

THE Witness

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OCTOBER 9, 1952



U. T. O. CORPORATE COMMUNION

BISHOPS MELCHER, GORDON AND HARRIS ADMINISTER

Reports And Addresses At General Convention

S E R V I C E S In Leading Churches

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Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
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The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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—STORY OF THE WEEK—

GENERAL CONVENTION CONCERNED CHIEFLY WITH BUDGET

OFFICIAL RELEASE FROM HEADQUARTERS REVIEWS THE HIGHLIGHTS

★ Accomplishment, pageantry, and tragedy marked the 57th General Convention meeting September 7-19, 1952 in Boston. This Convention, the third to meet in Boston and the first since 1904, was marked by several innovations beginning with the great opening service itself. This service in the Boston Garden on Sunday evening, September 7, was the first such service to be held on Sunday evening. This departure from tradition, designed to enable more people to attend, was completely justified. As early as 3:30 in the afternoon churchmen and women began to gather before the doors and by service time that huge arena was packed with 17,500 men and women and 6,000 more had been turned away. This service, with its great hordes of worshippers, its colorful pageantry—the procession numbered 3,000 including delegates to the Woman's Auxiliary Triennial, clerical and lay Deputies, visiting clergy, distinguished representatives of other Churches, members and officers of the National Council, bishops of the Church, and visiting primates from the Church in Japan and the Church of England—its exhilarating music, and the forthright sermon of

the Presiding Bishop, presaged the events which were to follow. Later in the Convention both Houses welcomed the Primate of Canada, the Archbishop of Edmonton, the Most Rev. Walter F. Barfoot.

Council Dinner

Another innovation at this Convention was the National Council dinner. In the Rockwell Cage of the Massachusetts Institute of Technology 2,050 official members of the Convention and the Triennial Meeting sat down with the Presiding Bishop and members of the National Council to enjoy a friendly, informal meal together. Two lay members of the National Council, Thomas B. K. Ringe of Philadelphia and Clark G. Kuebler of Ripon, Wis., spoke to the group on Christian stewardship, a subject which is increasingly engaging the attention and emphasis of the Church.

This dinner was also the farewell appearance of the Archbishop of Canterbury and Mrs. Fisher. The Archbishop, who had spent part of his holiday during late August with Bishop and Mrs. Sherrill, dominated the Convention from his appearance early Sunday morning in Old North Church until he left the

Council Dinner on Wednesday night. In the intervening four days he had been an interested and friendly guest of the Convention shaking 10,000 hands at the opening reception, speaking at the joint session in Symphony Hall and a great overflowing mass meeting on the World Council of Churches in Tremont Temple, and sitting in the House of Bishops. Mrs. Fisher was at his side on many occasions besides attending the sessions of the Triennial Meeting and making a notable address or two herself.

Dean Sprouse

Tragedy struck the Convention Monday, less than an hour after it opened its business sessions in Symphony and Horticultural Halls. The Very Rev. Claude W. Sprouse had just been reelected president of the House of Deputies and had made a moving address of acceptance, when he fell to the floor of the stage in Symphony Hall and died shortly afterwards.

There had been little doubt at the opening of General Convention that Dean Sprouse would be elected. Earlier in the meeting, held in Symphony Hall, the secretary of the House of Deputies, the Rev. C. Rankin Barnes, had announced that every diocese in the Church was represented in both clerical and lay orders at the meeting—a notable record for such an early session of the House.

Faced with the necessity of carrying on its already outsized schedule of business in the two weeks allotted for General Convention, the House of Deputies

set about electing a successor to Dean Sprouse.

On the first ballot the Rev. T. O. Wedel, warden of the College of Preachers, Washington, was elected by a substantial majority. The House of Bishops was organized with the unanimous election of the Rt. Rev. Karl Morgan Block, Bishop of California, as vice chairman and the Rev. John H. Fitzgerald as secretary.

Certain officers of the whole Church are elected at each General Convention. These include the treasurer of General Convention; the treasurer of the Domestic and Foreign Missionary Society (National Council), and the historiographer of the Church. Elected at this Convention were:

Treasurer of General Convention, Frank Gulden of Long Island; Treasurer of National Council, H. M. Addinsell of New York; Historiographer, The Rev. Walter H. Stowe of New Brunswick, N. J.; Recorder of Ordinations, The Church Pension Fund; Registrar, The Rev. John H. Fitzgerald of Brooklyn, N. Y.

Members of the National Council to serve six years: Bishop Horace W. B. Donegan of New York; Bishop Everett H. Jones of West Texas; The Rev. John V. Butler Jr. of New Jersey; Dean John C. Leffler of Olympia; William B. Given, Jr. of New York; David E. Bronson of Minnesota; P. Blair Lee of Pennsylvania; William A. Shands of Florida. Member of the National Council to fill an unexpired term; Franklin E. Parker, Jr. of Connecticut.

Four women members of the National Council nominated by the Triennial Meeting to serve three years; Mrs. Arthur M. Chapman of Bucks County, Pa.; Mrs. David R. West of Minneapolis, Minn.; Mrs. Roger L. Kingsland of Fairmont, W. Va.;

Mrs. Francis O. Clarkson of Charlotte, N. C.

Eight members-at-large to the national executive board elected by the Triennial Meeting; Mrs. Shubael T. Beasley of Memphis, Tenn.; Mrs. St. Elmo L. Coombs of Pasadena, Calif.; Mrs. Lawrence Dorsey of Indianapolis; Mrs. Irwin T. Hyatt of Atlanta, Ga.; Mrs. James S. McCulloh of Rye, N.Y.; Mrs. Harold R. Moulton of Southbridge, Mass.; Mrs. Percy V. Pennybacker of Austin, Texas; Mrs. C. G. Perry of Scott's Bluff, Neb.

Bishops Elected

The House of Bishops also elected two missionary bishops, which elections were confirmed by the House of Deputies: Spokane to succeed Bishop Edward M. Cross, who retired on account of age; The Rev. C. Gresham Marmion, Jr., rector, Church of the Incarnation, Dallas, Texas. Suffragan for the Philippines; The Rev. Lyman C. Ogilby, Brent Schol, Baguio, P. I.

The House of Bishops accepted the resignation of two bishops for reasons of health: effective January 1, 1953, Bishop Benjamin F. Ivins as bishop of Milwaukee; effective June, 1953,

Bishop Lewis B. Whittemore as bishop of Western Michigan.

This General Convention is undoubtedly one of the finest of our generation. Cautious in matters affecting its own organization, and the canons of the Church, it showed a fine understanding of its essential task which is to implement a strong Christian witness in the days and years ahead. This was clearly demonstrated in the report of the joint committee on program and budget which opened with these words, "The most important business that can come before this Convention is our united participation in the program which our Lord Jesus Christ himself has given to his Church. That program originated not in your committee, not in your National Council, but in the clear command of the Son of God himself . . . It is a definite program. It means worldwide missions; the incorporation of men, women, and children into the sacramental life of the Church; their education in the Christian faith and fellowship and duty; and the application of Christian teaching to everyday life. Until God's Kingdom is



BISHOP BARTON of Eastern Oregon was a member of the important Budget and Program Committee

consummated, that program is the primary business of the whole Church, and of the Church as a whole."

The Budget

So convinced were the twenty-four members of the Program and Budget Committee, bishops, priests, and laymen, under the leadership of the Bishop of Tennessee, the Rt. Rev. Edmund P. Dandridge, proposed to the General Convention a budget for 1953 in the amount of \$5,924,043.38. This exceeds the budget proposed by the National Council by \$123,384.

The committee increased the budgets of the missionary departments by some \$220,000 of which \$80,000 is "to be used by the domestic missionary bishops in consultation with the home department for the increase of salaries of missionaries and travel allowances." Overseas, the increases are "chiefly for the more effective prosecution of existing work . . . one of the most important provisions (being) the increase of salaries of native workers," and the sum of \$100,000 for Japan where "the Church faces a missionary opportunity unique in modern history . . . This will make it possible to send more missionaries and give timely aid to the Japanese Church, many of whose clergy have been forced to accept secular employment in order to supply their families with the simplest food and clothing, leaving only Sundays and spare time for their spiritual tasks. Our Presiding Bishop has appointed the Hon. Francis B. Sayre, devoted Churchman, wise and experienced statesman, to go to Japan as his personal representative to the Japanese Church and people." \$50,000 of this increase is a transfer from the world relief and Church cooperation item which

is reduced a like amount from \$450,000 to \$400,000.

Small adjustments were made in the departments of Christian education and social relations. Committee recommended a budget of \$301,038 for the former, \$30,000 less than recommended by National Council but \$20,000 in excess of the current 1952 appropriation. Existing work in leadership training and curriculum development are strengthened while no provision is made for two proposed new divisions. The budget provision for Christian social relations is \$25,000 greater than the 1952 appropriation but \$15,000 below the National Council asking. The committee gave special attention in this department to plans for the new division of urban industrial Church work which it believes of strategic importance today.

The committee further recommended that General Convention instruct the National Council "to inaugurate and promote during the coming triennium a single campaign to meet urgent capital

requirements of the Church, taking into consideration the theological seminaries in the U. S.; St. Luke's Hospital, Manila; Church and Church institutions in Japan; St. Just School, Puerto Rico; American Church Institute for Negroes." The National Council to determine amounts required for approved projects.

In conclusion, the committee said: "To make this program a reality requires more than the affirmative vote of the two Houses of the Convention, essential though that is. It requires also a large increase in the offering of life and money by all our people . . ."

The committee's report was approved by both Houses, thereby establishing the Church's program for the coming triennium and implementing it with an annual budget of \$5,924,043.

New Diocese

Other matters concerning the whole life of the Church was the acceptance of the application of the Missionary District of



BISHOP JONES of West Texas is to serve on the National Council, with Bishop Donegan of New York the other bishop elected to the post

New Mexico and Southwest Texas to be received into the General Convention as a diocese. This change in status reduces the number of missionary districts in continental United States from thirteen to twelve and is the first such change since the admission of Oklahoma as a diocese in 1937. It indicates, too, the growing strength of the Church in the Southwest as New Mexico will henceforth be a full-fledged member of the Church instead of receiving substantial missionary aid from the general Church.

Other provinces of the Anglican Communion having taken official action already concerning the United Church of South India, the Convention adopted a resolution assuring "the Church of South India of the deep interest and sympathy with which the members have followed the development of the movement toward Church unity in South India during the first half of this century; and of its admiration for the patience and courage which the representatives of the Church of India, Burma, and Ceylon, and of the other negotiating Churches, displayed in the pursuit of their goal; and of its hope and prayer that the day may soon be at hand when full communion between the Church of South India and the Protestant Episcopal Church in the United States of America may be possible."

Deputies Cautious

Beyond its concern for the Church's program during the coming three years the Convention gave its attention to a wide variety of questions both internal and external. Among the former, those relating to the structure of the Convention itself received extended attention. The Convention, particularly the House of Deputies, was cautious in its action on these matters.

The proposal to permit women to serve as deputies was defeated in the House of Deputies. A joint commission of both Houses which had been studying this question since its appointment by the 1949 Convention recommended that Article 1, Section 4, of the Constitution be amended to read in place of the word "laymen," "lay deputies, men or women," and in place of the word "layman," "lay deputy, man or woman."

Another constitutional amendment which had passed the 1949 Convention and needed only the approval of this Convention to be made effective was defeated in the House of Deputies. This was the proposal that retired bishops continuing to have seats in the House of Bishops would not have a vote.

An attempt to change the procedure concerning divided votes failed when a proposed amendment to the constitution was defeated in the House of Deputies. Divided votes under the constitution are recorded as votes against a proposed action. The proposal which the Deputies defeated would have provided that "An equally divided vote of a diocese or missionary district in either order shall be counted as one-half a vote in that order in favor and one-half a vote in that order against the proposed action except only that in the case of a proposal to amend the Constitution or to revise the Prayer Book, such a divided vote shall be counted as a vote against the proposed amendment or revision."

Among the many amendments to the canons considered by the Convention only a few need be considered here. The House of Deputies refused to repeal Canon 33 which provides for the ordination of deacons and priests in special cases. It concerns the ordination of "those

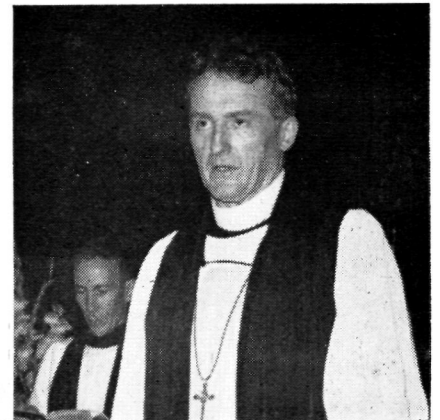
who desire to receive such orders from a bishop of this Church . . . without giving up or denying his fellowship or his ministry in the Communion to which he belongs."

Canonical changes to provide for administration of the chalice by licensed laymen and to define members communicant and communicant in good standing were defeated while a canonical change providing for the perpetual diaconate was approved.

Divorce Canons

Unlike recent General Conventions this Boston Meeting made no further amendments to the canons concerning marriage and divorce. A proposal to forbid pre-marital agreements concerning the upbringing of children in mixed marriages failed to win any common acceptance and instead the House of Bishops called attention to its resolution adopted at the 1949 Convention which earnestly warned members of the Church "against contracting marriages with Roman Catholics under the conditions imposed by modern Roman law."

Theological education, recruiting for the ministry, placement of clergy, ordination to the ministry, and pensions were all matters of deep concern to this Convention and the Triennial Meeting of the Woman's Auxiliary. A positive expression of this



BISHOP HUBBARD, suffragan of Michigan, challenges Carpenter of Alabama for size

concern is seen in the inclusion of the capital needs of theological seminaries in the appeal authorized by the adoption of the report of the program and budget committee.

The Convention indicated an acute awareness of the times in which we live, and on the recommendation of its joint committee on national and international problems adopted various resolutions on such subjects as racial discrimination, the war in Korea, human rights, the United Nations, policy in Asia, the efforts of the UN disarmament commissions, trade barriers, and alcoholism. To implement its resolution on alcoholism, a special committee was appointed.

Ordinarily the budget of General Convention expenses is a routine matter providing for the support of the Presiding Bishop and the expenses of the various committees and commissions. The budget of expenses as adopted at this Convention is of more interest as it makes provision for the representation of the American Church at the Anglican Congress to be held in 1954, and an appropriation to the host city of General Convention to assist it in defraying the costs of the meetings.

Other Activities

The legislative sessions of the General Convention are a core of a multiplicity of activities, some official, some not. First and foremost of these, of course, is the Triennial Meeting of the Woman's Auxiliary which is sometimes called the third house of Convention and actually participates in the joint sessions. The sessions of the Triennial, built around a theme, are largely inspirational and educational. The theme of the Boston meeting, Create and Make New Our Hearts and Minds, was developed through a series of morning meditations on The Renewal of

the Church by the Bishop of Michigan, Richard S. M. Emrich; a town meeting on How Can the Church Reach the Hearts and Minds of People Today, moderated by Theodore M. Switz; an address on The New World Mission by the Rev. Charles W. Ranson, general secretary of the International Missionary Council; and a three-day series of brief conferences. Early in the sessions the women filled the Boston Garden for their Triennial Corporate Communion, at which was presented the United Thank Offering of the women of the Church. Begun more than sixty years ago with a small offering of \$2,000, the offering presented at this Convention together with the interest it is expected to earn amounted to \$2,488,193. This largest offering ever presented by the women of the Church will be expended during the next three years in accordance with the budget adopted by the Triennial Meeting.

Other extra legislative activities included a variety of special evening meetings at which such subjects as ecumenical relations and the Church's missionary program were discussed; dinner meetings for special interest groups—departments of the National Council, provinces, seminaries, Church vocations, Church Congress; special services in the interests of the American Church Institute for Negroes, children's offerings.

The Convention closed on Friday, September 19, after two strenuous weeks of legislative sessions and deep inspiration with a simple service at which the pastoral letter was read. This letter which must be read by "every minister having a pastoral charge to his congregation on some occasion of public worship on the Lord's Day not later than one month after its re-

ceipt" opens with these words:

"Once again we have met in the household of faith, to make our common plans and to gain strength from one another. We have met with thankful hearts, thankful for the unity which it has pleased God to establish among us, thankful for the work which lies ahead of us to do. Chiefly we are minded to give thanks for the renewed assurance that where we do our part, boldly and confidently, in straightforward discipleship, God does not fail to give the increase. There is evidence of this on every hand. From one diocese after another come notable reports of adult confirmations, conversions, in numbers greater than ever recorded. Where the Church speaks thoughtfully and deeply, the world hears as, at least in our time, it has never heard before."

The invitation of the Diocese of Texas to hold the 58th General Convention in September 1955, in Houston, Texas was accepted.

CANTERBURY ASSOCIATION HAS FIRST MEETING

★ The first convention of the Canterbury Association, formed for college students in 1950, was held during General Convention, and were addressed by Dean James Pike; the Rev. David Cochran, chaplain at the University of Washington; the Rev. Balfour Patterson, chaplain at the University of Colorado, and the Rev. George Bean, until this month chaplain at Lehigh. The delegates also attended the dinner of the Church society for college work

LAYREADERS MAY READ EPISTLE

★ General Convention amended canon fifty, section three, to permit layreaders to read the Epistle at communion services.

CONTROVERSY BARELY AVOIDED AT GENERAL CONVENTION

★ The nearest thing to a scrap at the General Convention was set off over the second weekend when resolutions were introduced in both Houses which would prevent a minister of another Church from taking part in an Episcopal ordination (Witness, Sept. 25, page 10). It implied criticism of Bishop Nash of Massachusetts who was the preacher that Sunday at Trinity Church, with Bishop DeWolfe of Long Island preaching at an American Church Union service at St. Paul's Cathedral.

The sermons were headlined in the Boston papers the next day as "the long controversy between the high and low Church groups" with both sermons extensively quoted.

Bishop Nash charged that the critics of his action were guilty of "a failure to recognize truth and a serious lack of courtesy and Christian brotherhood." He was preaching at Trinity in place of the scheduled speaker, Bishop Scarlett of Missouri, who had been called home by the illness of his wife. The Bishop of Massachusetts stated that the ordination service, in which a distinguished minister of another Church took part in the ordination of his son to Episcopal orders, was not "an unprecedented action as some would have us believe." The primary question, he said, is: "Do we in the Episcopal Church believe that there is no reality in the ministries of our Protestant brethren. And, again, who would have denied the privilege of a father to speak a word to his son on such an occasion and to lay his hand upon his son's head?"

He also criticized the House of Deputies for refusing to allow women to be Deputies (Witness,

Sept. 25). "I hope that by 1955 the laymen will have learned a few of the facts of life," Bishop Nash said. "Is it really necessary that the Church of Christ should march so far in the rear in the provision of equal rights for women in its councils?"

Bishop DeWolfe

The same day Bishop DeWolfe, at the ACU service, urged Episcopalians to unite among themselves before they presume to reach out for others. "A major step towards keeping the unity of the spirit in the bond of peace in the Episcopal Church is for us all to confess that our heritage, in and through the Book of Common Prayer, is Catholic and Apostolic, period."

He emphasized the centrality of the Holy Eucharist in the worship of the Church and the impossibility of talking about unity with Protestants on any other basis. He declared that when Protestants wake up to the fact that they are in danger of losing the Eucharist, they will "gladly endure whatever growing pains may be involved in their acceptance of Episcopacy and the apostolic ministry."

"Meanwhile it is no less than criminal," stated Bishop DeWolfe, "for the Church to behave in such a way, or to countenance in her apostolic ministers behaviour, which would suggest that God's holy and revealed will for the apostolic ministry, the apostolic sacraments, the Church, and man's redemption and eternal salvation, allows expediency rather than the necessity to be found faithful to be taken as our guide in the defense, maintenance and propagation of our Catholic and Apostolic heritage."

Taking part in the service were fourteen other bishops, "vested in cope and mitre for the colorful solemn procession of witness", according to the official release of the American Church Union. This is an understatement, judging by the picture which accompanied the release, and is correct except for the fact that Bishop Daniels of Montana is made conspicuous in the picture in that he wore neither cope nor mitre but is vested in the usual garments of an Episcopal Bishop. Taking part, in addition to the preacher, were Bishop Conkling of Chicago, Bishop Ivins of Milwaukee, Bishop Boynton, suffragan of New York, Bishop Burton of Nassau, Bishop Campbell, retired of Liberia, Bishop Louttit of South Florida, Bishop Mallett of Northern Indiana, Bishop Daniels of Montana, Bishop Hallock, coadjutor of Milwaukee, Bishop Sherman, suffragan of Long Island, Bishop Demby, retired suffragan of Arkansas.

CANADIAN PRIMATE AT CONVENTION

★ Archbishop W. F. Barfoot of Edmonton, primate of the Church of England in Canada, called for more clergy with evangelical zeal in addressing the General Convention. He also deplored the lack of qualified men for the ministry" which he named as Roman Catholics and the "group of pietistic people who do not concern themselves much with the framework of the Church. They have enough qualified men because they think that what they are doing eternally matters."

BASIS FOR QUOTAS CONTINUED

★ Quotas will continue to be based on current expenses of parishes, in spite of widespread feeling that it works a hardship on many parishes, particularly old ones in downtown sections of cities.

EDITORIALS

Cautious Convention

THE longest Story of the Week ever to appear in these pages is the one starting on page three in this number; a complete coverage of the General Convention sent to us by the department of promotion of the National Council. It, naturally, puts the doings in Boston in the best possible light. It also repeats news that has appeared in these pages in previous issues. Nevertheless we present the story as received since it is an excellent summary of Convention, though, in our view, unduly optimistic when it states that "this General Convention is undoubtedly one of the finest of our generation."

Thus the Christian Century, with its keen eye on the Church unity movement, states editorially that none of our approaches to unity appear likely to result in union. Speaking of negotiations with both the Presbyterians and the Methodists, Harold Fey, writing from Boston where he covered Convention for that magazine, stated that "both sides exhibit a conspicuous lack of enthusiasm for further exploration, for the very good reason that both know the mine field, which blew up the earlier Episcopal-Presbyterian party, lies just ahead. The trend which is shifting the union movement to discussions of union between churches of the same historic antecedents is isolating the Protestant Episcopal Church. Is there nothing the Church of Charles Brent can do?"

To which we reluctantly answer, probably not. The point of view represented by Bishop DeWolfe, whose sermon is reported elsewhere in this number, is strong in the Episcopal Church and probably is gaining in strength—Presbyterians, Methodists or any other Church, they believe, must "gladly endure whatever growing pains may be involved in their acceptance of Episcopacy and the apostolic ministry". Bishop Nash can ask, as he did the same day, "Do we in the Episcopal Church believe that there is no reality in the ministries of our Protestant brethren?" And the obvious answer is that a very great many Episcopalians, bishops, priests and laymen, do not. As long as this continues to be a fact, negotiations on union are a waste of time.

There are other facts about this Convention that need to be pointed out, and they do have a bearing on unity. Both the Presbyterians and

the Methodists, at their national conventions, took courageous positions on social and international issues, as we pointed out at the time. Our Bishops, always more progressive than the Deputies, did hit at character assassination, the widespread denial of civil rights and other social matters, only to have the resolutions turned down by the Deputies, usually the laymen. So our brethren of these other Churches may well ask, as they doubtless are, why they should desire union with the Episcopal Church.

Several issues revealed the temper of the Deputies, and particularly of the lay members; none perhaps more than whether or not women should be allowed to serve in that House. Again to quote Bishop Nash, "I hope that by 1955 the laymen will have learned a few of the facts of life. Is it really necessary that the Church of Christ should march so far in the rear in the provision of equal rights for women in its councils?"

As we stated editorially in the September 18 number, women will, in the not too distant future, be seated as Deputies. But this action will not be taken, nor will our Church take a forthright position on social and international issues, until dioceses elect in the lay order men who more faithfully represent the rank and file of the Church's membership.

Perfect Timing

GENERAL Convention did furnish an example of perfect timing and coordination between the Church and our government. On September 16th the House of Bishops adopted a resolution urging the appointment by President Truman of a commission of qualified persons to review our permanent immigration policy. While the Convention was in progress Mr. Truman appointed such a commission which is holding hearings in various sections of the country throughout this month.

At the first meeting in New York on September 30th, Mrs. Muriel Webb of our social service department presented a statement for the Episcopal Church, reflecting the action taken in Boston. It calls for "a generous immigration policy to help deal with the problems of refugees and overpopulation in many sections of the world". It further states that "a policy can be developed which will help to deal with these problems in a just and equitable way, at the same time pre-

serving the social and economic well-being of the United States." The statement says further that "the McCarran Act of 1952 does not represent an adequate revision. It is discriminatory, geographically and ethnically; it is cumbersome in execution; and its regulations regarding denaturalization and deportation are unjust and difficult to administer. Our major effort will be toward revision of this basic law by the next Congress."

The following have been appointed to attend the hearings when the commission meets in their

cities: the Rev. Samuel Tyler, Boston; Florence Davies, Philadelphia; the Rev. Kenneth Nelson, San Francisco; Dean Francis Sayre, Washington; Mrs. Benson Harvey, Springfield, Mass.; the Rev. Paul Musselman, Detroit; the Rev. Edward B. Ferguson, Dallas; the Rev. John H. Burt, Youngstown.

Thus, through our social service agency at national headquarters, steps were immediately taken to implement General Convention action. The department is congratulated.

CHURCH WORK AT UNIVERSITIES

by James A. Pike

A few years back I was serving in a Church which had a cross on one end and a weather-vane on the other. I've always felt that this was a pretty good reminder of the two aspects of Christianity's task in the world: to hold to "the faith once for all delivered to the saints," and, in the way we present this faith, to watch "which way the wind is blowing." More specifically in terms of our concerns there is one sense in which the task of college work never changes. It is the task of making more mature Christians out of our Church members and of converting others outside the Church. But in another sense the task is an always changing one. We must relate our perennial aims to the quite specific climate of opinion prevailing in a given time and in a given place.

There is no question but what the tide is turning . . . the casual visitor to a campus would not notice that things are very much different than they were two or three decades ago. The principal difference is in the fact of a new openness to the claims of Christianity. On the part of most, the explicit or implicit secularism is less blant, less cocksure. There is much more widespread examination, in a sympathetic spirit, of the literature and history of the Judaeo-Christian heritage. There is a much wider election of courses specifically in the field of religion and much better provision is being made by administration and faculty to provide opportunities which meet this new curiosity.

In all of this the campus is a microcosm of what is going on in the nation as a whole. There is a return to religion on all levels. But . . . the question is, "What kind of religion?" . . . What would be the specifications of such a form of Christianity? First, it should have the Gospel

entire and unadulterated. Second, it should have a sense of heritage transcending the moodes and mores of our own day and provide a sense of security which comes from feeling that one belongs to an outfit that has seen nations come and go. Third, it should be a tradition which has a surrounding culture, an art, a literature, a cumulative biography, a history, all of which demonstrates the capacity of Christianity to "baptize" and utilize all of men's noble aspirations and world-affirming instincts. Fourth, it should be a tradition that not only stands in judgment upon the world, but also upon itself. Fifth, it should be one which will bring men more life and not less life, more joy and not less joy, because of its acceptance. Sixth, it should be one which is not bound in its thought-forms and modes of expression to any past period in history, and thus is free to utilize the resources of modern thought in every realm.

Anglicanism

NOW I am totally unembarrassed at stating that I believe that Anglican Christianity most fully fills the bill when judged by all of these tests. I say I am unembarrassed because I am not in the position of defending some family heritage. I was raised in quite a different tradition, which does not as adequately fill the bill (but which is exercising considerable converting energy on both the intellectual and popular fronts). When, after several intervening years of secularism I decided to become a Christian again, I quite deliberately chose the Episcopal Church because I felt that it did meet these very tests. In sorting out the possibilities there were for me second and third choices, but I was convinced then, and have be-

come increasingly convinced over the years, that there is no close second. And here I refer not to what we are in essence and in principle.

On the campus the Episcopal Church has a unique opportunity and responsibility because it is Catholic, Protestant, and liberal . . .

And the "coming great Church" (to use Canon Wedel's phrase) will, we pray God, be Catholic, Protestant, and liberal.

Now I've been talking about what we have to offer, not how we are offering it. The state of our college work in many places justifies Billy Sunday's designation of our Church as a sleeping giant. To change the figure, we may have the best product but we certainly don't have the best salesmanship. If it were simply a case of saying that we ought to work harder so that we get more of these new converts rather than having others get them, I can see why one might be reticent to go all-out for such an effort. But much more is at stake. There are many who will not be reached at all unless they are reached by our form of Christianity. More than that, the future of Christianity in the nation, now that the tide is turning toward religion, depends, as I said earlier, on the kind of Christianity that becomes predom-

inant. It is important that it be a faith which not only makes for eternal life, but which endorses and redeems the best that secular minds bring to it, that brings more life—not less life—to those who have a vital appreciation of the things of this world. There are some forms of Christianity which seem to make a man less of a thinker, and in terms of joy, less of a man. But our Lord promised, "I have come that men might have life and have it more abundantly." The form of Christianity that can conserve and enhance the best in critical spirit, the best in intellectual honesty, the best in an uninhibited response to all of God's gifts, will not only be more convincing now for many, but it will be more saving—in the fullest sense of the word—for mankind as a whole.

There has never been a time in the history of our nation when it could more be said; "The harvest truly is plenteous but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." The college work agencies of the Episcopal Church, if widely supported, can be great tools in God's hands for the fulfillment of that prayer.

** From an address at the College Work Dinner held at General Convention.*

THE PARSON AND HIS WIFE

BY

Irving P. Johnson

Founder and First Editor of The Witness

IT would be an ideal condition if there were enough young men who had the dual vocation to be priests and celibates. But experience has taught mankind, that to enforce celibacy upon those who feel called to the ministry, is a dangerous plan for which society pays too great a price.

This Church has wisely determined that marriage is a sacramental relationship and in no way interferes with a man's priestly vocation.

It is an ideal plan when we can train in similar seminaries, the young man who is going to be a priest, and the young woman who is going to be his wife; so that they are equipped for the ordeal that awaits them.

Young clergymen will insist upon selecting their own wives much as young doctors and lawyers insist.

Consequently clergymen's wives come from all sorts and conditions of families—from the daughter of the leading banker in a great metropolis to the daughter of the village blacksmith in the young clergyman's first cure. Why not?

She may be a young lady of education and re-

finement or she may be a peasant girl of grace and beauty or she may be a very homely, unattractive female. How can it be otherwise?

However, she has been married to her husband in a free country and according to the rites of religion.

Now begins a very curious experience. Were she to have married a lawyer or a doctor, she would have grown up in one circle which she would have graced or otherwise, and would have gone to her reward surrounded by life-long friends.

Not so with the minister's wife. She, wittingly or unwittingly, has entered upon a career for which she has had little or no preparation.

Her husband, being a man of ideals, feels that he should begin his ministry in a hard place, so he offers himself for the mission field.

The little mission has small congregation which at once assumes a proprietorship in the minister and all that pertains unto him.

The wife senses the situation and learns to treat the feminine portion of the flock as one

would treat a group of relatives among whom she is destined to live.

It is rather an informal relationship, for the village church contains all sorts and conditions of folk and formal relations are hopeless.

The matrons of the mission assume the same rights over the rectory that they would toward any of their poor relations who were dependent upon them, and are kindly if sometimes officious.

The other women act as an investigating committee and comment rather severely upon any failures to conform to their rather impossible standard of what a rector's wife should be.

Perhaps, however, she adjusts herself to the situation and keeps up a good appearance on a minimum salary and a maximum of hospitality.

A New Parish

THEN comes a change. Her husband has been called to a rather good parish in a select neighborhood of cultivated and well-to-do people. In the goodness of their hearts they offer to pay the moving expenses.

The young couple move into the handsome rectory with their meager furniture, healthy babies and a balance of thirty dollars in the bank.

The scene shifts. The new parishioners are proud of their new rector's abilities, and the couple are invited to formal dinners and are expected to attend social functions. In what? The young wife is rather dismayed. What shall she do? Involve her husband heavily in debt or go in the clothes of her previous social requirements.

Which should she do? The probabilities are that one will do one, and the other will do the other; and in either case the fiddler will have to be paid.

Christian women should be considerate and and kindly folk, but, when the clergyman's wife is concerned, they are apt to regard her as the scapegoat whom the Lord has provided for the sacrifice. So they get out their knives and their scissors. Poor woman! She is between two evils. If she chooses the one, her husband will be looked upon as one who does not pay his bills, and if she choose the other, she will be regarded as a social liability for whom the select parishioners must apologize.

The rector of one of our outstanding parishes told me that in each of three successive parishes his wife had been let alone for two years, until her sterling qualities commanded respect.

First they had been received gladly; then they had been ignored socially; then they had been accepted willingly.

Now these people were solid, substantial people, who felt that they would not pretend that for

which they could not pay. Well, time goes on and promotion comes. This time to a large parish in a great city. The family wardrobe has been brought up to a modest standard, but from a select parish of two hundred people, they are now confronted by a communicant list of 1,000, and in three months the rector's wife who has three or four children, one servant and no automobile, is confronted with the fact that there are four hundred visiting cards in the card basket. These calls she is told must be returned. Heaven help her.

Did you ever try to make four hundred calls in one season? That would be thirty calls a week for fourteen consecutive weeks.

And what happens? Of course it cannot be done.

Do considerate parishioners send around a machine by which she can accomplish this miracle? Or if her husband owns a flivver, can he give up his work and drive his wife around? Or shall they make semi-parochial and semi-social calls together? Heaven forbid.

Is she forgiven if she leaves out anybody in her daily ministrations?

Here is the strange thing in a Christian congregation. The clergyman's wife is not forgiven.

I have known several instances when the minister's wife has been snubbed for years because of some failure to observe social ritual or to exercise unusual diplomacy in a trying situation.

One hesitates to carry this case to the supreme court and discourse upon the wives of bishops. It seems so personal and yet something needs to be said in a general way.

The Bishop's Wife

LET us hope before our young rector has been elevated to the episcopate, that he and his wife have become used to the unreasonable demands made upon them by their constituency.

For now the clergyman and his wife must be separated. It is true that it is not a legal separation but rather a practical one.

He must leave his wife and children to the tender mercies of his constituents while he goes a-traveling.

Now his constituency has grown to several thousands and the time when he is at home is reduced to an irreducible minimum.

There are certain questions which arise in one's mind as he is confronted with the problem of his social relations.

Shall he become a member of a caste and identify himself with that most delightful group who play the game of life according to certain well-defined rules of compensation? It would be nice.

Should a bishop consume the few days when he is at home in returning certain social obligations? Should his wife be expected to return all calls? At first instance one might say of course. But stop and think a moment.

The president of the United States or the governor of a state are officers who are not expected to return calls.

Why not? Because it is manifestly impossible. One would think that Christian courtesy would be as considerate as secular common sense.

There is a parable of our Lord's in which he deals with this matter of social compensations.

"When thou makest a feast—call the poor and the maimed, the halt and the blind—for they cannot recompense thee."

Would that the clergy might be included in this group—as well in the obligations of society, as in the estimation of successful business men.

If one is to observe all the rules laid down by all the groups, from whom he receives many courtesies, then let us inaugurate a new order of deacons and deaconesses to discharge these rules in order that the shepherds may give themselves to the word of God and to prayer.

I do not think that Christian people are intentionally malicious, but I do think that they are frequently very inconsiderate.

Each family in a given city moves in a delightful circle of from five to fifty families, according to their taste and leisure. And as a rule it is very loathe to add to this list, until it becomes too formidable. "I have all the friends that I can carry now," said one fine woman to me when I asked her to cultivate a lonely woman. And she was right in her way.

But a pastor has from fifty to a thousand families who are equally in the circle of his friendship.

What is he to do? Repay all social obligations, or shut himself up with a delightful circle of intimate friends?

I wonder how much of the frequent unpopularity of bishops in their own dioceses is due to the fact that people are demanding from them the observance of the same rule as that which governs a private citizen who can limit his clientele to his strength and ability.

Most of these bishops have been very popular as rectors, and many of them would gladly return to the genial atmosphere of their old parishes if they could.

Usually their wives had adapted themselves to the hospitable friends whom they have left, they come to a strange city and find themselves in a different surrounding.

They want to be natural and they are expected

to be conventional; or they want to be conventional and are expected to be natural; for they no longer are in touch with a mere parochial set, but with all sorts and conditions who have an equal claim upon them.

Elementary Rules

LET me close with a few elementary rules:

One, take it for granted that the clergyman's wife is a Christian lady living in a free land, entitled to her own peculiarities and limited by the family income.

Two, do not expect the wives of clerics to observe those social obligations (which you yourselves limit severely to a particular set) which they cannot limit in fairness to all.

They ought not be expected to repay calls or to return the lavish entertainment which they receive, if for no other reason, because of the large number of those to whom they are obligated and the small income that they have to dispense.

The hospitality of the clergy should be for the poor and not "for those who can recompense them again."

Three, do not fault a priest or his wife if they either are ignorant of, or unwilling to give the time and attention to, the requirements of society which are expensive in time or money.

If you give your rector a generous salary, do not expect to have him give it back to you in expensive entertainment, but rather encourage him to spend it on the poor, this is Christian, and will have a bearing upon his spiritual influence.

Four, do not hold a clergyman or his wife responsible for social calls in return for yours.

Of course a clergyman might pick out the important people to recognize, but, if he did, he would be neglecting those who have a better claim upon his time and generosity, and would not be following his Master.

It is very hard for a pastor to live up to what the world expects of him. He and his wife are conscientious people, and if you would be helpful to his ministry, be kindly to his wife and her limitations, for, after all, they are the same as your own.

Religion And The Mind

by Clinton Jeremiah Kew

A reader asks: "Is it true that some psychiatrists believe that religion is harmful to people?"

Many psychiatrists have come to the conclusion that religion is unhealthy for people because it

often contributes to mental illness. A few have felt that it would be better for the human race if religion were put out of existence.

These physicians have come to this conclusion because they have treated thousands of "very religious" patients whose mental and emotional health has been damaged by "religion". Many of these sick souls have become ill because their religion has inflicted certain erroneous beliefs and doctrines upon them from their youth, beliefs which have forced them to live with unnatural fears and abnormal guilts.

We must remember that these doctors are dealing with people who worship a stern, punishing God with a devotion which is obsessive-compulsive in nature. Moral obligation is a monotony not a spiritual pleasure; duty has become a drudgery; and a spiritually creative life has become forced obedience to ethical slavery. In view of this, it is not strange to find many psychiatrists who feel that religion is conducive to mental illness.

We must also remember that religion deals with the whole person, his concept of life, his relationship with his fellowmen and his own destiny. Hence, a distorted belief will distort a life! Since a large percentage of patients are ill because of distorted beliefs, then we must expect such indictments from the psychiatrists.

Many people come to our clinic and say, "I am very religious. I follow my religious duties carefully. There is nothing wrong with my religion." Upon closer examination we learn that these unhappy people received large doses of indoctrination in morality in their childhood. Their dogmatic beliefs have no emotional value for them. Their religious training produced situations in which it was impossible for them to be completely honest with themselves or their friends. They have distorted reality and covered up their needs in order to fit themselves into rigid moulds. They have lived impoverished, unnatural and immature lives. Now they are sick, frustrated and unhappy. They must find help from either a minister or a psychiatrist.

If one compares the expressions of their "religion" with the spirit of the Gospels, one learns that these people are not essentially Christian. Their lives, their behavior, their values and concepts of life are, in many instances, in opposition to the religion of the Gospels. Their fears, frustrations and conflicts are symptoms of their negations of Christianity.

No wonder many psychiatrists are alarmed by the mounting number of "religious" people who are in poor mental health! No wonder they have to say to their patients, "Your beliefs are in op-

position to mental health." These doctors deal with real people, not with theological abstractions!

Christianity presents a way of life which prevents distortions. If the Church fails to interpret the true teachings of Jesus to our generation, then millions of people will negate life, and will become ill. They will leave the clergymen, the true physicians of the soul, and will seek help from those who treat psychic ills. A minister's wife recently said, "My Jewish psychiatrist has taught me more about Christ than my husband."

If we should live religion as it is found in the life of Jesus Christ, there would be fewer sick souls because there would be more Christians.

Family And The Faith

BY

Anson Phelps Stokes, Jr.

IT is dangerous to be dogmatic in saying that any social institution is necessary for Christianity, for our faith must apply to many situations, places, cultures, and ages. One must be cautious about associating the Christian way of life exclusively with capitalism, socialism, the cooperative movement, or even democracy, for Christianity has existed under conditions very different from those of our western civilization. There is one institution, however, without which Christianity could not exist, and that is the family; for the family is no human invention, but part of the very nature of life and of God's plan.

Consider how our religion has been interwoven with the institution of the family. The Old Testament people were more of a family clan than a nation, in the modern sense; their very name, "children of Israel" (i.e., descendants of Jacob) indicates their family origin. It was within the cohesive life of the tribe that their ideals and faith were developed and the customs of family life undergirded their religion.

It was into this setting that Jesus came. We have few glimpses of his family during his ministry. Indeed at that time he seems to have lived alone and his family probably understood him little. His brethren were those who did his Father's will, rather than his blood kin. Yet in all that he taught we see the subconscious influence of his home. He spoke of a woman sweeping the house in search of a lost coin, or placing leaven in meal; and his teachings revealed many other memories of his childhood and family experiences. When all had left him at the end, he looked down from the cross and there stood his mother and

his mother's sister. Even for the Son of God the ties of blood were strong. For his teaching about God Jesus drew on family life. The authority of God was the authority of the father; so was his forgiveness and his love; and the brotherhood of men was based on their common loyalty to their Father.

Can Christianity ever be taught apart from family life? I doubt it. In the family experience children are prepared to learn about God. The attitude of their parents can help them to know his authority, his love, his concern and forgiveness. Many who find faith difficult probably have not had a satisfactory relationship with their human parents.

So it is with the teaching of Christianity about our relationship with others. It is in the family that we learn to understand people who are different from ourselves, for family life depends on differences—male and female, age and youth. In the family we learn to share responsibilities and to cooperate in common tasks according to our respective abilities. The new emphasis on Christian education recognizes that the Sunday School cannot be the chief source of religious training. Indeed Sunday Schools originally began for homes which were so squalid that parents could not teach their children about God. The primary responsibility must always be with the home.

Neither can the family exist without religion, for people are bound together not just by their relationship one to the other and the bonds of human love, but rather by their common loyalty to something else. The love of a man for a woman is undergirded when together they give themselves in service to God and for a goal greater than even their own home. How tragic it is when husbands and wives who have so much of life fail to have a spiritual bond and the habit of prayer together.

Though Christianity can give us few details to plan the social organization of life, the institution of the family can give us the main outline. Just as in family life there is loving authority, responsibility shared by all, and an opportunity for development, so, too, our social and economic institutions must have a similar pattern if they are to be Christian. Some day we hope that the life of the nations will be more like the life of one great family. In this wider concept of the family we all have an opportunity to profit from the life of the Church, for it, too, must be patterned on a family, with authority, love, forgiveness, responsibility, the opportunity for growth, and the chance for leadership by individuals as they are ready to assume it.

If we are to be a truly Christian nation, we

must have Christian family life, for it is there that we learn the basic principles of the faith. And we cannot have world brotherhood unless we learn it first in the daily experiences of the home.

Living In Two Worlds

by Philip F. McNairy

EVERY Christian lives in two worlds—the immediate world about him of business, society, and politics; and the eternal world of God's truth, and of the fellowship and brotherhood of the Christian Church.

We see this quite clearly when we read about the early Church. The Epistle of St. Peter was addressed to Christians who were persecuted and criticized by their pagan neighbors. Christians were marked men, and the author of the Epistle urged them to minimize criticism and to try to win converts by their exemplary life in their relationship to the authorities of the Roman Empire, amidst which they were living. As Christians, they were to love the brotherhood; but as citizens of the Empire, they must also honor the king.

Today many Christians are conscious of living in two worlds also. We must remember our brethren behind the Iron Curtain and in China. They are seeking to maintain their loyalty to Christ and to his principles and to the Church, and yet they must survive and make their living in the hostile atmosphere that is around them. Even in our own country, whose life has been permeated by Christian teachings, a Christian must live in two worlds.

It is not that the world is necessarily evil; indeed the physical universe has been made by God. But our society and our civilization are not yet fully Christian. The people to whom the Epistle of St. Peter was addressed were considered as "strangers and pilgrims"—or "aliens and exiles," in another translation. So, too, we must live in the world but we must live by standards other than the world's.

There are two ways in which Christians seek to face the tensions between the Church and the world. One is by "other-worldliness." Christianity is regarded as a means of escape from the world. There is, of course, real truth in this approach. There are times when we must "go apart," even as our Lord went apart from the crowds. The retreat movement is an evidence of the need in our day to escape the pressures of the world, for spiritual nourishment. The people of

India and of other Eastern nations can teach us much about the reality of the other world.

Yet this can never be a fully Christian answer, for the religion which speaks of a God who became incarnate in human life is no escapist religion. Our Lord knew hunger, temptation, rejection, and the cross; and where Christianity is preached in Eastern lands, people are bidden to face the needs of ordinary life, and not to avert their gaze.

The other way in which Christians have sought to resolve the tension between the world and the Church is by "this-worldliness." Christianity is regarded as a means to successful living in this world. Many Americans advertise their religion as a way of solving all problems at home or in business, and of assuring one's self of good health and even popularity. Of course, the Christian faith does influence our daily lives. God is the God of the universe and, in obedience to him, we can find peace and health, and help in our problems. Our Lord himself healed people, and his ministry of healing is carried on in many churches today. Yet this approach is also an over-simplification. As we said before, our civilization and culture are not completely Christian, and obedience to God will not always bring us rewards in the coin of this world. For Jesus, victory involved crucifixion.

The Christian can neither use his religion merely to flee from the world, nor can he be sure that it will always bring him worldly success. The task of Christians is to be in the world but not of the world. Our Lord was in the world; indeed he shocked pious people by associating with publicans and sinners. Unlike many religious people, he knew and bore everything that men face. Yet he bore these things courageously because his loyalties were not merely in the world. He was in close fellowship with his Father in heaven. He lived by eternal law amid the transitoriness of time: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

A friend of mine, who is personnel manager in a large organization, is a specific example of a Christian living in two worlds. I remember his telling me that during the Christmas rush extra helpers had to be hired, but when the rush was over, many of them had to be dismissed. Those were the stern laws of the world with which he must work. But within the limitations of those laws, he found much scope for his Christian loyalties in trying to see that each individual case was handled on Christian principles with due consideration to human factors.

The Holy Communion is a place where two

worlds meet. Here we see the eternal touching the things of time. The bread and wine offered on the altar at holy communion represent our material resources and our daily occupations in this world. They are given to God and they come back to us charged with a new significance. Henceforth they are to be used in the world, but for God's purposes.

Becoming What You Are

BY

Philip H. Steinmetz

BEING bound up together in the Body of Christ by our baptism we are already sharers in a new life which has the upper hand over sin. But the process of bringing our whole selves into the condition of full commitment to this life is incomplete. Though saved, we still sin.

This paradox bothers many of us. We feel that we should be better than we are and we even wonder at times, seeing how poorly we are doing, whether there is any hope for us.

It may help to hold in mind a sentence written by C. A. Anderson Scott: "The Christian is one who is becoming what he is."

We are familiar with that state of affairs in other fields. A couple was married yesterday. At the wedding were the bride's grandparents who have been married for fifty-four years. Both are married in a sense in which the younger has yet to learn the meaning. Both are becoming what they are.

One way of saying what a Christian is becoming is to say he is a child of God, an heir of all that God has to give, a living cell in the body whose head and heart is Christ. In a sense we are already all of that and more. That is the reason for our great joy and gratitude. We are not lost souls. God has found and bound us together in Christ. And yet we are still becoming what we are.

Thank God for his patience in bearing with us through the years that this becoming takes!

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THE NEW BOOKS

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Joyous Adventure. By David A. MacLennan. Harpers. \$2.50

Sensibly optimistic sermons make this book live up to its title. They are based on the Christian year which leads one to the observation that some sermons on the Church year are like some American cooking—lots of meat, but little flavor; while other preaching on the same subjects is like Chinese cooking—lots of flavor, but little meat. The Church flavor in this book is a little bland, but there is plenty of good salty practicality and of the oil of gladness, well mixed together, spiced with titles that are catchy without being irrelevant.

Saints For Now. Edited by Clare Boothe Luce. Sheed and Ward. \$3.50.

Twenty-one literary Big Names write about the contemporaneity of eighteen saints. Rebecca West, Robert Farren, Barbara Ward, Bruce Marshall, and Karl Stern do fine jobs. Some of the others write like typical visiting celebrities and discuss only their personal reactions to their subjects. Whittaker Chambers, for example, gives St. Benedict two pages, and himself nine.

The Autographs of God. By Archer Wallace. Macmillan. \$2.00.

Inspirational encouragement for burdened and troubled people. Warm, broad, and rather light and "popular."

Monastic Sites From the Air. By David Knowles and J. K. St. Joseph. Cambridge. \$11.00.

A beautiful combination of art,

crudition, and modern mechanics. An air photograph can show the architectural student at a glance the entire plan, the site, and the present condition of a building, as no diagrams, ground photographs, and text could possibly do, even used together. Long forgotten sites have even been discovered, and can be seen clearly, in the crop-markings in oat fields. This is the first in a series which promises to be an important one.

Church Work in the City. By Frederick A. Shippey. Abingdon. \$4.50.

Most "How-to" books ("How to Triple Your Congregation," "How to Be Almost Absurdly Happy," "You, Too, Can Be Like Me") are a combination of the obvious and the useless. This one is not. While it gives the city parson new insights on his situa-

tion and new perspectives on his opportunities it would be particularly effective as a study guide for Ushers' Committees, Junior Vestries, and the like, thus getting these matters into the hands of the lay apostolate, where they can be dealt with most effectively.

The Hell Catholic. By Fr. X. Sheed and Ward. \$2.00.

Written for Hell Catholics ("Not God so much as Hell that keeps me on the straight and narrow.") It is an attempt to persuade them into correct R. C. behavior by a gay semi-alcoholic cover and a lively story of a Holy Year pilgrimage, but the overall attitude is smotheringly paternalistic. —B. A.

Junior-H. Kit, Vol. 9. Edited by Jeanne S. Heller. Westminster. \$2.50.

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REPRESENTATIVE OF YOUTH URGES MORE SINCERITY

★ Roderick French, delegate to the youth conference held during Convention, told the House of Bishops that "great numbers of young people are coming to the Church today" and that the Church had progressed beyond the "old Sunday-night-meeting concepts." He emphasized the fact that the United Movement of the Church's Youth was no independent organization, but an integral part of the whole Church. "We use a different vocabulary and conduct different level activities and relate the Gospel to different problems, but all for the sake of the same end: the extension of the good news of redemption through Jesus the Christ—our concern is the redemption of young men and young women."

Speaking of the newness of this kind of youth work in the Church, he recalled the fact that the first youth convention took place in Philadelphia in 1946. "as the result of the persistence of the young people themselves. Youth work in our Church family has never lost the character of a movement. The meeting this very week will in many respects more nearly resemble a retreat than a national convention. The concern is not legislative, but with the religious relationships of young men and women."

He also addressed the Deputies, first telling the laymen that young people could not be expected to take the Church seriously when their own fathers "live as if it doesn't matter." Then turning to the clergy, he called their attention to what he called the 'serious concern' trend that was wide-

spread today among youth.

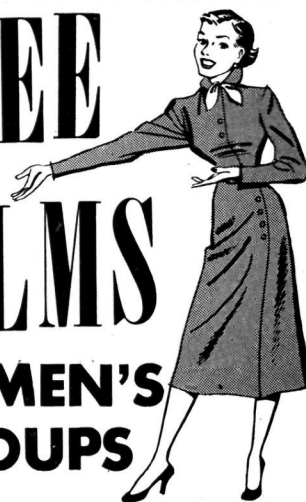
"Group after group across the country has requested that less time be given to recreational, sensational activities, such as we once regarded as necessary for a sort of 'bait'. They ask that such things be minimized in order that they may concentrate their energies upon worship, study and service. We cannot expect such young men and women to listen to a watered-down compromised Gospel. Indeed, it is not too much to say that unless we preach the kind of Christianity which 2,000 years ago turned men away because it was too hard, we cannot hope for the youth of our day to do much of anything but turn away."

MIXED MARRIAGES DISCUSSED

★ An amendment to the canons aimed principally as "mixed marriages" between Episcopalians and Roman Catholics was defeated in the House of Bishops since it "would further strain relations between the Episcopal and Roman Catholic Churches." They also pointed out that it would be necessary to determine what disciplinary measures should be provided when the canons were violated, "which in itself is difficult." They contented themselves therefore by re-affirming a resolution on mixed marriages passed at the San Francisco convention which "earnestly warns members of our Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Catholics law, especially as those conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept."

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BISHOP LICHTENBERGER ON VOCATIONS

★ Bishop Lichtenberger of Missouri was one of the speakers at the dinner when the subject of the role of the laity was discussed, and he made a hit by stating that it was much like discussing the role of apples in apple pie. He deplored the point of view that it is a priests Church, with the laity merely doing petty jobs. Other speakers were Bertram Parker of Corpus Christi, Texas; Kathryn Bryan, director of religious education in Haiti, who got a big hand at the conclusion of a short speech.

JERRY VOORHIS LEADS DISCUSSION

★ Jerry Voorhis, former Congressman from California and now the director of the national Cooperative League, was a leader in one of the panel meetings of the Auxiliary.

"People become hopeless," Voorhis said, "not because their dangers and problems are great, but because they do not know what they can practically do about them. And yet every Christian knows that we possess through the Grace of God every resource of mind, body, and soul that we need to conquer every problem and danger that besets us."

Mr. Voorhis said the Christian answer to political problems and political shortcomings is for Christians to carry the influence of Christ into the political life of the United States and other nations.

"The Christian middle way between dependence on too-big government and dependence on too-big business is the application by groups of people of the methods of Christian mutual aid to their problems, the spreading broadly of the opportunities and responsibilities of effective ownership and control of the economic institutions which our

lives require," Mr. Voorhis said.

"The Christian alternative to communism and fascism is in helping people to develop their own strength, their own needed institutions under their own ownership," he said.

It was not the first time Voorhis had been a speaker at a General Convention. As a very young man, when he was working in a southern cotton mill right after graduating from Yale, he had been a speaker at forum meetings sponsored by the Church League for Industrial Democracy at the New Orleans Convention. Another speaker then was Paul Hutchinson, now editor of the Christian Century.

URGE PROMOTION OF VOCATIONS

★ The Rev. Russell B. Staines, deputy from Berkeley, California, introduced a resolution calling upon parish clergy to instruct their people to pray for the increase of the ministry and that they preach at least once a year on church vocations as full time work. It also calls upon bishops to appoint committees on vocations to promote recruiting for the ministry and other church work. It was passed by both Houses.

INTINCTION DEFEATED

★ Photographs taken at the corporate communion when the United Thank Offering was presented, show a number of the bishops administering by intinction. The attempt however to legalize the practice, by rubric, was defeated by the Deputies after a rubric had been adopted earlier by the House of Bishops.

A COADJUTOR BISHOP FOR RHODE ISLAND

★ General Convention approved a request for a coadjutor for the diocese of Rhode Island. Bishop Bennett, present diocesan, is sixty-nine.

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NEWS OF OTHER CHURCHES

NATIONAL COUNCIL ASKS CAREFUL VOTING

The general board of the National Council of Churches issued a statement September 25 calling on citizens to do their moral duty by voting intelligently in November. People were asked to study the issues, candidates and platforms and "base his decision on what he considers best for the total community". It urged all to ignore sectional, racial and class lines. Churches, through national agencies, have taken positions of several campaign issues, the statement noted, among them support of the UN, co-operation with all nations, liberalizing immigration laws, extension of civil rights, end of discrimination and segregation.

STEVENSON AND THE VATICAN

Adlai E. Stevenson has said that if elected he does not plan to nominate an ambassador to the Vatican, but that he saw no "special disadvantage" in having a personal representative there, as Roosevelt did and Truman is now doing. When asked the question about an ambassador, the candidate reflected for a moment and then said slowly: "I think I will not propose the appointment of an ambassador to the Vatican. I think the matter in this country is that it constitutes official recognition of a religion, and that is highly incompatible with our belief in the separation of Church and state."

STEPHEN FRITCHMAN REFUSED PASSPORT

The latest religious leader to be refused a passport by the state department is the Rev. Stephen H. Fritchman, Unitarian of Los Angeles, who has been invited to address a meeting in Melbourne, Australia, marking the 100th anniversary of Unitarianism in that country. He called upon "every minister and laymen of every faith in our land and every citizen, whether he attends church or not, to consider the implications of this astonishing decision. Have we lost faith in the creed of democracy? What a mockery it makes of our boastings about our free world when an ordained spokesman of peace and brotherhood is made a prisoner within his own land. This is surrender to the craven

fear of thought itself, a betrayal of the ancient heritage of the Judeo-Christian tradition which it has long been my joy and privilege to declare."

The trustees of his church also sent a letter to Dean Acheson protesting the action of the state department. The letter stated that "the denial of a passport to our minister will lead many Australians, Unitarians and others, to question the good faith of our government as it proclaims its devotion to freedom."

NEW SETUP IS NEEDED FOR RURAL CHURCHES

New social programs, financial setups and philosophies are needed to prevent the loss of members of rural churches, according to a survey published by State College, Pa. It covered 482 rural churches in four scattered countries of the state. Prof. William G. Mather, coordinator, said that churches with dwindling memberships were usually those with no activities for young people, no program for family get-togethers in the church, no choirs and no education classes.

A summary of the survey said that the study "would not support" the founding of many new churches since "most of the existing ones are already within three miles of another church—frequently of the same denomination."

"It would seem," the summary continued, "that improvement might be made in the programs of the churches. Many of them, particularly in the open country and small villages did not have social activities, financial budgets, annual canvasses of members to support the budget, week-day religious education and the like. Even such an elementary thing as regular church services at the same hour each Sunday was absent from many of the more rural churches."

"Churches which gained membership, in general, had such activities. Also they had pastors who had prepared themselves at college and semi-

nary and who were not overloaded by being required to divide their time among several churches.

"The importance of the Sunday school to the church was indicated by the fact that nearly half of the new church members came from the Sunday school. In this connection, it is worth noting that in the more rural Sunday schools there was a tendency to use other than the hymnals and teaching materials published by the denomination with which the church was associated."

CHURCH LEADERS CONCERNED ABOUT ITALY

Leaders of a number of Churches called upon Dean Acheson to ask him to take action to protect American missionaries in Italy. They laid before the secretary of state a memorandum stating that 41 churches have been closed recently by action of the Italian government. Acheson assured the delegation that full investigation is being made of the situation.

Meanwhile an Italian lawyer, Giacomo Rosapepe, left Rome on September 25 as a representative of the Protestant Churches, to take the matter up with the state department.



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PEOPLE OF THE CHURCH

THEODORE T. JOHNSON, rector of the Redeemer, Sayre, Pa., becomes rector of Trinity, Pottsville, Pa. on Nov. 1.

JOHN R. STEWART, former chaplain, is now rector of the Advent, Alice, Texas.

ROBERT E. MEGEE Jr., former ass't at the Good Shepherd, Corpus Christi, Texas, is now in charge of a new mission at Terrell Hills, San Antonio, Texas.

LUCIAN T. JONES Jr., formerly rector of Emmanuel, Lockhart, Texas, is now in charge of the chapel at Good Samaritan Center, San Antonio, Texas.

DAVID N. HARRIS, former ass't at St. Luke's, Washington, D.C. is now doing graduate work at Chicago

WILLIAM R. VAN CROFT, deacon, is now ass't at St. Luke's, Washington, D.C.

KENNETH ARNOLD, formerly rector of St. Paul's, Baden Md., is now rector of St. Luke's, Bladensburg, Md.

THOMAS ALLEN, recent seminary student, is now ass't at Grace Church, Silver Spring, Md.

KENNETH COLEMAN, former Congregationalist, is now ass't at St. Margaret's, Washington, D.C.

LAURENCE H. BLACKBURN, rector of St. Anne's, Lowell, Mass., becomes rector of Emmanuel, Cleveland, O., Nov. 3.

ROBERT W. BEGGS, formerly of Boston, is now in charge of St. Paul's, Aurora, N. Y. and Grace, Union Springs.

HOWARD J. RUDISILL, formerly of Idaho, is now vicar of St. Andrew's, York, Pa.

JONES B. SHANNON, deacon, is now in charge of St. Andrew's, State College, Pa., and chaplain to Episcopal students.

DONALD C. MEANS, chaplain, has resumed his work at St. Luke's, Altoona, Pa.

A. PETER CARROLL, formerly rector of St. Philip and St. Stephen, Detroit, is now rector of Christ Church, Adrian, Mich.

JULIAN M. BISHOP, formerly of Central New York, is now chaplain at St. Mary's Convent, Peekskill, N. Y.

THOMAS BELLINGER, formerly rector of the Holy Nativity, Chicago, has retired from the active ministry.

WALTER FRY, formerly rector of Trinity, Alpena, Mich., is now vicar of St. Martha's, Detroit.

GILBERT RUNKEL, formerly rector of Christ Church, Adrian, Mich., is now rector of Trinity, Alpena, Mich.

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WILLIAM LOGAN, formerly curate at Christ Church, Detroit, is now vicar of St. Martin's, Detroit.

ELLSWORTH KOONZ, formerly curate at St. Andrew's, Ann Arbor, Mich., is now rector of Calvary, Saginaw, Mich.

WILBUR R. SCHUTZE, formerly rector of St. John's, Alma, Mich., is now associate rector of St. Andrew's, Ann Arbor

ERVILLE MAYNARD, formerly rector of St. Peter's, Albany, N. Y., is now rector of Christ Church, Grosse Pointe, Mich.

WILLIAM MEAD, formerly of Christ Church, Cranbrook, Mich., is now rector of St. Paul's, Alexandria, Va.

ARTHUR K. FENTON, reported here to have left St. Paul's, Lock Haven, Pa., is still rector of that parish but is in charge of Trinity, Jersey Shore, in addition.

GEORGE M. BEAN, formerly chaplain at Lehigh University, is now rector of St. Mark's, Richmond, Va.

CHARLES R. STINETTE, formerly rector of the Ascension, Rochester, N. Y., is now associate warden of the College of Preachers, Washington, D.C.

DAVID L. SOLTAU, formerly vicar of St. Paul's, San Jacinto, Cal., is now rector of Trinity, Escondido, Cal.

ARTHUR J. RANTZ, rector of Epiphany, Euclid, O., becomes rector of St. Thomas of Canterbury, South Miami, Fla., Nov. 1.

ORDINATIONS:

ARTHUR A. SMITH was ordained priest by Bishop Louttit at All Souls, Miami Beach, Fla., Aug. 23. He is vicar of St. Alban's, Auburndale, Fla.

GEORGE M. RAY was ordained deacon at St. Paul's, Key West, Fla., by Bishop Louttit on Aug. 31. He is ass't at St. Luke's Cathedral, Orlando, Fla..

WILLIAM T. LOUKS was ordained priest at St. Barnabas, Deland, Fla., by Bishop Louttit on Aug. 28. He is a member of the order of St. Augustine, Orange City, Fla.

PRESCOTT L. LAUNDRIE was ordained priest by Bishop Bennett on Aug. 30 at St. Peter's, Narragansett, R. I. He is chaplain at Sea View Hospital, Staten Island, N. Y.

DEATHS:

GEORGE M. BREWIN, retired priest of Ohio, died Sept. 6 at his home in Cornwall, N. Y.

HENRY C. PARKMAN, 80, vicar of St. James, Indian Head, Md., from 1921 until retirement in 1940, died Sept. 4 in Washington, D.C.

RAY O. MILLER, 79, formerly rector of St. James, Los Angeles, Cal., died June 10.

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