

The **+** WITNESS

JANUARY 17, 1963

10¢



VICTORY IN THE CAMPAIGN AGAINST LEPROSY
DEPENDS UPON SAVING THE CHILDREN

WORK OF AMERICAN LEPROSY MISSIONS

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In Leading Churches

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

Churches Urged to Observe World Day for Leprosy Sufferers

★ Leading churchmen in the United States have joined with American Leprosy Missions in commending the observance on World Day for Leprosy Sufferers. Specific observance are scheduled during the period from Jan. 20 to Feb. 3.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church, is among the nine denominational leaders who issued a joint statement commending the observance as "an occasion to reaffirm our Christian concern in the tragic plight of the world's leprosy sufferers and as a means of educating the public to a awareness of their urgent needs."

Originated in 1954 by M. Raoul Follereau of the Order of Charity in France, the World Day for Leprosy Sufferers is now observed in more than 100 countries and territories and has been recognized by numerous heads of state and public health officials. Mission, voluntary and public organizations cooperate in observing the day.

Purpose of the observance, according to Oliver W. Hasselblad, M.D., president of American Leprosy Missions, is to focus attention on the needs of leprosy victims as one of mankind's most grievous and largely unsolved problems.

"The Christian Church, alert to make the Gospel of Jesus Christ a living witness, must be awakened afresh to its responsibility," he declared.

The text of the joint statement reads:

Leprosy is one of the world's most serious health problems. Its victims are among the world's most cruelly neglected sufferers. Despite the great medical advances of the last two decades only a small percentage of the afflicted millions receive any kind of treatment.

Since the time of Christ the leprosy-stricken have been a special concern of the churches. Christian missionaries were the first to give succor and love to these tragic figures whose disease made them outcast. Christian missionaries pioneered in the use of drugs which, for the first time in history, bring leprosy within the realm of curable diseases. They led in the development of reconstructive and plastic surgery which has opened new avenues for vocational training and rehabilitation.

Even though governments and intergovernmental agencies are today becoming increasingly interested in leprosy as a public health problem, Christian missions still bear a major responsibility for the care and treatment of its victims.

On January 27, 1963, the Tenth World Day for Leprosy Sufferers will be observed throughout the world. We earnestly commend this observance to our Protestant churches as an occasion to reaffirm our Christian concern in the tragic plight of the world's leprosy sufferers and as a means of educating the public to an awareness of their urgent needs.

Those issuing the statement are: Rev. John E. Buteyn, Secretary, Board of World Missions, Reformed Church in America; Rev. Ben M. Herbster, President, United Church of Christ; The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, Protestant Episcopal Church; Rev. J. Henry Long, Executive Secretary, Foreign Mission Commission, General Brotherhood Board, Church of the Brethren; Orie O. Miller, Associate Executive Secretary, Mennonite Central Committee; Rev. Virgil A. Sly, Executive Chairman, Division of World Mission, The United Christian Missionary Society, Disciples of Christ; Rev. Eugene L. Smith, General Secretary, Division of World Missions of the Board of Missions of The Methodist Church; Rev. John Coventry Smith, General Secretary, Commission on Ecumenical Mission and Relations, The United Presbyterian Church in the U.S.A.; Rev. Edward B. Willingham, General Secretary, American Baptist Foreign Mission Society, American Baptist Convention.

American Leprosy Missions Has Worldwide Christian Witness

★ In a world of rapid social change and of great scientific advances, American Leprosy Missions has taken major steps during the last year to increase the effectiveness of its medical program as an instrument of the Church in its worldwide witness to the gospel.

The most significant trend underlying the year's accomplishments has been a growing emphasis on the provision of specialized guidance for supported leprosy units.

This guidance has been effectively carried out under the overall direction of ALM's technical-medical adviser, Dr. Robert G. Cochrane, one of the world's foremost leprosy specialists. His most important activities during the year included a period of several months of teaching and counselling at ALM's Wm. Jay Schieffelin Leprosy Research Sanatorium at Karigiri, India, and a teaching course for mission, and national Christian workers of all denominations and government doctors at the Iambi Leprosarium in Tanganyika, a joint project of American Leprosy Missions and the Augustana Lutheran Church.

The appointment of Dr. Richard Buker as ALM's field specialist in Southeast Asia marked the beginning of an intensive and significant medical-evangelistic program in North Thailand, Laos, and South Vietnam. With headquarters in Khonkaen, Dr. Buker has held ten teaching seminars during the last year for 140 overseas leprosy workers. These seminars involved dangerous journeys into battle areas of Laos

and South Vietnam, where Dr. Buker narrowly escaped capture by guerilla forces. Out of these seminars has come the establishment of Christian churches in many areas not heretofore reached.

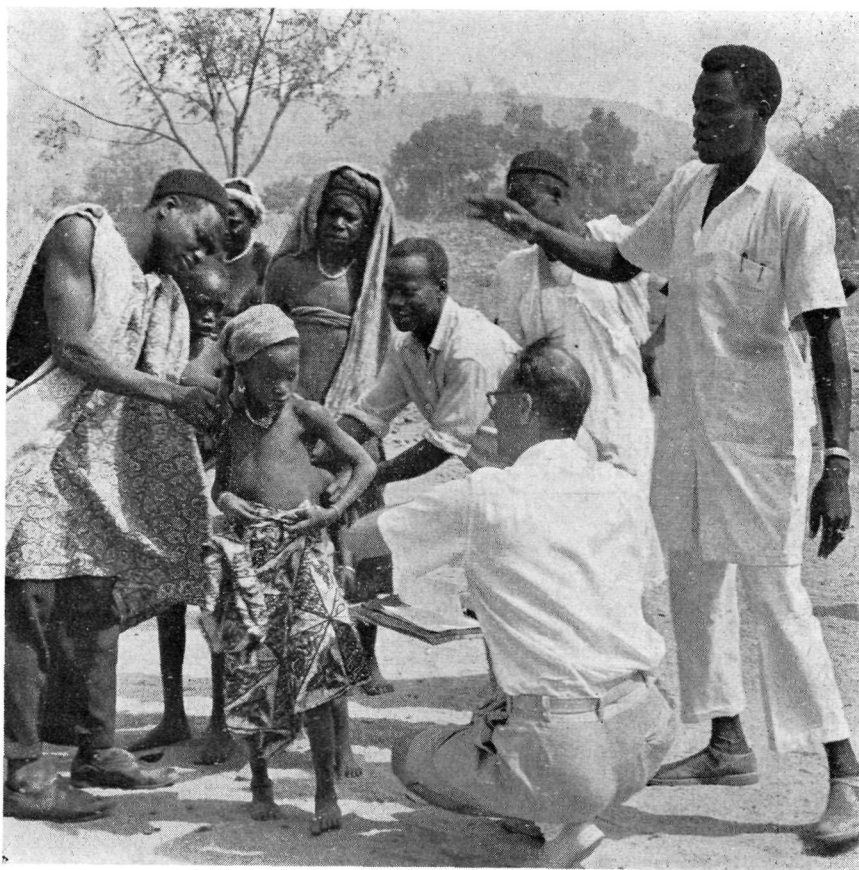
West Africa

Another appointment furthered the advance of specialized guidance in West Africa. Dr. Stanley G. Browne, widely-renowned head of the Leprosy Service Research Unit at Uzuakoli in Nigeria has become consultant in Africa for both American Leprosy Missions and its sister organization, The Mission to Lepers (London.) With the approval of the Nigerian government Dr. Browne will

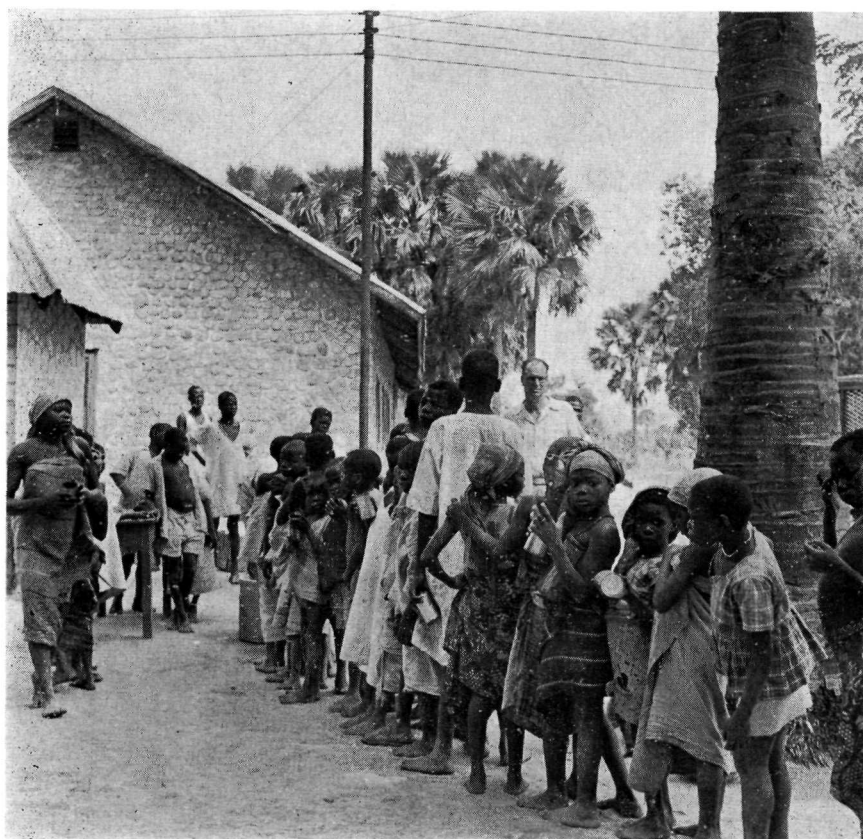
spend several months of the year visiting African leprosaria aided by the British and American agencies and will hold teaching courses for both mission and government workers.

Personnel Needs

Because of the rapid increase in both government and mission leprosaria and the recent changes in methods of treatment brought about by advances in medicine and surgery, the need for additional personnel and specialized training for present personnel has become crucial for leprosy work over the world. To meet this need, American Leprosy Missions, foreseeing the time when national governments and inter-governmental agencies will take over the complete provision of food, clothing, buildings and equipment has recently formed a medical committee for the



By means of rural surveys, early cases of leprosy are detected and brought under treatment in time to prevent ugly disabilities.



Young leprosy patients at a Christian leprosarium in northeastern Nigeria receive daily rations of milk to improve their general health.

recruitment and training of medical personnel.

Specific purposes of the new committee will be to

- advise on medical training of leprosy workers

- arrange teaching seminars in strategic areas of the mission field

- arrange for training facilities in the U.S. for furloughing missionaries and national workers from abroad

- develop a recruitment program for medical workers in the field of leprosy.

Workers on the field who have received special training during the last year include two doctors and a clinical pathologist from the United Presbyterian Hospital in Taegu, Korea, who spent six months at the Schieffelin Sanatorium in Kari-giri. These men will become key

workers in the new leprosy rehabilitation center now under construction at Taegu. Three other doctors from South Korea and from Assam will begin training at Karigiri early in 1963.

Training in U.S.

In this country leprosy workers received useful general training at the third annual leprosy seminary held April 5-11 at the U.S. Public Health Service Hospital at Carville, La. Jointly sponsored by American Leprosy Missions and the USPHS the seminar attracted thirty-seven missionaries and overseas workers from fifteen countries representing sixteen mission boards and agencies. The complete records of the seminar have been made available to ALM by the hospital for distribution to overseas workers.

Clinics Developed

Treatment centers aided by American Leprosy Missions during 1962 reached an all-time high of 450. This increase is due to the rapid development of out-patient clinics, dispensaries, village control units and mobile clinic as an adjunct to and in some cases as a substitute for leprosy institutions. More than 80,000 of the 100,000 patients reached last year were treated in such clinics or village units.

But because the leprosarium still has an important role to play in training, research, orthopedic and plastic surgery, physiotherapy and treatment of special cases, American Leprosy Missions granted funds last year for

- construction of a \$100,000 rehabilitation unit in connection with the United Presbyterian Leprosarium in Taegu, Korea

- construction of \$60,000 leprosy hospital as a center for the widespread village clinic work of the Christian and Missionary Alliance in Khonkaen, Thailand

- a small hospital unit in connection with the clinic program of the interdenominational Taiwan Leprosy Relief Association

- a \$3,000 rehabilitation settlement for cured patients of the Presbyterian Leprosarium in Soonchun, Korea

- support of an extensive leprosy research and training center in connection with the Institut Medical Evangelique at Kimpese, Republic of Congo.

Of major importance in assessing the needs and evaluating the effectiveness of Christian leprosy work was the two-and-a-half-month survey of leprosaria in Asia made by Oliver W. Hasselblad, M.D.,

president of American Leprosy Missions.

From January 1, 1962, to March 15, Dr. Hasselblad visited 27 treatment centers in Pakistan, India, Burma, Thailand,

South Vietnam, Taiwan, Hong Kong and Japan. He also conferred with mission officials, government public health officers, and World Health Organization experts.

Interdenominational Body Serves Churches in Leprosy Work

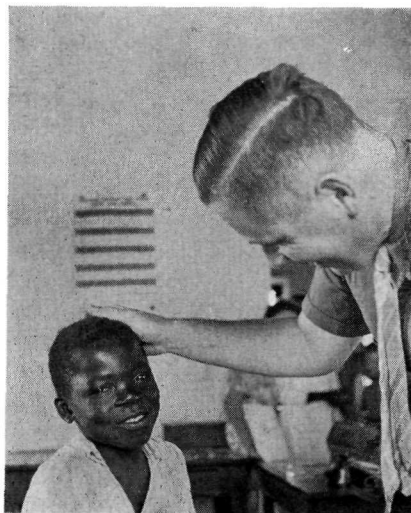
★ American Leprosy Missions, the interdenominational organization through which American churches give and receive support for leprosy work, traces its history to 1874 when the first Christian society for the purpose of aiding victims of the disease was founded in Dublin, Ireland, by Wellesley C. Bailey, a missionary to India. This later became The Mission to Lepers with headquarters in London and branches in other parts of the British Commonwealth.

At first the work was limited to victims of leprosy in India, but it soon spread into China, Japan, Korea, the Philippines and Siam. In 1906 an American committee was organized, which in 1917 was incorporated as an autonomous body named American Mission to Lepers. Because of the unwarranted stigma attached to the term "leper," the name was officially changed in 1950 to the present American Leprosy Missions.

During its first year, the American committee raised \$11,000 for leprosy sufferers in three countries. Today American Leprosy Missions distributes around half a million dollars in 29 countries on five continents.

It cooperates with 53 denominational boards and mission groups by raising money for their overseas leprosy work and channeling it to their missionary and national Christian personnel. In some instances American Leprosy Missions

pays the salaries of full-time leprosy workers for the sponsoring boards. The funds distributed by ALM are received entirely from individuals, local churches and church groups. They go to 450 treatment centers — hospitals, clinics and village settlements — in Africa, Asia, Europe, North American and South America. They provide medical treatment and nursing care; reconstructive and plastic surgery to correct deformities; physiotherapy to prevent deformities; educational and vocational training for young people and adults; food, clothing and maintenance for destitute patients; and buildings — hospitals, clinics, re-



This thirteen-year-old patient in Angola, covered with ugly scars when treatment began, was transformed into this smiling lad after six months of sulfone therapy administered by a dedicated missionary staff.

habilitation units, chapels, workshops, houses, etc.

In addition American Leprosy Missions provides certain special services. It cooperates with the USPHR Hospital in an annual leprosy seminar at Carville, La., for missionaries on furlough. It provides specialized training overseas for doctors, nurses and paramedical workers. Through its medical advisor and field specialists it provides technical advice and teaching courses in strategic areas, while in government hospitals it provides religious programs for Protestant patients.

BISHOP NORMAN NASH OF MASSACHUSETTS

★ Bishop Norman B. Nash, retired of Massachusetts, died of a respiratory ailment at his home in Cambridge, on January 3.

Funeral services were held at St. Paul's Cathedral, Boston, on January 7, with Bishop Henry Knox Sherrill, retired Presiding Bishop, officiating with Bishop Anson Phelps Stokes, Jr. of Massachusetts, and Dean Charles H. Buck, Jr. assisting.

Bishop Nash was professor of Christian ethics at Episcopal Theological School from the end of world war one, in which he served, until 1939 when he became rector of St. Paul's School, Concord, N. H. He was elected coadjutor of Mass. in 1946 and became diocesan the following year. He retired in 1956.

He was known throughout the Church for his left-of-center views on social and economic questions, and served for many years as chairman of the Mass. chapter of the Church League for Industrial Democracy.

He was twice president of the Mass. Council of Churches; was chairman of the commission on theological education of the General Convention and was a member of that body's commission on social reconstruction.

EDITORIALS

Important Call To Churches

THE PRESIDING BISHOP, along with other Christian leaders, has called upon the American Churches to join in the observance of the tenth annual world day for leprosy sufferers between January 20 and February 3.

Elsewhere in this issue we present some of the background of leprosy, the organized efforts to cope with it, and the modern approach to its treatment.

Leprosy does not afflict Americans. Out of possibly 20 million suffering from it only a couple of thousand are found here. Concern for its eradication and for the recovery of those afflicted must therefore come from the Christian conscience more than out of self-interest, as in the case of ailments prevalent in our land.

Concern about leprosy has a claim on the Christian conscience for another reason. Partly through misunderstanding, partly through religious perversity, the victims of leprosy were looked upon as a group apart. Under a dispensation of grace they deserve to be the special beneficiaries of acceptance.

It is noteworthy that the specialized ministry to leprosy victims has long been an interdenominational effort. American Leprosy Missions is an agency which serves the American Churches as the channel through which their Christian concern in this field makes itself effective. Through it their own efforts in this field obtain needed assistance and support. And through it our concern for life and happiness is led over the western horizon.

Individuals, parishes, and other groups in the Episcopal Church have for many years cooperated in the world-wide Christian leprosy work through their financial support of American Leprosy Missions interdenominational and international program.

There are, however, several units of leprosy work aided by American Leprosy Missions which are directed by Episcopal Church agencies. In the Canal Zone Church missionaries have been conducting a ministry at the government leprosarium in Palo Seco since 1916. Now 23 of

the hospital's 120 patients worship at the Chapel of the Holy Comforter there.

Similarly, in Japan, the Episcopal Church carries on an evangelistic program among the patients of two government leprosaria—Kikuchi Keifuen at Kumamoto and Hoshizuka Keiaien at Kagashima. The Rev. Samuel M. Akiyama is the visiting chaplain at both hospitals.

The Holy Cross Mission in Bolahun, Liberia, cares for 175 patients at a leprosarium connected with St. Joseph's hospital. Established in 1952, the center developed from a small clinic to a village of some thirty houses and a chapel where patients of three nationalities (Liberian, Sierra Leonian and Guinean) worship together.

St. Joseph's new medical director, Dr. Robert W. Bain, has recently announced plans to build a modern leprosy treatment building right on the hospital grounds, integrating treatment of leprosy patients with the general medical program.

As one of the supporting agencies of the Christian Medical College and Hospital in Vellore, South India, the Episcopal Church shares in one of the most outstanding leprosy research centers in the world today — the Wm. Jay Schieffelin Leprosy Research Sanatorium at Karigiri. Named for American Leprosy Missions' founder, this famed institution was established in 1952 by American Leprosy Missions, the Vellore Christian Medical College and The Mission to Lepers (London). It has attracted physicians, surgeons and physiotherapists from all parts of the world and has focussed attention on the great possibilities of leprosy rehabilitation. World Health Organization held an important conference at Karigiri in November, 1960, on the problems of physical and social rehabilitation, and sends its medical personnel there for specialized training. Under the direction of Dr. Paul W. Brand, pioneer in hand reconstructive surgery, its department of orthopedic surgery is making great strides in overcoming leprosy deformities.

As the announcement on the back page states your contribution to American Leprosy Missions "will spell the difference between a life of health and hope and a life of sickness, despair and cruel disfigurement."

NEW DIMENSIONS IN LEPROSY WORK

THE STORY OF LEPROSY IS IN
GREAT PART THE STORY OF CHRIS-
TIAN MISSIONARIES REACHING OUT
IN LOVE TO VICTIMS OF THE DISEASE

By Oliver W. Hasselblad, M.D.

President, American Leprosy Missions

SEVERAL YEARS AGO in South India a young man returned to his village home with a discharge certificate from a leprosarium. Instead of the long anticipated joyful reunion with his family and friends, he was met with hostility, fear and even threats of violence. Though the disease was arrested and he had a paper to prove it, he still bore its stigmatizing marks. To the superstitious villagers he still had the face of leprosy, no matter what the doctors said. So he was driven away, back to the hospital, the only place where he felt safe and protected.

Recently this same young man again returned to his village. This time he was welcomed with enthusiasm, some curiosity and even awe. For he had been almost completely made over. Gone were the sunken nose, the elongated earlobes, the clawed hands and the characteristic shuffle of the drop-foot. New eyebrows adorned his formerly bare forehead, and his new nose made him even handsomer than before the onslaught of the disfiguring disease. Behari no longer had the face of leprosy — nor its hands, nor its feet. He was the product of a modern-day medical miracle. For the tremendous advances in leprosy medicines, surgery and physiotherapy are truly miraculous. And it is precisely because of these spectacular advances, most of which were pioneered by medical missionaries, that Christian leprosy work today faces its greatest crisis and its greatest challenge.

Story of Missionaries

THE STORY OF LEPROSY, which is as old as mankind itself, is in great part the story of Christian missionaries reaching out in love and compassion to despised and outcast victims of the disease. For leprosy has been surrounded by superstition and fear through the ages, and has condemned millions of men and women to a life of misery and isolation. Today we know that

leprosy, often called Hansen's disease, is a chronic disease of low infectivity which can be treated and cured. It is neither a curse from God, nor a type of sin, nor is it "unclean."

But early victims of leprosy were shunned, reviled and often killed because they were considered accursed and vile. Christian missionaries were the first to be concerned over their terrible plight. They built homes for them, provided food, clothing and a happy environment. In the days before modern drugs gave promise of a cure for the supposedly incurable disease, this feeling of being cared for was the best medicine for outcast and lonely people. Few who entered a leprosarium ever expected to leave in this life. And few did.

Patients lived in houses designed to make them feel at home. Roots went deep. They planted trees, accumulated poultry and livestock. They built fences. The institution became a permanent home.

Modern Treatment

THIS CUSTODIAL APPROACH, though appropriate to the needs of an earlier day, is seriously at odds with modern concepts of leprosy treatment. Today the means for its control are at hand. In the sulfones we have effective drugs which can arrest the disease. Reparative and plastic surgery can repair its damages. The modern Christian leprosy ministry must be built around a hospital as a center of active treatment — not around a home for outcasts. The traditional leprosarium, with its emphasis on such ancillary services as farming, poultry raising, weaving, handcrafts and even schools, have produced happy and contented patients. But their cure and total rehabilitation must be our primary goal.

Fortunately, it is not a case of one or the other.

In a great number of centers a proper balance has been achieved. There are, however, too many instances of mission-sponsored leprosy work falling behind the standards established by some government and voluntary agencies.

There are many reasons for this. Patients who have known only cruelty and rejection from society are afraid to leave the warmth of a sheltering institution. Leprosy victims who have turned to begging sometimes refuse reparative surgery because their disfigurement is a distinct financial advantage. Some leprosy workers who are oriented to the traditional approach are equally reluctant to face changing concepts. Then, too, it costs a lot of money to change a home into a modern hospital. Much equipment is obsolete and cannot meet the needs of modern leprosy treatment. Our early workers had no reason to anticipate the need for laboratories, X-rays, and costly physiotherapy equipment.

Changeover Essential

BUT AN EFFECTIVE Christian ministry today demands that this changeover be made in our leprosy program. Nothing less than a full restoration to society of the former outcast should be our goal. And that means the best possible medical care and best possible training for leprosy workers.

To this end American Leprosy Missions has recently set up a medical committee of outstanding doctors, most of whom are former missionaries, to advise on the recruiting and specialized training of Christian doctors, nurses and lay workers.

A few years ago we inaugurated a series of annual leprosy seminars in cooperation with the United States Public Health Service hospital in Carville, La., for missionaries on furlough or entering overseas work in leprosy endemic areas. Our technical-medical adviser, Dr. Robert G. Cochrane, a world-renowned leprologist, conducts teaching courses in strategic mission centers around the world. Two field specialists, Dr. Richard Buker in Southeast Asia and Dr. Stanley Browne in West Africa, also act as consultants, visit problem centers and give specialized training.

To achieve success in this new medical and training program, these efforts must be understood and supported with the same enthusiasm and generosity that marked the response to the early Christian program of custodial care. For the more effective our medical work, the more effective our Christian witness to people all over the world.

LEPROSY IN THE BIBLE AND TODAY

By Gene Phillips

**THE DISEASE HAS EXISTED FROM
THE REMOTEST PERIODS IN HISTORY
BUT IS NOW CURABLE BECAUSE OF
THE DISCOVERY OF NEW TREATMENTS**

THE DISEASE known as leprosy has long been mistakenly associated with afflictions described in the Old Testament. In Leviticus a series of conditions, apparently skin diseases, are classified by the Hebrew word zaraath or tsaraath, meaning "defiled" or "stricken". Those afflicted were ceremoniously unclean, and, because of the danger of contamination, were to be permanently quarantined.

Authorities do not see in the Levitical descriptions the symptoms of the disease known as leprosy. But in the translations the Greek word lepros, meaning "scaly", was given to the Hebrew tsaraath, and in the Latin Vulgate this became leprosus. As a result the stigma supposedly attached to the tsaraath class of afflictions was mistakenly thought to apply to leprosy. However, the cases of the disease so called in the

synoptic gospels may have been true leprosy.

Quite apart from the confusion of leprosy with the Old Testament tsaraath the fact is that wherever the disease appeared it was surrounded by superstition, dread and fear. The stigma associated with it appeared in India, where it has from earliest history been known as majarog, a curse from the gods. Egyptians called the affliction "death before death". In ancient Persia the victim was called "the avoided one."

Leprosy has probably existed from the remotest periods in history. A disease resembling it is mentioned in an early Egyptian papyrus c. 4,600 B. C. Historians maintain that it was brought to Italy by Pompey's army when it returned from the east in the first century B.C. During the Middle Ages it reached its maximum incidence in Europe, sweeping the continent almost in epidemic proportions before dying out as mysteriously as it had begun.

Major Commodity

AS THE TRADE ROUTES opened throughout the world one of the major commodities traveling over them was leprosy. Portuguese explorers probably carried it to Brazil, Spaniards to Colombia, and the slave trade to the West Indies.

Leprosy is a chronic, infectious disease which should be regarded as any other infectious disease, though it is much less contagious than most.

In 1874 Dr. Gerhard Armauer Hansen, a Norwegian physician, reported his discovery of the bacillus generally accepted as the causative agent. For this reason leprosy is often referred to as Hansen's disease. Under the microscope the bacillus has very much the same appearance as the organism which causes tuberculosis.

The specific relationship of Hansen's bacillus to the disease rests on circumstantial evidence only. Hundreds of attempts have been made to grow the bacillus in artificial media, but none has succeeded. Nor have the innumerable attempts to transmit human leprosy to animals or to man been successful.

The mode of transmission of the disease is one of the problems yet to be solved, though most authorities agree that it is spread from person to person by direct and usually prolonged contact.

Upon infection the bacterium enters through

the skin and spreads along the nerves. Destruction of extremities in leprosy is due to nerve damage rather than direct involvement by the leprosy bacilli, and is similar to changes following any type of nerve damage.

No Country Free

THERE IS HARDLY A COUNTRY in the world today totally free from leprosy. The most heavily infected areas are in tropical Africa, India, China, Southeast Asia, Japan, Dutch East Indies, Philippines and certain parts of Central and South America. The total incidence is not accurately known. In 1959 World Health Organization experts spoke of ten to twelve million, but other estimates range as high as twenty million. What seems to be an increase in incidence is probably due to the larger numbers of victims coming forward in response to improved methods of treatment. Estimates of the incidence in the United States vary from fifteen hundred to three thousand cases.

Twice as common in males as in females, leprosy is not hereditary. It sometimes disappears spontaneously. It can be divided into two types as to the source of infection: the open or bacteriologically positive case and the closed or bacteriologically negative case. The most important factor in transmission of leprosy in a given area is the presence of open cases and the risk of infection through contact with these open cases.

Children Susceptible

CHILDREN have long been regarded as much more susceptible to leprosy than adults. But many infectious diseases are comparatively prevalent among children, and the high incidence may be in considerable part a result of more exposure and closer contact at home and at play. In most cases the incubation period of the disease lasts from three to five years, though it can be much longer.

The drug of choice in leprosy treatment is diamino-diphenyl-sulfone (DDS) and its derivatives. Duration of treatment is usually two to three years. However, leprosy workers are always on the lookout for more active, better tolerated and less toxic drugs. Among new drugs now being used experimentally are Diphenylthiourea (Ciba 1906) and Ethyl-mercaptan (Etisul).

SUNDAY PREACHER --- MONDAY PASTOR

By Kenneth Clarke

Rector of St. Thomas, Cincinnati, Ohio

IT IS THE COMBINATION OF THE PROPHETIC AND PRIESTLY CHARACTERISTICS WHICH SERVES CHRIST AND HIS CHURCH BEST

BASICALLY I THINK there are just two kinds of clergy: those who respond by saying: "Look, Lord, just tell me what you want me to do and I'll do it" and those who reply: "You've got me all wrong, go pick on someone who really has something to offer." Biblically speaking, there are the Isaiahs and the Jeremiahs and both are needed.

For many reasons — the family in which you were nurtured, the priest whose quiet influence was felt in your formative years, the woman you married, and the church where you began to discover how the Lord could use you — you have come to the "Here am I, send me" point.

This is as it should be, but don't be surprised if the attitude changes. Indeed, you should become suspicious of yourself if it doesn't. As a man grows in the ministry, his predominant feeling toward his vocation is apt to be like that of the Harvard professor who said: "If they didn't pay me to do this job and had the money I'd pay them to let me do it." But there will also be days, and maybe weeks when you wish to God you had the money to pay someone else to do it. God speaks to us at these times, as at no other, and the burden of what he has to say, I find, is always about the same: Sure I called you — it was my choice, but what you keep forgetting is that it is also my work — not yours.

And what is this work? It is a purposely impossible work in which the sure sign of failure is the sense of success. It is frustrating and fulfilling, enervating and energizing and lowly yet lofty work. It is, in short, the paradoxical work of the paradoxical God who can only be known as he is experienced as both demander and saviour, judge and comforter and lord and lover.

As might be expected, then, the functions to which we are called are as seemingly paradoxical as the nature of him we serve. The preacher is

also a pastor and the prophet must serve as a priest, but in each instance it is difficult to be both yet damaging to be one to exclusion of the other. Though it be to our own dislike and discomfort, we, like our Lord, inevitably come into peoples lives as both judge and comforter, and this contradictorily complementary role is, as we shall see, illustrated in the carrying out of our work as preachers and pastors and prophets and priests.

Look at this first, if you will, in relation to the task of preaching and pastoral care.

Sunday Preacher

AS PREACHERS we stand before men as authorities of some sort. The very place from which we speak is lifted above them. We pass judgments on everything from soup to nuts — business, home life, the state of morals and the national and international situation. And even when our people know far more about the issue at hand than we do, they listen with amazing tolerance because, for the most part, they acknowledge our right to view the temporal in the light of that which is eternal.

How careful we need to be, then, that our judgment is made from the divine perspective and not based on our own prejudices! To set before men, in every area of life, the standard of him who said, "You, therefore, must be perfect, as your heavenly Father is perfect." is our solemn duty. Avoiding this duty out of a desire, be it conscious or sub-conscious, to always be the pleasant and affable parson is to incur judgment on ourselves, for as the great Apostle said, "our job is not in the way of eye-service as men pleasers, but as servants of Christ."

Thus one of the major functions of the pulpit is to challenge men to commitment, to condemn their lives of compromise and to call upon them

to crucify the affections and lusts in order to become new creatures in Christ Jesus.

Monday Pastor

BUT SUNDAY'S PREACHER is also Monday's pastor and he who has the duty to challenge must also have the desire to comfort. How well I remember one person who came to me for counselling. She was filled with feelings of guilt and to believe that God could love her in spite of what she had done and what she was seemed utterly impossible to her. In the study, however, we appeared to be making progress, yet I noticed that every Sunday as she left church her head hung low and her eyes were filled with tears. I don't recall how it came about but one day she said to me: "Those wonderful sermons of yours make me feel so unworthy, I feel like a terrible hypocrite coming to church."

At the time I was too stupid to see it, but you see it and so do I now. It was the preacher and not the person who was under judgment in that encounter. Sunday's message was nullifying Monday's meeting. And so I say to you, Mr. Preacher, you must preach, you must challenge, you must sometimes condemn, yet in every sermon men should see that the God who has every right to deal with us according to the strictness of his justice does in truth accept us according to the riches of his grace. You can say this not because you learned it in seminary, but because it is the warp and woof of your everyday life. No matter how long you are in the ministry, you will feel over and over again like crying out as Peter did: "Depart from me for I am a sinful man, O Lord," yet it will also be your experience, as it was his, that he does not depart but repeats his call to you to feed his sheep.

David H. C. Reed in a recent book gives the ideal building plan for a church and rectory as described to him by a young seminary graduate. According to this plan, the door from the rectory study leads down a straight corridor which ends in the pulpit. As we all know this is not the way it is. The door from the study opens first of all into the deep recesses of a man's own heart and leads from there into the lives of all those around him. Leading through the turmoil and tranquillity of family life, the joys of birth and the tears of bereavement, the vigor of youth and the feebleness of old age, the fears of the sick in body and mind and the rejoicing of the robust the corridor zig-zags its way until finally on Sunday morning it opens at the altar and then

the pulpit. Thus you can see that preaching is the precursor to pastoral care and pastoral care is the preacher's best pedagogue.

When it comes to their competing claims for time, you will have to rely on the spirit's guidance. If John Doe decides to pay an unexpected visit to the study on Saturday morning and you have just begun your sermon, you either pray for a hasty departure or hope he is a prophet in disguise. You may as well know, though, that there will be times when he isn't going to leave and he won't be a prophet either.

Just one final, personal and prejudiced word on this matter of preaching. Please consider not starting your sermons with the misquote: "May the words of my mouth and the meditations of our hearts," Even the words of our sermons are not really our words. Hopefully, they are to some extent his words, but they are also the words placed in our mouths by the people before us and all those who went before us. In all humility, I think we should acknowledge this and not make the gap between pulpit and pew any greater than it is already.

Prophet and Priest

IN TURNING to the prophetic and priestly task I would not speak of either in the detail of their daily demands but simply attempt to underline the importance of bringing into balance their mutual claims. Historically speaking prophets and priests are old and often bitter enemies. The prophet finds in his own direct experience the only authentication he needs. His: "thus saith the Lord" is spoken without consideration as to how it will be received, for it is not contemporary society but posterity which tests the validity of his message. Personality-wise, he is apt to be an intuitive introspective, impulsive and inflexible sort of man. The fool often fancies himself a prophet, but we need to remember that there is such a thing as being a fool for Christ's sake!

By way of contrast the priestly mentality is deliberate, rational, dependent and practical. The prophet rushes in where fools fear to tread but the priest waits for other men, and of course, they have to be the right men, to get there first.

While naturally, all of us tend to lean more in one direction than the other, I am convinced that it is the combination of the prophetic and priestly characteristics which serves both Christ and his Church best. The prophet saves the priest from bigotry and boredom and the priest protects the prophet from fanaticism. Christ has urgent need for men who have the spirit of the

prophet and the patience of priests who place prophetic emphasis on motive and priestly insistence on practice.

Any fool can get up in the pulpit and spout off and it doesn't require special talent to be a sanctuary "creep". Do not imagine, though, that you will be saved from either extreme (sacerdotal schizophrenia) by virtue of your own eminently well-rounded personality. There is only one in whom the prophetic and priestly temperament was perfectly blended and that is he who was, in his own person, the fulfillment of all prophecy and who is even now our great high-priest at the right hand of God.

The extent to which these elements are combined in us will depend on the depth of our communion with him. There is no more certain evidence of the continuing miracle of his incarnation than the fusion of the prophetic and priestly elements in our feeble flesh, and there is no more tragic testimony to man's failure to put on the Lord Jesus Christ than their continuing distortion and perversion in us and in his body, the Church.

Men living under the threat of chaos need to know the Creator who is in control; lives confused by competing loyalties cry out for the one Lord; and society satiated by secularism seeks unknowingly the spirit of truth. God in all his fullness as Father, Son and Holy Spirit has provided for man and to implement his plan he calls preachers, pastors, prophets and priests — not four persons but one person united, guided, empowered by the spirit of Christ.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

MR. STODDARD is the newest member of our deanery, but I suspect that he is the most erudite and Buffers is sure he is the least orthodox. The rest of us are too used to our own doubts to be impatient of his. We feel that God called us into the way and that what matters is to walk in it, and not worry if we often have to express truth by symbol. But Mr. Stoddard is very suspicious of symbol.

The other day he was carried away by the idea of evolving man, and insisted that we were only links in a chain and that it was the "end product"

that alone justified everything. We really did not matter. We were merely biological channels through which the life force ran. It was what mankind would finally be that would justify everything. Only the end product would justify man's creation.

Buffers was horrified, and asked what became of the individual if he was merely a link in the chain of an evolving mankind. Where was our hope of heaven if this was true?

Stoddard was unable to answer this because he did not want to abandon his hope of heaven while at the same time he was much attracted by the idea of a perfected humanity. So he said nothing.

I said I thought there were two questions involved: did we believe in some abstract mankind or did we believe in the possible perfection of each one of us so that each one was, as it were, capable of realizing his own end product. If the latter we could really believe that we had the means of grace and the hope of glory but if the former our lives had no particular significance for us. Not many would find hope or comfort in the thought that they were a step in a long ascent.

"I really don't see," argued Stoddard, "how we can have any hopes of man as he is today. Just think of our dreadful wars, of our mass murders, of our cruelty and malice, of our vanity. Surely we cannot look honestly at man as we see him and still have hopes of his perfection."

"But that is exactly what we do," declared Fr. Timmons. "That is the good news that being justified by faith we have peace with God, that while we were yet sinners Christ died for the ungodly. How can there be an end product for mankind unless all are made perfect?"

"It's a wonderful idea," admitted Stoddard, "it seems almost too much to hope that sinful man could achieve perfection."

"It is by God's grace," Buffers told him.

"Yes," agreed Fr. Timmons. "The only power that can make us perfect and set us free from sin is the love of God. I am never at ease when our faith is presented as a system of ethics. I want to shout from the housetops that God so loved the world. It is an astounding thought; it is an overwhelming fact. How foolish to be surprised that our faith is shot through with miracle. It could hardly fail to be. You must not approach it with cold reason but with the response of your whole personality. We are on

fire yet are not consumed. As St. Paul puts it, 'we die and yet we live.'"

We were all impressed, and Stoddard not least. It occurred to me that sometimes you heard a Christian really talking, and then you listened. You caught the vision and the sophistries fell away.

"The Great Land"

By Edward J. Mohr

Editorial Assistant of The Witness

A NEW DOCUMENTARY FILM on Alaska, "The Great Land", a presentation of the National Council, was shown at a preview screening in New York January 3. Excellently produced by Arthur Mokin for the division of radio, television and audio visuals, of which the Rev. D. Williams McClurken is executive secretary, this picture communicates a concise and interesting message with restraint and conviction.

Splendid color photography of magnificent Alaskan terrain, the natives, and the settings of churches, serves as background and illustration of an exceptional commentary which gives meaning not only to the scenes enacted but also to the missionary motives underlying them. At appropriate points the film contains presentations on the mission of the Church in Alaska by Bishop William J. Gordon Jr., speaking in an earnest, perceptive and winsome manner.

Using the two major periods of recent Alaskan history — the first beginning with the gold rush, the second with world war two—as a framework, the picture depicts the ministrations of the Church to the migrants from the other states and to the native Indians and Eskimos, and, in more recent times, those where integration has resulted from the movement of natives into the white settlements.

The ministry to migrants from other states is made difficult because the bulk of them are transients, either because of their connections with the military, or because of their intention to stay in Alaska only until they accumulate enough money to enable them to enjoy life elsewhere. This very element increases the need, which the Church seeks to meet, for an aware-

ness of the constant factors in and beyond life.

The social and economic life of the natives has become increasingly disrupted by the intrusion of the white man's civilization, the evils of which the film does not seek to minimize. As change in the patterns of life has been forced on the natives the Church has sought to overcome the spiritual disintegration by a presentation of the gospel. In so doing the Church has sought to retain and use the best values of the native cultures within a Christian context, a point ably set forth by Bishop Gordon.

Some of the natives moving into urban life fall by the wayside, a plight symbolized in the picture by the neon signs of the night spots into which they are lured. This will cause a slight interruption for the less exalted viewers of the film, who may be less conscious of the dire forebodings than of curiosity as to what may be displayed behind the signs. In any case, other natives succeed through education, adjustment and assistance in attaining useful lives in the world of the white man.

This is a fine presentation of a fine message about a Christian missionary approach, free of denominational bias or distortion.

Observations may be made about some matters in the film which have nothing to do with the production, and do not detract from it, precisely because they may not be noticed.

Appropriately enough, scenes are shown of church interiors with worshipping congregations. In the case of congregations made up largely of migrants from other states it is readily understandable why the chancels should be of late nineteenth century Victorian parlor variety, with sideboard altars and back shelves, and dismal and meaningless decorations. For these people nostalgia is a force in their life, and these things remind them of the church back home. But this is not a problem for the Indians and Eskimos, whose taste in ecclesiastical matters has not been constricted by such prior conditioning. Here, surely, there is room for creativity in providing for the altar of the Lord, its covering and setting, by native talent and device, primitive, hopefully, and therefore artistic, in place of tawdry replicas. Perhaps this obtains in places not shown in the film; or it may be that in this area even the intrepid Bishop Gordon, like angels and other bishops, fears to tread. If so, who is there to blame him?

In the opening scenes of the picture, which touch on Alaska's background as a province of

the Czarist empire, we see the spires of a Russian Church in an Alaskan settlement, a reminder that the Church of Russia preceded us. Characteristically, it confined its mission for the most part to people of Russian origin, and as a result, in the absence of Russian immigration, is threatened with eventual extinction. While no missionary enterprise can allow itself to be diverted by purely antiquarian interests, it is certainly not unreasonable to hope that the new

Christians in Alaska will spare no efforts to enable the older witness to be maintained.

Bishop Bentley, Dr. Gordon's predecessor in Alaska, affirms that the relations between the Russian Church and ours have always been cordial and cooperative. The communion of saints has a memory. It will always ennoble the Churches of Virginia and Canterbury to keep fresh in it the glories of the Churches of Moscow and Constantinople.

Participation of Foreign Youth Urged in Domestic Peace Corps

★ Some 1,200 Christian college students meeting in Urbana, Ill. urged the U.S. to permit foreign youths studying in this country to participate in the proposed domestic Peace Corps.

In a resolution adopted at the quadrennial national student assembly of the YMCA and YWCA, the delegates said that foreign students "need to know the life and people of our country beyond the campus."

They noted that "people-to-people assistance should not be a one-way street" and that people of other countries "have insights, skills and wisdom to share with us."

Copies of the resolution were sent to President Kennedy, Congress and Attorney General Robert Kennedy.

In a report related to the resolution, the students said that "we must do everything in our power to increase the meeting and knowing of persons" in a world existing "on the brink of explosion."

"Men's salvation lies in the understanding and complete acceptance of persons as they are," the report said. "Interest in our neighbors promotes interest in our world."

A report on the "dilemma of atomic power in a divided world" urged students to "work

conscientiously and imaginatively toward that society wherein the methods for resolving tensions and conflicts will not be suicidal."

Pointing out that there are other deterrents to war than atomic power, the report urged the support and expansion of non-military technical aid to raise standards of living in underdeveloped countries.

"Thus," it said, "we can help to alleviate effectively those human problems on which communism's appeal feeds."

Delegates adopted a resolution calling for the establishment of a national student YMCA-YWCA human relations committee to work for equal rights at the polls, open housing, and "free fellowship and worship" for all people regardless of race.

A report on "challenges to the democratic idea" said that students on college campuses are "apathetic and politically uninformed." Stressing that "an informed, active citizenry is fundamental to our democratic way of life," the report urged the Y's to adopt political education and involvement as a major area of program concern.

Local Y's were asked to "help students become politically informed and involved, to see their role as stimulators of

thought and providers of an open platform on campus for all ideologies and political ideas, and to provide opportunities for public debates and open discussion groups concerning presentation of the views of the political spectrum on the campus."

In other resolutions the delegates supported the establishment of a department of urban affairs in the U.S. cabinet, greater communication on the campus among students, faculty and administrators, and the developing of programs "through which students may express and act upon the implications of what it means to be a student."

Major speakers at the assembly included Buell Gallagher, president of the City College of New York, and Masao Takenaka, professor of social ethics at Doshisha University, Kyoto, Japan, both of whom spoke on the world revolution.

Gallagher declared that "whether we probe interplanetary space with technology, or embrace two million people of the world in freedom, or engage in the struggle to end racial injustice, the revolution of our time is swift, comprehensive and insistent."

The basic conflict in this country, he said, is not between political or economical alternatives, but between "those who would try to arrest the revolution or pervert it, and those who would carry it forward."

Takenaka told the students that to be a Christian means to accept "this decisive ministry of Christ to participate in our revolutionary world."

"What we need today in confronting the world of revolution is to make the decisive change within ourselves with a spirit of repentance and renewal," he said. "Thus we will not withdraw from our responsibility in the world nor depend only on human strength, but we will maintain and radiate constantly an outlook of hope to be a part of the changing world with the spirit of solidarity and humanity in Christ."

BISHOP OF GHANA DENOUNCED

★ Bishop Richard R. Roseveare of Ghana was denounced by the official newspaper of the ruling convention people's party as a "vicious insinuationist" seeking to create dissatisfaction in the country by warning against "materialism."

The attack on the bishop appeared in an editorial in the *Evening News* less than two months after he had been permitted to return to Ghana following his expulsion last August for criticizing the government-sponsored young pioneers movement.

The paper charged that in a New Year's Eve sermon the bishop had "fired his most unfair broadside against the party which is his host in this country."

It said he had made references to what he "foolishly" called the idolatry of materialism.

"Materialism," the *Evening News* declared, "is a philosophical term and the way in which Dr. Roseveare used it in his service is, to say the least, a misleading attempt to create dissatisfaction. Who is godless in this country, apart from the hypocrite?"

The newspaper went on to charge that the bishop's "utter misuse of the pulpit or a church congregation is as dangerous as rumor mongering and unless a stop is put to it, we shall have no alternative than to accept the gauntlet."

Bishop Roseveare, commenting on the editorial, said he never referred to Ghana anywhere in his sermon.

What he said was, he recalled, that "in these modern days many are being led astray by the attraction of material things. Some openly repudiate their former faith and in the name of what they call progress proclaim that the Christian faith is outmoded, superseded by the promise of material bliss and prosperity. This is a dangerous and subtle form of idolatry and must be seen for what it is."

Bishop Roseveare's expulsion from Ghana came after he had condemned the "deification" of President Kwame Nkrumah by the youth organization which used such slogans as "Kwame Nkrumah does no wrong" and "Kwame Nkrumah never dies." He returned to the country with the special permission of the president.

DON'T BE A CLOCK WATCHER

★ Greek Orthodox Bishop Germanos of Detroit, speaking at the 50th anniversary of Annunciation Church in Buffalo, N. Y., warned worshippers against being clock-watchers.

"A common disease today," he said, "is that we are all in a hurry to finish the divine liturgy as soon as possible. Sometimes we blame the priest for being slow in performing the service of the most blessed sacrament. I consider this a sin.

"When the priest offers the sacrifice of the body and blood of Christ, according to the

teaching of our faith, he is between heaven and earth, and should forget he is a human being. He cannot do this when he has to look at his watch, fearing he might be late and his parishioners will criticize him for it."

Later in an interview Bishop Germanos, commenting on Church union, declared: "We know that some day all churches will be one. Christ himself has told us this. God can do anything, and we never know what he will do — but, humanly speaking, the union of all Churches does not appear to be very close."

Bishop Germanos was guest of honor at a reception given by Bishop Lauriston L. Scaife of Western New York, chairman

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of the Episcopal commission on relations with Eastern Orthodox Churches.

The Orthodox prelate observed at the reception that there is "great love" between Episcopal and Orthodox Christians.

RUMPUS IN BOSTON OVER BIRTH CONTROL

★ Boston's mayor has demanded a complete report on an incident in which a lecture involving birth control was delivered before city social workers in the hall of a Roman Catholic church.

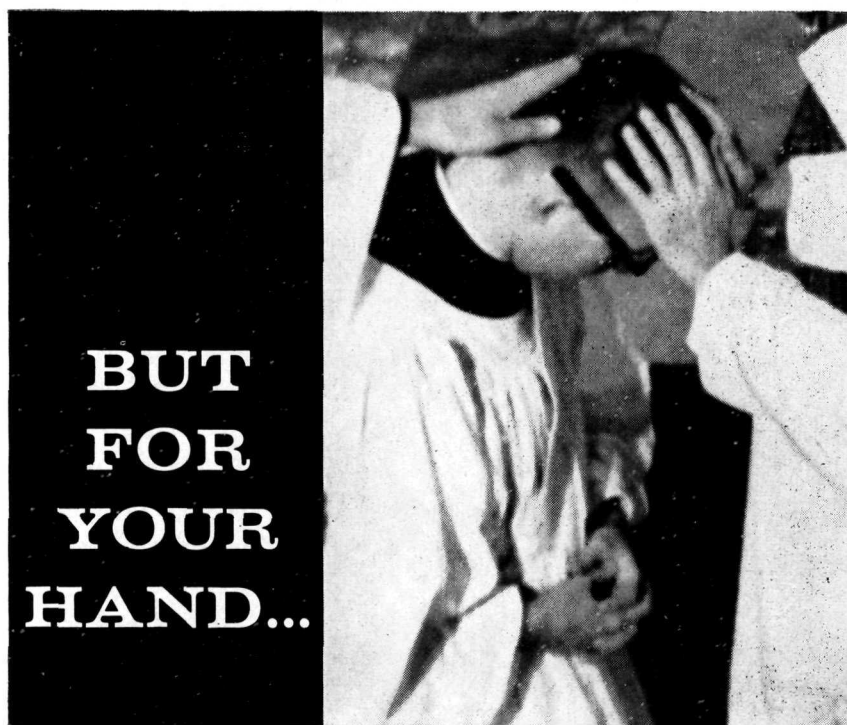
Mayor John F. Collins said he was "disturbed and shocked" when told that the hall, rented by the Boston redevelopment authority, had been used for a briefing of social workers by the director of the Planned Parenthood Federation of Boston.

Mrs. Maurice Sagoff, federation director, said her discussion dealt with the law as it concerned birth control rather than birth control itself. Massachusetts law bars dissemination of advice on birth control. Birth control pamphlets were, however, distributed to those who attended the meeting.

Walter L. Smith, head of a redevelopment project, authorized the meeting. He called it "an error of judgment on my part." The session had been suggested by social workers involved in relocating families. Mr. Smith said he permitted the meeting for background purposes and had instructed city employees not to dispense birth control data to families or refer them to the Planned Parenthood Federation.

As a result of the incident, Mr. Smith was told by city officials he would not receive a promotion and a \$1,250 raise he was scheduled to receive on Jan. 2.

The hall of St. Richard's Catholic Church at Roxbury



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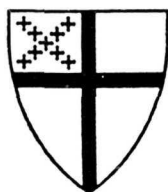
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was used for the meeting. It has been rented as headquarters for a nearby urban renewal project.

ORTHODOX CHRISTMAS IN U.S.S.R.

★ Overflow congregations attended midnight services as the Russian Orthodox Church observed Christmas according to the old Julian calendar, or 13 days after the feast is commemorated in the western Church. Worshipers also flocked to Moscow's only Baptist church where Christmas is observed on the same date, Jan. 7.

Traditional highlight of the Orthodox celebrations was the service in the gold-altared Elovkovsky Cathedral conducted by Patriarch Alexei, supreme head of the Russian Church, who was dressed in a flowing green and gold robe with a white headpiece.

In his special Christmas message, the bearded Patriarch stressed the importance of universal peace and appealed to Russian churchgoers to pray that all people "would preserve peace between themselves and between peoples and their states."

HEWLETT JOHNSON RESIGNS

★ Dean Hewlett Johnson has resigned as dean of Canterbury Cathedral after filling the position since 1931. Now 88 years of age, he has announced that he will go on lecture tours and finish an autobiography.

Dr. Johnson, who was awarded the 1950 Stalin Peace Prize by Russia, has denied that he was a member of the Communist Party. On a visit

to Canada in 1953 he was asked by reporters if he was a Communist.

The dean replied: "I am a Communist in the sense that I believe everyone must work together. Everyone is equal. Everyone must live on a common level."

In August, 1948, the U.S. state department refused to grant Dr. Johnson a visa to come to America to speak as a guest of the National Council of American-Soviet Friendship.

Later the same year, however, the U.S. reversed itself and permitted the dean to enter America for a "personal" visit after some 300 prominent American citizens had intervened in his behalf.

ALBRIGHT HEADS SOCIETY

★ Prof. Raymond W. Albright of Episcopal Theological School was installed as president of the American Society of Church History at its annual meeting in Chicago.

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BISHOP CHAMBERS ENTHRONED

★ Bishop Albert A. Chambers was enthroned on January 6th at the cathedral in Springfield, Illinois. The sermon was preached by Dean John V. Butler of the Cathedral of St. John the Divine, New York, a life-time friend of the recently consecrated bishop.

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Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, & by appt.

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Rev. Wm. W. Reed, Vicar

Rev. Thomas P. Logan, (Priest-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; Weekdays: 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.

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CLERGY CHANGES: —

EUGENE E. CROMMETT has resigned as dean of the Episcopal Theological School of the Caribbean because of illness. William P. Haugaard, member of the faculty, is acting dean pending a meeting of the trustees.

JOHN C. HARPER, formerly rector of St. Matthew's, Bedford, N. Y., becomes rector of St. John's, Washington, D. C. in Feb.

THOMAS REDFERN, formerly curate at Ascension, Clearwater, Fla., is now rector of St. Wilfred's, Sarasota, Fla.

WILLIAM S. BRACE, formerly rector of St. John's, Tampa, Fla., is now rector of All Saints, Fort Lauderdale, Fla.

JOHN DAVIS, formerly rector of the Epiphany, Flagstaff, Ariz., is now on the staff of St. Michael and All Angels, Tucson, Ariz.

DAN GERRARD, formerly ass't rector of St. Barnabas, Scottsdale, Ariz., is now rector of St. Alban's, Wickenburg, Ariz.

ROBERT BICKLEY, formerly rector of All Saints, Brooklyn, Mich., is now rector of St. Columba, Detroit.

MALCOLM PROUTY, formerly rector of St. Matthew's, Darlington, S. C., is now rector of Holy Cross, Shreveport, La.

CHARLES F. DUVALL, formerly vicar at Grahamville and Bluffton, S. C., is now rector of St. James, James Island, S. C.

JOHN E. GILCHRIST, formerly ass't at St. Michael's, Charleston, S. C., is now vicar at Summerton and Pinewood, S. C.

ROBERT B. DOING Jr., formerly vicar of St. John's, Forestville, Conn., is now rector of St. James, Winsted, Conn.

RONALD D. OAKES, formerly of the Church of England, is now vicar of St. Mark's, Bridgewater, Conn.

BRADFORD LOVEJOY, formerly curate at St. John's, Waterbury, Conn., is now vicar of St. John the Evangelist, Yalesville, Conn.

WILLIAM A. ROBERTS, formerly rector of Grace Church, Pomeroy, Ohio, is now ass't at St. Andrew's, Meriden, Conn.

A. DICKERSON SALMON Jr., formerly vicar of Christ Church, Guilford, N. Y., is now rector of Grace Church, Brunswick, Md.

NORMAN E. CROCKETT, formerly curate at Trinity, Fayetteville, N. Y., is now vicar at Centralia and Salem, Ill.

NEIL JORDAHL, formerly vicar of St. Peter's, Paris, Ky., is now rector of St. Stephen's, Hoyt Lakes, Minn.

LESLEE E. SCHWINDT, formerly vicar of St. Peter's, Lonaconing, Md., is now rector of Catoclin Parish, Md.

- NEW BOOKS -

Kenneth R. Forbes

Book Editor

The United States, Cuba and Castro by William Appleman Williams. Monthly Review Press. \$3.25

This is basically an essay on the foreign policy of the United States from 1895 to the present day, with especial attention to the latest Cuban revolution. It is similar to the author's first book dealing with foreign relations, *American-Russian* 1781-1947 which he published in 1952. He begins by analyzing the Cuban problem where it first appeared to our policy-makers as a situation involving the U. S., namely, in 1895 when revolution was sweeping across the island with an assurance of success. Grover Cleveland promptly took the position that we should help Spain to "pacify the island". But it proved impossible after the battleship Maine was sunk and the U. S. was at war with Spain.

From here on, the author does a thoroughgoing job of political narrative and analysis of the dynamic elements in economic activity. But it is only fair to say that this long section of the book is difficult reading for the average citizen, though invaluable for serious students of history, politics and diplomacy.

When, however, one comes to the last chapter (and its postscript) we find the book's commanding importance vividly summarized, so that "he who runs may read". "The Lessons Waiting to be Learned" is its title and there are five of them which are profound, but simply expressed and abundantly worth one's close attention and future personal analysis and meditation.

Safari by Jet by Sister Maria Del Rey. Scribners. \$5.95

This is an absorbing tale about the doings and adventures of some of the Maryknoll Sisters in Africa

and Asia. The author is one of these sixteen hundred sisters in some hundred and twenty convents scattered in the world and she is one of the sure-enough veterans who has already traveled through the near and far east and the two Americas. As one of the happenings of this adventurous life she spent three years in a Japanese concentration camp in the Philippines during the second world war.

In eight eastern countries the author and her mother general had exciting and amusing experiences, but everywhere the vital and primary thing was the works of mercy and salvation the Maryknoll Sisters and their chaplains were doing among the under-privileged folk.

The book is greatly worth while and prospective readers will discover the fact that they may open it at random and come across vivid narrative and eloquent scenic description.

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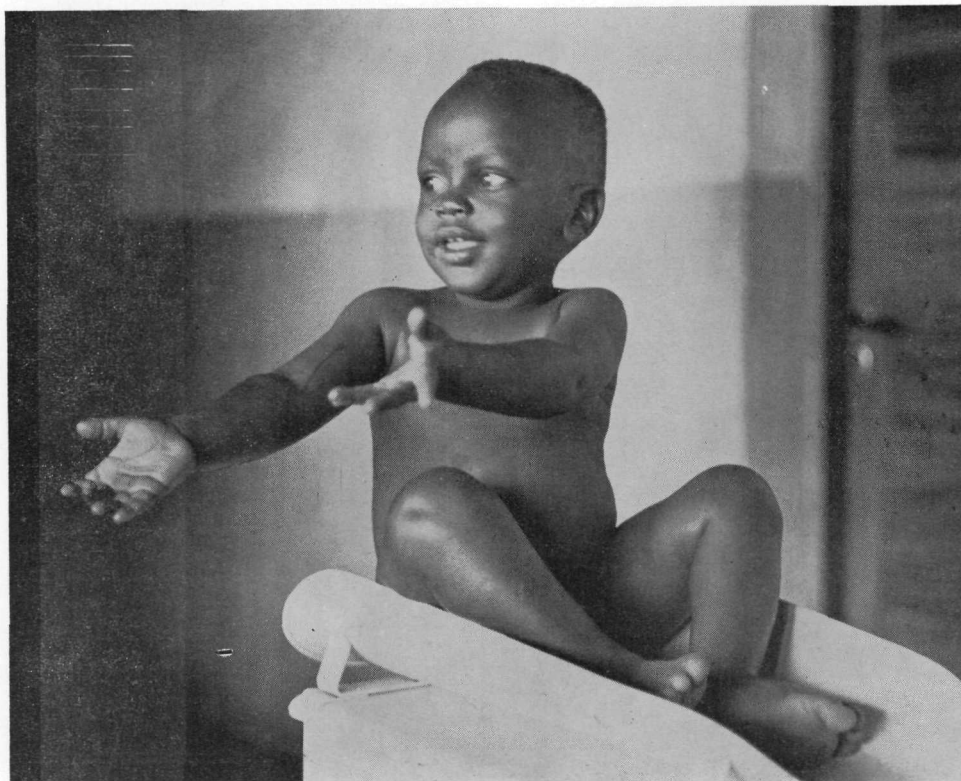
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