

THE

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Witness

September 4, 1952



BISHOP NORMAN B. NASH
HOST OF THE GENERAL CONVENTION

A Preview Of General Convention

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

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

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

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Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
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Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

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4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
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Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION

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

ST. MARY THE VIRGIN

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Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

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316 East 88th Street
New York City
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

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

ST. PAUL'S CATHEDRAL

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

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Tenth Street, above Chestnut
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Rev. Harry Watts, Canon
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Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11, Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

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

TRINITY CHURCH

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

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Weekdays: H.C. daily 8 ex Wed. & Fri. 7; 11 D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

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

TRINITY CHURCH

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

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St. Louis, MISSOURI
The Rev. J. Francis Sant, Rector
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Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market
Founded 1695 - Built 1727
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Sunday Services 9 and 11.
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WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

GENERAL CONVENTION TO DECIDE SEVERAL IMPORTANT ISSUES

THE REORGANIZATION OF HOUSE OF DEPUTIES AND PASTORAL RELATIONS LOOM LARGE

★ Three controversial issues will doubtless bring forth much oratory when the General Convention opens in Boston this coming Monday. Two commissions are to recommend radical changes in the set-up of the House of Deputies; a proposal that the canons be changed to allow women to serve as Deputies, and one that would reduce the number of clerical and lay deputies from four to three for each diocese.

The third, which is likely to be hotly debated, will be proposals to change or clarify the canons on the election and tenure of rectors and the responsibility of a bishop towards clergy and congregations in his diocese. Pamphlets and letters have gone to bishops and deputies this summer, presenting arguments, pro and con, on this vital matter, including a reprint of articles that ran in the Witness last summer written by Bishop Edward L. Parsons. The deputies from Massachusetts will propose changes in the canons on the pastoral relationship whereby "the bishop shall have no power to restrict the selection or forbid the election of a rector", if the clergyman is in good standing. (Witness,

May 22). Other delegations will second this proposal and the debate will be on in both Houses.

The commission on the marriage canons will recommend no changes at this time, believing that the present canons have not yet been thoroughly tested (Witness, May 1). However, the chancellor of the diocese of Pennsylvania, Robert T. McCracken, is to propose a new canon which would create a committee to interpret canons, particularly on marriage, which he says would make for a higher degree of uniformity throughout the Church (Witness, July 10.)

A resolution, which passed the 1949 Convention, warning members of the Episcopal Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholic canons, may be reaffirmed. Since action taken in 1949, a number of other Churches have taken similar action, with the promise from still other denominations that they plan official action on the subject. (Witness, May 29).

Apportionment of quotas to dioceses for the national Church budget will be presented by a commission, headed by Bishop

Dandridge of Tennessee, which was created by the last Convention to study the whole subject. Since then hearings and conferences have been held, with agreements arrived at between officers of dioceses and officers at National headquarters. It is likely therefore that the recommendations will be accepted and that any floor debate on money matters will be on the budget itself—whether apportionments should be deleted or cut and others added.

Clerical salaries and pensions will be presented by a joint commission set up in 1949 to study the matter, with Bishop Goodwin of Virginia the chairman. Their chief recommendation will be that bishops and vestries "give constant and earnest attention to the clerical salaries for which they are responsible; reviewing them frequently and taking all factors, particularly full automobile allowance, into consideration." On the matter of pensions, "its studies have convinced it that present pensions are inadequate, and that further consideration and changing conditions may provide a means of ameliorating this situation", so the commission will doubtless be continued to make further studies.

Resolutions in ten major world and national problems will be introduced by the commission on social reconstruction, headed by Bishop Scarlett of Missouri. They deal with support of the United Nations, war or peace, problems of underdeveloped areas, trade barriers, immigration, peace treaties, a forward looking policy in Asia, racial dis-

crimination, civil liberties and human rights. All of these will bring forth lively debate, unless they come before the Convention too late for thorough consideration.

Thousands Will Attend

Men and women from all parts of the country, and from overseas, several thousand strong, will attend the Convention which lasts through September 19th.

Besides the bishops, about 168 in number, some 600 members of the clergy and laity, women of the Auxiliary, and young people of the National Youth Association and Canterbury Clubs, there will be many visitors attracted by this gathering of outstanding Church leaders.

The opening service on Sunday evening, September 7th, will be held in the Boston Garden. The preacher will be Henry Knox Sherrill, Presiding Bishop of the Church. Two choirs will participate and the procession will include not only the bishops, lay and clerical deputies, clergy of the diocese of Massachusetts and many distinguished visiting clergy but also, for the first time in the history of the Church, the delegates to the triennial meeting of the Auxiliary. Among the notable visiting clergy will be the Archbishop of Canterbury, the Most Rev. Geoffrey F. Fisher; the Presiding Bishop of Japan, the Most Rev. Michael H. Yashiro; the bishop of the Polish National Church; the Rev. Dr. Frank Jennings, president of the Massachusetts Council of Churches, and representatives of many of the Orthodox and Protestant churches in New England.

Opening Sessions

On Monday morning, September 8th, there will be corporate communion services for the Bishops, deputies and delegates to the Convention. At 11 a.m. the House of Bishops and the

House of Deputies will convene. First business for the deputies will be the election of a president of the House. Currently the president is Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral in Kansas City; Bishop Sherrill is ex officio chairman of the House of Bishops.



HENRY K. SHERRILL, Presiding Bishop, will preach at service that opens Convention this Sunday

Monday evening there will be an official reception given by Bishop Norman B. Nash and the diocese of Massachusetts to all bishops, delegates, deputies and their families, as well as guests, at the Boston Museum of Fine Arts in the famous tapestry hall. Several picture galleries will be opened for the reception.

On Tuesday morning, the first joint session of the convention will be held in Symphony Hall. This meeting of bishops, deputies, women delegates and guests will hear the triennial report of the treasurer and department directors of the National Council. The statement of the overseas department will include the reports of the missionary bishops. The mayor of Boston and Governor of Massa-

chusetts will extend their greetings and welcome to the Convention at noon.

Bishop Dun To Speak

In the evening, in Tremont Temple there will be an ecumenical mass meeting with the Archbishop of Canterbury speaking on this important subject from the background of the World Council and Bishop Dun, by invitation of the Presiding Bishop, speaking from the standpoint of the National Council of Churches.

At a second joint session Wednesday morning there will be further reports from the National Council on special projects recommended for the coming year. The Archbishop of Canterbury again will speak on "The Anglican Communion Today."

An Episcopal Church family dinner will be held that evening in the Rockwell cage of the Massachusetts Institute of Technology. Bishop Sherrill will preside and outstanding laymen of the Church will be heard. Some 2000 persons are expected to attend.

The most beautiful service of the Convention will occur on Thursday morning in the Boston Garden with the triennial service of corporate communion of



LEON MCCAULEY, manager of Seabury Press, will be in charge of its exhibit

the woman of the Church and the presentation of the United Thank Offering. The Presiding Bishop will celebrate, assisted by missionary bishops of the church. Women will usher and take up the collection. In the evening there will be a missionary mass meeting at Tremont Temple at which three missionary bishops will speak on "The challenge of missionary work to the Church today".

An innovation at the Convention will be the first service in the history of the Church in recognition of the Children's Lenten Offering. It will be held at 4 p.m. on Sunday afternoon,

Convention, will round out an unusual and stimulating experience for those fortunate enough to be in Boston from this coming Sunday evening through Friday the 19th.

The Witness of September 18 will carry the reports of a staff of eight, together with pictures and some of the more important addresses. The issue the following week will also be devoted almost exclusively to the Convention, as well as subsequent numbers until we have given readers a complete picture of all the important actions and events.

SOCIAL RELATIONS CONFERENCE

★ A Conference on "the Christian and his daily work" was held at the conference center of the diocese of Western Massachusetts, August 10-12. Fr. Herbert Hawkins of the Order of the Holy Cross led the meditations; Mrs. Edgar Anderson, field worker of social service in the diocese of Massachusetts, spoke on the many skills required of a housewife in order to meet the frustrations and annoyances of her task. Labor was represented by John Callahan, CIO of Pittsfield, who told the delegates of the part unions had played in winning good wages and conditions, thus providing workers with a sense of security and self-respect. He said that it was the first time he had been asked to address a church group, which he deplored since he thought Church people should know more about the aims of organized labor which, he said, are in accord with Christian ideals. Current aims of labor include federal fair employment practices laws, decent housing, a better health program, federal aid to education, larger pensions.

Frank S. Beveridge, officer of

a large industry, spoke on human relations in business, expressing the belief that people should put religious convictions to work in their business. He paid tribute to unions by saying that "God knows what would have happened in this country" without them. Objectives of workers, he maintained, are security, self-expression, recognition and adventure, which management should seek to supply. He also deplored retirement of workers since "there are few things worse than sitting on a veranda and living on a pension."

Mrs. Adelia B. Kloak of the women's bureau of the federal department of labor told the delegates of some of the problems of women workers with home responsibilities and of ways the bureau is trying to help in the solutions, emphasizing particularly the need for vocational guidance and counselling. Mrs. Edgar Taber, professor at Smith College, traced the history of educational efforts for working women and said that trade unionism is not just a bread and butter affair but a way of life. She expressed the opinion that the Church should take an active interest in the activities of unions and realize that it has a peculiar opportunity to help people develop whole person-



HARVEY FIRESTONE JR. is chairman of the Laymen's weekend

September 14th, at Trinity Church under the auspices of the National Department of Christian Education. The offering from the various dioceses and missionary districts will be symbolically presented. Each diocese and missionary district will be represented by its own bishop and representing his particular jurisdiction.

Side Shows

As at former Conventions, exhibits, and meetings and dinners sponsored by the many semi and unofficial agencies of the Church will attract many people. And the meeting of old friends, always one of the most attractive features of General



BISHOP GORDON of Alaska is in demand as a preacher during Convention

alities and to restore the feeling of community and to bridge class lines.

Mrs. Benson Harvey closed the conference with a summary and with a discussion on how to use the knowledge gained at the parish level.

The chairman of the social service commission of Western Massachusetts, sponsors of the conference, is the Rev. Paul T. Shultz, rector of the Atonement, Westfield.

ASCENSION OFFERS MUSIC PRIZE

★ The Church of the Ascension, New York, has invited composers to submit an unpublished work for organ solo which is suitable for a church festival service. The winning composition, for which there is a prize of \$100, will be played for the first time at the festival service on Ascension Day, May 14, 1953. The judges are E. Power Biggs of Boston, Catherine Crozier of Rochester and Searle Wright of New York. Further details may be had from the Secretary Anthem Contest, the Ascension, 12 West 11th Street, New York 11, N. Y.

HOUSING THE AGED CONFERENCE

★ A conference on housing the aged was held at the University of Michigan this summer, with the department of social relations of the diocese joining with the federal security agency and other agencies in sponsoring it. Sessions were devoted to architects plans, means of financing, both public and private, the place of contractors in the scheme of things.

Speakers representing old age homes agreed that the waiting list in the average home is discouragingly large and that one of the most critically hurtful experiences in the life of an older person was to be on an inter-

minably long waiting list, without in the meantime having any supportive counselling. Some homes have counselling; others simply ignore this and try to discourage their waiting lists getting any larger.

The results of studies on what type of homes old people want caused some surprise. In-



BISHOP PARDUE of Pittsburgh will have things to say about the Church in industrial areas

creasingly they prefer an institution downtown, even if it isn't such a well equipped home, to the fine institution in the country near a trout stream. It is people, not scenery, that older people, like everyone else, want to see.

There was general agreement among all the speakers that the building of more congregate homes of large size should be discouraged in favor of smaller homes, since it has been found that people who have lived for years in small families find it difficult to adjust to a larger group. It was reported also that some are unhappy in well-financed homes but are happy and well content in those mod-

estly financed, lacking luxury frills.

Of the ten and a half million in non-farm areas in the United States over 65 years of age, seven and a half million live in their own households. The others live with relatives or friends, boarding houses, homes or institutions.

STUDIES OF PREJUDICE ARE DRAMATIZED

★ Workshops dramatizing case studies of race and religious prejudice were held recently in St. Louis. One, which dramatized conversations between a pastor and an angry father who protested having his daughter go to a Negro church for a visit with others from a white parish, was supposed to last an hour. However such interest was created that it lasted all day. Another session pictured the efforts of three successive ministers to establish an interracial congregation. The first two lost their jobs; the third was able to carry on, due in large part to the efforts of his predecessors.

Taking part was the Rev. Daisuke Kitagawa, Episcopalian of Chicago, who spoke of the opportunity to prepare white families to accept colored neighbors through personal contacts in advance.

VALUABLE GIFT TO INDIANA

★ Northern Indiana has received four buildings on frontage of Lake Wawasee from the sons and daughters of the first bishop of the diocese, John H. White. The chapel is used by each parish and mission having special Sundays assigned to them. The former summer home of Bishop White is the summer home of Bishop Mallett. The cottage, built by the late Bishop Gray, is a priests' holiday house, while the other building, a cottage, is used for income.

CHRISTIAN LEADER VISITS RUSSIA

★ The Rev. Marcus James, overseas secretary of the Student Christian Movement of Great Britain and associate chaplain in the University of London, has recently returned to England after a month's visit to the Soviet Union. Dr. James went as the personal representative of the Chancellor of St. Paul's Cathedral, Canon John Collins, on a mission to study the religious situation there. While in the Soviet Union, he was the guest of the Soviet government and was received by the Metropolitan of Moscow. He attended services in Moscow's Cathedral of the Epiphany, and visited the theological academy at Zagorsk, as well as three monasteries. He also met and had discussions with Pastor Jacob Zhidkov, chairman of the All-Union Council of Baptists and Evangelical Christians, Dr. Solomon Schleffer, chief rabbi of Moscow, and the Rev. Joseph Buturovich of the Roman Catholic parish in Moscow. On a visit to Tashkent, capital of the Uzbek Soviet Republic, he interviewed the Imam, or spiritual leader, of all Moslems in the Central Asian Soviet Republics.

Dr. James was received by several members of the Soviet government, including officials of the state council on Church affairs, and the ministers of health and education.

At the end of a visit during which he travelled more than 7,000 miles within the country, he stated that the four aspects of Soviet life which impressed him most were:

One, the spiritual vigour and steadfastness of Russian Christians in an avowed materialistic State.

Two, the amazing degree of inter-racial harmony and co-op-

eration existing in a land of more than 150 racial, national and linguistic groups.

Three, the intensity of the government's peace propaganda within the Soviet Union.

Four, the rapidity and extent of the post-war reconstruction, and the gigantic scale of engineering and technological projects which are already in progress.

On his way back to England, Dr James lectured at the international conference of theological students which was held at the ecumenical institute of the World Council of Churches, in Switzerland. He will give a report on his visit to the Soviet Union to the Church of England council on foreign relations, of which the Archbishop of Canterbury is President and the Archbishop of York, Vice-President.

SIGNIFICANT MOVIES TO BE SHOWN

★ Movies with social significance will be shown next week in connection with the General Convention, sponsored by the Episcopal League for Social Action. Each noon, starting September 9th at the YMCA, almost directly opposite Symphony Hall, will be shown "The Quiet One", the story of a Negro boy of Harlem which features Wiltwick School. This short had received unanimous praise of critics and had a long run in New York. Others are "Steps to Peace", a Quaker film, which will have its first showing in Boston. "When We Grow Up", also a first showing, is the musical sponsored by Holy Trinity, Brooklyn, the music by Earl Robinson. "Letter to a Georgia Mother" is about migrant agricultural workers, and the other film is "Peace Will Win", a documentary film from England. Admission is free, with discussion following each showing.

The League also will have a

eucharist for peace on Monday, the 15th, at the Advent, followed by breakfast.

ST. PAUL'S CHOIR TO SING

★ The noted choir of St. Paul's Polytechnic Institute will give a musical service at Trinity Church, Boston, the evening of September 14th. Bishop Penick of North Carolina will conduct the service and President Earl H. McClenney, president of the Institute, will speak briefly about the work of the American Church Institute for Negroes.

CRASHES INTO LION'S DEN

★ An auto smashed into the rectory of St. Thomas Church, Farmingdale, L. I., after side-swiping a parked car. The Lions Club was holding a meeting on the porch at the time, guests of Rector Bob Hampshire, Witness editor. Nobody was seriously hurt.

UNITED THANK OFFERING IS INCREASED

★ Mrs. Margaret M. Sherman of the Woman's Auxiliary reports that the United Thank



MRS. ARTHUR SHERMAN

Offering as of June 30, 1952, was \$2,139,175. The amount on hand on June 30, 1949 was \$1,634,249.



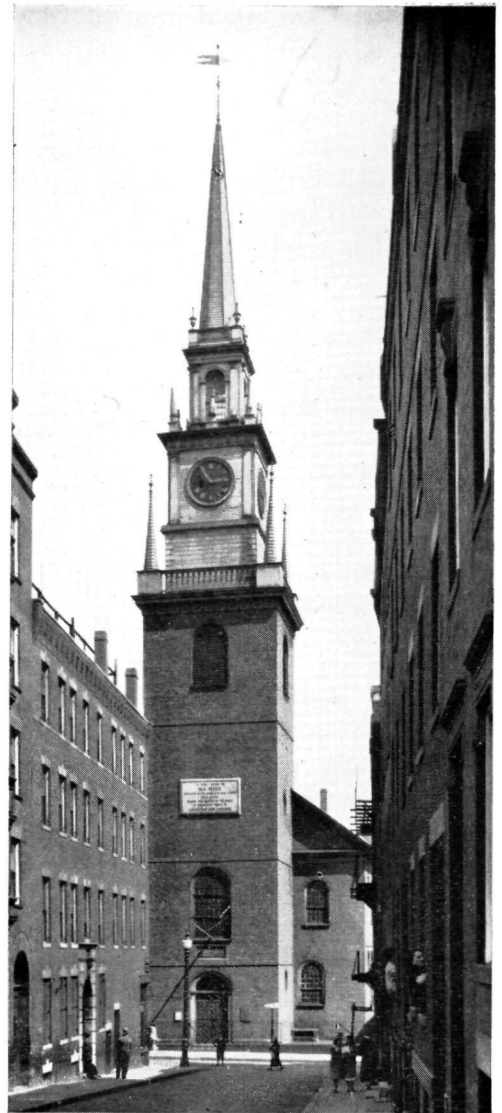
OLD STATE HOUSE



SWAN BOAT—BOSTON GARDENS

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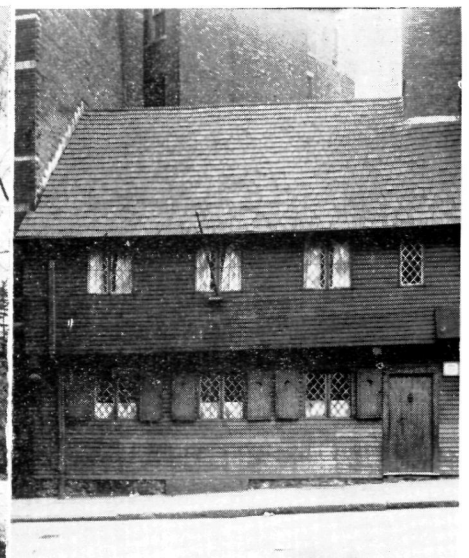
OLD NORTH CHURCH



FANEUIL HALL



MINUTE MAN—CONCORD



PAUL REVERE HOUSE

EDITORIALS

General Convention

THE primary purpose of General Convention is of course to legislate for the Church. In this area the most important matter is to approve a budget for the work at home and overseas for each of the next three years. So while the rest of the bishops and deputies are considering canons and resolutions, the hard-working budget committee is working, with little time out for food, sleep and recreation, going over the figures prepared by National Council officers and later approved by the Council. Here history is sure to repeat—the budget, this time the largest in Episcopal Church history, will be approved, with few if any changes, with as much worked-up enthusiasm as a dignified group can show.

That is the number one business to face the delegates now gathering in Boston. But while the budget is being studied, other matters, some of real importance, will be debated and acted upon. The story on page three this week lists those most likely to furnish fireworks. And where the Witness stands on these questions will be readily known to those who have read this magazine for any length of time. We are for making women first class citizens of the Church, which means the right to be candidates in their dioceses for lay seats in the House of Deputies without any if-ands-or-buts. On bishops and the pastoral relationship, articles that have appeared in these pages over an extended period have made it clear that we agree with Massachusetts and other delegations that “the bishop shall have no power to restrict the selection or forbid the election of a rector”, if the clergyman is in good standing.

On racial discrimination, war and peace, social security, civil liberties, human rights and other world and national social issues, we believe that the times demand that this General Convention speak out, with no qualifying phrases, on the progressive side. Others have done so, notably the Presbyterians and the Methodists in their conventions, and the Quakers have again demonstrated their leadership with a painstaking study which is the subject of the editorial that follows. The Episcopal Church should also lead, and we believe will.

Quakers Lead Again

BELIEVING that major problems of world tensions cannot be solved while the nations of the world are engaged in an arms race, the American Friends Service Committee has issued a report analyzing the implications of a continued arms race and proposing several collective approaches which might be taken toward world disarmament.

The recommendations of the Quaker organization are contained in a 48-page booklet titled *Toward Security Through Disarmament*. The suggestions and the analysis on which they are based are the result of studies by a “working party,” composed of Quakers and non-Quakers, several of whom have specialized in problems related to disarmament and control of atomic energy. The belief behind the pamphlet, that there is a deep-rooted sense of need for a peaceful world in which peoples can solve their economic and social problems, stems from the observations and experiences of Quaker workers who have lived and worked among the peoples of some twenty-five countries during the thirty-five years of the Committee’s history. The conviction that “God would have us find a way to remove war and the tools of war from the face of the earth” is inherent in the historic position of Friends, who, for the past three hundred years, have endeavored to build bridges of understanding between nations as a means of settling disputes in mutual good faith.

After a preliminary section describing the current arms race and its implications, the pamphlet marks out in specific terms the areas of agreement and disagreement up to the present time. Despite discouraging stalemates over points of disagreement and the rigidity of conflicting stereotypes, the writers believe that the areas of agreement are wide enough to permit expansion until workable solutions are found.

A third section offers principles to guide further negotiation and suggests detailed proposals for resolving the basic issues of disarmament planning—an international control organ, banning of the atomic bomb, ownership and management of atomic facilities, existing stockpiles of fissionable materials, inspection, violations and the veto power, the schedule of arms reduction, and the criteria for arms reduction.

Finally, the booklet defines necessary concurrent steps toward peaceful settlement of East-West differences as important corollaries to accompany disarmament measures. These, discussed last year by another working party study, Steps

to Peace—A Quaker View of U. S. Foreign Policy, include effective development of the United Nations as an instrument of mediation, more imaginative and more extensive mutual assistance programs, and better techniques for negotiation.

CONSIDER THE AMOEBA

BY

Lane W. Barton

WE are on the eve of a General Convention. For the greater part of two weeks, representatives of the Church will wrestle with the intricacies of ecclesiastical organization and procedure in an effort to accomplish what is needful for the Church's life and progress. The organization and operation of any group comprising two million people is of necessity complicated. Those who come to General Convention for the first time will be bewildered, and those who are old timers in the Convention will suffer the peril of becoming fouled up in organization and tend to forget what the primary objective of the Church is. Indeed, this is the danger all of us face: we become so involved in machinery as to lose sight of that for which the machine was created.

It may be refreshing at such a time to consider the one celled amoeba and to learn from this simple, insignificant and unsophisticated creature how very elemental it is to achieve what is really essential. The term amoeba is applied to a microscopic animal which "creeps along leisurely and engulfs its prey by out-thrust and retraction . . ." This tiny creature reproduces itself without all the bother and fuss of seeking a mate,—he practices binary fission. In other words, when he has attained full growth, he just divides

himself into two amoebas! The amoeba has a very elemental objective which is self preservation. He accomplishes this in the first place by feeding himself and in the second place, by reproducing himself.

Whatever impressions are conveyed by General Convention, the fact of the matter is that the primary function of the Church is to make more Christians. There are those who think of this in terms of self preservation, but it is more to the point to think of it as carrying out our Lord's command. Well, consider the amoeba. He creeps along and engulfs his prey by out-thrust and retraction. All that needs be done to make more Christians in this world is for the Christian to creep along, (how refreshing not to be thinking in terms of highly organized drives!)—reach out for a person who is not a Christian, and bring him in! To be sure, the amoeba does this because he is hungry. The Christian gets hungry too, though imagining himself to be a very complex creature (how could he help it with all the psychiatrists warning him of his complexes and complexities?) he tends to satisfy his hunger with complex and exotic concoctions. Very well, let him discover how his inmost soul is satisfied when he brings an outsider into the Christian family. "My meat is to do the will of him that sent me". It is pathetic how many Christians are dying of malnutrition just because they insist on satisfying their hunger with ersatz foods.

Two Where There Was One

IF this practice of absorbing outsiders into the Christian family were followed by a goodly number of Christians, we should discover very soon that our churches were not large enough to hold all the new members. It is a perfectly simple problem in arithmetic: if each church member were to bring in a new member within the year, at the end of the year, we should have twice as many church members as when we started this



BISHOP DONEGAN OF NEW YORK will play a leading part in the House of Bishops

game of imitating the amoeba. Very well, let's go back to this creature of first principles. When he has attained his growth, what does he do? He indulges in binary fission, pardon, he divides himself into two amoebas. Let the parish, when it has outgrown its quarters, divide itself. Presto, we have two parishes where there was only one before.

But parishes, like individuals sometimes get bogged down with their complexes. Like some people, they confuse size with success. There is such a thing as a parish being too big! Far simpler than employing masseuses, dieting, and reducing pills,—(the complex method of our confused modern world),—let the parish divide. What if there are two parishes in the community? There is much to be said for healthy competition. Remember the solitary lawyer in a certain small town who was verging on poverty for lack of practice. A second lawyer moved into the town. The first lawyer resisted and resented his coming; there wasn't enough work for one lawyer. But the second lawyer moved in, and *mirabilis dictu*, they both began to prosper. When will some of our "over-weight" parishes discover that it does not pay to hog the whole town. Start another parish, and engage in competition. Note the improvement in health and note also the Church grows as a result.

Consider the amoeba again, this time in connection with the organizations within the parish. Is the Auxiliary dying of stagnation and dry rot? Is the guild a nice, tight little organization struggling for survival? How about that little group of the young people's fellowship just holding its own? Divide into two groups and let the groups compete in terms of membership and program. Competition will keep them on their toes. Besides, two groups will give twice as many people jobs as one group, (a person must have a job to be kept interested), and what is more, the division of the group will cut down the number of wall-flowers,—the people who are shy and gravitate to the outer circle and then lose interest and disappear.

A Christian World

ONCE more, consider the amoeba. We long for the day when our world becomes a Christian world, when secularism and sin and frustration shall be overcome, and the spirit and will of Christ shall prevail, and men shall find their peace and joy and fulfillment in serving the Lord Christ. Part of this shall be achieved when we bring all men into the holy fellowship of the Prince of Peace. The rest of it shall come when we follow

the practice of the amoeba of out-thrust and retraction. It follows that when men have been brought into the holy fellowship of the gospel and serve the Lord Christ with all their being, that they will not rest until they have reached out into the world to seize upon all that is evil and wrong to absorb and transform it. This world will be transformed into the kingdom of our Lord when men who are themselves Christian go into the world to make it,—business, politics, education,—Christian. The amoeba is such a simple little creature. Just so, Christianity is very simple. Try these first principles of the amoeba and let the Church grow strong both in numbers and in the quality of its life.

Religion And The Mind

BY

Clinton Jeremiah Kew

Moralizing

A reader has written: "Our most successful and loved church school teacher remarked, 'I never moralize in my classes. I tell the lesson in story form.' I should like to know if teachers should moralize or not."

One of the most startling discoveries of modern psychology is that moral training is dangerous for young children. Psychology has come to this conclusion because it has investigated the emotional history of mentally ill adults, and in a large number of patients it was learned that religion was taught by moralizings, by scoldings, and "thou shalt not's". Heavy emotional stress was put upon these people when they were young in the name of religion.

Certain words should never be used with young children. Some of them are "sinful", "wicked", "bad", and "disgusting". They produce unnecessary fear and guilt in children and their obedience to the moral law will be based upon such feelings.

However, this does not mean that a genuine morality is unnecessary. We all agree that morality is essential to both parents and children. Moral training must be based upon love, co-operation and kindness. It begins long before the child learns to speak. True morality should be learned through the actions, gestures and behavior of the parents. When parents moralize verbally, they become negative in their pronouncements and the "thou shalt not's" become anxiety producing lessons.

The reader used two significant words: "suc-

cessful" and "loved" concerning the teacher in question. This teacher is successful because he undoubtedly loves his pupils and they feel this love. If he should relate the story of the Prodigal Son he would tell it in plain, friendly language. He would not condemn the son for spending his money and leaving home. He would not add the following: "The father probably made his son work two or three years to prove himself and earn some of the money he so foolishly spent. The moral is, we should never run away from home and spend the money our fathers have earned. We should keep away from women and wine." Actions speak louder than words to children. A child feels more than he hears. Parents can best teach a true morality by not moralizing, but by living the true spirit and teachings of our Lord. If lessons are taught properly moralizing is not necessary.

A student in a private school was sent to the headmaster for being "naughty". The headmaster asked the boy to accompany him across the campus. They walked slowly through the buildings, across the athletic field, into the chapel where they stood looking at the various symbols, then out into the warm spring air and back to the classroom. Not a word was spoken about his naughtiness, nothing was said about his being sent to the headmaster. The boy knew he was wrong. Instead of a scolding he felt love. There was no moralizing, no probations, no ugly hand of authority. The boy ceased to be a problem.

In the Sermon on the Mount Jesus takes men from the outer world and fastens them upon the moral recesses of the heart. He shows us the perfect harmony of our behavior and the inner life which blend in the Christian experience of love.

Talking It Over

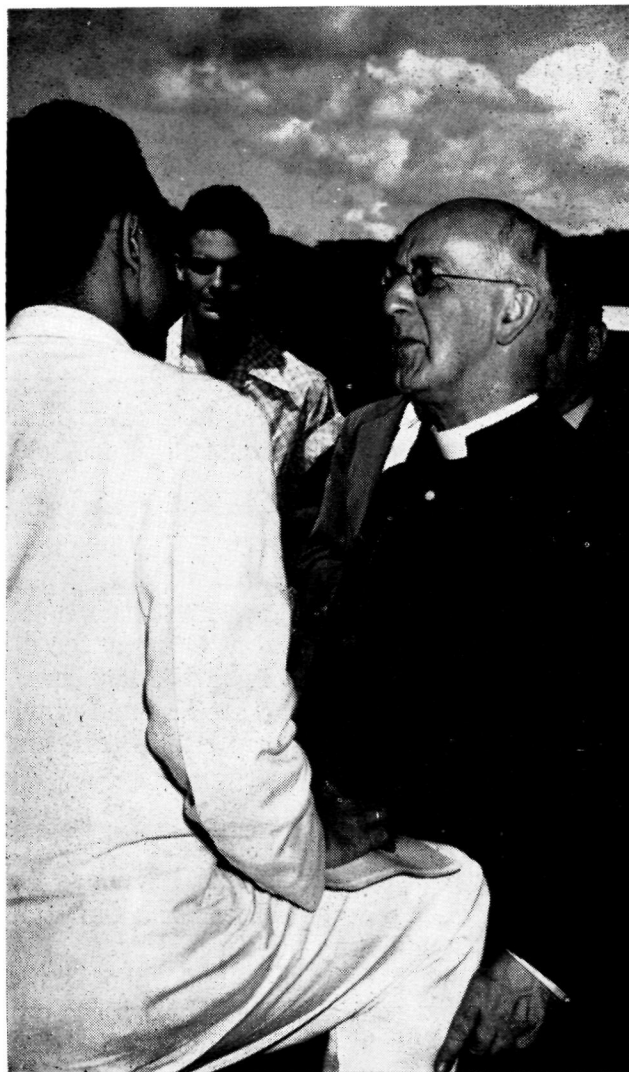
BY
W. B. Spofford

WITH the world debating germs, jelly and atom bombs I'd like to share a letter from a lad of twenty who was forced to leave college for the army. From here on it is his:

Much has transpired since I took my leave of you, to phrase it in my best Victorian style. I got drafted, took basic training in Texas and am now in California, awaiting shipment to Korea. According to the army I was qualified to be a radar operator, which I am now. Basic training was terrible—but you have heard all about that.

What I do want to tell you is that the situation in the world today is uneasy, to put it mildly. You are aware of this too, of course, but being in the army gives one a closer view. Everybody talks peace and the generals smile and smile and prepare for war. It is coming inevitably closer and the people are not told. A wind is rising, as Tom Wolfe said. Rising fast and the pillars of this world are in grave danger. A sort of discreet, polite insanity grips us. Of the plans we have, of the new weapons we have, you do not know, and I cannot tell you. They are awe-inspiring, almost hypnotic in their fascination.

It is not a question of political party, or democracy and communism locked in mortal combat. It is simply that everyone has lost all sense of proportion. To hope for worldwide understanding and eternal peace is, I suppose, far-fetched, but, as Oscar Wilde put it, "a map of the world that does not include Utopia is not worth looking at."



ARCHBISHOP OF CANTERBURY taps a reporter on the leg to emphasize his point...He is to give two of the featured addresses at General Convention

I put this poorly and badly. I hope it does not read too much like a high school sophomore's conclusions at the end of a course in civics. For I have just completed a course in how to kill before being killed and I'd rather not use this terrible knowledge and have my children get the same training. There is still time to turn back with honor. Imperialist, fascist, isolationist, socialist, capitalist, communist—all labels used to smear which I suggest we should throw away.

Be a pest, a fanatic, a tiresome bore—but let them not forget—never let anyone forget—six million Jews and a lot of American young fellows who died only a few years ago in the belief that they were waging a crusade to put a stop to all war. And here we are again.

I must apologize for my urgent, perhaps ridiculous tone. I am not used to taking up my pen in dead earnest, almost in passion. The style is unfamiliar to me, and many others too.

Enough of this preaching. My regard to everyone, perhaps when all this is over, if ever it is, I'll see you again. Thanks for everything.

Danger And Opportunity

BY

Anson Phelps Stokes, Jr.

ST. Paul, writing to the Corinthians, says: "A great door and effectual is opened unto me, and there are many adversaries." There is a close relationship between danger and opportunity. Critical times, like those in which we live, are the very times when Christianity can make its message particularly felt.

Today there is the problem of insecurity. We can remember the high hopes of the League of Nations and of the Briand-Kellogg peace pact. We still hope that the United Nations may be a force for peace in the world, yet we must also face the anxiety which is on every side. Science has opened great potentialities of power to mankind, yet man is fearful of the power which he has discovered. We live longer, but do we live more happily? On all sides we see fear. This very insecurity is an open door of opportunity. Jesus described as "blessed" (i. e. fortunate) those who were "poor in spirit," the mourners, and those who hungered and thirsted after righteousness, for he knew that there is one factor which can insulate men against religion, and that is complacency, the wrong kind of security. Those to whom he referred in the Sermon on the Mount were none of them secure in that sense.

Today insecure men look everywhere for something to give them peace. Dictatorship seems a refuge to some, but no real security can be found there. Others turn to false forms of religion, believing that if it is authoritarian enough, it will do away with all doubts and protect men from all evils.

That is not the kind of security that real Christianity gives. But real Christianity does give security of a man on a cross, who could face death unafraid, knowing that he was doing his Father's will. The only real security for a troubled world is found in trusting obedience to Almighty God.

There is the problem of freedom. It is rather surprising to us who have cherished freedom that so many in the world regard it lightly and seem uninterested when we offer it to them. It makes us think more deeply about the implications of freedom. Religion, with its sense of the dignity of every man before his God, has played an important part in securing our freedom. Indeed, real freedom cannot be had without religion; for freedom is not merely a matter of liberating men from bonds—it is freeing them that they may make right choices. No matter how free a man may be from oppression, he is not truly free unless he is able to choose that which is right and commit his life to it. Only the truth will make men free and, if we are to preach a doctrine of freedom to a world which sorely needs it, we must have something positive to offer to it. No tyrant is really free, for he is bound by his own lust for power. Free men are those who have found God and who have found themselves in serving him. The very barrier which faces freedom is an opportunity to proclaim the gospel that men may use their freedom aright.

There is the problem of morality. No matter what forms of government we may have or how efficiently we may organize our public life, in the long run, we shall not have the good life until we have good people. How much time is spent in every organization—commercial, military, governmental, or religious—in trying to overcome the problems created by human weakness: sensitivity, jealousy, pride, greed, dishonesty. As we, as a nation, face our moral ills and as other nations likewise face theirs, we must recognize that the basic need is for individual morality. Ethical enforcements will not suffice, nor will political investigations and legal reforms. Beyond all these, we must see in the relationship of a man with his God the fundamental basis for decency of life. The very recognition of the moral problems about us points to the opportunities that lie before the Church.

These dangers can help men see the need of

the Christian gospel, but that is not enough, for men cannot be terrified into being religious. The fundamental reason for Christianity is that it is true. Yet when we face great danger, as we do today, men may be better prepared to see their need. It is also true that, when we face great danger, men will not be satisfied with superficial religion. Mere emphasis on attendance at church is not enough. The thing that really counts is whether you and I have a living relationship with God and seek in every detail of our lives to do his will.

A time of crisis presents us with many dangers, but also with great opportunities.

One Road To Follow

BY

Philip F. McNairy

"DON'T follow me. I'm lost." So someone had scribbled facetiously on the back of a big truck. If you've ever lost your way while driving, you know how easy it is to get caught in the backwash of one of those big fellows. They seem to know just where they're going. But after driving fifteen or twenty miles off course by following a truck, one wishes they all carried such a friendly warning.

More often than not the driver isn't lost at all, but his destination may not be your destination. How many voices there are, in our day, that seem to say, "Follow me." There's the call to compromise religion so that it won't interfere with business. There's the lure of secret sins which can be kept hidden; the call to be popular rather than pure; the drive to have our own way and not God's.

No matter how strong the backdraft of these seemingly confident ways of life, they aren't paths for the Christian to follow. They are going places all right, but not where Christ would take us. Their glitter soon fades. There is only one to follow, one star which will never dim—that of Christ, the way, the truth and the life.

How confidently do we follow the risen Christ? Do we seem to be going somewhere, to be getting someplace in our journey? Might others follow us and reach their true destination, or should we too carry the sign, "Don't follow me, I'm lost."

We can lead only where we are going. We can guide only where we have been. It's time to pull out from behind the things which would lead us off course. It's time to have another look at life's roadmap; to reconsider the only route that will take us to the Father.

Vows Unfilled

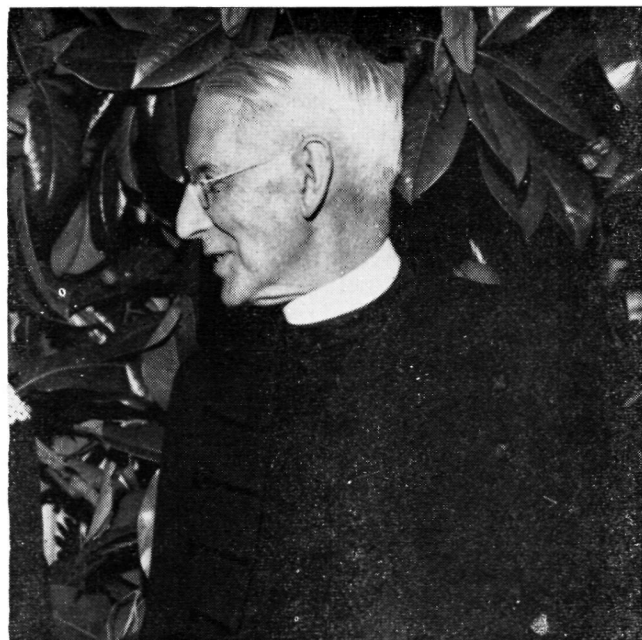
BY

William P. Barnds

"WE have left undone those things which we ought to have done"—these words are familiar and often on our lips in church. They are true words, for we are guilty of the sins of omission. Frequently our omissions are as detrimental as the things we do. Unfulfilled vows lead to much trouble, ineptitude, and unhappiness. The answer to many a person's confused life lies in the fact that he has not kept his promises. If he would renew them the tangle of his life would straighten out.

For instance, at baptism a person renounces the sinful lusts of the flesh. Notice that the flesh itself is not renounced. The Christian religion does not depreciate the importance of the physical. Yet much trouble is caused by yielding to inordinate affections and by allowing the sinful lusts of the flesh to get the upper hand. Many a person would find the way out of his problem by a faithful keeping of the baptismal promise to renounce the sinful lusts of the flesh.

The Prayer Book states that it is the bounden duty of a member of the Church to worship God every Sunday. There are many Church members who do not keep this obligation. They go to church spasmodically and irregularly. Sometimes there are people in this group who are having personal or financial or family problems which



BISHOP PARSONS, retired of California, will not attend the Boston Convention, but his scholarly influence will be felt when pressing issues are debated

at a yacht club at Marblehead Neck and on Sunday morning there will be a corporate communion at Trinity, with Bishop Sherrill celebrating. This will be followed by a breakfast with Senator Mike Monroney of Oklahoma and Admiral Kirk, former ambassador to Russia, the speakers. The admiral is also the chairman of the American committee for the liberation of the peoples of Russia.

ARCHBISHOP ON TELEVISION

★ The Archbishop of Canterbury will preach this coming Sunday at Old North Church, Boston, with the service on television. The Presiding Bishop and Bishop Nash, host of the Convention, will also take part in the service.

FAITH AND ORDER CONFERENCE

★ More than 320 delegates and observers, representing many churches from 40 countries, attended the conference on faith and order, opening at Lund, Sweden, August 18 and continuing through the 29th. The Lutheran Church, Hungary, was represented by Bishops Deszery and Veto, and the Reformed Church by Bishop Bereczsky. Prof. J. L. Hromadka was a delegate from the Evangelical Church of Czechoslovakia. The latter called upon Christians living in different political and social systems to help one another despite their disagreements on major issues.

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SIDNEY SWEET, dean of Christ Church Cathedral, St. Louis, is one of the veterans of the House of Deputies

He scored Church leaders who blame Communism for all the evils of the world and who confuse the Church's mission with the stand it has taken against a political system.

MEMBERSHIP REACHES NEW HIGH

★ Membership in 252 religious bodies reached a new high of 88,673,005 in 1951 according to the National Council of Churches. Protestants have ap-

proximately 52,000,000 and Roman Catholic 29,000,000. Judaism is third with 5,000,000, Eastern Orthodox has 1,858,000; Old Catholic and Polish National, 337,000, and there are 73,000 Buddhists.

CONVENTION PLEASE TAKE NOTICE

★ There are now 29,000,000 Roman Catholics in the United States. Papers and magazines of that Church go into 17,251,449 homes. Circulation of the four weeklies of the Episcopal Church is probably not more than 40,000.

BISHOP DONEGAN RETURNS

★ Bishop Donegan of New York arrived in New York on August 26th thus completing his twenty-fifth vacation abroad. He travelled in England, France, Holland, Belgium, Switzerland.

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CLERGY CHANGES:

LAWRENCE H. HALL, rector of All Saints, Portsmouth, Ohio, becomes senior canon and priest-in-charge of Trinity Cathedral, Cleveland, Oct. 1.

FRANK L. TITUS, rector of All Saints, Syracuse, N. Y., becomes rector of the Holy Cross, Miami, Fla., November 1.

E. FELIX KLOMAN will be installed as dean of the Virginia Seminary on October 15.

KENNETH F. ARNOLD, rector of St. Paul's, Baden, Md., becomes rector of St. Luke's, Bladensburg, Md., Oct. 15.

WILLIAM C. BAXTER, rector of Calvary, Americus, Ga., becomes vicar of St. Alban's, Fleming Heights, suburb of Augusta, Ga., Sept. 20. The town has had a great increase in population in recent months due to the H-bomb plant across the river in South Carolina. Services are now being held in the high school.

JOHN THOMAS, formerly rector of St. Andrew's, Leonardtown, Md. is now rector of Emmanuel, Weston, Conn.

ORDINATIONS:

ROLAND THORWALDSEN was ordained deacon Aug. 9 by Bishop Block at Grace Cathedral, San Francisco,

and is now vicar of St. Cuthbert's, Oakland.

AUGUSTUS L. HEMENWAY was ordained deacon Aug. 9 by Bishop Block at Grace Cathedral, San Francisco, and has been assigned work in that city.

DEATHS:

ARNOLD G. H. BODE, rector emeritus of the Ascension, Sierra Madre, Calif., died Aug. 11. He was widely known as a composer of church music and has compositions in the Hymnal 1940.

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PRIEST, 49, married, 3 children, now rector of parish in the east wishes to locate in Rocky Mountain region. College, seminary and post graduate school training. Box R, Witness, Tunkhannock, Pa.

THE PRAYER BOOK, It's History and Purpose by Bishop Johnson. 25c a copy. 10 for \$2.00.
The Witness Tunkhannock, Pa.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES G. THOMPSON
Layman of New York

I liked your editorial on the Presbyterian Assembly (Witness, July 24) and particularly the hope you expressed that we may do as well in Boston. Certainly every opportunity should be seized by Church people to speak out on such issues as civil liberties, segregation, world peace, inflation and the many problems to confront our world. The fact that this is a presidential year makes it even more important that the Churches speak strongly.

AGNES BROWNELL
Churchwoman of Philadelphia

Albert Schweitzer is indeed one of the greats of our generation, and perhaps of history. But I question whether he is the genius you describe in your editorial of July 24. He undoubtedly made a real contribution to New Testament scholarship with his "Quest of the Historical Jesus", but is it true that he is in the forefront in this field? Likewise he is a great interpreter of Bach but there are those who are more eminent in this regard. He is a physician, yes, but hardly one to call upon for a major operation. He is great because, in spite of his great gifts in his chosen fields, he humbled himself by going to dark Africa to, figuratively, wash the feet of the lowly as his Master did before him.

F. R. UNDERWOOD
Layman of Brooklyn

Thank you for the story of the film "When We Grow Up" produced at Holy Trinity Church. This effort toward racial understanding and peace is a worthy one and if the picture is again to be shown in this city, I would appreciate being notified.

ANSWER: We have asked the officers of the parish to notify you of any future showings in Brooklyn. As announced in the story of August 21, the movie will be one of a number of films dealing with peace, civil liberties, racial understanding and other social subjects to be shown at the YMCA, Boston, during the General Convention. The program is sponsored by the Episcopal League for Social Action.

RAYMOND E. GAYLE
Rector at Milton-Freewater, Ore.

St. James Church, Milton-Freewater, in the missionary district of Eastern Oregon averaged eleven in attendance at the 5:00 a.m. celebrations of the holy communion on the Sunday morn-

ings during the months of June and July. This special early service is for the convenience of local parishioners, as well as young people gathered from all parts of the United States for the pea canning season. We wonder if any other Episcopal Church can boast as early a service so well attended. This is the third year for this effort. Worshipers attend in their work clothes.

MRS. A. A. PRICE
Laywoman of New York

Charity does indeed begin at home, as the Rev. Spence Dunbar states (Witness, August 7). I have been an Episcopalian all my life and have done what I could to bring others into our Church. But more often than not these friends are confused by our services, and by the varied interpretations of creed and doctrine they hear from clergymen of both the high and low Church variety. I agree that we do not want uniformity of worship or thought. However the bridge seems to be lengthening in our own Church which we would do well to shorten before we boast too much of being "the bridge Church." Perhaps something can be done about this at the coming General Convention.

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