

The **+** WITNESS

JULY 27, 1961

10¢



BLIGHTED AREAS

THROUGHOUT THE WORLD millions of people live in places like this — and worse. On page seven is an article dealing with some of the problems that will be faced when the Assembly of the World Council of Churches meets this fall at New Delhi, India

IS GROWING OLD A TRAGEDY?

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In Leading Churches

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Morning Prayer, Holy Communion
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For Christ and His Church

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Protestant Leaders Give Views On Coming Vatican Council

By Claud D. Nelson
*Religious News Service
Special Correspondent*

★ Protestant leaders, by and large, have welcomed the Second Vatican Council not only as a potentially valuable stimulus to the movement for Christian unity and understanding, but as something that has been long overdue.

Even before the inspiration came to Pope John to summon an Ecumenical Council, Protestant churchmen — in Italy and France, especially — had suggested that the time was ripe for such an event.

In this connection, it is interesting to recall that as far back as 1922, Pope Pius XI, in his first encyclical, *Ubi Arcano Dei*, hinted at the need for a Council. Furthermore, this correspondent is informed, a suggestion that he summon a Council was made during the pontificate of Pope Pius XII by Ernesto Cardinal Ruffini, Archbishop of Palermo.

It is hardly necessary to stress that the need for a fresh approach to the problem of Christian division has been felt for some time by Roman Catholics in increasing numbers.

A Waldensian lawyer called my attention to an article, "At What Point is the Ecumenical Movement?", published in the Catholic-oriented *II Quotidiano* of Rome on Jan. 21, 1959—four

days before Pope John's historic announcement.

The article was written by Father Charles Boyer, S. J., founder of *Unitas*, a Catholic postwar movement for the reunion of all Christians. The author spoke of Pope John's 20 years of activity in the Near East as a former Vatican diplomat and his deep concern over Christian disunity, which he was to voice on his election to the papal throne. In Father Boyer's opinion, the advent of the new pontificate at a time of "full ecumenical movement" was "truly providential."

In its issue of February, 1961, the French Protestant publication, *La Revue Reformee*, expressed the thought of a multitude of Protestants, both in France and abroad that Pope John had introduced a new tone into the ecumenical dialogue, without, however, modifying Rome's claims or demands in regard to unity.

Why a Council?

Published in the magazine was a 70-page article in which Pierre Bourguet, its editor, said he found three possible motives for the calling of the Second Vatican Council.

● One motive, he suggested, stemmed from the pressure of internal problems, among them a French Catholicism that sometimes was too adventurous

for the Roman Curia's peace of mind, as in the case of the worker-priests a few years ago.

● For the second motive, he pointed to the growth of the non-Roman ecumenical movement, now assuming new importance with indications that the Russian Orthodox Church and the World Council of Churches are drawing closer together.

● The third motive, in the editor's opinion, may have been the Catholic Church's concern over ground lost in the East during the past several years.

The recent announcement that the Russian Orthodox Church has applied for membership in the World Council brought no negative Catholic reaction here, so far as this writer could find. However, a German Protestant publication, *Christ and Welt* (The Christian and the World), in its May 3 issue, reported that "Catholic circles" in Germany viewed the Russian move as "an affront to the Pope," who was "well known" to have had in mind closer relations with the Orthodox.

The writer of the article speculated whether Rome will now assiduously cultivate Ecumenical Patriarch Athenagoras in Istanbul, or become "more absolute than ever."

According to the writer, the Russian Church's move was a clever strategy in a policy aimed at strengthening its influence throughout the Orthodox world. However, he believes that nevertheless it constitutes

a step toward the widest possible Christian unity.

Reactions of the World Council of Churches to the Second Vatican Council appear to be still much as they were when the organization's central committee met at St. Andrews, Scotland, in the summer of 1960.

The World Council finds the creation of the secretariat for the promotion of Christian unity — set up by the Pope as preparations for the Council began — of great significance. The reason given is that it denoted a marked change from the "wholly negative interpretation" of the ecumenical movement provided in the encyclical, *Mortalium Animos* (Promotion of True Religious Unity), issued by Pope Pius XI in 1928.

Now, as the World Council sees it, the Vatican has "decided to become active in the ecumenical conversation," no longer leaving it to "individual Roman Catholics."

The full meaning of the new secretariat . . . will become clear in the coming years, the central committee declared in recording its reaction in five points, whose substance may be summarily indicated as follows:

Five Points

- Dialogue is welcomed.
- It is too early to abandon informal discussions; they help to remove misunderstandings.
- The World Council is prevented by its constitution from speaking for its member Churches in matters concerning Church union; each must speak for itself.
- But the World Council may properly make known to the new Vatican secretariat "certain basic convictions" which have been expressed by the assembly or its central committee (for example, on the issue of religious liberty, Christian social action, etc.).

● The creation of the secretariat "does not mean that any of the fundamental differences . . . have been solved. The change is a change in procedure and in climate. The opportunity for dialogue is to be grasped."

W. A. Visser 't Hooft, the World Council's general secretary, emphasized in conversations with this correspondent in Geneva, as he did at St. Andrews, that the World Council is "a body sui generis which refuses to become the adversary of any Church or group of Churches," because it stands for unity and is not a rival or "a counterweight to the Roman Catholic Church."

Nor, added Visser 't Hooft, can the World Council disown part of its ancestry (interchurch bodies devoted to missions and to "life and work") to dedicate itself exclusively, as some Roman Catholic ecumenists think it should, to "theological study and conversation about the issues of reunion of the Church."

There is a clear implication here, as there is in many statements by Pope John concerning the Second Vatican Council, that the small practical steps in the direction of unity that are now conceivable will, if taken, prepare and disclose the way to larger steps and greater progress.

Religious Liberty

The issue of religious liberty to which the central committee of the World Council referred is of very special concern to ecumenically-minded Protestants, and nowhere more so than among the Waldensians, followers of Peter Waldo, who separated from Rome several centuries before the days of Martin Luther. The Italian counterpart of the Presbyterians, the Waldensians — or, more specifically, some of their leaders with whom this writer has con-

versed — have found some encouragement in the announcement of the Second Vatican Council and particularly in the creation and activities of the secretariat for the promotion of Christian unity.

The Waldensians' concern over religious liberty is shared also by all Protestant minorities in traditionally or predominantly Catholic populations. Participating recently, as a fraternal delegate from American Methodists, in the centennial celebrations of Italian Methodism, the writer heard Methodist representatives from Spain and Portugal speak of the handicaps under which they labor in those countries.

In Italy, under the new post-war constitution, there is a juridical safeguard not found in some Latin American countries. This is not only of immediate and practical help when cases of anti-Protestant discrimination are carried to the highest court, Waldensian friends informed the writer, but also is gradually bringing about a civic acceptance, locally and nationally, of Protestants — at least of the denominations long active in Italy.

CUTTINGTON RECEIVES SCHOLARSHIP STUDENTS

★ Cuttington College, operated by the Episcopal Church in Liberia, has 20 students from African lands outside that country who are there on scholarships from the U.S. international cooperation association.

The four year scholarships provide all expenses, including travel and vacations. The U.S. program is meant to give training in existing African institutions for furthering Africa's development.

Scholarships for 37 Liberians at Cuttington were granted earlier this year to prepare them for teaching and agriculture.

Cuba Revolution Misunderstood Declares John A. Mackay

★ A Protestant leader and lifelong student of Latin America has criticized U.S. concepts of revolution and freedom which he said have raised basic theological as well as political questions in this nation's dealings with Cuba.

Writing in the July 15th issue of *Presbyterian Life*, the Rev. John A. Mackay said his article was an attempt "to provide a perspective in which Cuba, its ruler, Castro, and Cuban-American relations can be understood and pondered."

Mackay, who served as president of Princeton Theological Seminary for 20 years, said the revolt of 1959 in Cuba marked the second social revolution in Latin American history and was not inspired by communism any more than the first such upheaval which began in Mexico in 1910 and continued through the thirties.

However, he added, "subsequent reactions to it, especially in the United States, that stemmed largely from a misunderstanding of its true nature, and its deep rootage in the soul of the masses, have made the Cuban revolution more dependent upon Communists than ever should have been allowed to happen."

Mackay interpreted the behavior of Castro, and in particular his attitude toward the U.S., as "an impassioned fanatical reaction to a sense of wounded honor."

"His passionately sincere, though often unwise efforts to solve in Cuba the major social problem of Latin American countries, namely, to give food and land, health and education to the masses of the people,"

he observed, "were not sympathetically regarded by powerful economic interests, both Cuban and American."

Charging that these interests "took up toward Cuba the same attitude which their predecessors had adopted toward the Mexican revolution several decades ago," Mackay added: "The American public and the American government, fearful of any approach to revolutionary reform which had the slightest semblance of the Communist way, became hostile to the new Cuban policies."

Visit to Washington

"In this crucial period, Castro, during a visit to Washington, was not received in the state department, but was visited in a hotel room. This unpardonable slight mortally wounded his Hispanic sense of honor. We know the rest: unhappy excesses on his side; ill-advised reprisals on ours, culminating in the ill-fated 'invasion' and the present perilous impasse."

Mackay pointed out that America broke off diplomatic relations, imposed an economic embargo, forbade American citizens to visit the island, rebuffed Cuban leaders when they suggested that differences between the two countries be negotiated, and sponsored the abortive invasion of Cuba.

"Each action was an unqualified blunder," he asserted.

The Protestant leader, prominent in the Presbyterian World Alliance, the International Missionary Council and the World Council of Churches, said that the Cuban problem can only be set in true perspective by West-

ern society's rediscovery of St. Paul's emphasis on the inseparable connection between work and true human dignity.

"The Christian imperative regarding work needs to be thundered in high parasitical circles of limitless wealth where no genuine work is done," he declared.

"Adequate recompense for honest labor needs to be assured in forlorn circles of limitless and unrequited toil. Many millions of these forlorn ones are serfs in the rural areas of Latin American, Asian and African lands. Two million of them are migrant workers who labor in that freshly discovered 'Harvest of Shame' in the United States."

Mackay said Americans "glory in the fact that as a nation we live 'under God,'" but he urged the need to beware "lest in a very subtle manner we become God's patrons" and presume upon God's inevitable aid in all things we undertake as a 'national necessity' simply because we are deferential to deity."

"When some fellow Americans aspire to make our nation the 'arm of the Lord' to thwart godless political systems, let us not forget that the eternal God made pagan Assyria the 'rod of his anger, the staff of his fury' to chastise his people, Israel," he said.

"Each time we hear it proclaimed as legitimate that Christian Americans should 'hate Communists,' even as individuals, let us remember that Christ 'died for the ungodly.'"

"Under the guise of moral superiority, let us not fan fanaticism into flame by humiliating persons, whatever their record be, who desire to talk to us."

Adding that Americans "glory in our leadership of the free world and in the contemporary fight for freedom," Mackay questioned whether "we in-

interpret aright what it means to be free?"

"In what sense are the people of Spain or the people of Formosa free to shape their destiny or to elect their leaders?" he asked. "Yet these countries belong to the free world. Are we sure we mean by freedom what the Pilgrim Fathers meant, what the founders of the American Republic meant?"

For both, according to the veteran churchman, "freedom was the child of commitment, a joyous captivity, to great ideas and purposes regarded as absolutes."

Spanish Conquerors

Calling upon Americans to "penitently admit" that "our beloved country has retrogressed in its interpretation of freedom," he added that the current concept of freedom is the one which the Spanish conquerors introduced into the Western World.

Each Spanish "Conquistador" claimed to carry on his person a mandate which read, "This Castelian is authorized to do whatever he takes into his head to do."

Mackay said this was "anarchic freedom" and that this conception of freedom "became responsible for the fact that Latin American politics have traditionally centered in bold, ambitious personalities and not in clearly defined principles."

"Have we come to a moment in our national and international life when glamorous personalities with popular appeal take the place of majestic principles that summon to commitment and self-sacrifice?" he asked. "Is it implicitly accepted in influential circles that any effort is perfectly proper, whether in individual behavior or governmental policy, if only it proves successful?"

"Is it not the case that licentious living tends to be con-

doned if those involved be careful to sin charmingly and create no stir? Is a lie shocking only if it is found out? Is cheating sound policy if it proves successful? Is a breach of international law legitimate if it benefits national interest? Has not failure, and failure alone, come to be the unpardonable sin?"

Mackay asserted that "in the perspective of the eternal God and his moral order, no ascent to the moon can compensate for a descent into the abyss."

"In the perspective of God and ourselves, let us look at Cuba and Castro and the world," he said. "For that reason, let

the Cuba issue and the Communist issue stab us awake."

Urging statesmen to "restore the reality of revolution in our national existence," and religious leaders to "be concerned with the revolutionary transformation of the forgotten souls of American men and women through the gospel of God," he added: "Let all together work for social justice and for national and international righteousness."

"The rest, including Cuba, let us leave to God; and with calm dedication to the life of man in the light of God let us greet tomorrow with a cheer," Mackay concluded.

Columbia Chaplain Gives Views On Problems of Church Unity

★ Chaplain John M. Krumm of Columbia University gave his views on the Episcopal Church and reunion in a sermon preached at St. Paul's Chapel on July 9th. Excerpts follow:

By the very nature of our academic community, we have always in our University's religious program practiced a degree of Christian cooperation that one does not usually obtain elsewhere. We feel with special intensity the scandal and the absurdity of practicing such cooperation up to the point where we come to the altar rail — only to stop short and insist that there in that very sacrament which Christ has given us as the incarnation and pledge of our fellowship with one another in him we must separate ourselves into segregated groups and deny the meaning of the sacrament and of the Church itself.

The Church is confronted at this time with invitations and proposals which call for some of the most far-reaching decisions

we have ever been asked to make.

The Episcopal Church finds this a difficult decision precisely because the Episcopal Church stands within a tradition which is both Catholic and Protestant.

When some critics from the outside berate the Episcopal Church for being slow to join in enthusiastic endorsement of proposals for Christian reunion, they forget that the Episcopal Church sees the problem in a

(Continued on Page Fifteen)



CHAPLAIN J. M. KRUMM

THE LIGHT IN THE MIDST OF CHANGE

THE CHURCH IN OUR TIME MUST BE
READY TO STAND AND GO OUT INTO
THE WORLD AND WE AS CHRISTIANS
MUST BE MOBILE ENOUGH TO WALK
WITH THE PEOPLE IN THE STREET

By Masao Takenaka

*Professor at Doshisha University, Kyoto, Japan,
chairman of the committee on the laity of the East
Asia Christian Conference and vice-chairman of the
World's Student Christian Federation.*



A FRIEND OF MINE from Asia once wanted to cross one of the busiest corners in the world—Broadway in New York. He searched for the traffic light, but did not find an ordinary color signal. "Since Americans are very sensitive to color", he thought to himself, "they use a rod as a signal." The sign said Do not Walk. He followed the directions. He Ran.

This illustration points up the situation of the Church in the modern world. It exists in a complex and rapidly changing world, which, like a busy street corner, is constantly moving. There are many illuminations and advertisements and much noise. And there are the faces of people in a lonely, milling crowd — all of them looking for a sign to cross the street and a light to which to respond.

A church stands at the busy corner. It has been there quite a while, drowsy, if not sleeping. Occasionally, it opens its door to the street. But it does not move. Sometimes it tries to stand and move. But failing to interpret the true light, it is not able to make a real response. The unchanging fact and truth is that Jesus Christ is the true light in the midst of the busy corner and that he invites God's people to witness to his light and to participate in his service in the changing world.

The extent and rapidity of social change in Asia has been so great, that practically all realms of society have been affected. As a result, there is much confusion and frustration among the ordinary men and women of Asia. It is against this background that I should like to express my reflections on the theme of the third assembly of the World Council of Churches.

First, we should not interpret the word "change" in the narrow sense only of political revolutions and the over-turning of governments. Changes are taking place in all realms of personal and social life. They include rapid industrialization, sweeping growth of cities, land reform, political independence, development of the labor union movement, a new role for women in society, and new patterns of family life and education.

It should be noted that we use the word "change" rather than "progress". If the third assembly of the World Council of Churches had met 60 years ago, at the turn of this century, we would have used the words "reasonable social progress" rather than "rapid social change". This indicates that we are not optimists, naively affirming that things are moving towards a better and happier life; nor are we pessimists who condemn all change as bad and destructive. We are not escapists withdrawing from the complex

reality of society with eyes focused on the other world; nor do we place our hope in a return to the good old days.

Realism

WE ARE REALISTS in the deepest sense of the term. We see realistically both the good and the bad results of change. We acknowledge both the constructive and the destructive elements. We are realists because our faith rests on an unchanging foundation. We believe that something decisive happened to humanity in the event of Jesus Christ. God came into our world, totally identifying with our burdens and gave his life for us in order to recover our humanity. We are realists because we believe God is active in the midst of social change. God's redemptive drama is being played on our stage of history. Do we recognize the sign of our director? Are we responding clearly and faithfully to his light in the busy street corner scene today.

Let us look at the busy street corner again with its noise, color, machines and moving crowds. Our central concern is people, men and women, children and old folks, working men and school teachers, merchants and farmers, students and policemen, housewives and taxi drivers. The change has deeply shaped the lives of these people. Certainly, it has brought not only bad results. It has helped to increase productivity, and to raise standards of living. It has brought a new opportunity for man to free himself from feudalistic bondage and it has opened new possibilities for the realization of fundamental human rights.

Compared with the old street with its unpaved surface and its inefficient cars, our street is an improvement, but it has brought us many new problems. The changes have uprooted peoples, introduced conflict and hostilities and confusing signs and noises. It has made thousands uncertain wanderers for tomorrow's bread. In Japan the suicide rate runs as high as 58 people per day, most of them youth under 25. Other students under highly competitive pressure without any assurance about the future have become extremely radical or nihilistic. Serious unemployment has hit a major coal mine district.

People Lose Hope

THE MOST SERIOUS PROBLEM is that people tend to lose hope to live by in their daily struggle. Traditional patterns of life have broken down and there is little attempt to construct a positive formulation of a new style of living. Men and

women are searching for something to sustain their existence; something to give them the hope they need to take part in the process of struggle for improvement of their life; something to make their lives more wholesome and healthier.

We may say hastily that we have hope in Jesus Christ; "Come! and listen to what we say". But the man in the street seldom enters the church on the busy corner. He may have a variety of reasons for avoiding it. It may look to him like an American or European-style religious club. Or perhaps he sees it as a cold seat of judgment and condemnation, or a place of other worldly contemplation. Whatever the reason, there is little dialogue between the church and the situation, between men in the street and Christians in the church.

We must stop here and think what is the light of the world and what is the real voice we must hear. Who says "Come!"? We? No! They? No! It is he who says "Come!". We do not speak first. We listen first to what he says. We rediscover what he has done to us and what he is continuously doing in the midst of the stream of life. Then we go out and follow him. This means we participate in his suffering and victorious ministry in the world. Thus we are involved in real dialogue with the people of the world—in sharing common burdens together, in bringing justice, love and restoring true humanity as created by God and revealed in Christ. We witness through our participation in his serving ministry to and in the world.

Finally, some will ask how can the tiny Christian groups in Asia participate in the struggle symbolized by the busy street corner. Certainly in most parts of Asia the number of Christians is so small a minority as to be almost overwhelmed in a complex society. In Japan, Christians are 0.5% of the total population of over 90 million. One naturally tends to overemphasize the negative element of being a member of a minority group. The fact of smallness in numbers is one thing. But the kind of attitude this minority takes in regard to the world is another thing.

A New Humanity

IN HISTORY we often find a new epoch introduced by the creative contribution of a minority group. Christ was the smallest minority — he was alone on the cross yet he became the first fruit of a new humanity and reigns with all

things under his Lordship. The question is not so much one of quantitative number, but of qualitative presence and participation in responding to Christ's ministry in and for the world.

The actions of individual members of a majority are not as conspicuous as those of a member of a minority group. By and large the world knows who the Christians are whether they be Baptist or Roman Catholics, non-church men or Anglicans. But when Christians are divided into various groups and denominations, and do not love and cooperate with one another, what will be the reaction of the world? The world is more sensitive to our disunity than we realize. The world says: "Why don't you learn to love one another before you tell us to love our neighbors." Thus, unity is essential for the witness and service of the Church.

Now let us look again at the word "change" with which we started these reflections. I like to look at the deeper meaning of change in the light of Jesus Christ. It is not a relative change or a change in surface events. It is the decisive change which happened in Christ who has turned

the world upside down, from darkness to light, from death to life and from despair to hope.

What we need today is this decisive change within ourselves. We need revolutionary renewal and radical reformation of ourselves both in our personal life and in the structure of the Church to respond to the transforming and redemptive power of God.

This means that the Church in our time must be ready to stand and go out into the world, and we, as Christians, must be mobile enough to walk with the people in the street. We must learn to be tent dwellers rather than keepers of buildings. We must be ready to become materially poor through our service.

Fortunately, the Asian Churches are small and young without long established institutional or denominational structures. If we really open our eyes to the true light we may be able to carry our tent freely, and pitch it anywhere he invites us to go. We are materially poor so we may be able to share the struggle of the poor on the same level. We are small so we may see more clearly the urgent prayer of Christ.

LOVE IS A SWORD

By Lee A. Belford

Staff of Church of the Epiphany, New York

USE IT TO DESTROY INJUSTICE AND
TO PROCLAIM THE FATHERHOOD OF
GOD AND THE BROTHERHOOD OF MAN

LOVE IS THE MOST WONDERFUL WORD in the world. In the Epistle for the first Sunday after Trinity we find the changes rung and how thrilling the sound! God is love; God has loved us; we ought to love one another. If we do not love each other, it is evident that we do not know God for to know God is to know love.

Love is almost a magical word. It is euphoric. Mention the word and it makes you feel good inside. It sells songs; it sells books. Merely get the word into the title. It also sells people.

It is sometimes declared that ministers should never discuss individuals or anything in particu-

lar — only broad moral issues sufficiently clothed in generality so that no one is forced to make any application. If that is the way we are supposed to write, I am going to offend because I am going to talk about a fellow clergyman. I shall not mention his name. Perhaps each of you will identify him as someone you know and perhaps no two names will be the same and perhaps all of you will be correct.

This particular clergyman is not very smart and he is lazy. Yet he is the dearly beloved rector of a large parish. He has only one sermon to preach; he preaches love. He preaches about

love in deep and resonant tones. The walls of his church reverberate when he declares: "God is love". He believes so much in love that he avoids any possible source of discord or friction.

- He dislikes agitators in particular. He dislikes those people who talk about the problem of migrant workers; he knows personally some of the factory-farmers who employ them and he knows they do as much for these ignorant itinerant workers as they can afford.

- He does not like labor unions because they cause strikes; all that is needed is love, he proclaims.

- He does not like the N.A.A.C.P. because that organization stirs up racial trouble; why cannot things be like they used to be with every man in his proper place. In fact, he is greatly embarrassed because in his own denomination there are some people who have united to form the Episcopal Society for Racial and Cultural Unity. He says repeatedly that all we need is love.

Successful Parson

THIS CLERGYMAN IS SUCCESSFUL in the ministry. Successful, that is, if the church is to be frozen stiff with respectability; successful if a well-balanced budget is a criterion; successful if people are supposed to get a warm feeling when they go to church and can leave with their basic attitudes undisturbed. He is successful as a minister if the bland are expected to lead the bland. He is successful if the mission of the church is to be at rest.

In spite of the fact that young love is represented as being blind, Christian love cannot be blind to evil, it cannot be deaf to evil, and it cannot fail to speak out against evil. Jesus, who epitomizes love, said, "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith You blind guides, straining out a gnat and swallowing a camel". He called them "white-washed tombs" and a few other terms equally as uncomplimentary.

Truth comes into the world only at a cost. Mary, before her child was born, heard the words " a sword will pierce through thine own soul also." Jesus died on the cross, pierced by a sword on a stick, a spear. Those who knew Jesus best died because they would not forget. Galileo was put to the stake. A bloody war was

fought that this country might be free and another war was fought that men might be free.

Jesus said; "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." Those who accepted him were often alienated from their families. They were agitators who destroyed the status quo. In the Book of Acts, St. Paul and his companions were referred to as those men "who turn the world upside down." Whenever Christianity has been vital it has possessed this strange capacity to change things, to "turn the world upside down".

God loves us so much that he sent his son for our redemption. He sent his son that we might all be united through him. If we love our brothers, then we must hate all injustices which are inflicted upon them. In the name of our love for our brothers, we must fight for them. And if we fight for them, we must fight against those who inflict injustices. We must fight, not in the name of hate but in the name of love.

Justice in the history of the world has emerged only as a result of conflict and crisis. Isn't that ironic — that every opportunity gained for the practice of love on a higher level has been paid for by the sword!

What is the application of what I have to say? You are grieved as I am, at the recent incidents in the south. We are grieved that there has been hate and bloodshed. We are also grieved that the "good" people of the South have been so mute.

The "good" people believe in love. They are respectable members of our own Church and other old-line Churches. They would never overturn a bus and set it on fire; they would never club the occupants. They are opposed to the Ku Klux Klan and the White Citizens Councils.

The Moderates

THE SOUTHERN MODERATES hoped to work out a reconciliation between the extremist points of view. They said, "Keep your agitators out", and they meant northerners, an ugly word in certain circumstances. They said, "We are opposed to the die-hard reactionaries but give us time." But why were the agitators agitating? Because there has been so much time and so little to show for it. They were asking only that the laws of the United States apply in every state.

I feel sorry for the moderates. Most of my best friends in the south are moderates. But can you be a moderate when the issue is between justic and injustice? I think not. I know it is

hard to change attitudes. But bad attitudes must be changed. If an attitude results in the disenfranchisement of other people, citizens of our country: if an attitude results in educational and social deprivation, then those attitudes must be changed.

I am from the south. I was born and educated there; my roots are there. I shall visit my kinsmen there this summer. Many of you are from the south also and you will be returning. You may find that you are looked upon as Yankees who have taken on Yankee ways. You may find that a sword separates you from your loved ones. Be not ashamed; be proud. Bear witness.

Northern Discrimination

WE HAVE FOCUSSED our attention upon the south but let it not remain there. The apartment buildings in which some of us live discriminate against those of a darker color. Our clubs and recreational facilities have similar restrictions. Our vacation retreats are no different.

You have a right to choose your own friends. You have a right to associate with those with whom you are congenial. But, no man has a right to make an a priori declaration that merely because of a man's racial or ethnic background, any sort of congeniality is ruled out as a possibility.

Let us suppose that you agree with your Church that discrimination solely on the basis of race and ethnic background is un-Christian. Suppose that you should advocate the removal of the exclusion clauses, written or merely tacit, which keep your building, your club, or any other institution of which you are a part, lily-white. I presume that such presuppositions are not entirely gratuitous, that we are not concerned only with the theoretical. Do you know what would happen if you should act? Someone would whisper in your ear that there are some people in your group who are bitterly opposed to letting down racial barriers. They would remind you of the virtues of peace and harmony. They might even use that magical word, love. It is strange the language the devil uses.

Listen to the words of Aristotle: "Nothing in excess; moderation, the middle way". No wonder Christianity seemed like such a strange thing, so strange that not even the Roman Empire could destroy it. That is to say, destroy it by persecution. It was finally necessary to endorse Christianity, to make it the religion of the Empire. Only then could Christianity be made ineffective.

I believe in love; you believe in love. Love is no soporific. It is not an anesthesia to dull our senses. Love is creative; love is destructive. Love heals, love destroys. Love is a sword. Let us use the sword of love to destroy injustice. In the name of God's love, let us proclaim the Fatherhood of God and the brotherhood of man.

- POINTERS For PARSONS -

By Robert Miller

IT IS ONLY TOO LIKELY that I am not a typical Episcopalian for I enjoy the meetings of our Ministerial Association and feel at ease with our separated brethren. True, I do not "talk Episcopal" when I am with them. I do not speak of the eucharist or the real presence or of sacramental grace and I seldom mention the bishop. Most of them would wonder what I meant if I spoke of the apostolic succession. They ignore the Church year, save for Easter and Christmas, and the latter they observe in Advent. None the less, we enjoy a real fellowship.

If it were possible for me to meet with a group of Roman Catholic priests would they feel that they had to be careful not to talk the Roman Catholic language, not to speak of sacramentals, novenas, transubstantiation, of the Virgin, of infallibility, of the sacrament of penance and so on?

St. Paul was very firm about some things but he stood for a wide liberty in others — in the keeping or not keeping of days, for example, and in the eating or not eating of meats offered to idols. He said all thing were lawful but not all things were expedient, and he would not eat if it caused his brother to stumble.

In a united Church, how are we going to accommodate our words and our thoughts to other words and thoughts? How are we going to stand for what we hold to be essential without denying what other Christians might feel was essential? How understanding and how charitable can we be?

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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Tunkhannock, Pa.

IS GROWING OLD A TRAGEDY?

By Eldred Johnston

Rector of St. Mark's Church, Columbus, Ohio

THE MATURE CHRISTIAN ACCEPTS THE
STAGE OF LIFE HE IS IN AND DOES
NOT FOOL HIMSELF OR OTHERS THAT
HE BELONGS IN ANOTHER STAGE

AS YOU LOOK through the advertisements in a modern magazine you come to the conclusion that the worst possible tragedy that could come into your life is to grow old. Dozens of methods are recommended for disguising grey hair, balding, wrinkles, sagging face muscles, broadening torsos. The message is loud and clear: "avoid at all costs the plague of aging." The business world echoes the message. Almost every advertisement for employment emphasizes the fact that only men between twenty and thirty need apply. No doubt this image of the strength of youth had a bearing on the presidential elections. The youthfulness of Jack and Jackie had a tremendous appeal.

The question is this: "Is growing old a tragedy"? It may be supposed that this is a message mainly for those of thirty-five and over, for thirty-five is considered the physical peak of life. After that we begin to go down hill physically. Yet this is a message for everyone for everyone of us has to face this problem some day. "Time like an ever rolling stream bears all its sons away." No doubt there are those who are not yet ready to listen. They say, "I have ten or fifteen years before I have to face that problem." Do you think that ten or fifteen years is a long time? Time flies. I came across these startling lines the other day: "My baby scrambles out of my arms and toddles off to school. A youth walks home with her. Their children bring me my shawl." If you are not thirty-five or forty-five yet, it won't be long before you are. What I am saying is that this is a question that every one of us will have to face sooner than we think: "Is growing old a tragedy?"

The overwhelming answer we hear in our world to this question is, "Yes." Aging means physical deterioration. Teeth decay, sight grows dim, the

muscles get flabby, the joints grow stiff. We who once knew the exuberance of athletic participation must become spectators, or go in for bridge or shuffle board. Those who once attracted glances of admiration because of their beauty and figure are now ignored. Who will ever forget the suffering of an aging movie star played by Gloria Swanson in "Sunset Boulevard"? What an appropriate word in that title — "Sunset"! Then there is added to that disillusionment the ailments of rheumatism, stomach disorders, and other physical trauma that attack the aging person.

● Aging means financial insecurity. The capacity for earning decreases, while the bills for food, clothing and housing, still pour in.

● Aging means loneliness. Our children, more and more, are attracted away from home by their friends. They marry, and the center of interest changes from their old family to their new family. Less and less does the aging person feel a part of the world. Phrases like "rock and roll", "nuclear fission", "jet propulsion", "space rockets", add to this feeling of estrangement. If any of you respond with the cocky answer: "Not me; I feel very much at home with these things", let me remind you that it won't be long before these phrases will be passe and in a few years will be replaced by new phrases.

Prelude to Death

BUT PERHAPS WORST OF ALL, in the minds of many, is the fact that aging is the prelude to death. After thirty-five we begin descending the hill and like coasting downhill, the farther you go, the faster you go. At the bottom of that hill is the sea of death. There is no way to put on the brake, or turn around, or detour. Every man's downhill road leads to an inevitable

plunge in that sea which looks like a grave that is dark, and cold and terribly final. Is old age a tragedy? Yes, for it means physical deterioration, poverty, loneliness and death.

But Christianity has a different answer. Christianity says, no, it is not a tragedy to grow old. Before we look at this religious interpretation, let us respond to two of the above points simply on the basis of logic.

● To think of anxiety as confined to old age is a distortion, for, as a matter of fact, every stage of man's life has its accompanying anxiety. In infancy it is the anxiety of being weaned away from mother's care. In early adolescence it is the anxiety of relating to the opposite sex. In later adolescence it is the choice of a life mate and a vocation. In middle age it is financial insecurity.

● Anxiety about death is more of a feeling we project upon the aged than a feeling that they have. Why should they have a great worry about leaving a life wherein their bodies ache, their children are occupied with their own families, many of their friends have gone on, and the ways and customs they are used to have changed so they no longer feel at home in this world? This anxiety is more ours than theirs.

God's Plan

THE CHRISTIAN INTERPRETATION of aging is that this is God's will and God's plan and therefore it cannot be an evil thing. It is not his plan that man live forever on this earth, but that each man go through the process of birth, growth, decline and death. Shall we say that God begins a process and then deserts it? No, we must see God's hand not only in the birth and the growth, but also in the decline and the death.

The mature Christian honestly accepts the stage of life he is in at present and does not waste his energy trying to fool himself and others that he really belongs in another stage. He honestly accepts this stage, sees God's hand in it, and finds fulfillment in it. We see this in Robert Browning's poem *Rabbi Ben Ezra*: "Grow old along with me, the best is yet to be. The last of life, for which the first was made. (Do you get that? Youth is not the goal of life, it is the preparation for reaching the goal.) Our times are in his hand who saith, A whole I planned, Youth shows but half, trust God, see all, nor be afraid."

I never think of this problem of aging but that

I see the leading figure in Arthur Miller's play, *Death of a Salesman*, the figure of Willie Loman. Willie was a middle aged salesman who was slipping badly. Here is the pathetic story of a man who never discovered the purpose of life and reared his children with the same distorted viewpoint. He held up to them as an example of success in life their Uncle Ben.

Willie: "This is your Uncle Ben, boys, a great man. Tell my boys, Ben."

Ben: "Why boys when I was 17 I walked into the jungle and when I was 21 I walked out, and by God I was rich."

Willie: "You see what I been talking about, boys? The greatest things can happen!"

This is one of the greatest things? Is it any wonder that many people look at old age with fear and trembling? Is growing old a tragedy? The true test is this: not how does my body look and feel, but does aging inhibit a man in the chief purpose for which God placed man on earth. The chief purpose for which God created us is to love him with all our heart and soul, and our neighbors as ourselves. Does aging inhibit this? If anything, aging should help us to grow in our love of God and neighbor.

"Since it is of thy mercy, O gracious father, that another day is added to our lives; we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous and godly life; in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Amen."

The Great Exposure

By Corwin C. Roach

Faargo School of Religion, Fargo, North Dakota

ALFRED HITCHCOCK, I am told, has the habit of putting himself in every movie he directs. Somewhere in the course of the action there is a brief scene where he appears. It is a visual signature, as it were of his handiwork. Similarly, some scholars maintain that in Mark 14:51, 52 that gospel's author is referring to himself. In these two verses he is playing his role in the gospel story. It is an arresting suggestion.

What the evangelist tells us in these two short verses is significant for our knowledge of him.

It also tells us a great deal about ourselves. St. Mark had come to the scene of Jesus' arrest out of curiosity to witness the excitement. In spite of himself he became involved. The guards took him for a follower of Jesus and tried to seize him. In the scuffle he was able to wriggle out of their grasp at the cost of leaving his garment in their hands. He fled naked. It is symbolic of the great exposure, for in the act of flight his cowardice was laid bare for all to see.

In these two verses St. Mark is telling us that no man can remain aloof from the demands life lays upon him. Whatever we do, like Hitchcock, like St. Mark, we put something of ourselves into the drama of which we are a part. St. Mark had thought he could be a bystander, a non-participant. He had planned to stand around "under wraps". Instead he was stripped of his covering and forced to flee.

So it is with us. Confronted by life's cruelties we must reveal ourselves, one way or another. Whether we want to or not we play our scene before the eyes of man. The bright lights of the camera are focussed upon us no matter how attractively dark the corner where we have hoped to hide. We cannot remain on the periphery no matter how hard we try. In spite of ourselves we stand revealed. For good or bad we leave our mark upon the life of our day.

Don Large

An Invisible Host

IF EVER YOU'VE FLOWN from New York to California, only to find that you were on the West Coast but that your baggage was still back at Idlewild, you'll appreciate the remark made recently — more in sorrow than in anger — by Steve Kent, the publisher of Missile Design And Development: "There's only one trouble with jet transportation. You can have your breakfast in New York, your lunch in Los Angeles, your dinner in Hawaii — and your luggage back in Dallas!"

Those two fabled old ladies from New England may have been in San Francisco in the flesh, but they were still back in Boston in spirit when they scoffed at the idea of sinus conditions on Nob Hill, since the ocean was obviously 3,000

miles away. And Manhattan is still peppered with people who believe that if it's west of the Hudson, it must be as foreign as Tanganyika. These groups are the spiritual isolationists who apparently think that God made the East Coast of America first and then, as far as the remainder of the world was concerned, rested every day thereafter.

Which is why nobody should be surprised by the latest suggestion promulgated by that redoubtable band of patriots, the Daughters of the American Revolution. These loyal ladies recently offered a resolution condemning "the use of pictures of foreign personalities, places, or events on commemorative stamps." Well, if I'm not too late, I humbly suggest that an amendment be tacked onto this provincial motion, apologizing to Pulaski, von Steuben, Lafayette, and all those other foreign interlopers who, along with that overseas crowd on the Mayflower, did so much to establish and strengthen our young republic.

If memory serves me, Tin Pan Alley presented us, back in the 'forties, with a romantic ballad whose opening line referred to "Those faraway places with strange-sounding names." For the life of me, those are the only words of the song I can recall. But maybe they're enough. For the lives of most of us have been lastingly enriched by some selfless soul with a strange-sounding name and from a faraway place.

For example, our memories of world war two may be receding rapidly. But let no man forget that many an American soldier, wounded on Guadalcanal, owes his very life to the anti-tetanus serum developed by a Japanese named Kitasato. And the blood transfusion which kept the pulse throbbing in a Russian general was the gift of Landsteiner, an Austrian scientist. And the Nazis who overran the Soviet Union were still able to avoid typhoid fever by virtue of the discovery of a Russian doctor named Metchnikov. And it must be remembered that Belgian colonials in the Congo gained victory over malaria by way of an Italian technician with the name of Grassi. Still another item: British aviators who survived their crashes escaped infections in their wounds through the research of the Frenchman Pasteur and the German Koch.

And God only knows how many men still have good eyesight today as a direct result of the revolutionary cataract operation developed painstakingly by a battery of Spanish ophthalmologists whose names are real tongue-twisters. So, in peace as well as in war, we're helped by all

races and all nations under God. From birth to death we're surrounded by an invisible host — the spirits of men too big to think in terms of mere flags and boundary lines. These are the

gallant souls who never served a lesser loyalty than the welfare of all mankind itself.

So let's be grateful when our luggage of prejudice and pride is left behind. Let's just be sure that we go all the way in person!

KRUMM ON UNITY

(Continued from Page Six)

wider context than other Protestants do.

Outsiders are perhaps understandably impatient, but outsiders may have too narrow a picture of what a really reunited Christian Church would be like. The peculiar glory of Anglicanism is its peculiar agony—that of wrestling with this problem in its full dimensions. If the problem of Christian reunion were just to fit together the Churches which represent only the Protestant genius and experience, then the task would

be relatively simple and would involve ecclesiastical tinkering and accomodation. This is not the full problem, and the Episcopal Church knows from its own experience that it is not. A truly reunited Church demands that Protestant-minded and Catholic-minded Christians discover a level of faith and practice which includes the best in both traditions and can hold them together. That will mean a long process of searching and sensitive conversation and discussion. To endorse the Blake proposal cannot be a matter just of verbal assent. It means that all the Churches who share

in the discussion must recognize that their own understanding of Christianity has been too shallow, too onesided, and that they must be taught by the insight and experience of others. That is never an easy confession to make, and this is the major road-block which only the humility of prayer can remove.

If some of the critics from the outside see the problem of reunion too simply as an amalgamation of Protestants, some zealous spokesmen inside the Church see the problem too simply in the opposite way, namely that the Episcopal

A SUMMER OF SERVICE

As a regular and integral part of their seminary training hundreds of seminarians perform useful and important service to the Church through the summer programs in which they participate.

Some help to bring the Church's ministry to those confined in hospitals and prisons; others to migrant farm workers or to underprivileged children in cities and in summer camps; till others to people in foreign lands.

Serving often with no more than living expenses in return, these young candidates for the ministry make effective contribution to the Church's work.

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Church has no connections with the Protestant Reformation whatever and should seek reunion only with Church bodies of a Catholic sort.

This group is busily campaigning to defeat any approval of approaches to Protestantism by our forthcoming General Convention. To follow their reasoning would mean a repudiation of our whole Anglican tradition and experience, and just because they speak so often and with such publicity, we need to rehearse the Episcopal Church's historic understanding of the problems of Christian reunion and urge our General Convention not to be stampeded by the novel and all too simple dogmatism of this noisy minority.

Lambeth Declaration

Anglicans have never said that the failure to preserve and continue the historical episcopate disqualifies a group of Christians from being considered a truly Christian Church. Indeed the great declaration of the 1920 Lambeth Conference says just the reverse: "We thankfully acknowledge that these ministries (meaning non-episcopal ministries) have been manifestly owned and blessed by the Holy Spirit as effective means of grace."

But if the possession of the historic ministry of the ages is not absolutely necessary for there to be a Church at all, then what is its importance, and why does the Episcopal Church insist upon it? The same Lambeth Conference of 1920 gave the answer: "It is now and will prove to be in the future the best instrument of maintaining the unity and continuity of the Church."

Christianity did not start when two or three people got together and decided to organize

a local congregation. It started when God took action in history in the person of Jesus Christ, who drew twelve men around him and commissioned them to teach and preach and baptize. By giving to a single person in any locality the ultimate power to ordain and consecrate men for the continuance of that ministry, Catholic Christianity has symbolized the continuity of the Church of today with the Church of the past and the unity of Christians in one fellowship in the present.

There is no suggestion in any of the formularies of the Anglican Reformation that they held to any rigid view of the episcopacy as being necessary for the existence of the Church. The preface to the Ordinal states a fact — but no theory of the ministry — when it declares simply that there have been in the Church from the earliest times the offices of bishop, priest and deacon. Indeed the great Anglican theologian of the 16th century, Richard Hooker, although he believed that episcopal government was the most agreeable to the scriptures and would commend itself for the reasons we have noticed, added explicitly these words: "We are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual ordination."

When other Christians are willingly and earnestly seeking what the episcopacy offers, the Episcopal Church ought to be willing to believe that the Holy Spirit will teach them the deeper meaning of that office even as Anglicanism has been taught in its own history, and not to demand acceptance of a dogma which would require these other Christians virtually to deny that they have ever had any real ministry at all in Christ's Church.



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CLERGY TO VISIT MISSISSIPPI

★ Five San Francisco Bay area religious leaders have announced their intention to lead a "Mission to Mississippi" in an effort to break the racial barriers of transportation facilities in the South.

The group said some 35 ministers from areas throughout the U.S. are expected to participate in the mission.

"It is our hope to discover ways of accomplishing orderly desegregation in interstate travel terminals," said Canon Richard Byfield, executive assistant to Bishop James A. Pike of California.

Canon Byfield and the four other religious leaders in this area conceived the idea for the mission. The others were Rabbi Sidney Akselrad, chairman of the Northern California board of Rabbis; James P. Carey, president of the San Francisco Catholic interracial council; Professor Charles McCoy, of Pacific School of Religion; and Cecil Thomas, a YMCA leader.

The group sent letters to about 50 other religious leaders inviting them to join the project.

It will begin with a meeting at Tougaloo Southern Christian College, a Negro school. There they will be addressed by the Rev. Martin Luther King. "We then plan to seek a conference with Mississippi Governor Ross Barnett," Canon Byfield said.

If the meetings produce no results, he said, some of the religious leaders may deliberately violate the state segregation laws in order to show support for racial equality.

SEEKS MEMBERSHIP IN WORLD COUNCIL

★ The Romanian Orthodox Church has asked for membership in the World Council of Churches. The application will be acted upon at the Council's

assembly which meets in India this fall.

The announcement was made at the Council's headquarters in Geneva, Switzerland, by Metropolitan Justin of Moldavia, speaking on behalf of Patriarch Justinian, supreme head of the Church.

The metropolitan and four other Orthodox leaders made official visits to the World Council on their way home from the enthronement of the Archbishop of Canterbury.

BALTIMORE CHURCH HAS SLAVE AUCTION

★ While slavery may have gone out with the emancipation proclamation almost one hundred years ago, a slave auction was conducted by the Church of the Nativity, Baltimore, Maryland, the Rev. George B. Scriven, rector. Human beings

ranging in age from 12 to 81 were auctioned off. Those who bid them in got personal services, which included everything from a cake baking once a month, for six months, to a luncheon for eight served at the home of a slave.

The slave auction was the idea of Mrs. Clifford Church, a member of Nativity and those offering their services were forty-two Nativity parishioners. The youngsters offered their services as baby sitting or pet

VESTMENTS

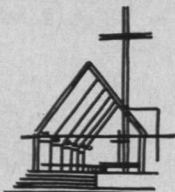
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sitting, car washing, lawn cutting. The rector and his wife got into the act, offering themselves to serve a dinner for two at the rectory. In addition the rector offered to mow a lawn, in which he stipulates that he will bring his own power mower. This was an unusual feature in addition to the customary features of the annual affairs held by churches.

JOHN E. LARGE TAKES FLORIDA PARISH

★ The Rev. John Ellis Large — Don to Witness readers — is leaving the Church of the Heavenly Rest, New York, to become rector of St. Boniface, Sarasota, Florida.

In making the announcement to his congregation he said that he resolved at the beginning of his ministry never to stay more than ten years in a parish. He was rector of St. Andrew's, Wilmington, Delaware, for ten years before coming to the New York parish which he has served for a like period.

RHODE ISLAND GETS AWARD

★ The diocese of Rhode Island has been awarded two plaques by the Providence Preservation society for its renewal of two east side dwellings in a manner to provide low-rental

apartments for elderly persons.

A total of 29 plaques and 12 certificates were presented to individuals and groups cited by the society for their restoration and renewal efforts at a meeting of the society.

The diocese last fall completed renovation of two houses in back of the Cathedral of St. John, dividing them into apartments to accommodate couples and individuals to a total of 34 persons.

The plaques are designed to be affixed to the homes.

MISSIONARY TO JAPAN

★ The Rev. Minor Rogers has resigned as vicar of two

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EP 3:30; Daily MP 7:45, HC 8, 12, Ser
12:30 Tues., Wed & Thurs., EP 5:15 ex
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10; Week-
days: HC 8 (Thurs. also at 7:30) 12:05
ex Sat.; Int & Bible Study 1:05 ex Sat;
EP 3; C Fri. 3:30-5:30 & by appt; Organ
Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10,
Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri.
10, Sat. 8, MP 15 minutes before HC,
Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8;
C Sat. 5-6, 8-9, & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low
Mass, 9 a.m. Morning Prayer, 9:15 a.m.
Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
days: 7:15 a.m. Morning Prayer, 7:30 a.m.
Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C
Sat. 4-5, 6:30-7:30 & by appt.

churches in the diocese of Southwestern Virginia to prepare for missionary work in Japan. He and his wife are presently at a university in Washington, D.C. studying Japanese.

PROFESSOR MYERS OF SEWANEE

★ Rev. George B. Myers, professor emeritus of the school of theology at the University of the South, died at Sewanee on June 26th. He was connected with the university in various capacities for 55 years.

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- NEW BOOKS -

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Book Editor

Christian Ethics and the Sit-In by
Paul Ramsey. Association Press.
\$2.50

This is a peculiar and puzzling book; not because of any doubt of what the author's purpose was in writing it, but because of the way in which his argument is impeded by a tortuous literary style and by strange and unnecessary verbosity. As the book's title intimates, the author wishes to describe the sit-ins and determine whether or not they are justified according to Christian principles, as well as useful in racial controversy. He goes on from that to a consideration of economic pressures used in the field of school desegregation, transportation troubles or residential segregation long accepted.

Dr. Ramsey is according to his publisher's memorandum, "an amateur student of the law", and this may be the reason why he has spent so much time and space on the history and technique of Anglo-Saxon law, which serves to blunt the course of his main argument.

It seems to some readers as if Dr. Ramsey had begun the preparation of his book with the purpose of studying the phenomena of the sit-ins frankly and thoroughly and, before he realized it, found himself in deep waters which contained the subject of non-violent resistance of all sorts and, being a lusty swimmer, felt the obligation to deal with them all!

There are clear and helpful portions of this book which the thoughtful reader can appreciate. If it goes to a second edition, however, careful editing can greatly improve it.

Leo XIII and the Modern World.
Edward T. Gargan, editor. Sheed
& Ward. \$4.50

The origin of this book was a symposium held in Chicago last year to commemorate the 150th anniversary of the birth of Leo XIII. Nine scholars contributed to the symposium, seven Roman Catholics and two Protestants. Kenneth S. Latourette, famous historian, writes on "The Church and the World in the Nineteenth Century". William Halperin deals with the "Roman Question" which so vexed both Leo and his predecessor, Pius IX, when the Papal states were taken over by the new Kingdom of Italy.

The most widely known and longest remembered accomplishment of Leo's reign was his famous encyclical *Rerum Novarum* in which he analyzed the social crisis caused by the growth of machine technology. This subject is ably and thoroughly dealt with by Bishop Moody in the chapter "Leo and the Social Crisis". The Rev. Eric McDermott contributes a chapter, "Leo and England", in which he gives a detailed story of the controversy over Anglican orders. It is apparently little remembered now by the average Churchman that there was an influential minority of the College of Cardinals, led by Rampolla, Secretary of State, who were favorable to declaring the validity of Anglican orders.

A valuable book of reference for those interested in the religious and political activities of the 19th Century.

A Place For Johnny Bill by Ruth B. Juline. Westminster. \$2.95

Shadow on Devil's Peak by Amelia E. Walden. Westminster. \$2.95

These two titles are excellent samples of a grist of novels for children and young people which

have been published recently. They are all by authors experienced in writing for young folks and never make the mistake of talking down to them. The character studies are natural and convincing and the plots have real dramatic quality. *A Place For Johnny Bill* is suitable for children 8 to 12 years old and *The Shadow on Devil's Peak* for early teen-agers.

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