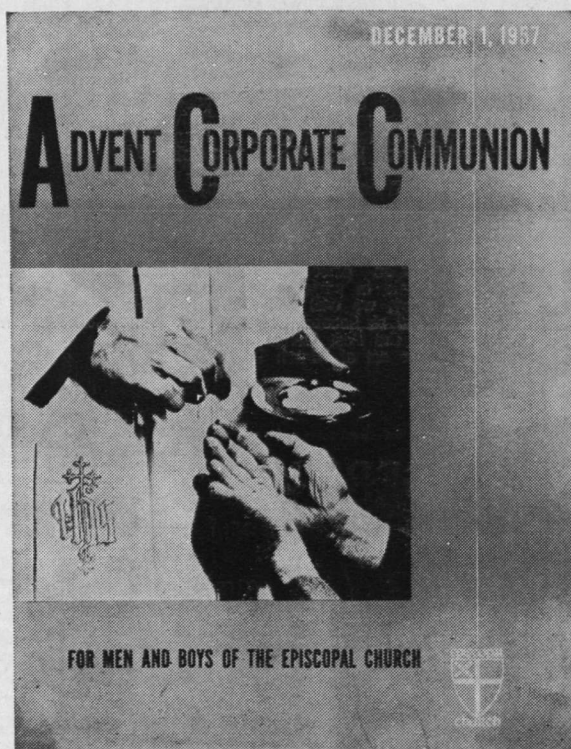


The **WITNESS**

NOVEMBER 21, 1957

10¢



CHURCHES throughout the country will celebrate this Corporate Communion which is sponsored annually by the Brotherhood of St. Andrew, with a breakfast afterward

IS MAN HIMSELF OBSOLETE?

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Service 12. Daily: Morning Prayer,
9; Evening Prayer, 5:30.

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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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Holy Days: 11; Fri. 7.

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Sun., 7:30 Holy Eu.; 9:00 Par. Com.
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday-Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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The Rev. Frederic B. Kellogg, Chaplain

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Wednesdays and Holy Days: 12:10 p.m.

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Rev. Harry Watts, Canon

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4:30 p.m., recitals.
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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The Rev. R. W. Knox, B.D.,
Ass't to the Rector

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Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

TRINITY CHURCH
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12 N. HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

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p.m. Weekdays Wednesday & Holy
Days 10:30 a.m.

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Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion: 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa

Story of the Week

Ministry of Lay Men and Women Discussed by Leaders

★ A meeting of importance for the future of the Church was held at Parishfield, retreat and conference center for Michigan, when sixteen men and twenty-two women discussed the lay ministry of Episcopalians.

Sponsored jointly by the Presiding Bishop's committee on laymen's work, the Woman's Auxiliary, and Parishfield, the meeting grew from a suggestion made by Episcopalians attending the World Council of Churches' consultation on the laity, held last July in New Haven.

The Michigan meeting marked the first time that representatives of the Woman's Auxiliary and of the committee on laymen's work had gathered for discussion on a national level, and the group asked each organization to investigate the possibility of closer coordination between their national staffs. Included among the thirty-eight confreres were people having no active connection with either organization, as well as those who are active in them at parish, diocesan and national levels.

A major portion of the meeting was devoted to an exploration of what the Bible and the Christian faith proclaim about the laity's vocation. Through Bible study and small group discussion, the participants found that a vital lay ministry, exercised through each individual's secular vocation, is necessary if the Church is to fulfill

its nature. They agree that this lay ministry must not consist simply in assisting the clergy or in working within the institutional Church.

Concern was expressed over the structure and organization of present-day Church life, and too many meetings, preoccupation with "keeping the wheels turning", the lack of clear teaching about the Church's task and the laymen's role in it, were deplored. A suggestion that some parishes might declare a two-month moratorium on meetings, giving the time to serious thought and discussion of the ministry of the laity, was advanced and approved.

The group also declared the necessity for a closer working relationship between men and women, and suggested that women, might be invited to share in the present national laymen's training course and that men might share in the United Thank Offering of the Woman's Auxiliary. It urged further experimentation in combining separate parish organizations for men and for women and applauded a strong plea by a layman that women be removed from "second class citizenship" in the Church.

The three sponsoring groups, including the Conference Center, which carries on a continuous program of lay training, will follow up the suggestions made at the conference.

BRADLEY WARNS ON NUCLEAR PERIL

★ Gen. Omar N. Bradley said that mankind is rushing toward the day of his own destruction unless a structure of world peace is erected that will ban the use of nuclear weapons.

The retired chairman of the joint chiefs of staff addressed prominent churchmen and educators at a dinner here opening the 50th anniversary observance of St. Alban's School, Washington.

Bradley said the central problem of our time is "how to employ human intelligence for the salvation of mankind."

"Our plight is critical and with each new effort that we have made to relieve it by further scientific advance we have succeeded only in aggravating our peril," he said.

The general said science has placed mankind in an "ironic" crisis in that "we are staving off the ultimate threat of disaster" by inventing arms which are even more "ultimate and disastrous."

"We are now speeding inexorably toward the day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act of a lone reckless hand on the switch of an uninteruptible supersonic missile," he said.

The peace of the world, he said, rests on the single hope that "no government, no single group of men, not even one wilful individual, would be so foolhardy, so reckless, as to precipitate a war which must end in mutual destruction."

"If we are willing to trust to

reason as a restraint to the use of a ready-to-fire bomb," Bradley asked, "why do we not make more diligent, more imaginative

use of reason in seeking an accord to control the atom and banish it as an instrument of war?"

Sweet Briar College to Honor Former Virginia Dean

★ An endowed chair of religion is hanging in space above Sweet Briar College as this year draws to a close. Whether it will land solidly on its four legs is a question which can only be answered if the remaining financial ballast of \$14,000 can be found before December 1, to reach the specified sum of \$100,000.

As soon as the Kresge foundation offered the college a \$50,000 conditional grant for such a professorship in June, 1956, college officials decided that the hoped-for chair of religion should carry the name of Wallace E. Rollins, first chaplain and professor of religion at Sweet Briar, for many years a teacher and dean at the Virginia Theological Seminary. They set to work immediately to raise the requisite \$100,000 within the months specified. Today they are within \$14,000 of their goal.

Their goal is to set the chair down squarely in front of the octogenarian whose name it bears, as a Christmas gift, and as a tribute to his widespread spiritual and intellectual influence growing out of a lifetime of teaching.

During the past year and a half, many of his former students have sent their gifts to the Rollins professorship at Sweet Briar. Others who never knew Dr. Rollins have become infected with enthusiasm for this appropriate means of honoring a great teacher and have also contributed to the growing fund. Sweet Briar alumnae clubs have swelled the amount by \$11,142, in contributions

ranging from \$30 to \$2000. Individual alumnae have given more than \$31,000, and gifts from four alumnae classes have reached \$8000. Faculty, staff, and students at Sweet Briar, parents and friends of students or alumnae, and members of the board of overseers, are all listed among the donors. Two unrestricted gifts of \$2000 each from the Esso foundation have also been applied to the professorship.

An unusual aspect of this effort to raise the \$100,000 needed is the cooperation given to Sweet Briar by another institution, the Virginia Seminary at Alexandria, where three faculty members wrote to all of Dr. Rollins' former students. Clergymen, teachers, bishops, and others who had once been "Skinny" Rollins' boys responded eagerly, as they gratefully recalled the significance of his teachings.

Still slender and tall, in spite of the pull of 88 years, Wallace Rollins lives in retirement at Sweet Briar, where his former students make a point of calling on him whenever they are in the vicinity. A graduate of the University of North Carolina and of the Yale Divinity School, Wallace Rollins came to Sweet Briar in 1908, two years after the college opened, and remained for almost five years before he was appointed to the Seminary faculty.

In the following years he was a frequent visitor at Sweet Briar, and when he retired in 1940 he returned there to make his home. Three years ago,

Wallace and Marion Rollins published a book, "Jesus and His Ministry," a product of their joint scholarship.

Mrs. Rollins is professor of religion and chairman of a department which attracts about 31% of Sweet Briar's 520 students each year. In a non-denominational liberal arts college for women, this is an indication of good teaching and genuine interest.

As the time limit set by the Kresge foundation approaches, every effort is being made at Sweet Briar to attain the \$100,000 total which will assure receipt of the conditional grant of \$50,000. To those already received, every new gift for the Rollins professorship of religion is added with special gratitude.

ANOTHER REPORT ON CHINA

★ The report on the Church in China by the Rev. Warren McKenna which appeared in the Witness of October 31, is substantiated by the report of another visitor, the Rev. Walter Freytag, professor at Hamburg University, Germany, who has just returned from a three-week visit. He is also chairman of the division of studies of the World Council of Churches.

"I saw people going to church and confirmed with my own eyes in Shanghai that 50-100 per cent of church members in six separate churches were present one Sunday," he declared.

While three weeks in China "is not long enough to venture a judgment on the total situation," Freytag said he was impressed with the "look of the people" and "a new spirit of self-respect."

"One sees some splendid churches recently built," he reported, "and others have been enlarged or restored" He also was amazed that the 700,000 non-Roman Catholic Christians in the large cities have no fewer than 21 student secretaries and

that there are 15 executive and 100 workers employed in the Shanghai YMCA.

"Nowhere, however, does one find any fundamental criticism of the present political system," he continued. "This is one of the things on which they are silent." He added, however, that anyone who becomes a Christian cuts himself off from the party and "joins a minority which today is at best respectfully tolerated."

"It is a simple fact," he declared, "that they know they are called to witness to the gospel in the world and one constantly sees Christians quite naturally saying grace before a meal in public." Freytag concluded: "We must remain in touch with the Chinese Christian Churches and refrain from setting ourselves up as judges."

LIST CAUSES OF CHURCH FIRES

★ The Church Fire Insurance Corporation, affiliated with the Church Pension Fund, has reported, with other agencies, to the survey bureau of the National Council of Churches on the caused of typical church fires.

Defective and overheating systems are responsible for nearly a quarter of the losses which total many millions of dollars. Defective wiring and "bug fires" together cause another 25%. Lack of sprinklers, unprotected concealed spaces, combustible decorations and draperies, oiled floors are other major causes.

The report also states that many churches carry inadequate insurance, particularly considering the rise in building costs in recent years.

CAPETOWN CATHEDRAL HAS BIGGER SIGN

★ A 14-by-8-foot sign was erected on the grounds of St. George's Anglican Cathedral Capetown, So. Africa reading: "This cathedral is open to wel-

come all men and women of all races to all services at all times."

The sign was installed after supporters of the South African government's racial segregation policies had removed a smaller, similarly-worded notice from the cathedral steps.

The original sign was installed early this year after the house of assembly approved the new native laws amendment act which gives the government the right to prohibit Africans from worshipping with whites.

The new sign was put up about two weeks after Joost de Blank had been enthroned in the cathedral as Anglican archbishop of Capetown. He told an overflow congregation of men and women of all races at the installation service that it is "our Christian calling to put God's love into action at any cost."

ECUMENICAL SERVICE IN BOSTON

★ An ecumenical service was held on November 11th at Trinity, Boston, sponsored by the council of churches of Mass. The speakers were Bishop Rajah Manikam of India and Dean Liston Pope of Yale Divinity School.

BISHOP BAYNE VISITS HOBART

★ About 200 churchmen and educators took part in a special convocation at Hobart College on November 8-9, to consider "Creation and Monotheism" under the leadership of Bishop Stephen F. Bayne, Jr., of the Diocese of Olympia. They came from churches and educational institutions in New York state, northern Pennsylvania, and adjacent Ontario, Canada.

The series of meetings opened with a buffet supper and reception in honor of Bishop Bayne in the student union. Bishop Bayne addressed convocation guests on the Christian doctrine

of creation, a doctrine which he said is somewhat neglected these days.

Second session of the convocation was held the next morning, following a service of Holy Communion, when Bishop Bayne's subject was the moral implications of Monotheism.

The final session was the formal convocation service that afternoon when Bishop Bayne spoke on the intellectual implications of Monotheism.

Presiding officer for all sessions was the Rev. Louis M. Hirshson, president of Hobart and William Smith Colleges.

MAN BITES DOG IN CANADA

★ An agreement has been signed in Windsor, Canada, making a new college of the Anglican Church an affiliate of Assumption University, a Roman Catholic institution. It will be known as Canterbury College.

Bishop Luxton, Anglican bishop of Huron, who signed the agreement, said that "in this modest way two groups that have been apart have dared to think of togetherness again."

The Rev. E. C. LeBel, president of Assumption, hailed the agreement as "cooperation by Catholics and Protestants in a common cause."

QUAKERS PETITION UNITED NATIONS

★ American, British and Canadian Quaker groups sent telegrams to the 82 delegations to the United Nations urging them to "work actively for unanimous Assembly action looking towards renewed disarmament negotiations."

Signers of the message were the International Quaker team at the United Nations, the American Friends Service Committee, the British Friends Peace Committee and the Canadian Friends Service Committee.

The Quakers called for sus-

pension of nuclear weapons tests, and an end to the production of such weapons, and elimination of A and H weapon stockpiles. They urged that outer space devices be used only for peaceful purposes.

A general reduction of armed forces and expenditures also was proposed, and effective inspection and control of disarmament steps. Savings to governments as a result of such a program, the Quakers said, should be used to raise the living standards of mankind.

They urged each delegation to support the current proposal before the UN which would set up an educational campaign on the urgent need for disarmament.

FREEDOM CELEBRATION IN PHILADELPHIA

★ A procession from Independence Hall to Christ Church opened the four-day Church and freedom celebration in Philadelphia on November 11th. The service was conducted by Bishop Hart, assisted by Bishop Armstrong. The speaker was Oliver Gasch, U.S. attorney for the District of Columbia.

A forum was held following the service conducted by William White Jr., chancellor of the diocese; Dean Reuschlein of Villanova University; Prof. Paul Bruton of the law school of Pennsylvania University.

There were also panel discussions on labor, world relations, the mind and the faith.

CIVIL RIGHT COMMISSION COMPOSED OF CHURCHMEN

★ The newly-appointed civil rights commission is composed of six active Church leaders, including President John A. Hannah of Michigan State University, a communicant of St. Paul's, Lansing.

The chairman is Stanley F. Reed, retired Supreme Court justice, who is a Methodist. There is one Negro, J. Ernest

Wilkins, president of the judicial council of the Methodist Church, which is the highest post a layman can hold in that Church.

The one Roman Catholic is the Rev. T. M. Hesburgh, president of Notre Dame.

The commission, which has to submit a final report by September 9, 1959, will investigate charges that citizens are being denied the vote for reasons of "color, race, religion or national origin." It will also "collect information concerning legal developments constituting a denial of equal protection of the law under the constitution."

DEGREES CONFERRED BY HOBART

★ Honorary doctorates were conferred upon Bishop Bayne of Olympia, the Rev. Cuthbert Pratt, rector of St. Chrysostom's, Chicago, and layman William B. Given Jr. of New York, at the convocation held at Hobart College on November 9th.

They were conferred by President Louis M. Hirshson before about 200 clergymen and educators attending the meeting to hear lectures by Bishop Bayne, reported elsewhere in these pages.

PLAN SONG BOOK FOR CHILDREN

★ Children's songs and poetry which can be set to music are being sought for a song book being prepared by Seabury Press. Ages three to eight is the idea—so if you have any send them to Norman Mealy, 41 Kirkland Street, Cambridge, 38, Mass.

INTERCHURCH CENTER UNDER WAY

★ The country's first national headquarters building for Churches will be a reality by 1960. Dedication of the site and a ground breaking ceremony took place on November 17. The 19-story building will cover a

city block near Union Seminary which was given by John D. Rockefeller Jr. The building will cost about \$20-million.

A number of Churches will close their headquarters in down-town areas and take space in the new building. Four of the floors will be occupied by the National Council of Churches.

GENERAL ASSEMBLY IN ST. LOUIS

★ The General Assembly of the National Council of Churches will meet in St. Louis, December 1-6, with the general theme being "Oneness in Christ." There will be discussion of international affairs, race relations, Church cooperation.

Among the speakers are Bishop Manikam of India, the Rev. Martin Luther King Jr. of Montgomery, Alabama, General Taylor, chief-of-staff of the army, the Rev. Clarence L. Jordan of the interracial Koinonia Community in Georgia.

Thirty Churches are members of the Council.

BISHOP BLOCK VISITS JAPAN

★ Bishop Karl Block of California is in Japan to conduct a college of preachers. He is to visit Hong Kong following his three weeks in Japan.

PROTESTANT CHURCHES IN NEW YORK

★ There are 1,589 Protestant Churches in New York City, served by 1,498 clergymen.

BISHOP CASADY CELEBRATES

★ Bishop Thomas Casady, retired bishop of Oklahoma, celebrated the 30th anniversary of his consecration last month. The district received diocesan status under his leadership.

The district more than doubled its communicant strength during his episcopate.

EDITORIALS

Thanksgiving

G OVERNOR William Bradford of Plymouth Plantation wrote to his friend Robert Cushman on June 9, 1625, that the Pilgrims "never felt the sweetness of the country till this year; and not only we but all planters in the land begin to do it." There is something elementally Hebrew about those ancestors, spiritual or carnal, of ours, which they share with the Mormons and Boers. All have the same consciousness of virtue, the same sublime disregard for previous occupants of the country, the same identification with the good land that their God, and their labors, have given them. Aeneas has the same sense of destiny, but is a good deal more scrupulous in dealing with the aborigines. However Roman history suggests that Virgil speaks of Roman colonization as he could wish it had been, and not as it was.

One's imagination loves to play around first arrivals on familiar sites. There is a magic about Aeneas' visit to the future site of Rome in Aeneid VIII which you can scarcely equal elsewhere. Milton, alas!, never wrote his Epic of Britain; and the themes of Arthur and the coming of the Saxons have not yet found a poet fully worthy of them, in spite of Malory and Tennyson and now Charles Williams. Bradford suppresses his vein of poetry as best he can: the real epic of American soil is William Bartram's "Travels", with its evocation of the "chrysal fountain" which appears metamorphosed in Coleridge's "Xanadu":

—where Alph, the sacred river, ran
through caverns measureless to man
down to a sunless sea.

It is no accident that this romantic definition of the mysterious in topography is solidly based on a site of the New World, which we presume the tourist to the Carolinas is encouraged to visit. We hope Coleridge's fountain has fared better than Thoreau's silent pond. Happy Coleridge still lived in an age when a few unpenetrated frontiers remained. And we Americans should feel very conscience-stricken when it becomes our duty to censure the descendants of the Voortrekkers. Their great migration was the last entry into Canaan that this over-populated planet is likely to see; like the Pilgrims they built farm-

steads; it was only that the Canaanites of Africa, unlike ours, refused to be exterminated.

A friend has suggested that the 184-lb. Sputnik is actually Mr. Malenkov carrying a walkie-talkie. Whether this is so or not, we do not covet the role of the first space-traveler, as we have before noted. We have no reason to believe that anywhere else in the universe is to be found that particularly delightful blend of oxygen, nitrogen water-vapour and argon which we are currently breathing (mixed with only a minimum, we hope, of sulfur dioxide and radio-strontium.) And yet, so perverse are we, we want it both ways; we wish that we could discover, not the moon, but America; we want both the familiarity and the strangeness. Like Governor Bradford, we have "felt the sweetness of the country"; and weep that it will be forever impossible again to have carved out for oneself the first homes in it.

But perhaps it is a rule that every Aeneas must have something of the Joshua in him, gladly bearing the sword of God against the hateful inhabitant of the land. It will then be as well that the age of colonization is over. And have we not all known the child who, sturdy and breathless, climbs beyond the fields of his native watershed, ascends the wooded slopes, and for the first time surmounts the bare col which gives onto an unknown valley? Biologists perhaps still teach that the development of the individual recapitulates the development of the species. If so, nothing good in our past will ever be altogether lost to the seed of our loins: every boy shall permanently be permitted to be his own Ulysses.

PRIVATE LITANY

WE ARE entitled then to give thanks for the sweetness of the land, as for other things. Each of us will have the duty and pleasure of composing his private litany: but perhaps we shall not be quite alone in including the facsimile of the First Folio and the recording of Mr. Frost's voice, woodsmoke and the bubbles of cider, the remembrance of fog over the Hebrides and heat-lightning in Iowa; but above all the struggle with the boulder, the glacier's teeth with which our fields are still sown, and where our sweat dropped, the fulfilment of the grainfield and the vineyard.

We cannot easily forgive the Church for multiplying prayers but in the process starving us of our true nourishment. Why may not our congregations, as men and women since the beginning of time have done, as the peasant rabbi with his students did both in time of anticipation and despair—why may we not, when we gather together, take the loaf fresh from the kitchen, the vintage which crowns the lake-head, offer them to their begetter, and enjoy them together as we were intended? What else is there to do when friends and relations get together? But somehow the turkey and the grape-arrangement on the altar have gotten dissociated; and it is felt scandalous that the Glasgow artisans of Iona should take the bread of the Holy Table and spread marmalade on it for breakfast.

But we have renounced liturgical reform, and shall stick by our words. Let piety and the hierarchy take away our experience as far as they will, they cannot take away our meaning. We have been truly led into a land flowing with milk and honey, or with apples and doughnuts; we are responsible for it; but we are still only pilgrims and sojourners in it. We have kept the walls of our ancestors in good repair; their swords hang over our hearth; our porcelain rests in their hand-hewn cupboards: but the most powerful symbols of perpetuity only remind us that neither we nor these rugged fields can be promised eternity. We should face with light-heartedness the grimace of the new satellite across the twilight constellations; it tells us nothing we should not have known before.

NOT OF THIS WORLD

AND the corn and the wine likewise maintain us in life only to prepare us for death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Thou fool, that which thou sowest is not quickened, except it die." We have

to die, first of all, to our illusions of being Joshua; we have to persuade ourselves that in the last analysis the universe is not set up for the special benefit of those who take the sword. Ever since Cyrus the Great King invented world-empire men have been committing atrocities in the name of God and of good government. The Russians would have been delighted to have anticipated us in the infamy of Hiroshima; and our generals are equally itchy to get their shiny ICBM's operative. We have to believe that this is the wrong way to go about doing things. But we cannot beat the Ministries of Propaganda and the General Staffs at their own game; our kingdom is not of this world. And even our fields and vineyards are prizes in the game; only our hearts are beneath the contempt of the great ones of this world.

The peasant rabbi had both dug in the fields and seen the operations of kings; and these are the observations which his wisdom has distilled for our benefit. The "sweetness of the country" lies exactly in our willingness to surrender the symbol for the meaning. It is only in our best moments—in the epiphanies from the hills when the movement of the reaping-machine far below us becomes transparent, and like Blake we see for an instant ruddy angels gathering in the harvest—that we are convinced that the holiday gathering around the long pine table is only the foretaste of something better. If we profess to chart across what ocean the real Promised Land is to be found, we lie.

Our principal thanks are due, this Thanksgiving and in general, to our pioneer and advance-guard, the Columbus of the spirit, who voluntarily gave up his students for the secret police, the wine-cup for the gall and hemlock, and ventured onto the Atlantic of death, not even under the illusion of sailing towards the Indies of legend. If we have enjoyed the hospitality of his table, perhaps we can bring ourselves to trust his further directions.

What Constitutes Christian Education?

By W. Norman Pittenger
Professor at General Seminary

MUCH of the time many of us are so concerned about the details of some project, about the machinery (as we may call it) and the applications which are necessary, that we quite completely lose sight of the fundamental ends and objects which are behind the things we are doing.

This is as true in religious matters as in any other area. And in Christian education parents often overlook the necessity of the task because of some disagreement about the method. We tend to get so involved in a study or criticism of the bark of the trees, taking each tree by itself,

or grouping them in classes, that we forget there is a large and beautiful wood about which we should chiefly be concerned.

The purpose of this essay is to suggest to parents the real reason for the religious education of their child; the deep objectives of such education; to indicate some of the basic purposes that are back of and should control all Christian nurture—and then to leave the relating of those major significances to the particular problems of programs, courses and methods in the hands of those to whom that relating belongs—to the parents, and to the teachers and administrators of the Church Schools in the various individual parishes.

First of all, it is of vast importance never to forget that both the dispensing of information about the Christian faith and the attendance at church worship by children, must be seen against the background of a universe which is limitless in range, awe-inspiring in beauty and solemnity, and yet our home for the span of life. What one might call the “cosmic environment” needs to be brought into religious education, for the very simple reason that if we do this we shall never tend to think that we are able to give neatly formulated answers to all the problems which life may raise for children. There is much we do not know, much that the wisest of men can never know; and the reverence and Christian agnosticism which that implies should be part of the very atmosphere of all religious training, both in the home and in Church. Some things are certain to us—as certain as anything can be in this world; but those things are set against a background of mystery—and nothing is more destructive of confidence than the attempt to make children think that their parents or teachers have been granted a special knowledge of everything, as if we had a private telephone line to the heavenly throne.

With that sense of the vastness of things, there must also come a sense of the reality and overwhelming importance of the Christian assertions. If religion is set in a world of mystery, with the stupendous cosmic sweep that world has, it must be true that the Christian faith is a matter of not merely parochial import. Its teaching, its doctrine, has implications which stretch from the tiniest flower to the farthest star—it is a cosmic affair, if it be true at all.

It asserts things about the ultimate nature of the world, about the purposes which are being realized there, about man's place in it, about man and the God who made him and his world, which,

if they are not true, are the most startling impertinence ever devised by the mind of man. If they are true (or better, if they approximate truth, so far as we can reach it), they are equally startling, awe-ful, amazing, and wonderful. Children should be helped always to sense this glory and majesty of Christian faith. Let us never lose sight of these twin facts—the vastness of the world in which we live, especially as science now discloses it to us; and the vastness of the faith which we profess.

THE ULTIMATE AIM

WHAT then is the ultimate aim of religious education? It is to relate the whole of human life, and the life of every individual man and woman, boy and girl, to the great Reality which is behind, in, through and controlling every nook and cranny of this universe. It is to make it possible for people to adjust themselves (or more truly to be adjusted through God-given grace brought to bear upon them) to the deepest, realest, most significant of environments and meanings, to God himself.

Often one feels that the parent or teacher is satisfied if certain facts are acquired, certain devotional habits learned, certain answers memorized; but that he or she has forgotten that the only reason for these things is that by them a life lived in adjustment to the reality of God may be made possible for God's children. It is only in that way that life can be richly, abundantly, satisfyingly lived; and it is a rich, abundant, satisfying life that God intends for men, even though suffering and pain are an inevitable accompaniment of all rich, abundant and satisfying living.

But if religious education is Christian religious education, we cannot rest there. The adjustment is one which for us is to be made through a religious tradition, the Christian tradition, with its wealth of meaning, its richness of worship, its warmth of fellowship, its participation in the very life of God himself—for the genius of Christianity is that Christian life (in fellowship with the company of faithful and loving souls, which is the Holy Catholic Church) is life in adjustment with God, because it is the very life of God himself brought close to us by his own self-giving act in the life of Jesus Christ our Lord and Saviour.

So it is that parents should have as their objective the bringing of children into the family life of the Holy Catholic Church, a life where they are at home with God and with their fellows in this world. And that family life takes three

forms, concerning each of which a few words ought to be said.

A WAY OF WORSHIP

FIRST, it means a way of worship, using that word in its broadest sense of actual relation, intimate and personal, with the God who has made us. The Christian parent ought to see that a fundamental part of their task is the training up of their children in the worship of the Christian Church. That implies prayer at home with the children; supremely, it implies their presence from early years at the Eucharist, where Reality has made himself specially available to us through quite simple sacramental means,—means that anybody can understand, and that nobody can exhaust. Participation in the Eucharist, sharing in the life of prayer, training in that attitude of reverence, love, worship, self-oblation, loss in the wonder of God and his love and power—here we have a chief task of the parent and teacher. Not merely the formal side, but the vital side; getting inside, so to say, and praying with the Church—such is the aim.

A WAY OF BELIEVING

SECONDLY, there is a Christian way of believing. Here the parent and teacher will need facts, information, answers; but above all the confident trust which is a personal thing all his or her own, although built upon the trust of the Church itself. A living awareness of God, his reality and power, his love, his incarnating work, his coming amongst us in Christ, his empowering Spirit, his sacramental presence, his indwelling in the fellowship of the Church: these things are at the heart of Christianity. They can be taught dully, stupidly, merely verbally; or they can be taught with fire and conviction, because they are part of the life of father or mother or instructor. We dare not lose sight of the fact that the task is to help children to see the great Christian faith as an actuality which makes a difference to each of us, and which is reflected in our lives because it is itself a reflection of the lives of untold millions of souls who have known God in Christ through the Church.

LIFE IN PRACTICE

AND that leads to the third point, which is the Christian life in practice. We need to train up those who will live Christianly and who in the troublous days ahead will lead the Church; and we must train them up as people who show, through the whole content of their life, in shop

and office, home and classroom, the spirit of Christ, the quality of his life, the love of God which he came to shed abroad in human hearts. They are to be “little Christs,” as the French devotional writers used to say; they are to be salt which savours the flat life of the world; leaven which changes the world into the likeness of Christ. Personal devotion, Christian faith, are not enough; there must also be practical life, the conforming of the soul to the image of God in Christ, so that the compelling radiance of Christianity may be made effective in the affairs of men.

This has been a sketchy discussion. But nothing really matters beyond this: that we should seek, with all our heart and soul and mind and strength, to bring children to the knowledge and love of God, as that has been brought to us through the living Christ of our Christian fellowship. Having been brought to that point, the children of God’s love will have life which is life indeed. It is safe to say that any parent who neglects to make possible for his children this developing integration of life around Reality, and this deepening sharing in the corporate religious experience of the race, has by that very token shown his unworthiness as a parent and his lack of responsibility as a Christian.

Don Large

Flip of a Chance Coin

“IF I forget thee, O Jerusalem, let my right hand forget her cunning.” Using as a springboard these words of the Psalmist in exile, Theodore Ferris of Boston’s famed Trinity Church reminds us that a man can’t be faithful to world loyalties, unless he has first been faithful to his local loyalties. We can be most effectively loyal to the universal Father of us all, only to the degree that we’re loyal to the local parish of that universal Church in which the Father chose to incarnate himself. It’s easy enough to mouth general commitments, but it’s infinitely more important to implement specific ones.

And secondary loyalties, whether on the local or on the general level, are never good enough for the man who professes and calls himself a Christian. The salient heresy of the modern age is the

one in which alleged Christians equate the Church with secular works of charity. It's all too simple to forget that it was the body of Christ which gave these non-Church arms of ethical and social good their original inspiration and support. But having forgotten that fact, too many Christians today give the bulk of their support to things like the Daughters of I-Will-Arise, Pocahontas Lodge 23, Wigwam One—and then toss their leftovers to the parish church, as one might thoughtlessly flip a chance coin into a beggar's cup.

Now I'm sure that these Daughters are all lovely girls, and that Wigwam One is a homey place, fittingly fixed with all of the frou-frou of fraternal love. And our loyalty to Pocahontas Lodge 23 is certainly a local one. But it's a tragically mixed-up loyalty. Whenever we give more of our substance to something outside the Church—however meritorious its secular work may be—we're giving to something less than the Church. And we're thereby giving more to the less than to the greater! If we let the roots die, the branches will not be long in following.

But who, you ask, will support charity's secular enterprises if we don't? In the first place, the Church is not just one more beggar in an endless line of charitable societies. It isn't an organization, but an organism. As the body of Christ in history, it is the root source of our creation and of the very air we breathe. Second, the world is

vastly peppered with atheists, agnostics, and every variety of non-Christians. The atheist doesn't believe in God; so we don't expect him to tithe. But if he's a well-meaning atheist, he has a thousand secular charities to tithe to. Neither do we turn to the agnostic for a generous thank-offering to the source of all blessings. He hasn't found that source yet; so he feels no need to be thankful to him. But he can be thankful to those non-Church agencies which, on his behalf, help the lame, the halt, and the blind. Let him do it, since he has nobody else to thank for his well-being. Nor do we ask the Jew for his support. If he's a practicing Hebrew, thinking of God, he will generously turn to his local Jerusalem. Otherwise, he too has a thousand repositories for his acts of kindness and of love.

But God does expect the Christian to put his Church before everything else. I may find it in my heart to be grateful to the Daughters of I-Will-Arise for their sisterly love. But if I'm logical, I must find it in my heart to be more grateful to the Church of Christ which inspired those Daughters and made their kind of loving society possible in the first place.

So, as you come to tithe to the Church for this coming year, think of her as the Holy City, remembering the ancient cry of loyalty, "If I forget thee, O Jerusalem, let my right hand forget her cunning!"

Is Man Himself Obsolete?

By I. F. Stone

THE biggest news of the week was neither the fall of Zhukov nor the Macmillan-Eisenhower meeting but the first indications that France and Sweden will soon be joining the atomic arms club. Jules Moch in a press conference at the United Nations said France would use its fissionable materials for atomic weapons if no disarmament agreement is signed; none is in prospect. A few days later came word from Sweden that its Minister of Defense warned that the Swedes must have atomic arms by 1965 not only for their guided missiles but for tactical use. There will soon be five atomic powers, instead of three, immensely complicating the task of agree-

ment and control. Nuclear weapons, deadly as they are, will soon be as common as gunpowder.

THE NO. 1 TASK OF OUR TIME

THE wider the distribution of atomic arms the greater the chances that mankind will blow itself to smithereens. The problem is no longer whether war is obsolete. The problem is whether man, with his irrationality, and his immemorial tendency to settle his fratricidal quarrels by mass murder, is not obsolete. A species given to such deadly games can hardly survive the invention of weapons so destructive. This is the situation which faces mankind but there is little sign that human leadership is facing up to it. On the other side of the current Great Divide (there is one in every generation), the Russians in the age of the Sputnik are as ludicrously obsessed with Turkey as the Czars were a hundred years ago in the age of the gunboat. On our side there are no signs

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of any but small minds at work. The notion that the future of humanity now depends on finding a way of teaching it to live together is the No. 1 task of our time. One looks for it in vain on any of the agendas.

With all the billions being spent on arms in a world still largely shoeless and illiterate, no one proposes to spend a few millions on a world study of why men fight. We know dangerously little of the explosive aggressions in man. Yet the only security today for any and all of us is to find a defense against this ultimate weapon within ourselves, the tendency to murder. The military are alarmed lest they be finally eliminated by the sheer "impossibility" of nuclear war. Their best minds hope, as U. S. Army Chief of Staff Maxwell D. Taylor disclosed in a speech here, that we can find a way to limit war, so that the Great Game can go on. His hopes are pinned on an anti-missile missile, which can shoot down the ICBM in mid-course, and thus provide an umbrella of safety under which war may be resumed on the more "humane" scale of the past. The danger has brought an intensified effort, not to save men, but to save war.

FATAL CONTRADICTIONS

WHILE the Army chief at least shows imagination, the political leaders respond conventionally. Inane is the word for the Macmillan-Eisenhower communique. In one breath it says that "the indefinite accumulation of nuclear weapons and the indiscriminate spreading of the capacity to produce them should be prevented" but in the very next paragraph it talks of how "international security now depends not merely on local defensive shields, but upon reinforcing them with the deterrent and retaliatory power of nuclear weapons." This means placing nuclear arms in all the hot spots of the world, increasing the danger that some accident, or Lilliputian dictator in a moment of megalomaniac aberration, may set off the final conflict. The Macmillan-Eisenhower panacea is "free world partnership" in the pooling of scientific resources—not to eliminate war but to make it more deadly. The hope is still for another technological breakthrough to a new means of destroying human beings en masse which will be so terrifying and overwhelming that we can dictate terms to Them. This is the fantasy of a savage on whom modern science confers ever bigger clubs.

WE STILL BELIEVE IN MAGIC

THE primitive within us has never been more visible in the headlines. The President, the

Head of the Tribe, after poohpoohing Sputnik, which the Bad People Over The Hill launched, suddenly sets off a whole series of rockets of our own, like fire-crackers for children. He makes a speech attacking "morbid pessimism" about "free enterprise" and the stock market which fell 5.6 billions on Monday, rose 8.3 billions on Wednesday. Even papers which take an astringent view of the President's scanty knowledge and constant golf applauded. Said the Chicago Tribune, "Coming as they did the day after President Eisenhower's reassuring speech . . . the barrage of rockets had the desired effect. Panic mongers were silenced, the people's spirits rose." The New York Daily News, which otherwise specializes in tough guy cynicism, said "President Eisenhower is the man who can clear up any unjustified worries if any man can" but at the same time hoped he would get himself a new ghost writer capable of speaking in "short, hard-punching plain English." So in ancient times people knew a mere human priest spoke behind the mask but believed at the same time it was the voice of the god. The very people who suspect Ike only has the haziest conception of what is going on, still have a superstitious faith in his magic. How can people this primitive be expected to respond rationally to the new menace?

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 22nd Sunday after Trinity

St. Matthew 18:21-35

"If ye from your hearts forgive not every one his brother."

The insistence on forgiving occurs strongly throughout the Gospels. It was the Gospel theme as recently as the 20th Sunday after Trinity. The frequency of this emphasis in teaching and action leads to the conclusion that it is the summation of Jesus' ministry. Of course, by forgiving he meant much more than saying, "I forgive you". To forgive was to heal and restore to normal, clean living. It returned the one forgiven to a relation with men and God in peace and purity. It did the same for the one who forgave. In forgiveness operates the ministry of reconciliation. It is atonement.

It is not enough to say that Jesus effected the reconciliation of man with God. What he did be-

comes effective through those who have learned from him and put into operation in their own environment his restorative work. A Christian is one whose life is a forgiving influence as was his.

The particular point of this Gospel selection is the threatening note of its conclusion. This was not uncommon in Jesus' teaching, and its stress expresses the importance he attached to forgiveness.

Most of the details of the story belong to the scene and refuse to lend themselves to application. The story contrasts a common human situation with man's relation to God as a debtor to a creditor. The servant owed the king the enormous sum of \$100-million (the 10,000 talents of silver). Of course, he couldn't pay it. The king cancelled the debt as the only way to set the servant free. In contrast with that release stands the servant's refusal to remit his fellow's trifling debt of \$200 (100 denarii). Even if he did cancel the debt it would take him longer than his span of life would allow to forgive debts sufficient in value to add up to the sum of his debt to the king.

So it is with us in Jesus' view. We all owe God more than we can repay. Daily we experience God's forgiving methods. Daily he gives us a brand new account. God's nature is forgiving. He reaches out to reconcile and unite man with himself and men with men in the free relations of a family. When men do the same for each other they show they are his sons and true brothers one of another.

Jesus was talking to people who called themselves brothers (v. 35) and children of God, and they wanted so to be treated by God. Yet they—we are like them—thought of their relations with others in terms of the observance of countable rules. "How often?" Jesus' reply said in effect than an answer in terms of the question was impossible. Seventy-times seven represents infinity. A brother has a forgiving nature. He forgives not by rule but by instinct, by a natural good will, regularly and without count ("from your hearts").

Jesus is not opening the topic of crime and punishment. His appeal is for a character which corresponds to God's as Jesus knows and reveals it. The primary consideration is therefore one's normal attitude of forgiveness and its reconciling effect upon those who are within the reach of such influence and action. Not so to live is an offense that has serious consequences. Hostility prevails instead of friendship. The guilt of one's

sins remains. The burden of one's debt becomes unrelieved torment. **God's forgiveness is nullified** when his offer is rejected by the refusal to do as he does.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

NOWADAYS, most parsons can use a typewriter, and this is all to the good since even if they have nothing to say it looks better typed. But they should urge that that famous sentence "Now is the time for all good men to come to the aid of the party" should be changed. For 'party' read 'parson.'

Even so, it might not work for there would be many good men who would still hang back. They would approve of church more readily than they would go to church and if the parson pressed them too much to come to his aid they would evade his urgency. If he persisted they would avoid him. It would not be so much that they liked his absence as that they disliked his presence. It is so hard to be holy, urgent and winsome all at once.

It might be easier if the clergyman got fewer appeals for worthy causes. It is so easy to reach him by third class mail or even by personal solicitation. He knows he should love his neighbor and come to the aid of every good cause but he can't do everything. Nor would his congregation wish him to read the appeals to them. "We don't go to church for that," people would say.

What shall the poor man do? He must choose two or three and give to them and consign the rest to the waste basket. He may feel a little uneasy in his conscience but fresh appeals will soon come in to make him forget.

Now is the time for all good parish meetings to appoint a committee to deal with appeals.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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The WITNESS — Tunkhannock, Pa.

Importance of Theological Schools Stessed by Presiding Bishop

★ The function of theological seminaries was outlined by the Presiding Bishop, Henry K. Sherrill, in an address given in connection with the centennial of the Philadelphia Divinity School. He paid a glowing tribute to all of our seminaries and said that their contribution to the life of the Church was recognized today as perhaps never before. He called attention to the \$2-million raised for the seminaries through the Builders for Christ campaign, as well as the growing annual financial support, as evidence of this.

Dealing with the task of a seminary, Bishop Sherrill said:

The most evident and certainly one important task of a seminary, is to train men to pass their canonical examinations, be ordained and serve their parishes effectively. That the average Church member expects too much of the divinity school is also true. If a clergyman does not read, preach, organize or counsel well the seminary is faulted. I am certain that training in these practical lines is improving. But it is not wise to expect too much of a brief three years. Under these great pressures there is real danger that theological education take on the aspect of a mere tutoring or trade school. As a matter of fact many of the practical aspects of the ministry can best be learned in the school of hard experience; namely, parish life. There is no mysterious bag of tricks which can be taught a prospective clergyman which will inevitably assure his competence in any field, for effectiveness comes from within, attributes of the mind and of the heart, wisdom, concern, unselfishness, loving kindness.

While admitting, of course, the

need of some practical instruction, nevertheless the divinity school must look deeper for the greatest contribution to the future of the Church. Education is infinitely more than the temporary acquisition of facts in order to pass a specified examination. I have quoted several times on recent occasions a statement of Dean Fosbroke's which carries us into the deeper realms I have in mind. He said, "A theological seminary is a place in which men should learn to be at home with the Truth". Truth is not something cold and static. It must be sought for earnestly, sometimes with an effort which is painful, for every generation faces its own perplexities and conflicts.

Faith is Living

I have never cared for the description of Christianity as a deposit of "faith", for the inference is that faith is a dead entity to be passed on as would be the contents of a safe deposit vault from age to age. Whereas faith, even the faith is living and real and personal. The Gospel recognizes this in the statement that the Holy Spirit will guide us into all truth. The prospective candidate for the ministry who knows already all the answers, as if learned by rote, is on the whole a depressing prospect. The young clergyman who can solve with papal infallibility any problem by an authoritative statement lives in an ivory tower far removed from the inward life of his people. Please do not misunderstand me. I am not pleading for a vague latitudinarianism without knowledge or conviction. I am saying that these can only be obtained through genuine consecration and through the experience of life.

The seminary will teach the

Old and the New Testaments not as static documents but as living and vital witnesses to God amid the events of history. For many years the Bible was taught as the infallible word of God with every sentence of equal validity. Then reverent and patient scholars abroad and in this country determined, by hard work and inward struggle, that this was not the Truth. For awhile many seminaries and a great number of bishops opposed this view. But, today the newer interpretation of the Bible is accepted without question in our Church and we have escaped the struggle over Biblical fundamentalism which has plagued so much of Protestantism. In this area, by the grace of God, we have learned to be at home with the Truth.

Witness in Our Time

Christian doctrine must not be taught as a series of dry as dust formulas but as an exciting expression not only of God's revelation, but of man's experience of God. Often, as bishop, I have had the experience of a vestry seeking a rector say, "We want a good preacher. One who does not talk theology." But such a point of view describes bad not good theology, for theology touches the deepest of all problems; namely, the nature and being of the Eternal God. Nothing, of course, is more important and, if rightly put, more exciting, for it has to do with the greatest aspirations of the human spirit. In every age theologies at their best dealt not with impractical theories, but with eternal realities of God and man, of sin and redemption, of life and death. Of course, this is true also of the great events in the history of the Church. Those who have played their part have not been stained glass window saints but men and women like ourselves of flesh and blood, of weakness and of

strength, who have witnessed for Christ in their own times.

All this is to state that the curriculum of a seminary is in reality as modern and up-to-date as this morning's news, for the courses, even the most traditional ones, are inherently vibrant with life. It is important to send out men who are as efficient as possible in the so-called techniques of the profession, but it is much more important that the graduates of a seminary should go out into their ministry with a love of Truth, with an understanding of the broad, magnificent sweep of Christian thought and action through the centuries. No three years can complete an education. It is the task of a life time. But these years should bring new insights for future growth and development, should result in the elimination of outworn conceptions and prejudices.

Professor Whitehead wrote a splendid book with an equally fine title, "The Adventure of Ideas". The seminary should produce ideas. Practically, I may say in passing, an idea is occasionally useful in the preaching of a sermon. This is a revolutionary age. The clergyman of today must be able to translate the eternal verities of the Gospel so that they may be understood by those in the pews and be applicable to the rapidly moving scene in which we live.

In the seminary there must be this acute intellectual atmosphere but the significant fact is that this study, inquiry and discussion are carried on coincident with the services of worship, amid periods of private prayer and devotion, amid the atmosphere and tradition of the Church.

Center of Learning

Furthermore, apart from the definite task of the training of the clergy, the seminaries should have an equally important function in being a center of light and of learning for the whole

Church, laity and clergy alike. This goal for a variety of reasons has been attained only in small measure. I, for one, am not satisfied with the mature intellectual life of our Church. Take, for example, our Church press. Our Church papers have an insignificant number of subscribers compared to our total constituency and one of them for this reason has ceased publication. I find on the other hand that Presbyterian Life, a publication of a Church approximately our size has a circulation of over a million subscribers. Certainly our people are as literate as any. Where the difficulty is, whether in the product or in our people, I do not pretend to be able to answer. But much the same evidence comes from our experience in the Seabury Press. As compared, for example, with the Church of England, we are as a

Church producing a small amount of literature. Those who are regularly writing on religious questions can be counted on one's fingers.

I am thinking not alone of the clergy, but of the laity as well, for our communicants hold important positions in every area of intellectual effort. In general, except for the remarkable success for the books known as the Church's Teaching Series, the sales are small. The testimony from every source, including the chaplains in both world wars, asserts the religious ignorance of most of our people. The religious books which become the best sellers in the general market are usually noted for their sentimental and somewhat shallow approach. We need greatly an intellectual awakening of our Church people.

I am reminded of a story of the Rev. George A. Gordon, for

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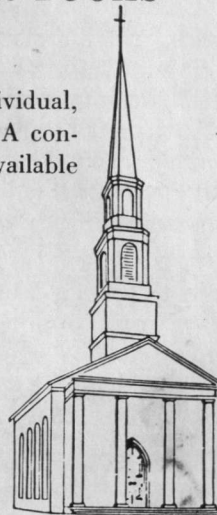
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so many years the great pastor of the Old South Church in Boston. He preached a sermon one Sunday on the text, "the children of this world are wiser than the children of light." He said with great force, "So many Christians are so stupid. We must realize that Christianity and stupidity are not necessarily synonymous terms." A parishioner had with him his small son who commented on the way home, "Don't you think, father, that Dr. Gordon was very tactless this morning?" His father replied, "Why do you think so?" To which the boy answered, "But, father, there may have been some Christians there this morning."

At the risk of being considered tactless, I am willing to make Dr. Gordon's words my own. I am not thinking of the minutiae of ecclesiastical life, but of the meaning of the Incarnation, the atonement, the breadth and height and depth of the unsearchable riches of God in Christ. These are not questions for the clergy alone, but for us all, for they have to do with the supreme issues of life and of death. We must realize that we are told to love God, not only with all our hearts but also with all our minds.

Need to Think

In this area I believe there to be a great opportunity for the seminaries of the Church, as I have said, to be centers of light and of learning. This means a

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faculty not overloaded, as is usually the case, by a impossible teaching burden, but large enough and varied enough to have the time and the energy to think and to write. Nor am I thinking alone of research in erudite Biblical or theological studies, but writing and conferences that will reach the general run of clergy and laity of our Church. I recall the remarkable service a generation ago of Dean George Hodges, who popularized widely the scholarship of his own day. What I am saying is no criticism of present theological faculties. They do a splendid job with the most meager of resources. What I am asking is a greatly enlarged concept on the part of the whole Church as to what theological education, in the broadest sense, really involves both in importance and in opportunity.

In this centenary anniversary you have rightly been thinking of the past and of our gratitude to God and to all who have gone on before. But this anniversary

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should also be an occasion of re-appraisal, of planning for the future, of rededication to the even greater task ahead, that this School, in company with others, may faithfully serve to the glory of God and the benefit of his holy Church.

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BOOKS...

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Bible Atlas by Emil G. Kraeling.
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The "helps" to the study of the Bible which are available these days form a superb collection of books, the finest ever produced. This volume is one of the best of them—fascinatingly written, magnificently printed, handsomely and adequately illustrated. One wonders how it is possible to remain uninterested in the Bible! What more fascinating book—quite apart from its religious message—was ever produced? What more stirring, unforgettable, deeply moving literature was ever written? Every Church School in the land should have this new Atlas as a companion to the Book of Books, and every boy and girl should be encouraged to peruse it. And their elders will find it even more interesting than the youngsters do.

—F. C. Grant

The Christian Tradition and The Unity We Seek by Albert C. Outler. Oxford Press. \$3.25

The ecumenical movement in its various phases and forms during the

past half-century is treated in detail by the author of this book, who is a Methodist scholar of high repute, devoted to and active in the ecumenical movement.

This is an unusual and refreshing treatise that points out clearly the futility of attempts to find formulas of doctrine and polity to which Protestant churches as a whole would subscribe. In place of such attempts, the author sets forth what he believes is a basic principle in seeking the ecumenical goal. He says: "This book seeks to stress three points: the Christian community; the continuity of this community in history; and the centrality, in this community and this history, of Jesus Christ—God's *tradition* to human history which redeems it".

He points out that the "World Council of Churches" is the present form of the ecumenical movement and that its simple doctrinal formula—"a fellowship of churches which accepts our Lord Jesus Christ as God and Savior"—is a valid and adequate foundation for future work toward Christian unity along the lines which he describes eloquently in this treatise. He says, very pertinently, "the unity we are seeking is the fullness—and the fulfillment—of the unity we have."

This book is a scholarly undertaking

toward setting the ecumenical movement on a new and fruitful course in which patience and humility must be the dominant watchwords. It merits the careful, open-minded reading by Christians of every communion who believe that our Lord's will for the unity of His family shall be done with His children's hearty and patient co-operation.

Evangelism for Tomorrow by Charles B. Templeton. Harpers. \$3.00

The author of this book is an evangelist of note and a frequent preacher at American universities and colleges. If the "Evangelism For Tomorrow" which he pictures in these pages actually becomes a reality it will be a boon for Christian churches of all sorts and a wholesome and cleansing medicine for the secular-minded and the agnostic. The nature and quality of this evangelism can be seen from noting what the author assures us it is not: "Revivalism, religious education, emotionalism or soul-saving,"—which means "over-concern with the salvation of the individual and little sensitivity to the relation of the gospel to social responsibility."

Dr. Templeton considers that today the Christian pulpit is the key to fruitful evangelism and has much good advice to offer to parish clergy. On the whole, this volume is a sane, practical and liberal contribution to the literature of modern Gospel preaching.

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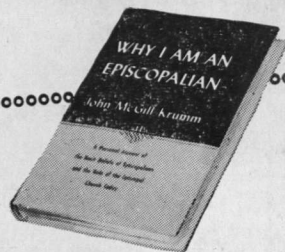
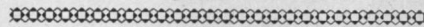
BACKFIRE

Mrs. Robert A. Salerno
Churchwoman of Alpine, N. J.

As an Episcopalian I was chagrined to hear that one of my ministers went to Moscow and China against the wishes of the state department. How shocked I was to hear he was one of the leaders of the group which went to Peking, urging the dubious ones and giving speeches.

There are ministers who behave themselves poorly in every faith and we can accept this sad fact. But do we have to find their written work in such Church organs as *The Witness*? Why did you highlight and condone Mr. McKenna's actions in this way?

If you read Mr. McKenna's article carefully, you will see that it is a political one and not a religious one. You are naive to let him say, in effect, that the Communist Party had been fair to the Christian Church. Has he



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WHY I AM AN EPISCOPALIAN

By Dr. John M. Krumm

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so soon forgotten those tortured and murdered Catholic priests we heard about recently? Mr. McKenna may say they were thus treated because they spoke against the government. I do not think this a valid reason for murder. We all know that the Communist Party will wipe out the Church when it no longer aids their cause.

Why did you give this minister lead article space as an authority when there must be other Churchmen who have been to China through proper channels, the way a good citizen and minister should?

It is disgraceful that no one on your staff felt that Mr. McKenna was a bad priest. Have we no Church policy concerning Communism, which considers religion the Opium of the People? It is totally shocking that you featured this article. The Communists must be chuckling at this victory!

Ed. Note: We considered it a great privilege to present the first hand count of the Church in China by Mr. McKenna. Church leaders from England and Australia, invited upon the invitation of a leader there; and their reports have been featured in *The Witness*. A few African reporters or Churchmen were there with the approval of our department. We are glad that an Episcopal priest went without such permission and favored us with a report of what he uncovered.

It is sometimes necessary to defy governments. The Church throughout the world has suffered but praise for Church leaders in South Africa for defying their government when laws are passed forbidding white and colored people to worship together. If it is necessary to defy government for an Episcopal priest to visit with fellow Christians in China he is to be equally commended.

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