

# CONGRESS DAILY

Number Four



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Friday, August 16, 1963

## Church Unity Would Affect All Politics

Nothing could influence world politics more than a Church united across national boundaries and unshaken by national and international power politics, said the Bishop of Nagpur, the Rt. Rev. J. W. Sadiq, delivering yesterday morning's theme address on "The Church's Mission on the Political Frontier".

Therefore, said the Bishop, the Church with its international existence and outreach should press forward with a sense of urgency towards the goal of visible unity. The Church's divisions, in which political factors had played a prominent part, were greatly hindering its mission.

Bishop Sadiq went on to say that if the Church with a united voice denounced and renounced war, as an offence against God, that would be an important contribution toward creating an ethos and climate essential for the prevention and elimination of war. War against war should include all kinds of activities making for reconciliation and healing. War would not be eliminated as long as hunger and nakedness, homelessness and unemployment, racial discrimination and communalism existed.

### Love For Country

Within the life of a nation, said Bishop Sadiq, the Church should show the relevance of the Christian Gospel to the true love of one's country. The Church itself must accept and encourage the principle of indigenization — that it should be at home in all countries and cultures. In every country the Church should get deeply involved in national efforts for justice and true welfare for all. It should provide the criteria for the development of responsible citizenship.

Early in his address, the Bishop quoted Philippe Maury's words that "every aspect of the twentieth-century men is marked by politics". Since politics are of

(SADIQ on page two)

## Tea Tent Proves Social Occasion

The refreshment tent is a great success. Surrounded by noble university buildings, pegged into rich greenward, and dedicated to the provision of afternoon tea, it billows with authentically English benediction over a relaxed and cheery throng of delegates. Given continued good weather, this will undoubtedly become the great social event of each day, and perhaps the one most productive of ideas and understanding.

Out of the sonorous "brouhaha" of Congress chatter a variety of opinions could be extricated on the subject of the afternoon's discussions.

"Some people get worried if the discussion doesn't seem to get anywhere," said Miss M. A. Hardcastle of Southwark. "But the really important thing is getting to know each other's mind. After all, there is the Holy Ghost! We'll get somewhere tomorrow."

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## Will Moderate Plenary Session



Intent on a question from an enquiring reporter at a press conference after the first morning session is the Archbishop of York (centre). He will also be the moderator of the first plenary session tomorrow morning. (Canadian Churchman photo).

## Toronto's 'Exhibition' And Congress Meeting Today

Today at three points the Anglican Congress will rub shoulders with the Canadian National Exhibition, which opens for the 85th year in the 350-acre Exhibition Park on the shore of Lake Ontario in the western part of the city.

At noon for half an hour the Royal School of Church Music choir from England and the special Canadian Anglican Congress choir will join in presentation of a concert.

At 2.30 p.m. the Archbishop of Canterbury will declare the exhibition officially open at a ceremony at the band shell attended also by the Mayor of Toronto and this year's president of the Exhibition, J. M. Fraser, a farmer from Streetsville, Ont. The English Primate will attend the directors' luncheon before the opening

ceremony. This is the first time the Exhibition has been opened by a leading ecclesiastic.

This evening 1,000 seats in the grandstand will be occupied by Congress delegates and their wives when the opening evening Grandstand Show is presented. These seats were made available to the Congress office by the CNE Board of Directors.

### Now An Institution

The Canadian National Exhibition grew out of earlier agricultural fairs which became the Toronto Industrial Exhibition in 1879. Since then the "Ex." has been held every year without a break. In addition to agricultural and industrial exhibits, ample opportunity for entertainment is afforded the public.

This year the Exhibition will last 15 days, closing September 2. In 1962 over three million people attended. The record attendance for a single day is 334,000.

### Features Baritone

The Grandstand Show is a super variety production which this year features Robert Goulet, a baritone singer who is in the top rank of American show business, and the Royal Canadian Mounted Police famed musical ride.

Another attraction for visitors will be the regimental band of the Scots Guards, including 25 pipers, which will give a concert every afternoon and evening in the band shell.

Visitors who do not have tickets for the Grandstand Show are warned not to assume that accommodation will be available. Check with the box office (phone EM 6-7551) to see if any seats are left.

## Two Meetings Contrasted By Scholars

How does the Congress compare with the Faith and Order Conference, recently held in Montreal?

The Rev. Dr. T. R. Millman, Toronto, thinks that the atmosphere here is warmer and more moving. He believes that this is due to the program's emphasis upon human beings and human situations, rather than with matters theological and ecclesiastical.

The Rev. Dr. J. C. Kirby, of Montreal, feels that it is too early to assess such differences. But he fears that unless something practical comes out of the Congress it will be just a waste of time.

### Fewer Ducked Out

The Rev. Dr. H. F. Woodhouse, of Halifax, said that fewer people stayed out of the sessions at Montreal, where everybody was engaged in the cut and thrust activity in small debates, and there was more "homework" to be done.

"There is more provision for relaxation here," he said. The single-minded concentration upon work of the Faith and Order delegates he attributed to their calling, because, he said, "Theologians are the hard workers of the world."



The Two Orthodox metropolitans from Istanbul who brought the Archbishop of Canterbury a Mount Athos cross are seen on the platform in the Royal York's Canadian Room. Public gallery supplementing spectator space on floor seen in background. (Canadian Churchman photo).

## African Attitudes Aired

There is no question that Africans and Asians resent the white man's attitude of superiority and insensitivity to the real values of their life and culture, declared the provost of Ondo, the Very Rev. Timothy Olufosoye, one of yesterday morning's panel speakers.

"They resent the white man's power through technology and yet they envy that same power," he went on. Africans and Asians, he said, were attracted by European culture and ways of government, saw the best in British democratic government, and realized the capacity of the white people for leadership, but they felt the time had come for the

white people "to discard the vain phantom of colonialism."

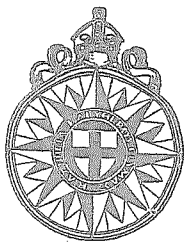
The one saving element in the world's resentments, the provost continued, had been the small minority of white missionaries who had lived beside the peoples of Asia and Africa, pouring out their lives for the sake of Jesus Christ who died for all.

In face of the widespread conviction that Christianity is a white man's religion, the Church must demonstrate the universality of Christ—that our religion is not a white man's religion, not a black man's religion, not a red

(PANEL on page four)

Today's Program  
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## CONGRESS DAILY

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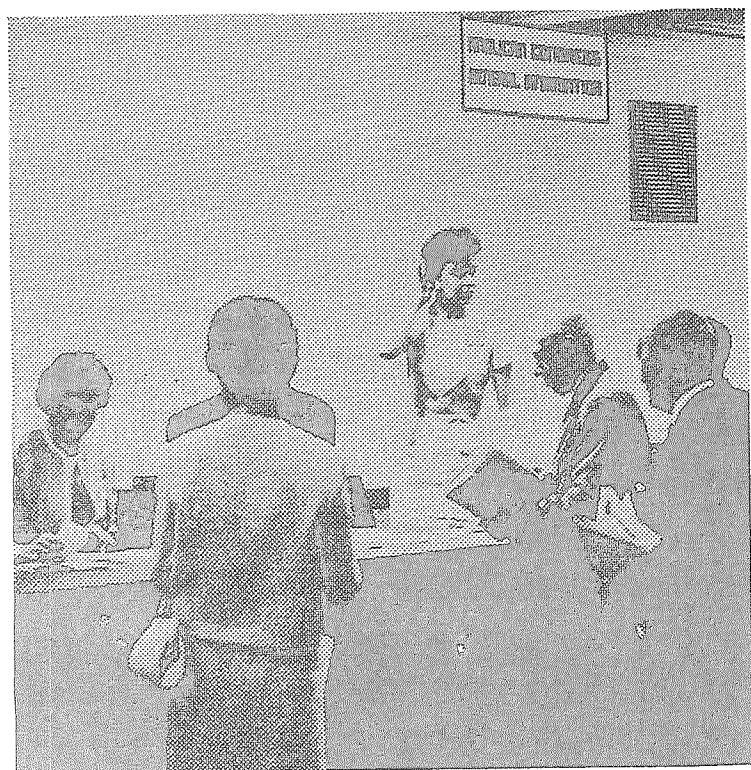
### Canadian Churchman

The National Paper of the Anglican Church of Canada  
600 Jarvis St., Toronto 5, Canada

## Today's Stimulator . . . .

The Church would have a much simpler life if God would leave the world alone. But He is forever stirring it up, breaking down the old patterns and building new ones, shaking the foundations of complacency and creating new men out of those who were slaves. The revolutionary changes of our generation are God's doing, even though men make a mess of them at every point. The Church is not called in such days to sit back and wail, that is, to tell God He doesn't know what He is doing, but to wade into the thick of the battle, declaring God's grace and salvation to His turbulent creatures.

(From "No Time To Falter", a report published by the Presbyterian Church in Canada.)



### Information Desk Kept Busy

Busy at all times are the volunteers who staff the Congress General Information desk on the Convention Floor at the Royal York Hotel. Here delegates and official guests get their mail, and all sorts of questions about the Congress and related matters are answered both for delegates and for visitors. (Canadian Churchman Photo.)

## Program For Today . . . .

- 7:15 a.m.—Morning Prayer
- 7:30 a.m.—Holy Communion  
(Indian Prayer Book)
- 9:00 a.m.—Morning Prayer  
(Sung by Royal School of Church Music Choir)
- All the above services are in St. James' Cathedral.
- 9:30 a.m.—Presentation of Theme III  
(Royal York Hotel—Canadian Room)
- The Church's Mission To The World:  
On The Cultural Frontier
- 12:00 noon—Choral Concert at C.N.E.
- 1:00 p.m.—Bishops' Wives Luncheon  
(Hunt Club)
- 1:00 p.m.—Special Luncheon for Wives of Priests  
and Women Lay Delegates  
(Grenadier Restaurant—High Park)
- 2:30 p.m.—The Opening of the Canadian National Exhibition  
by the Archbishop of Canterbury.
- 2:30 p.m.—Group Discussions  
(Open to delegates only)
- 4:30 p.m.—Afternoon Tea  
(Back Campus—University of Toronto)
- 5:15 p.m.—Evening Prayer (St. James' Cathedral)  
(Sung by Royal School of Church Music Choir)
- 6:30 p.m.—Anglican Fellowship of Prayer Banquet  
Speaker: The Bishop of Pittsburgh.  
(Roof Garden—Royal York Hotel)
- 8:00 p.m.—Festival of Church Music  
(St. Paul's Church—Bloor Street)
- 8:00 p.m.—Canadian National Exhibition:  
Grandstand Show

# Youth Delegates Entertained

Forty-five youth delegates to the Anglican Congress were the guests of the Youth Division of the General Board of Religious Education of the Anglican Church of Canada at a dinner in a downtown Toronto hotel. Doing a reverse switch on the usual routine, the speech-making came first and the dining after. The speeches were quite short.

The Rev. Roderick French, an American Anglican priest who is Executive Secretary of the Youth Department of the World Council of Churches, spoke to the gathering about his work.

"Why is the Church in youth work?" asked the speaker, and answered himself by pointing out that, "the succession of generation after generation is a sign of God's continuing commitment to His creation. Something of the meaning of youth work begins to come clear when we realize that the coming of a child to Baptism links this new creative work with the continuing work before it. Our youth work should reflect the self-understanding of the Churches in the world."

The question of identity was the second theme raised by Mr. French. "It is a very important feature of a young person's life," he insisted. "He must establish his identity. We try here in this Congress to define the real meaning of Anglicanism. We also come to realize what is meant by being a Christian. Then, knowing ourselves, what is the real difference that keeps us apart (from other denominations)? What is the real

### SADIQ . . .

(Continued from page one)

universal concern, and all political conflicts tend to become religious, the Church owes it to the world to remind it constantly that it lives under God's judgment and His grace.

Because the Christian believes that God alone is the sovereign Lord of the world, he can declare that the world has not slipped from God's hands, that nothing in the end can defeat God's purposes.

Bishop Sadiq declared that the redemption of politics was a major call from a desperate world. The Church would not be worth the name it bore unless it played its part in this task. The task demanded the genuine involvement of all church members in political affairs.

In this age of anxiety, the Church had the opportunity to calm human fears and to restore faith by word and action. It had been entrusted with a mission which spoke of peace and not war, of reconciliation and not conflict, of reconstruction and not destruction.

### WCC Agency

Fortunately, said the Bishop, the Churches' Commission on International Affairs, an agency of the World Council of Churches, had won for itself a place in the counsels of the United Nations by consistently trying to apply the Christian mind to world issues.

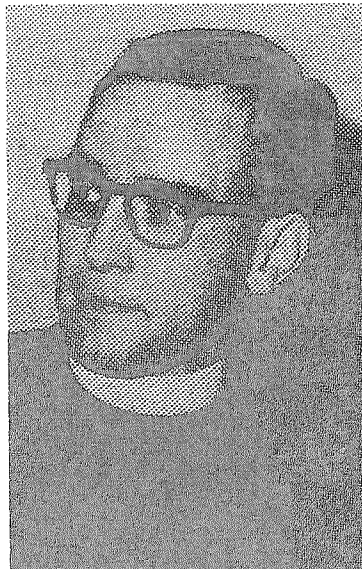
In the fellowship of the World Council of Churches the nations could see a foretaste of the peace and brotherhood they long for. For the struggling and divided nations the only corrective and cure would be a supranational society—which the Church is, and of which the ecumenical movement is an expression.

In a general sense, observed Bishop Sadiq, all the problems and tasks of the world were problems and tasks in human relationships. Within the family man gets his first training in politics, because within the family the handling of power first finds expression. To learn the manipulation of power with love within the family provided the clue to the larger problems of the city, the nation and the world.

The Episcopal Bishop of Erie, Pa., has been given an honorary Doctor of Laws degree by Roman Catholic Gannon College. A Jewish Supreme Court Justice was honored at the same time as Bishop William Crittenden.

basis of union? The frontiers featured in our program are not merely themes. They are descriptions of the land which the youth of today occupies."

The second speaker was, Miss



The Rev. Roderick French

Lucy Griffiths, also of the Youth Department of the World Council of Churches. She outlined some of the varied calls upon the Department in many parts of the world, citing examples of youth projects under way in Korea, Madagascar, Brazil, Rangoon and Ontario.

"In all this program," she concluded, "we hope to realize some of the joy we have in serving Jesus Christ. We must expect all people to be involved in the work of the Church, which is set in the world to serve Him."

### PLACE OF MEETING

Centuries ago a clairvoyant Huron Indian gave the name Toronto—place of meeting—to a spot on the north shore of Lake Ontario. He little dreamed it was destined to become one of North America's great convention cities.

More than 1,500,000 people live in the 241 square mile area of Metropolitan Toronto. A centre of culture, art and education, Toronto has many places of historic interest. It is Canada's second largest city.

# American Racial Tensions Reach Congress Floor

Vigorous disagreement on matters of racial policy featured the general discussion at yesterday morning's Congress session.

The Rev. C. Edward Crowther, clerical delegate from Cape Town, said he had visited the southern United States where many churchmen had suffered and had been imprisoned when they had stood up for the oppressed. He hoped that the Congress would speak out to people discouraged, downtrodden and in legalised slavery in both South Africa and in the southern United States.

The Congress should have something to say, too, to those who, against tremendous odds had the courage to stand up and be counted, and to those who are not standing up and being counted.

"In some places the Church supports schools and other facilities which are segregated," said Mr. Crowther. "This is intolerable," he added, to the applause of the meeting.

### Cincinnati Churchman

Charles P. Taft, lay delegate from the diocese of Southern Ohio, introduced himself as a lawyer and a politician. There had been, he claimed, too much emphasis on the large questions while the real frontiers for most churchmen existed on local issues. While he welcomed such actions as the statement of the American bishops, the problem which faced most churchmen involved in politics was the problem of persuading the indifferent and the inflexible to act.

"What has the Church to say to the politician?" Mr. Taft asked. "The reconciliation needs to be made between the frustrated crusader and the stodgy dead wood. The choice which the politician is called upon to make is rarely between black and white but be-

tween various shades of gray."

Francis T. West, a businessman and lay delegate for the diocese of Southwestern Virginia, rose to reply, he said, to the contributions of Mr. Crowther and Mr. Taft. From a prepared text, he spoke of "the pathetic role in the whole tragedy" of the racial crisis which he felt the House of Bishops of the Episcopal Church had played.

"It is disheartening to see the hierarchy of the Protestant Episcopal Church become the handmaidens of the pseudo-liberals whose chief interest is either political gain or faction dominance," Mr. West said.

### Political Tactic?

"Why can't the chief pastors see the Washington march for what it is, as a political tactic not so much to influence this Congress as to influence the 1964 platform of both political parties. While we as Christians must admit the validity of many of the negro claims we must point at the repugnance of using Christianity as a flimsy facade to enlist the sympathy of ministers and church laymen."

Mr. West could see nothing Christian about a mob of people parading through the streets disrupting traffic, pushing people from the sidewalks, blocking business establishments and inciting others to become overly excited.

Bishop T. Athanasius of the Mar Thoma Syrian Church joined in the laying on of hands in Bombay when Clement Venkataramiah was consecrated to be Anglican Bishop of Nandyal, the first time a Mar Thoma Bishop has participated in an Anglican consecration.



The singing of the Royal School of Church Music choir in the daily services at St. James' Cathedral has been much appreciated. The choir is also joining the Congress festival choir at noon today for an outdoor concert at the Canadian National Exhibition. Dr. Gerald Knight is seen directing a rehearsal.



Not Angles But Anglicans! — IV

English Essential In Indian Province

Amid the strained relationships so common in Asia today the Anglican province with the title The Church of India, Pakistan, Burma and Ceylon presents the spectacle of a united Church which straddles several national boundaries.

The English language is an essential element in this ecclesiastical unity. There is no single indigenous language in any one of the states covered by the province; throughout the area there is a great variety of languages. Within the dioceses the worship and business of the Church may be carried on in several tongues, but the business of the province is made possible by the use of English.

Readily Obtainable

English is also the language in which instruction is given in Bishop's College, Calcutta, which provides theological training for ordination candidates for the province and beyond. Candidates from the Jerusalem Archbishopric and from Singapore have registered there.

The use of English in theological studies means that clergy in this province are better-read than in other parts of Asia and some parts of Africa—because theological books are obtainable in English. Those who do not know English find very little relevant reading available.

Standing Due To Schools

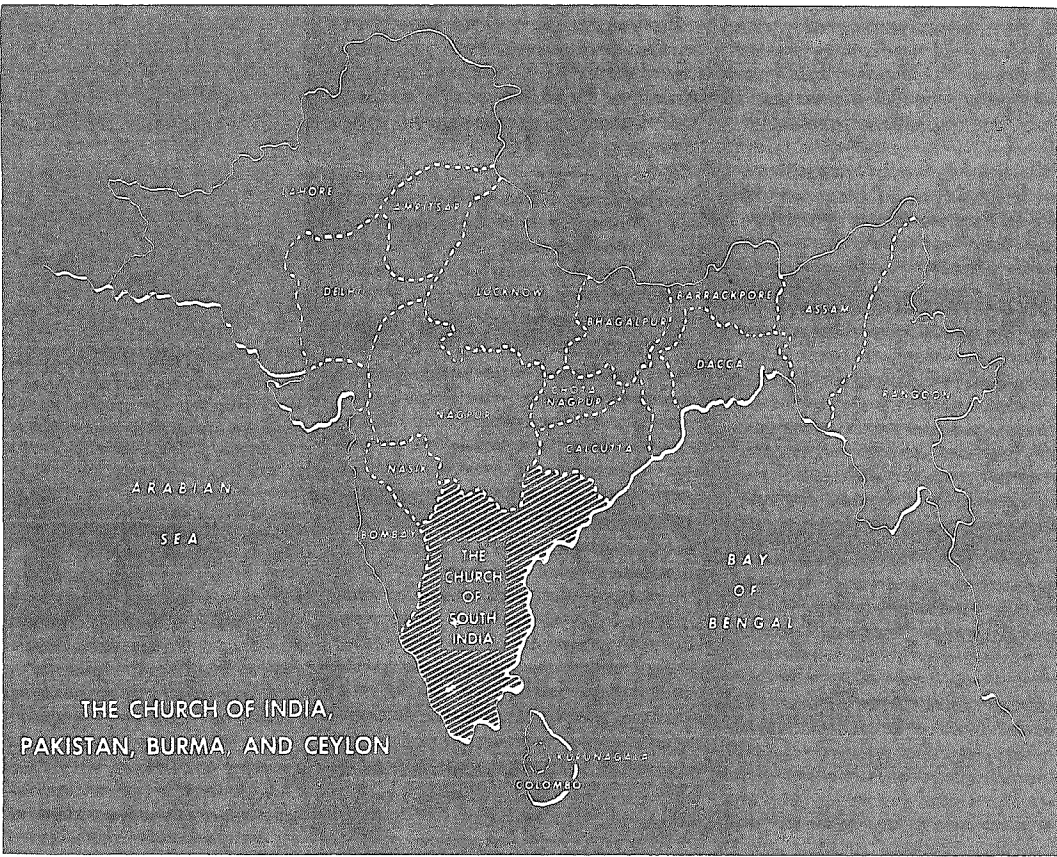
Christianity in India, Pakistan and Ceylon has a standing in the community far above its numerical strength — in India some eleven millions out of a total population of 439 millions; in Pakistan half a million Christians out of 87 million; in Ceylon one-tenth of the population. Its influence is very largely due to the excellent schools operated by the churches. Wealthy and powerful Hindu and Moslem families have preferred to send their sons to Christian schools because of the quality of the all-round education provided. Graduates of schools run under Anglican auspices are to be found in many high positions.

There are now 19 dioceses in the province, 13 in India, three in Pakistan, two in Ceylon, and one in Burma. Anglican strength is about 400,000 in predominantly Hindu India; 100,000 in Moslem West and East Pakistan; 60,000

Philippine Hopes

Following is the text of the telegram sent to the Anglican Congress by the Supreme Bishop of the Philippine Independent Church:

"Philippine Independent Church prays for the success of the Anglican Congress and hopes eventually to become drafted into the Anglican Communion. Manila Envoies Toronto."



in Buddhist Ceylon; and 20,000 in Buddhist Burma. Throughout the province, since it ceased to be part of the Church of England in 1930, there has been a trend toward the expression of Christianity in indigenous forms. The province has its own Prayer Book as well as its own constitution.

If tradition is reliable, there have been Christians in India continuously since the time of the Apostle Thomas. Anglican work has been done on the sub-conti-

ment since the East India Company began appointing chaplains at its trading points early in the 17th century. The chaplains were expected to minister to the Company's servants and made no attempt to evangelize "the natives".

Indeed, the first Bishop in India, Thomas F. Middleton, appointed in 1814, was paid by the East India Company, which continued to handle the appointment of chaplains. Bishop Middleton conceived that his duty was to

supervise the chaplains, and he believed he had no authority either to license missionaries or to ordain anybody born in India.

Fortunately for the Church Bishop Middleton's successor, hymn-writing Bishop Reginald Heber, had no such inhibitions. In 1824 he ordained the first Indian; another 88 years was to pass before V. S. Azariah became the first Indian Bishop.

First steps towards the independence of the Church in the province were taken in 1837 when the Bishop of Calcutta was given the title metropolitan; but it was not until 1873 that the Bishops began holding conferences. The Episcopal Synod was formally set up in 1877. The governing body today is the General Council. In 1950 an Indian Bishop was elected metropolitan; the present holder of this office is a Sinhalese. Only five of the Bishops in the province today are of British origin.

During its formative years the Church in the province has been aided by the English, Scottish, Irish, Canadian, Australian and

American Anglican churches. One of the problems the province faces is that the very considerable property formerly owned by the mother churches or their missionary societies has been handed over to the province without financial provision for its upkeep. National independence brought a pastoral problem—the shepherding of the Anglo-Indians whose status has deteriorated since the withdrawal of the British raj.

In West Pakistan the Church has been given a great opportunity because the Moslem government has appealed to the Bishop of Karachi to open 20 schools in Korangi, a new large-scale residential development for refugees who have been homeless since 1947. Manpower and money are required to seize the opportunity.

Revival of Buddhism

In Ceylon a revival of Buddhism since 1900 has slowed the advance of Christianity, but many people of wealth and political influence are Christians. The diocese of Colombo was established in 1845 and a Prayer Book in Sinhalese has been in use since 1860. The Church in Ceylon was disestablished in 1886, since when the Bishops have been elected by synod. A second diocese was set up in the centre of the island in 1946.

In Buddhist Burma new Christian missionaries are only allowed to enter the country if they replace a departing worker. Most of the Anglican converts have not been among the Burmans but among the Karens, who make up one-tenth of the population and were animists, not Buddhists. The first Karen clergy were ordained in 1878 and today there is a Karen assistant Bishop.

Half Million Lost

Half a million Anglicans left the province in 1947 when four dioceses joined the Church of South India. Church union schemes in Ceylon, North India and Pakistan may eventually see the extinction of the province as such. The diocese of Rangoon, a non-participant in the North India union plan, has been given permission to join the projected Province of South East Asia if it materializes.

Down With Church Politics

"Our aim is to get people to say 'I'm through with the political life of the Church. I'm for the prayer life.'" This sentence summarizes the Rt. Rev. Reginald Mallett's address to members of the Confraternity of the Blessed Sacrament, who, with many guests and friends, crowded St. Thomas's Church, Huron Street, on Wednesday evening.

Dr. Mallett, Bishop of North Indiana, is Superior-General of the C.B.S. in the U.S.A. Also present at the service was the Rev. J. W. Cornish, Superior-General of the Confraternity in Canada.

The Bishop said that the C.B.S. is the oldest devotional society in the Anglican Communion, and asked the congregation to support its aims, which are to honour Christ's person in the Holy Sacrament, to offer intercession in conjunction with the Eucharist, and to maintain the practice of receiving Communion fasting.

In the latter regard he said,

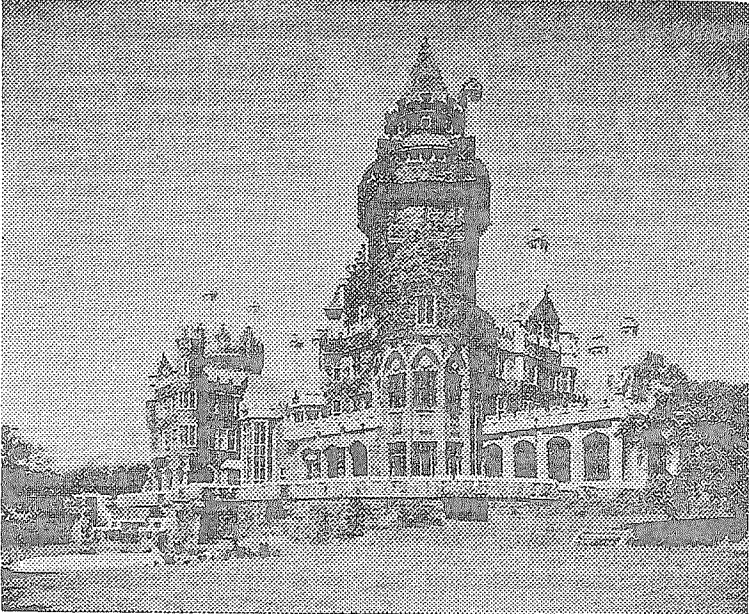
amid laughter, "The Church of Rome has done us no good as far as good old-fashioned Catholics are concerned." But he also made a plea for charity and humility with others of a different point of view. "Is anything worse than a two hundred percent Catholic?" he asked.

Padres Invited To Camp Borden

All Congress delegates who have served as chaplains in the armed forces of the Commonwealth are invited to be guests of the Canadian Army for a visit to Camp Borden, 60 miles north of Toronto, on Saturday afternoon.

Buses will leave the Royal York at 2 p.m. A varied program will fill the afternoon, and dinner will be served before the guests are returned to the city about 11 p.m.

Things Worth Seeing In Toronto...



Casa Loma, 1 Austin Terrace, is a mediaeval castle which Sir Henry Pellatt bought and transplanted stone by stone to its present site. After his death the castle was opened to the public, and the thousands of people who have visited it testify to its popularity and interest. It is operated by the West Toronto Kiwanis Club. It is open from Monday to Friday and Sundays from 10.30 a.m. to 8.30 p.m.; on Saturdays from 10.30 a.m. to 5 p.m. Admission: \$1.00 adults; 40 cents children.

ANGLICAN BOOK CENTRE

600 JARVIS ST., at BLOOR

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BOOKS BY YESTERDAY'S SPEAKERS

The Rt. Hon. Vincent Massey:

SPEAKING OF CANADA	\$5.00
CANADIANS AND THEIR COMMONWEALTH	.85

Miss Janet Lacey: (Director of the British Council of Churches — Inter-Church Aid and Refugee Service)

REFUGEES	.50
GIVE US THIS DAY	.50
REFUGEES — STILL THEY COME	.50
CHRISTIAN AID	.50

Mr. Philip Mason: (Director of Institute of Race Relations — London)

PROSPERO'S MAGIC	2.75
BIRTH OF A DILEMMA	7.75
COMMON SENSE ABOUT RACE	1.25

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CHURCH MUSIC SECTION

Come in and pick up a copy of our revised Choral Music Catalogue 1963 (free) containing anthems; cantatas; carol hymn books; psalters; reference books; and books on hymnology.



# Women Discuss Their Church Role

Tributes to the work of the Church and its women's organizations in providing stability for women in parts of Africa and Asia in their rapidly-changing way of life were balanced, at a discussion by women on Wednesday, by demands for a greater share by western women in the real work of the Church.

The meeting at St. Hilda's College was attended by more than 200 wives of delegates, visitors to the Congress and local women. Moderator of a panel of speakers which introduced the general subject "Women and Churchwomen — East and West", was Miss K. M. Darroch, recently dean of women at Trinity College, Toronto, now principal of St. Christopher's College in her native England.

## Dignitaries' Wives

Mrs. J. W. Sadiq, wife of the Bishop of Nagpur; Mrs. L. J. Beecher, wife of the Archbishop of East Africa; and Mrs. D. D. Chelliah, wife of the Archbishop of Singapore, spoke of the problems and value of Church organizations as they tried to meet the needs of women whose position in the family was undergoing important and rapid changes.

Mrs. Mark Hodson, wife of the Bishop of Hereford, England, spoke on the subject of professional workers in the Church of England. She emphasised the difficulty of obtaining recruits for the many branches of this work and suggested that part of the reason was that by professional standards the salaries paid were still very low.

Objection to the image of

## Indian Metropolitan At Men's Hostel

The chapel of Toronto diocese's downtown hostel for single men, known as the Church of the Good Samaritan, had an unusually large congregation yesterday morning. Designed to accommodate 50 people, it held 120 for a celebration of the Holy Communion.

The celebrant was the Most Rev. H. L. J. de Mel, Bishop of Calcutta and Metropolitan of India. The Canadian liturgy was used.

Also present were the group of young people from Tulsa, Okla., who had raised funds for their bus tour by doing any type of work available to them. Before they left on their return journey, this was their last participation in a Congress activity.

## Heard As Reporter Was Passing By

Before the opening reception, a charming English lady: "This is my idea of Hell! Hot and noisy."

Leaving a session, a charming young woman: "The whole trouble with this Congress is finding one's husband!"

Leaving the tea-tent, one parson to a couple of others, with obvious relief: "How nice to meet some inferior clergy."

churchwomen in Canada as those who made aprons and baked cookies for church socials was expressed by a Toronto member of the panel, Mrs. Graham Cotter, wife of the director of the Diocesan Council of Social Service. This work did not satisfy modern women, no longer adequately described by the words "housewife" and "mother", Mrs. Cotter said. Today a very large proportion of married women were working outside the home and this was something the church must recognise and provide for.

Mrs. Cotter pointed out that with the modern pattern of the working mother, the family rarely got together as a unit except on Sundays; and then the Church, failing to recognise this fact, divided the family for worship, and made Sunday one more confused day in an already overburdened home.

Mrs. Robert Durham, a provincial president of the Episcopal Church Women in the United States, spoke of the goals which had been mapped for women's organizations in the Episcopal Church. She said that it was being recognized that women's organizations should provide part of the whole lay ministry of the Church and not merely the material needs of the Church. Traditional patterns of women's organisations did not represent all women nor meet all their needs; — they involved only a segment of women.

## Threefold Program

The threefold program before Episcopal Church Women was to help women to recognise how God is working in the world; to understand the roles and opportunities of women in Church and society; and to respond to these demands.

When the discussion was opened to the meeting, a woman who described herself as the "daughter of a United Church Manse and wife of an Anglican priest" suggested that the question of the ordination of women be discussed by the meeting. The chairman said that although she agreed that the subject was worth discussion, she did not think there was time to go into it at the meeting.

## Different Meanings To Word "Carry"

The tricky problem of communication rears its frustrating head even between delegates to the Congress whose native language is English—or an approximation thereof.

A lay delegate from the Deep South of the United States in a group discussion spoke of "carrying" his daughter to church services until she was 16 years old. The brow of an English priest now serving in Africa furrowed deeply.

The furrows—and the Englishman's vision of a father with a bent back—disappeared only when an American bishop explained that "carry" is a colloquial expression in the southern United States meaning "take" or "accompany".

In spite of this ruling, the subject was mentioned again by Mrs. J. G. Barnish, wife of the clerical delegate from the diocese of Worcester, who said one reason for difficulty in recruiting women for professional church work was that women must always look forward to being subordinates.

"I ask you clergy wives", Mrs. Barnish said, "Would your husbands have entered the Ministry had they believed that, apart from some unusual good fortune or some exceptional ability, they would remain curates for their of women."

It was not unChristian, Mrs. Barnish suggested, for women to have some ambition, and yet there was no room for advancement when they knew that they could never have the charge of a parish.

A reason why men did not accord more responsibility to women was suggested by Miss D. M. Wilson, a Congress delegate from Lucknow. She had observed the work of women in North America, Miss Wilson said, and she had been struck by their efficiency. "Your efficiency makes you a hazard to the men", she said.

## "Tragic Incident"

A comment from the floor at the close of yesterday's panel discussion was described by Miss Janet Lacey at a press conference afterwards as the most tragic incident in the Congress.

She was commenting on a speech by Francis West, lay delegate from Southwestern Virginia, who had censured the support given by the American House of Bishops to the anti-segregation march upon Washington.

Miss Lacey roundly condemned what she called the "theological garbage" which is so often invoked by people who wish to rationalize their dislikes. A fruitful source of theological garbage, she said, is the predisposition of many to blame Communism for anything they don't like.



Dr. John Dylkes-Bower, organist of St. Paul's Cathedral, London, England, will give a recital in St. Paul's Church, Bloor St., Toronto, Saturday evening, August 17th, at 8:30 p.m. Admission free.



While the Anglican Congress is taking place, the Congress Editorial Committee is hard at work preparing the 'follow-up' materials. The key people in this task are (l-r) Dr. Eugene Fairweather, who is responsible for the official report; The Rt. Rev. George Luxton, Bishop of Huron and chairman of the Editorial Committee; and Peter Whitely, London, England, who is writing the popular report. (Canadian Churchman Photo).

## Group 99 Meets Again Today

A large group of unofficial visitors to the Congress stowed themselves happily away in attic, basement, and parish room at St. George's Church, 205 John St., on Thursday.

On their own initiative they have organized themselves and propose to meet every afternoon to keep pace with the official discussion groups by considering each day's theme for themselves. They have even given themselves a name. They are Group 99.

"We are here because we wish to be here," said the Rev. Alfred Bell. "Therefore we should have first call upon copies of the main addresses". This spirited remark drew cheerful applause from his group.

## TENT...

(Continued from page 1)

Archdeacon Jadisimi of Ibadan, Nigeria, was interested in what a Japanese delegate had said in his group about Nagasaki and Hiroshima. "They don't blame Christianity for the Atom Bomb," he said.

There seemed to be a lot of talk about Japan, especially as a field for the study of comparative religion.

The Rev. E. A. Sylvester and Mr. J. L. Blackletter, both of British Honduras, were talking about the rapidly changing pattern of family life. They saw the parish priest amongst his families as the important constant factor in all such change.

An Australian and an English delegate admitted to talking too much in their group. They had tried to shut up for a while. But they didn't want Christianity to coexist passively with other religions. Was that what Canon Warren had really meant?

An African Bishop, it was mentioned, had vigorously defended the nineteenth century missionary work of the Church. Our forefathers had not done what we might have wished. But they had done what God had wished. "Very refreshing point of view," said an English delegate.

An American Bishop and an African one had apparently discovered their most pressing tasks to be identical: the defence of the faith against a major challenge from heretical sects.

A total of forty-four men and women were present on the first day. Seven were from the Toronto area, fifteen from other parts of Canada, nineteen from the U.S.A. (of whom five were Southerners), one from Israel, and one from West Africa.

They were discussing the problems of racial segregation, and the twelve clergy in the group were by no means the most vocal. The fires of discussion and argument burned brightly and shed a varied light.

"Bishops should go out on crusade to parishes which are slow in being Christian in segregation areas. But they shouldn't lead a mob."

"But don't forget what Bishop Corrigan said after he'd been arrested in Baltimore for taking part in a demonstration. 'We wanted to put our bodies where our mouths had been.'"

"In the southern States they fear the negro in the mass, and love him individually. In the northern States it's the other way round."

"The program speakers can make these big statements about what's right and what's wrong. But it is the individual in the local situation who must take the knocks."

"We must try to understand those who favor segregation. Everybody has to think through their environment. That's what they are doing. Only when they have thought, they sometimes need to have their minds cleared!"

Group 99 meets again today.

## Scholars In Africa In Great Demand

In the new nations of Africa there is great competition for the services of the best graduates of African schools. With government and business seeking to employ them, the Church which could not compete financially is at a disadvantage in recruiting for the sacred ministry. One sad consequence was an increasing scarceness of university graduates in the ranks of African clergy.

This information was given by the Rev. C. E. Tuhoku-Metzger of Sierra Leone.

## PANEL...

(Continued from page 1)

man's religion, but Christ's religion, evangelical and catholic.

"In his Name," said the provost, "we want nothing but the best possible for every person and every nation in all the world."

The greatest danger in the international field, said English layman Philip Mason, was that the cold war should develop into a division between the "haves" who are white (led by the United States and Russia) and the "have nots" of other races, led by China. Mr. Mason who was in the Indian civil service for 20 years, is director of the Institute of Race Relations, London, England. The rich nations, he observed,

were getting richer much faster than the poor nations were. They saw that they could not live alone, and that they must help the others. But help without strings was often wasted; help with strings was almost bound to be resented.

As new independent nations came into being, the question rose whether it was possible to devise societies rich enough to provide social security, strong enough to defend themselves, which would still leave the individual space to live, freedom to think and speak for himself.

Mr. Mason said that total war had become so terrible that nobody wanted it. The battle was no longer physical; it was a battle for the minds of men.

A caution regarding the

Church's leadership in the drive for social justice was made by the Archbishop in Jerusalem, the Most Rev. A. C. McInnes.

While it was of great importance that the Church should constantly draw attention to injustices, said the Archbishop, new demands for social justice within any area should come from the people of the country concerned. They should only be expressed by outsiders with great caution. Hence, much more emphasis must be laid on the development of local leadership.

Both in Christian and non-Christian countries, Archbishop McInnes went on, the Church must never allow itself to become cut off from the world. It must always encourage its members to take a full part in the life of

the community, acting as far as possible on the assumption that the state is a potential friend. The Church should aim at being recognized as a force anxious to support every move promising social advance in the nation, but should avoid making claims because of the work it does.

The problems of world hunger and refugees were brought down to the personal level by Miss Janet Lacey, the director of the Inter-Church Aid and Refugee Service of the British Council of Churches. Her descriptions of the plight of people she had met in widely-scattered parts of the world during her travels were colored with her own concern for the underprivileged, and her passion was communicated to her audience.

She urged those who were rich in this world's goods to scrutinize carefully the uses to which they put their money, and to give the highest priority to ministering in the areas of great human need.

## New Type of Worker

In her prepared script, she called for a new type of missionary to work with the indigenous churches in countries where there are refugees and development programs. The emerging countries were asking for trained men and women to work with the United Nations, or within government technical assistance schemes, or within fast developing industrial and commercial enterprises. Christians performing this service could exercise their Christian vocation through their daily work.