cold print it lacks some of the punch of the original delivery, but none of the compelling logic. These sermons are paced to put over a few points well; they restate once again, and ably, the challenge of Christianity to an indifferent or evil world. If it is the purpose of sermons to teach, Dean Pike's pulpit is the source of some of the most effective presentations of Christian ethical ideals in America.

Reviews that are not signed are by the Book Editor.

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