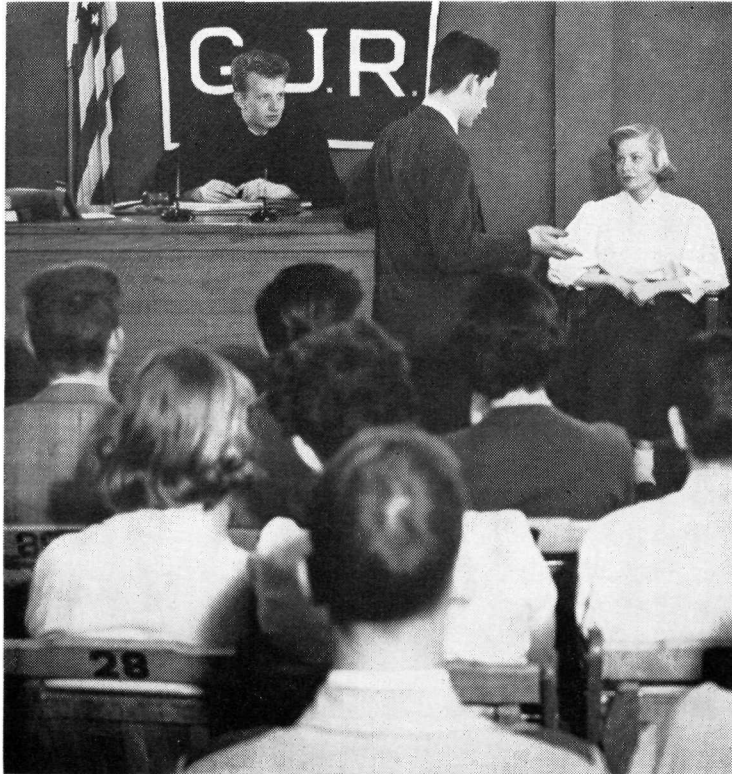


The **+** WITNESS

FEBRUARY 21, 1963

10¢



GEORGE JUNIOR REPUBLIC

OWN COURT meets out justice to all offenders with most young people finding it a novel experience dealing with authority in the hands of people their own age. Chaplain Robert Beggs tells the story this week

- ARTICLE BY WILLIAM STRINGFELLOW -

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days).

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Ser-
mon. 4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday
at 12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
New York

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
New York

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
New York City

Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC: 9:30 Family (HC
3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

One of New York's
most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

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The Rev. F. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Gravson and Willow Sts.

SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days:
8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter E. Neas
The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer. (except
July & August)
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, S.D., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

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

Story of the Week

**Anglican Leaders Meet in Mexico
To Plan Latin American Work**

★ The Anglican Communion will be asked to consider an expansion of its ministry to the nations of Latin America.

This recommendation was approved late January at a four-day consultation in Cuernavaca, Mexico, attended by 20 leaders of the Church of England, the Anglican Church of Canada, the Episcopal Church in the U.S. and the Church of the province of the West Indies.

In the face of "drastic and dynamic changes" throughout the Latin American countries, the conferees suggested this basic goal:

"It must be the aim of the Church to adapt its methods in the spirit of humility to meet these changes, and to stand alongside our fellow Christians in order to face with them both the perplexities and opportunities which confront us."

To implement this aim the following objectives were formulated:

● The development of Latin American churches "expressive of the genius of their own countries and of the unity of the Anglican Communion." First priority in the achievement of this objective, the consultation decided, should be the provision of a top quality program of theological education, where feasible in an "ecumenical setting."

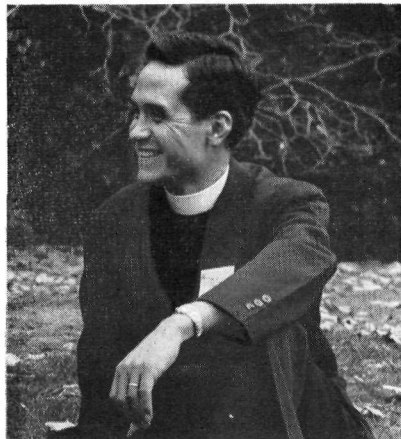
● Organization of "task groups" headed by a bishop and

including clerical and lay specialists to aid in the development of strong local congregations. In this connection it was emphasized that no bishop should be given jurisdiction over a geographic area too large to admit of effective pastoral ministrations.

● Establishment of a regional office for research, planning and coordination. Its emphasis would be in the fields of the family, education, urbanization and social change.

● Experimentation in the development of fuller service of laymen and of personal exchange. Also, the development of a sound relation between the emerging Latin American churches and the educational process at all levels.

The consultation was called



BISHOP SAUCEDO: — Host to Distinguished Anglicans

STORY OF THE WEEK

OUR POLICY is to have on this page what we consider to be the number one news story of the week. Ordinarily the choice is not too difficult but this week it was a case of drawing straws. There are five news stories in this issue under two column heads, any one of which rates Story of the Week status. Read them all and take your pick.

by Bishop Stephen F. Bayne.

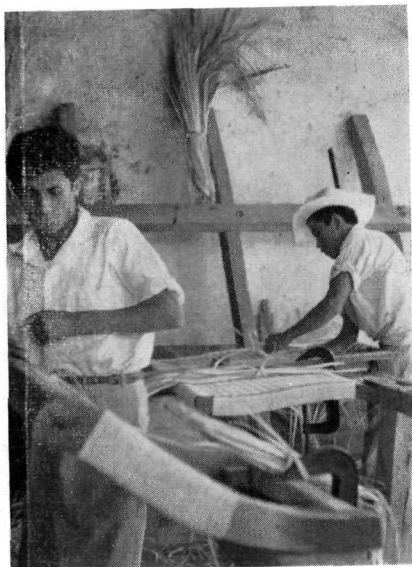
At Lambeth in 1958 Latin America was designated as having high priority for consideration for new missionary effort.

Hence the responsibility will rest with Bishop Bayne, who is executive officer of Lambeth's advisory council on missionary strategy. The entire subject of Latin America will be presented for decision next August in Toronto at a meeting of the Council.

The chairman of the Cuernavaca consultation was Archbishop F. D. Coggan of York.

Participants were Presiding Bishop Arthur Lichtenberger; Primate Howard H. Clark of the Anglican Church of Canada; Bishop John B. Bentley, director of the overseas department of the National Council.

Also Bishop Gerald Brooks of Honduras; Bishop R. Heber Gooden of Panama; Sir Kenneth



MEXICO is one important area where work of the Church will be expanded. Pictured above are workers at a village co-op weaving palm furniture. The co-op was started with the help of the UN and the Mexican government

Grubb of London; Bishop William J. Hughes of Trinidad; Bishop Ivor A. Norris of Brandon, Canada; Bishop David Richards of Central America; Bishop Plinio Simoes of Southwest Brazil; Bishop Eric J. Trapp of London.

Also the Rev. Gilbert Baker, general secretary of the overseas council (Church of England); Dr. Richard Carter, sociologist of Florida State University; Canon A. H. Davis, general secretary of the department of missions of the Church of Canada; Canon Howard Johnson of the Cathedral of St. John the Divine, New York; the Rev. Douglas Milmine, field coordinator in Chile for the South American missionary society; the Rev. Henry Suttan, general secretary of the South American missionary society; Archdeacon B. J. Townsend, vicar-general of the diocese in Argentina; Warren Turner, vice president of the National Council; and Ivan Vallier, director of research of the bureau of applied

social research, Columbia University.

The consultation discussed at length a Latin American survey made for the American Church by the bureau at the request of

Bishop Bayne. The survey will be completed in March or April.

The conferees were guests of Bishop Jose G. Saucedo of Mexico, who was also a member of the consultation.

Report on Study of the N.C.C. Given by Special Committee

★ The National Council of Churches was examined carefully for over a year by a special committee appointed by the commission on ecumenical relations. The General Convention at Detroit in 1961, directed the commission to make this study, laying down the guidelines and asking for a report back to the House of Deputies and the House of Bishops in 1964. At its annual meeting on February 7-8, 1963, held in Washington, D.C. at the College of Preachers, the commission received the detailed report of the work of this committee, made up of three lay persons (two men and one woman) and two clergymen, and discharged the committee with thanks for a thorough and competent job.

Members were: the Very Rev. Gray M. Blandy, the Rev. William W. Lumpkin, Mr. Ralph W. Black, Mrs. David S. Tappan, Mr. N. Hamner Cobbs.

The committee had four extended meetings with 100% attendance each time, and explored carefully every area of reference specified by General Convention. The following summary statements give in substance the unanimous conclusions of the committee with regard to NCC "pronouncements," our "representatives" to the NCC assembly and board, NCC "reading lists," our "participation" in the NCC, charges of "communist" tendencies, and possible changes in the NCC.

On the most debatable subject of "pronouncements" the committee proposed three prin-

ciples for our representatives to advocate and follow, after stating the conviction that the NCC had not only the right but the duty to speak a word to but not for the Churches in every area of Christian concern in the world. The three principles:

- "Pronouncements, when made, ought to have as their purpose the opening up of issues about which Christian people ought to be concerned."

- "These pronouncements should be so phrased as not to bring into question the Christian commitment of those who do not agree."

- "These pronouncements may be directed properly to any area of life, but at the same time they should avoid the impression that they offer the only specific solutions to problems that must be decided by statesmen or others in specialized fields of competence."

In selecting our representatives the committee made clear the need for a more balanced selection from all parts of the Church, with a special plea for more provincial participation in the choice of delegations.

They made two suggestions: One, that our representatives to the General Assembly of the NCC be selected from names suggested in each category (bishops, priests and lay persons), by the eight provincial Councils, to the commission of ecumenical relations, which in turn would nominate them to the National Council for election, making sure there was representation in each category,

if possible, from every province; and with the understanding that this selection pattern does not preclude provincial Councils calling for suggestions from their own provincial synods.

Two, that members of the general board be selected from the Assembly delegation keeping in mind the balance of lay, clerical and geographical representation.

(The committee's report was made in time to guide the selection of our representatives for the next General Assembly of the NCC which will be held in Philadelphia in December, 1963, with every province represented in one or more categories.)

The committee reported that safeguards have been adopted to prevent the dissemination of such a controversial bibliography as that issued by the department of racial and cultural relations, by a more responsible screening out of undesirable materials.

After consulting with the House Un-American Activities Committee and the FBI, the committee could find no substantiation to the charges of "communism" among the leadership of the NCC and uncovered many categorical statements made by the NCC as to its continuing and irrevocable stand against atheistic communism and charged the pervenors of such unfound rumors as irresponsible. They could find no evidence of any communist taint in the NCC.

The committee strongly recommended that we stay in the NCC as full, participating members, and spelled out in a lengthy appendix to their report the evidences of value received in almost every area of the churches work, as a member Church. The committee reported on the moves within the NCC for making many changes in structure and policy, some of them in line with the com-

mittee's recommendations, and counselled patience on the part of the Episcopal Church.

The full report of the commission to the General Convention on this study will be prepared for presentation to the meeting of the commission early next year, and will then be released for discussion throughout the Church as soon as possible thereafter.

UN Made Progress in Critical Areas Church Leader Says

★ The United Nations has made notable progress in several critical areas, but "dangerous undercurrents" in world conditions demand continued vigilance, an international affairs expert said.

Addressing the annual meeting of the national Lutheran Council, O. Frederick Nolde called on Christians to bring their "specialized competence" into the effort to clear "the jungle of international affairs." Nolde is director of the World Council of Churches' commission of the Churches on international affairs.

Among heartening world developments, he cited "policies of moderation and procedures of negotiation" which eased the "confrontation of the nuclear giants" in the Cuban situation, adding that the China-India border dispute "has not erupted" and the Congo "has a better prospect of solution than has appeared for some time."

Specific UN accomplishments, he said, include the election of U Thant as secretary general "with the integrity of his office unimpaired," advances in connection with trade and population problems and progress in promoting peaceful use of outer space and liquidating colonialism.

These developments are "not

Two other items of general interest on the agenda of the meeting were a report on the progress made in the unity consultations now in progress with five other Churches under the commission on approaches to unity, by its secretary, Charles D. Kean; and a report on the Second Vatican Council, by William J. Wolf, one of the Anglican observers.

conclusive," Nolde said, and "if evil is to be converted into good and if constructive goals are to be sought, we must be alert to dangerous undercurrents in today's international disorder, many of which are spiritual in nature."

Of growing concern, he said, is the complex "divisiveness" of world powers. He cited conflicts among western nations and the Soviet-Chinese split.

"The ultimate goal must be to untie and not divide the world," he said. "Christians whose fellowship transcends both divisions . . . have real opportunity to further that measure of unity which is indispensable to peace with justice and freedom."

He singled out "unholy alliances," noting French efforts to "set up a third force on the continent of Europe" and the proposal that the United States and Russia "should concert their resources to rule subtly or overtly over the entire world."

"The Christian who has a responsibility to help in shaping world policy," he added, "will find both an example and an incentive in the Son of Man who came not to be ministered unto but to minister."

Other world tensions involve an over-emphasis on competition rather than cooperation,

and the ease with which people can "repent of each others sins than of their own."

And it is increasingly being heard, he said, that "the old colonialism has simply given way to the new, namely, the economic — and sometimes political — influence of the United States of America in the new countries."

"The domestic community where men and women can determine their faith by conscience and freely express it

subject only to the rights of others, where they can choose their vocation and have equal opportunity to pursue it, where they can rear their children to meet the responsibilities of an on-coming generation, where they can satisfy legitimate material needs, where their concern reaches to their fellow men around the world," he said, "that kind of a domestic community will stand as a magnet to attract all men everywhere. To build it is man's first task."

Institutionalism in Churches Criticized by Samuel Cavert

★ The most justified criticism that can be made of American Churches today is that they are so absorbed in their own institutional affairs that they have little energy left to devote to what is happening in the world, Samuel McCrea Cavert told the Methodist board of Christian social concerns.

Cavert, former general secretary of the National Council of Churches, is chairman of the NCC committee for a UN Church Center which the Methodist agency is helping to build.

"All the self-preserving and self-expanding institutionalism of our Churches has little relevance to the crucial struggles that are going on in the world in this revolutionary age," Cavert declared.

"Our churches provide a weekend sanctuary for spirits that are bruised Monday through Friday in business, industry, politics, and other work-a-day affairs," he said.

Cavert observed that the new church center for the UN is evidence that Protestant Churches are not "hopelessly enmeshed in a self-centered tangle of institutionalism, but really do care for the world."

He also predicted that "the kind of day to day ecumenical experience which the Churches will have at this center will contribute more to the actual unity of the Churches than any of the formal negotiations for Church union."

"The UN may be a frail and feeble structure, but it is the center of hope around which Christian people must rally," he added.

The board also heard Robert Hamill, dean of the chapel at Boston University, declare that "the Bible draws no sharp distinction between God's will for individual man and his will for public life."

"When man acts alone, and when he acts in concert with his fellow men, he is responsible and accountable to God," Hamill said.

Bishop F. Gerald Ensley of Des Moines, Iowa, the board's president, said that the Christian Church is "largely illiterate on social issues" and that "Little Rock and Oxford, Miss., are part of the price we have paid for evangelizing the individual but not the social man."

"One of the greatest problems of our times is to find a rational

way to deal with irrational people," he said.

The Church must use persuasion to reach the minds of people, Bishop Ensley stressed, declaring, "You can bomb hell out of people, but you can't bomb heaven into them."

PRESIDING BISHOP BACKS MEASURES

★ Presiding Bishop Arthur Lichtenberger early this month sent the following telegram to the majority and minority leaders of Congress:

"I welcome the introduction in Congress of measures to provide new opportunities for the training and employment of the young people of the United States. Such measures are in keeping with the Church's belief in human welfare as a priority for our whole nation, deserving nonpartisan support. The alarming rise in the school dropout rate, the present inability to provide jobs for young high school graduates, and the perennial pressure of juvenile delinquency all demand quick and energetic national action. It is not too strong to say that the mounting problem of idle youth constitutes a moral demand upon the financial resources of the nation. The proposal for the employment and training of youth through a conservation corps and urban service corps is a hopeful step in this direction. Further, the suggestion of a national service corps will provide within the United States the same promising opportunities which have proved fruitful overseas in the peace corps. At the same time it will stimulate our citizens to a renewed dedication to voluntary service in the welfare of their own communities. I would hope that many members of our United States churches will welcome the necessary legislative actions to improve the situation of young persons."

EDITORIALS

Bunco Men and Their Victims

RECENTLY WE READ OF the trial and conviction of a score of bunco men who had victimized a large number of credulous folk with a clever swindle by which the victims were supposed to get a large sum of money for a relative small investment.

The swindlers had considerable capital and it cost the state a whole lot of money to convict them.

After they had been jailed an attorney said: "The state ought now to prosecute the victims." After considering the matter awhile we thought the point was well taken, for from the standpoint of honesty and integrity the lambs were no better than the wolves, simply more foolish.

And so our mind went back to the words of the practical Apostle, "Be ye doers of the word and not hearers only, deceiving your own selves." Surely the man who deceives himself is living a fake life. Unfortunately, it is so easy to deceive ourselves.

We never fool God; we seldom fool our neighbors for a long period of time; we are so prone to fool ourselves, and as soon as we have succeeded in fooling ourselves we become the prey of all sorts of fakirs. For a fakir has very little chance of victimizing a man who has real convictions.

The world is full of Lydia Pinkhams, Get-Rich-Quick Wallingfords, Professional Soul Savers, Political Demagogues, Philosophical Quacks, Predatory Prophets and Prophetesses just because there are so many people who do not think straight, who lack definite moral convictions and whose flabby consciences are willing to make a personal profit by subordinating a principle to some immediate personal advantage.

If they are poor, they will do anything to get rich; if they are sick they will do anything to get well; if they are conscience-stricken they will do anything to get saved, no matter whether the "anything" is unreasonable, immoral and manifestly impossible. In other words, they fancy that God has made a world in which privileged persons may do evil in order that good may come. Their immediate necessity seems to be the mo-

ther of their inventions to fool themselves into thinking that they are fooling God.

The great sin of this so-called practical age is the failure to so evaluate morals as to put them first in their standard of life. Let's enumerate the sins of unreality to which human greed and vanity will carry our poor human nature so that we become the victims of predatory professionals.

The first guilt of unreality that finds lodgment in the human brain is the exaggeration of our individual importance because of some purely extraneous accident. This may be due to the fact that we have inherited or accumulated wealth, knowledge, social position or political influence. As soon as a man fancies that he is something of a superman, he substitutes sham for reality and becomes the eager victim of psychological sharpers who appeal to his vanity and destroy his sanity. He fancies that because he can command servants or disciples or social climbers that he belongs to a distinctive caste which is in some mysterious way superior to the contacts and reactions of ordinary life.

All one can say is that he is due for a tremendous cropper in the day of judgment, even if he carries his fiction into an elegant and capacious mausoleum.

There are no supermen as the Lord Jesus very plainly indicated, and we are in reality every one members one of another, for God has made of one blood all nations of the earth and there is no respect of persons.

The men who hasn't humility is the hopeless victim of attractive liars. He may be practical in every other way, but is believing a lie when he fancies himself superior to the common obligations of us all.

We know of nothing that requires closer self-scrutiny than the absolute necessity of not overestimating our own importance, unless it be the correlative sin of personal vanity, which is envy.

In the same category as this primary class are all those who have failed to gain recognition for a success which they imagine that they ought to have attained.

Let us quote from a work of fiction, words that describe just what we mean:

"He was the kind of a man who being first of all a disappointment to himself, had never forgiven himself for his failure, and was conse-

quently disagreeable to everyone else in proportion to that person's success."

The same human soul that will be arrogant over success will be bitter under adversity. In all times of our adversity as well as in all times of our prosperity, may the good Lord deliver us from playing the fool.

There are two ways by which the unscrupulous spiritual adventurer can play upon human nature. The one is to ingratiate himself by flattering the vanity of the successful; and the other is to proclaim to the man who pities himself the wrongs which he fancies that he endures. This is the stock in trade of the professional demagogue, and inasmuch as most people are discontented with their lot and envious of others, he readily gains a large and sympathetic audience.

Many large and influential political and religious sects are built upon the emotional appeal to the wrongs of their hearers and the vices of those who are absent.

The next streak in human nature which unfits men from a rigid evaluation of themselves is anger. An angry man is temporarily insane. We know because we have been angry, and we never was angry in our life when we didn't play the fool. It makes no difference whether the anger is a sudden flare or a brooding, sullen flame, it accomplishes the same result — it warps a man's judgment of himself, so that he is incapable of reason.

A priest who loses his temper, scolds his people, grumbles at his fate, must either seek another parish or see the one that he shepherds fall to pieces.

The layman who is constantly taking offense at this or resenting that is a poor soldier of Christ and will end by losing his faith in order to propitiate his idol. Whole parishes have been ruined and the joy of service has been impaired because there are two or three madmen in the congregation.

Greed is perhaps the most prolific of those vices which make a truly spiritual life impossible, for one cannot serve two masters, his own selfish interest and God's will. It is the most difficult vice for a man to recognize in himself, for the meanness becomes so much a part of one's self that it is almost impossible for the man to distinguish between the me and the meanness. But in all instances it is the same. When a man refuses to acknowledge his fault, but rather excuses it or condones it, he becomes incapable of receiving the truth.

It is then true, as Christ said so strangely and

yet so accurately, "Because I tell you the truth therefore you will not believe me."

A perverted mind which refuses to discipline itself becomes the victim of perverted prophets, just because it refuses to think straight, to be honest with itself and prefers the comfortable lie to the unwelcome truth.

Man's first conquest must be the accurate inventory of his own liabilities. Unless he is willing to do this he will end in moral and spiritual bankruptcy.

One Woman's View

By Barbara St. Claire

No Hiding Place

A FLOW OF WARM AIR moved into our area today, and as it advanced over the frozen, snow covered ground, thick fog developed. By night time driving will be hazardous, traffic will slow. In the city the crime rate, predictably, will rise, for this is thieves's weather — a natural hiding place.

The mind has hiding places too, and we hide in them. Like the sneak thief we duck into mental doorways and wait in darkness and fog for the light to pass us by. There is something within us for the dark; something that chooses night over day.

Whither shall I go then from thy Spirit?
or whither shall I go then from thy
presence? . . .

If I say, Peradventure the darkness
shall cover me; then shall my
night be turned to day.

The Psalmist points to it. We don't quite want our night turned to day, for where would we hide in all that radiance? So we stay hidden; it seems that our minds are so agile and tricky that we even turn the tables on our God and accuse him of hiding. We can't find him, we say, and hide behind saying it. Where is he indeed? About my path, about my bed, acquainted with all my ways. Francis Thompson likens him to a hound in his persistent searching love for every human soul. We can't find God because he isn't lost; we are. We have only to come out of hiding to be found.

The sort of fog that comes in mid-winter would be hard to associate with mists and mellow fruitfulness. Instead there is a charnel, bone-chilling quality about it that makes us nostalgic for last summer and eager for spring. But spring has its fogs too; all of creation can be material for a specious argument. I have heard it said, in all seriousness, that because the red birds fly only with other red birds, and blue birds only with blue birds that God has set his seal of approval on human segregation on a basis of color. The writer of the creation story in Genesis was a light-bearer, and here is our need for the dark, for some place to hide. Re-reading the ancient tome poem of creation, we find that God did indeed create the fish of the sea, the birds of the air, the cattle and every creeping thing that creeps upon the earth according to their own kinds. Having finished, he turned to something else again; he created man in his own image.

St. Paul was explicit: There is neither Jew nor Greek, he said, neither slave nor free, neither male nor female; for you are all one in Christ Jesus. But this is light, so we build a specious argument to hide in so we may duck the oneness of our blood and its corollary that we were made to dwell together in the earth. What goes for the birds goes for us, we say, not caring for the darkness of the consequence.

It is a good thing that the light is such that our darkness cannot overcome it. It is a good thing too that someone finally set down the words God himself spoke to our crazy world in the calm voice of his Son. He knew at first hand our labyrinthine ways, the secret places where we go to hide even from ourselves. He told us how to live, how to treat each other, and showed us how to die. With his lofty logic we are to do all these things in the way of love, for there is no hiding place.

TOWN RUN BY TEEN-AGERS

By Robert W. Beggs

Chaplain, George Junior Republic, Freeville, N. Y.

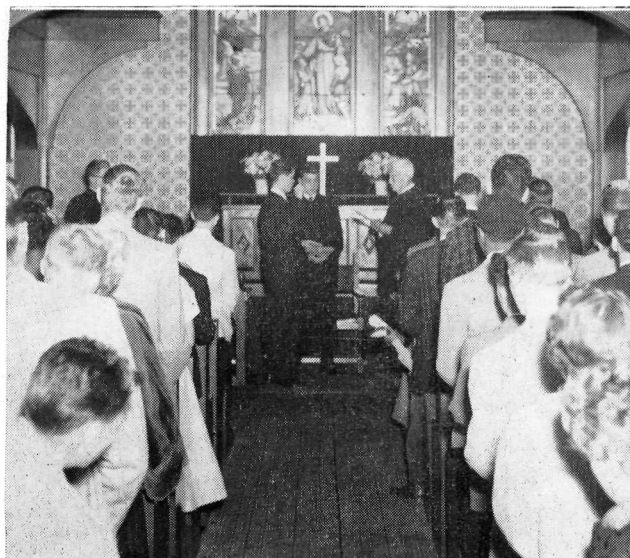
THE GEORGE JUNIOR REPUBLIC, AN
INTERRACIAL, INTERFAITH COMMUNI-
TY IS A MODEL OF ADULT SOCIETY

I HOPE THE PICTURES and the name of our school, "The George Junior Republic," will inspire you to read on and find out what this name stands for today. Our campus is located ten miles east of Ithaca at Freeville, N. Y. Visitors are always welcome and shown around the premises by the young people, known as "citizens". For this is the oldest self-governing co-educational youth community in the world, now in its 68th year. It is a town run by teenagers!

William R. George, affectionately known as "Daddy" George, conceived of a "junior republic" based on teenage self government and self employment just before the turn of the century. It has been referred to as "a model of adult society" in that it has always been an interracial, inter-faith community whose political system is fashioned after the U.S. constitution and laws of

the state of New York. Its citizen government is the most extensive student government in the world. They have annual elections, monthly town meetings, administrative and cabinet officials, a police force, and courts to enforce their judicial system. This means that the young people are empowered to sentence fellow citizens to fines and the workhouse (which means extra hours of work without pay and some social restrictions rather than incarceration).

To permit "disturbed" adolescents such a measure of "adult" personal and social responsibility has proven to be a paradoxical Christian way of therapeutic maturation. For most of our applicants have experienced adolescent conflicts due to broken homes, or unfavorable conditions in communities and school programs, causes which are usually beyond their own control. Thus



A new "citizen president" is sworn in at the Republic by Dr. Alexander Forbes of Boston, chairman of Board of Trustees. Chapel provides appropriate setting.

they are referred to us by parents, child guidance clinics, psychiatrists, clergy, and children's courts. The only restrictions placed upon our admissions is that they have an average I.Q. because of the pressure and responsibility placed upon them in such a program and environment (and it goes without saying that "pathological cases" could seldom, if ever, respond to a program which employs such a high degree of the principles of group dynamics).

What They Do

OVER THE PAST 68 years the citizens and adult "helpers" have built the chapel, buildings, and cottages, farmed its land, and maintained the property on this 850 acre campus. The citizens can also find employment on a half-day basis (since they are also paid for attending school — a legitimate work for the rest of the day!). In this way they pay for their board and room and have some spending money and savings. In a word the young people operate their entire economy — bank, currency, employment agency, taxes, and custom duties. On the Republic coins is imprinted the slogan, "Nothing Without Labor". What tremendous ethical and theological significance this motto has in our day of "payola"! About all you can add to it is this, "Nothing without labor except the grace of God". And our citizens can appreciate this too because they know it costs about \$3800 per year per student (they have two three week vaca-

tions). This means that the director, Mr. Donald T. Urquhart, and the New York City office have to raise between two and three hundred thousand dollars a year to maintain the Republic. Another six hundred thousand dollars is contributed by parents, private social agencies, courts, and welfare departments. When you stop to think of it you can realize how many friends and benefactors the Republic has in the nation.

A Dedicated Staff

BUT THE CLOSEST FRIENDS and the most dedicated people who reflect the gracious love of God toward the Republic is the staff of 100 people who work with or toward the betterment of the 180 citizens (about 45 girls and 135 boys). These dedicated adults form a closely knit team of house-parents, vocational and academic educators, social workers, psychologists and psychiatrist, recreational leaders, Roman Catholic and Protestant chaplain — not to mention the office, medical, administrative, and fund-raising workers. Perhaps I should have mentioned the "teachers" first, since this is a private boarding school. But the entire program is "educational" and our junior and senior high school is an accredited New York state public school. We probably have the smallest public school district in the state since it coincides with the Republic boundaries.

Having touched on our work and study program let me hasten to add that without a recreational, case-work, and religious program the Republic would have little focus or balance. It is not a case of all work and no play for our youngsters. The high school coach makes good use of the gym, athletic fields, tennis courts, and swimming pool. But the emphasis is not on inter-scholastic competition, but on intra-mural and individual sports. The day when our football team could beat the Syracuse, Cornell, and Colgate freshmen teams has long since passed. You can't mold such squads when the average turnover is every two years. But we still believe that the motive to win and to succeed in sports is as important as in one's career (so long as "success" in both is viewed in terms of service, team-play, esprit de corps, and the sheer joy of it). Our recreational program is also co-ed and it includes dances, movies, stunt-nights, drama, carnivals, parties, etc.

Whole Plan Is Unique

THE REPUBLIC case-work, counseling, and guidance plan is unique. The staff psychiatrist

works with the staff rather than with the adolescents. He not only advises and consults with the six "social doctors" (clinical psychologists and psychiatric social workers) but with the cottage parents, citizen employers, and teachers. This makes a well coordinated and highly personalized counseling service which the citizens take advantage of. Most citizens are glad to have the opportunity of spending one hour a week with their social doctor, although this is voluntary as are recreation and chapel.

The psychiatric services have been expanded in accord with the latest treatment methods, but the germ and central thought behind it dates back to the founder's original conceptions. William George believed that a disturbed adolescent was maladjusted because of a "social illness" and therefore needed a "social doctor", if not a "social hospital" or "social sanitarium". The Republic has therefore kept these meaningful terms over the years. This means that if the voluntary counseling by "social doctors", house-parents, and chaplains, seems insufficient or of little momentary help, then the citizen can be placed in "social hospital" (which he is unconsciously asking for). During this brief time he is under closer scrutiny and controls, together with some restrictions in the normal course of campus life.

The citizen court automatically commits any citizen convicted of a felony to "social sanitarium" where he is also restricted and loses his citizenship rights for the time being. If any youngster needs further control and individualized attention, his social doctor can send him to a special service or "treatment center". Here he lives with five or six other boys and house-parents in a cottage on the edge of the campus. They eat, sleep, work, study, and play in this area, restricted from the rest of the campus. After they adjust to this way of life and show a healthy desire to return to the campus with all its added freedom and responsibility, they take up their former duties and life again. So whether the citizen has off-campus and unchaperoned dating privileges (known as "young adult" status) or finds himself in a state of "social hospital", "social sanitarium", or in the "treatment center", he, like the great majority of "free citizens", senses throughout the Republic environment new assurances toward life, increased responsibility toward others, and a way to achieve a more mature role which he will eventually play in society at large.

Citizens Aren't "Different"

WHEN VISITORS walk on campus and see our citizen program and adult services in action, they invariably say, "These kids look no different than any others." After hearing this a few times you wonder what they expected to see! They forget that a boy who was the center of turmoil at home, who was spoiled, and then rejected to the point that one or both parents become a frightening figure to him, can react differently to the authority of his own contemporaries. He can literally find relief away from home. For he or she soon finds out that his behavior which was previously applauded by friends or a gang, has the reverse effect among his contemporaries at the Republic. When he starts out to see what "they" expect at the Republic ("they" had always been adults before and he knew how to deal with them), he soon discovers that "they" are his own contemporaries and that the old patterns of behavior don't seem to work anymore. This is a crucial moment and he may decide to run away — there is nothing to stop him — no fences, guards or barriers. If he does run, he seldom knows if he is running from something or to something, i.e. to return home where he was unhappy. Or he may still be testing the Republic to see if they truly want him. At any rate he is usually picked up and returned. With some youngsters this seems to be a necessary part of therapy (one boy ran away nine times before he became the president of the citizen body!)

In adult life "running away from it all" can often have damaging affects. But at the Republic, running away can often become, for the few adolescents who try it, the one way he finally becomes concerned about himself so that he wants help. Then he can talk out his problems rather than act them out against his fellow citizens. At this point the adult "helpers" can help him to talk about his feelings, how he has been seeing himself, and how he can see himself in a more realistic way. Hasn't Christian theology, therapy, and democracy always begun with the doctrine of original sin? Then his silly show-off behavior becomes less necessary and he can seek group approval in more mature ways. Whether his need for acceptance is on a more warm personal level or on a dynamic one — he is by this time well on his way to accept the fact that he is acceptable to God. For he has gradually found that the staff and citizens at the Republic truly want him. Something of the love of God may have been experienced by him through this com-



One of the Republic's own institutions is its Citizens Bank. Here one of the regular depositors makes a regular visit. On the coins is the slogan: "Nothing Without Labor".

munity for the first time. Then he can truly become a worshipping member of the community of the Holy Spirit — the Church. When this happens the George Junior Republic has become for him a "layman's training center", as far removed from any modern reformatory as you could imagine.

About Disturbed Youngsters

THIS MIGHT BE the point at which I should conclude with a reference to our religious program and its relationship to youth in all churches. But first let me say that too many people have a mistaken notion about disturbed youngsters whether they live in Greenwich, Conn., the west side or on the lower east side of Manhattan. It would be more accurate today if we acknowledged that we live in a "delinquent society" rather than in a society of "juvenile delinquents". ("Juvenile delinquent" in a legal term for a teenager under 18 who has been adjudicated for committing a felony — about 75,000 cases a year in the U.S.A. On this basis we have few juvenile delinquents at the "Republic" and less than 5% in the nation. Rather we have several million disturbed children in our land.) At any rate the word "delinquent" is misused. As Sam Levinson said, "When

an adult behaves like a teenager he is called 'silly', but when a teenager behaves like an adult he is called a 'delinquent'." Or as some one else said, "We live in a day when children behave like adults and adults behave like children."

This may not tell us very much about the adolescent but it points up the real problems of the world. For instance: we teach adolescents to be honest in a time when "payola" is still the accepted thing in business, politics, t.v., radio, and elsewhere. Or we teach adolescents not to kill — yet the adult world finds itself for the first time in military history prepared to defend itself by weapons it cannot use, short of national suicide. Is it any wonder that the present "beat" generation which has been an apathetic conformist age-group finally turned to Gandhi's methods, or as the initiator of the "sit-down demonstrations" in the South, 18-year old Ezell Blari, Jr. put it — "passive insistence". Can we ever look to them to apply Gandhi's way to both Communism and Christendom? I hope they will all discover what the George Junior Republic has known for decades — that the only way to treat the problems of disturbed people and maintain "community" is by a non-violent way. When adults learn this throughout the world the number of disturbed children will decrease; otherwise we shall continue to live in a "delinquent society".

At the Republic the number of Protestants, Roman Catholics, Jews and Negroes is in proportion to their number in the nation. But whether Protestant or Roman Catholic, our religious program centers around worship and the sacraments (and let me add immediately that of all the services in the Book of Common Prayer, the administration of Holy Communion appeals most to Protestant teenagers).

Released Time Stressed

OUR NEXT MOST IMPORTANT emphasis lies in the field of released-time education in our public school. I hasten to add that Protestant churches are neglecting teenagers in released-time Christian education at a time when juvenile delinquency is growing — another indication that our "American religious revival" is not what it is cracked up to be! And if we are neglecting the Christian education of adolescents, how little are we doing to train them in any practical way to be future lay leaders and lay-ministers of the Church? Could it be that we have lost sight of the fact that the Church has generally tried to

be "at the center of the village", that at its best it is the heart and conscience of the community? It should judge itself and the world in the light of the New Testament. Whenever it has failed to judge itself and the world or surrounding community, it has become either a mouthpiece of the state or so completely separated from the state, that society becomes immune to any spiritual guidance. For there can be no transformation of the individual and society without the divine word of judgment and hope, and sin and grace. History certainly attests to this fact. So when you consider this, and the fact that the Church's task for youth is to train them to be its leaders for the future, we are led at least to this conclusion: Every church's youth program should aim at becoming a "layman's training center" as important as the George Junior Republic's program of "citizenship" training.

This means that the Church should encourage the formation of "self-government" in their youth programs. Then the youth people will naturally organize in groups of their own age. They may wish to meet in homes and dig deep on their own. But they should not stop there. We have discovered at the Republic that there is much to be gained when the "mixed-up kids" and the "hollow kids" meet together.

We have been hosts to countless youth fellowships and conferences who in turn have invited our youth fellowship to visit them. These exchanges have proven valuable to all. On the one hand they have revealed how hollow, shallow, and confused is the outlook of both groups. But on the other hand, they are inclined to reach deeper ultimate concerns when they are together. In both cases they can learn more about themselves, society, and Christianity than they otherwise could.

The church has much to learn from the Republic's experience. After all, what do you say about your church's relation to the troubled youth in your community, in jail, or in detention homes? That not much can be done for these children even if they happen to come to church? Or to leave these "delinquents" alone lest one bad apple spoil all the rest?

What would have happened if William George had felt that way 70 years ago when he headed up a Methodist Church's youth work in New York City? Or if the present director, Episcopalian Donald Urquhart, had given up during the great depression? Ask any of the 6,000 graduates of the Republic. They know even more

than the staff — that to have helped a troubled youth find his way is one of the great privileges God has given to man (and I mean lay-man, for the Republic has only two chaplains among its one hundred workers. Your church has more laymen than that in proportion to its clergy.) So please don't show this article to your rector. Rather offer yourself to some troubled youth in your community (it could be your own child) and prove that your church can be the Church. Revive it beginning with yourself, and be a "partner of renewal". Then your church will find a way to reach out to the young people who need it so desperately.

Care Enough To Weep

**TRANSCRIPT OF AN ADDRESS GIVEN AT
THE NATIONAL CONFERENCE ON RELI-
GION AND RACE, WHICH WAS REPORTED
IN THESE PAGES JANUARY 24, 1963**

By William Stringfellow

Member of Witness Editorial Board

NOW I KNOW how Fidel Castro must sometimes feel: so acutely provoked and so filled with passion as to be able to speak non-stop for five hours.

I will try, nevertheless, to be more brief.

In fact, I can say what I have to say to and about this conference in a single sentence. In saying it, I raise no particular questions about the nice intentions, good will, or benign disposition of anybody at the conference, but instead, I make a straightforward plea for realism, for facing and stating the truth about the racial crisis in this country in the south and in the north, in relation to the churches and synagogues of this country.

The truth is — I fear — that this conference is too little, too late, and too lily white.

The truth is that this conference represents a mentality which still assumes that significant initiative in the racial crisis remains with the churches and synagogues of the land. Yet, in fact, the churches and synagogues are by and large and more often than not simply absent from the scenes of racial crisis in both south and

William Stringfellow is an attorney in New York who lived and practiced law for several years in Harlem.

north. They are just, for the most part, not there.

Pronouncements of ecclesiastical authorities do not compensate for this absence or rationalize this absence, nor do they betray an immediate, intimate, first hand familiarity with the scope, bitterness, complexity, pathology, and emergency of the racial crisis in this country.

Nevermind the south — you cannot be very long in any of the Negro ghettos of the northern cities without hearing the acrid, mocking, redundant ridicule to which the name of the Church is subjected. And then if one sees and reflects upon the extent and ingenuity of segregation and discrimination which still survives and thrives in the churches, there is little to refute the ridicule.

Just More Talk

THIS CONFERENCE purposes to issue a "Statement of Conscience" about race relations, but the situation in which we are is one in which the very idea of such a statement (such another statement) is obsolete and absurd.

The idea of such a statement — the notion that it amounts to anything at all — is made obsolete by the harsh realities which now emerge among American Negroes and which, now at last in the open, must be faced bluntly and truthfully and with some courage.

I refer, for just one example, of what should be faced and discussed at this conference, to the issue of Negro anti-semitism. It is a tender issue, but the boycotts attempted by Negroes against Jewish merchants last summer in Harlem have put it publicly and urgently, and it cannot be any more ignored. Moreover, I want this particular issue exposed and considered because it places my own people — that is, White Anglo-Saxon Protestants — in an excruciating position. On one hand, the white Protestant stands beside the Jew as the object of an intense, almost visceral, Negro hostility toward all white folk. But on the other hand, surely Negro anti-semitism is, in its own way, some imitation of the anti-semitism so fashionable and common among white Protestants. It is fitting that white Protestants be confronted by their own malice.

Negroes Have Initiative

THIS CONFERENCE, furthermore, represents a mentality which guilefully thinks that the initiative in the racial crisis resides with white folk.

But the initiative has passed in the racial crisis in this country from white to black, and white people are in a position of waiting to respond to whatever initiative comes from the Negroes. While waiting, they might well spend their time thanking God, that, as yet, there has not emerged, to lead the Negroes in either north or south, a black General Walker.

Meanwhile, even in the north, perhaps especially there, the estrangement between the races has become almost complete, and, it now becomes the case that almost any public association of Negroes and white becomes suspect — is thought to be a guilty association in which one or the other is somehow selling out his race.

The spirit which moves and acts in the racial crisis now, especially in the northern cities, is a spirit of radical hostility and of revenge.

This conference will be protected from this news. This conference will not hear the voices of Malcolm X or even James Baldwin. And, the temptation is, by not in fact hearing them the conference will suppose they do not exist.

This conference, finally, represents a mentality which stupidly supposes that there is power and efficacy in individual action. From the point of view of either Biblical religion, the monstrous American heresy is in thinking that the whole drama of history takes place between God and men. But the truth, Biblically and theologically and empirically is quite otherwise: the drama of this history takes place amongst God and men and the principalities and power, the great institutions and ideologies active in the world. It is the corruption and shallowness of humanism which beguiles Jew or Christian into believing that men are masters of institution or ideology. Or, to put it a bit differently, racism is not an evil in the hearts or minds of men, racism is a principality, a demonic power, a representative, image, and embodiment of death, over which men have little or no control, but which works its awful influence over the lives of men.

Jesus Overcame

THIS IS THE POWER with which Jesus Christ was confronted and which, at great and sufficient cost, he overcame.

In other words, the issue here is not equality among men, but unity among men. The issue is not some common spiritual values, nor natural law, nor middle axioms. The issue is baptism.

The issue is the unity of all mankind wrought by God in the life and work of Christ. Baptism is the sacrament of that unity of all men in God.

It is known already, from the life and work of Christ, that the reconciliation which he works among men means, among other things, the crucifixion; the design, sequence, structure, drama, and fulfillment of reconciliation is focused upon crucifixion. There is no reason to expect

that it will be otherwise in the reconciliation of the races now in such great conflict and estrangement in this country.

But, we were supposed now to be practical: to say what could be done in the American racial crisis.

If you want to do something, the most practical thing I can tell you is: weep.

First of all, care enough to weep.

Religious Spotlight Focuses On Christians in Russia

★ Leaders of the National Council of Churches starting Feb. 27 will be hosts to 16 ranking Christians from the Soviet Union. The delegation of Russian churchmen will travel in separate groups to various sections of the U.S.

The three-week visit is the latest in a series of exchange trips by American and Soviet Christians, begun when a Baptist group visited Moscow in 1955 and continued in 1956 when the National Council and Moscow Patriarchate traded deputations.

More than any of the others, however, the tour this winter will put a spotlight on one of the most isolated segments of Christendom: the mysterious, 50-million-member Russian Orthodox Church.

The confrontation of the Christian east and the west has come into sharp focus in the last 18 months. First, the Russian Orthodox Church was admitted to the World Council of Churches in New Delhi, India. Then last fall, two Russian Orthodox observers attended the Second Vatican Council, by invitation, and afterwards praised the "very friendly attitude" which prevailed in Rome.

These and other signs of inter-Christian communication (the World Council of Churches alone sent two deputations of

theologians to Moscow last year) have caused many to wonder: What is the Russian Orthodox Church? How big is it? What is its relation to the anti-religious Communist state? How free are churches generally in the Soviet Union? Are these contacts valuable?

Anderson's View

"The walls which divide us don't go up to heaven," said Paul B. Anderson, Episcopalian and National Council's consultant on Eastern Orthodoxy. He was quoting Metropolitan Platon of Moscow, 19th century prelate. "We are divided only here on earth and we should welcome every step toward cutting down these barriers," Anderson said.

The best guesses place Russian Orthodox strength at an estimated 50 million believers. When Moscow Patriarch Alexei sent his Church's application to the World Council in 1961, he listed 20,000 parishes; 73 bishoprics; 30,000 priests; 40 monasteries and eight theological schools.

Church closings have sharply reduced the total of parishes in the last year, according to Anderson. A major reason for these is that worshippers have been unable to keep up repairs on church buildings, so parishes have been combined. The total number of believers, how-

ever, has not necessarily lessened.

Three of the eight theological schools—at Lutsik, Saratov and Kiev — have been shut down in recent months. The official reason has been the effectiveness of Soviet atheistic campaigns in reducing enrollments. Recent reports also give accounts of persecutions of monks and monasteries, notably at the famed Pochayev Monastery in Western Ukraine.

The candlelight kingdom of Orthodoxy and Church life generally have been persecuted and hampered for four decades. Yet as with religion behind the Iron Curtain generally, it occasionally displays evidence of great vitality.

For instance, the Union of Evangelical-Christians (Baptists) in the Soviet lists anywhere from 4,000 to 6,000 houses of prayer. The some 545,000 Baptists in the U.S.S.R. experienced tremendous growth as soon as the revolution disestablished the Orthodox Church and removed the prohibition against transfer from one Church to another.

The state's blueprint for religion in Russia today is in Article 124 of the 1936 Soviet Constitution: "In order to ensure citizens freedom of conscience, the church in the U.S.S.R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-

religious propaganda is recognized for all citizens."

Limited Ministry

The result, according to Anderson, has been to "concentrate the whole of religion in worship — the sacraments, and prayer." With religious schools and other organizations outlawed "a tremendous wave of vitality" is seen inside the churches.

Those who use the country's churches are obligated to keep them in first class condition. This has become a major problem under Soviet restrictions on obtaining building materials for repairs, western church leaders say.

During the 1930's, the number of Russian Orthodox parishes was reduced to "perhaps 4,000", no theological schools existed, clergymen were arrested by the hundreds and the campaign against religious education of children was continuous. But people continued to pray. They were restless.

So, in 1944, according to Anderson, the Soviet authorities relented for a time. They permitted the establishing of theological schools and the re-opening of many churches.

Relations between Russian Orthodoxy and western Christians seem to have gone through two stages — of caution and cooperation. When the World Council of Churches held its first assembly in Amsterdam in 1948, the Russians, suspicious that the western ecumenical movement was more political than spiritual, rejected a bid to join it. The World Council kept the door open.

A long, cautious examination of the World Council's aims by the Moscow Patriarchate followed. Exchanges were arranged. Finally, led by Archbishop Nicodim, 32, head of the Church's department of foreign church affairs, the Russian Orthodox delegation joined the

World Council's ecumenical ranks in New Delhi.

This latest church delegation from Russia to the United States, which will also include Baptist, Lutheran and Armenian churchmen, will again be led by Archbishop Nicodim.

What Value?

What is the value of these exchanges?

Roswell P. Barnes, American secretary of the World Council of Churches, who was on the National Council visit to Moscow in 1956, has found them stimulating to both sides.

"Religion is very much alive" in the Soviet Union, he said, "and attendance at public worship is not merely a conventional thing."

It is difficult for Americans to analyze what this means, he continued. For church attend-

ance itself is a mark of disagreement with the policy and program of the Communist Party, Barnes observed.

"For an appraisal of the situation, we must take into account the measures of opposition, even though indirect, because they enhance the significance of the continuing, evident vitality of religious faith," he said.

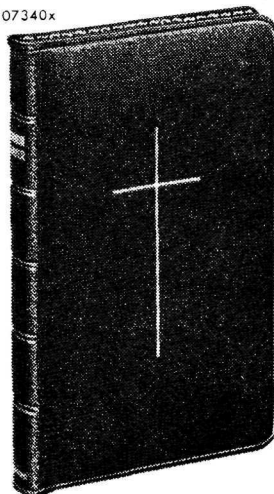
Russian attitudes have shifted markedly in seven years of talking with western churchmen. At first, Barnes noted, the Russians were obviously ill at ease. The framework of western Protestant thinking appeared "utterly unfamiliar" to them. As the talks have continued, "real communication" has become much easier.

The exchanges should be considered "from the viewpoint of the Christian community," he

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advised. It is "gratifying," he said, to come to know people who are called upon "to pay more for their faith than we have been called upon to pay."

To Dr. Anderson, keeping communication lines open with Soviet churchmen "gives moral support" to Iron Curtain Christians. It "reminds the Soviet government that Christians do exist" despite Communist efforts to stifle, as "unscientific" and "unproductive", the importance of religion to the Russian soul.

LAYMEN SPEAK
IN ST. LOUIS

★ During February, prominent laymen from the business and professional world are addressing the congregation of St. Mark's church, St. Louis Hills, Missouri, at the 10:00 a.m. service. The general theme will be "Our ministry as the 'People of God'."

Ranlet Lincoln, assistant to the director of the Missouri Botanical (Shaw's) Garden, opened the series on February 10. His subject was "Identity and belonging in the modern world." Lincoln was born in New York and lived in the east until joining the navy in 1943. After his wartime service he studied at St. John's College, Annapolis, Md., and was graduated in 1950. The next four years he spent with the U.S. information agency in New York and New Delhi, India. In 1954 he came to St. Louis to join the staff of ketc-tv, the educational station, where he became director of public affairs programs, and later became a member of St. Louis public relations firm. He was elected in 1960 to the board of education of Clayton; has been involved in Christian education in various ways, including teaching and supervising both children's and adult school classes; and

presently is a layreader at the Church of the Good Shepherd in St. Louis County, as well as having served for three years as a board member of the diocese department of education.

Martin Quigley, senior partner of a St. Louis public relations firm and co-author with Joe Garigiola of "Baseball is a Funny Game" (the best selling baseball book of all time) spoke last Sunday. "The Art and ethics of Persuasion" was his subject.

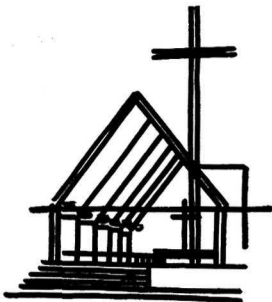
Quigley a novelist, is author of "A Tent on Corsica" (a world war two bomber novel), "The Secret Project of Sigurd O'Leary" (translated into 8 languages) and "Winners and Losers". Currently he is finishing his newest book, "The Human Flagpole." He also wrote

the text and coordinated the very popular historical-pictorial book "St. Louis, a Fond Look Back."

On St. Luke's Hospital Sunday, February 24, John Skinner, an internist, will speak in the general area of "Morals and Medicine." Dr. Skinner is a member on the staffs of St. Luke's, Barnes and Deaconess hospitals; medical director of Gatesworth Manor; head of Grace Hill Clinic, and active in the Mental Health Association. He executed a mosaic for St. Stephen's Church, and received the bishop's award from Bishop Cadigan as an outstanding layman of the diocese in 1962.

Following their presentations, the speakers meet with the Autoptos Group — an adult sermon-dissection class — for discussion.

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PHILIPPINE BISHOP IN TWO FIRSTS

★ For the first time a bishop of the Philippine Independent Church has participated in an Episcopal consecration and officiated at a confirmation.

The bishop is Horacio Santa Maria, secretary general of the Philippine Independent Church that two years ago entered into full communion with the Episcopal Church.

Both firsts occurred in Texas. Bishop Santa Maria took part last month in the consecration of Bishop Theodore H. McCrea as suffragan of Dallas and later, in Wichita Falls, confirmed a class of five for Bishop Avery Mason.

CONSECRATION IN BALTIMORE

★ The first bishop of the Virgin Islands — the Rev. Cedric Earl Mills — will be consecrated April 10, in St. James' Church, Baltimore, Md.

Bishop-elect Mills, rector of St. James' Church for 22 years, will be consecrated by Presiding Bishop Arthur Lichtenberger.

Co-consecrators will be Bishop Noble C. Powell of Maryland, and Bishop A. Ervine Swift of Puerto Rico.

URGE BANNING OF DEATH PENALTY

★ Legislation banning the death penalty was urged by the diocese of Western New York. The resolution, introduced at the annual convention, was approved, 73-41.

A similar resolution was defeated last year.

PEOPLE

THOMAS W. BAUER, formerly curate at St. Michael and All Angels, Baltimore, Md., is now curate at St. John's, Waterbury, Conn.

GEORGE C. KARNEY Jr., formerly curate at the Good Shepherd, Hartford, Conn., is now vicar of St. John's, Forestville, Conn.

FREDERICK P. LEFEBVRE, formerly curate at Trinity, Wethersfield, Conn., is now assistant at St. John's, Bridgeport, Conn.

WALTER W. WHITE Jr., formerly rector of the Epiphany, Kirkwood, Mo., is now rector of St. Stephen's, St. Louis, Mo.

ROBERT WILLOUGHBY, formerly vicar of St. Philip's, Rochester, Mich., is now rector of All Saints, Brooklyn, Mich.

JOSEPH A. PELHAM, formerly director of social relations of the diocese of Mich., is now rector of Trinity, Farmingham, Mich.

J. HUGH MILLER, formerly on the staff of Trinity, Seattle, is now vicar of St. David's, Seattle.

CHARLES T. KNAPP, formerly rector of the Resurrection, Richmond Hill, N. Y., is now rector of St. Saviour, Old Greenwich, Conn.

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RUSSELL W. TURNER, formerly rector of All Saints, Aliquippa, Pa., is now rector of St. Peter's, Uniontown, Pa.

PAUL TRAEUMER, formerly vicar of Holy Trinity, Platteville, Wis., is now rector of Trinity, Iowa City, Iowa.

FRANK WILLIAMSON, rector of St. Michael's, Yeadon, Pa. for forty years has retired.

LAY WORKERS: —

CAROL WESEL of Albany, N. Y. has joined the staff of St. Vincent's Home for Specialized Children, Port-au-Prince, Haiti, as a physical therapist.

PATRICIA MURRAY of Cambridge, Mass. went to Japan as a peace corps trainee. She switched to the National Council's volunteers for mission and is now teaching at the community center of St. Andrew's Church, Yokkaichi, Japan.

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Rev. Robert C. Hunsicker, Vicar

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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

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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.

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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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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Day Book of the Bible by Anne W. House. Seabury Press. \$2.75

The Day Book of Meditations by Anne W. House. Seabury Press. \$2.75

These companion volumes should be welcomed by all churchmen and women who care intimately about the spirit and purpose of Christ and are willing to follow the lead of those who know the way to the manifold blessings that come to one who give close attention to the Bible and Prayer Book for the teachers.

Short sections appear for each day of the Church's year and consist of quotations from religious and spiritual masters. It will pay any of us to keep these little books handy in living rooms and bed rooms.

Africa at the Crossroads by James H. Robinson. Westminster Press. \$1.25

This is one of the very small volumes in a series of the publisher called *Christian Perspectives on Social Problems*. The author has a world famous reputation as a foreign missionary and for this particular job of writing an 80 page book he can qualify as a master of literary magic!

There is today a flood of books about all the many independent African nations and some that will be nations soon. If they intrigue you, I urge you first to run through this packed-full introduction to them all.

Episcopal Church Annual. Clifford Morehouse, Editor. Morehouse - Barlow Company.

The modest 4 page editorial of this invaluable book and the greater modesty of its editor — who is in reality the dynamo operating in every spot of its 600 pages. The

first subject dealt with is the new Episcopal Church Center which will open for business about March 1, 1963, at 815 Second Avenue, N. Y. City, in a new twelve-story building planned to take over all the present activities now at "281". This building is costing the Church \$5,800,000, including purchase of land, all of which has been raised or pledged by the sale of the old structure of "281" and other buildings and an appropriation by the National Council.

The Vatican Council declared by Pope John, is the subject of wide interest and sympathy and many religious bodies are being represented. At the secretariat for unity four official delegate observers have been appointed by the Archbishop of Canterbury to represent the Anglican Communion. Our American distinguished priest and scholar, the Reverend Doctor Frederick C. Grant, is one of these. He served several years as the editor in chief of *The Witness*.

The great body of this book is occupied by a series of indices listing the names and addresses of every priest, all the dioceses of the Church which include all its officers and every parish and its clergy. In addition to all this there appear almost innumerable listings of organizations connected in one way or another with the Episcopal Church.

In short, the Episcopal Church Annual has become an essential reference book for live members of the Church today.

Arches and Spires by Alfred Duggan. Pantheon Books. \$2.95

In this little book of less than 100 pages there is more clear information and clever illustration of facts pertaining to architecture than you are likely to find anywhere in books of many times this one's size. What the author is chiefly concerned with is religious edifices, beginning with the ancient Roman churches, the oldest not for religious purposes at all. A

few quotations from the author's early chapters are illuminating: a few churches "remained from the time of the Romans who had been Christian for more than 100 years before the first Saxons arrived in England." These churches were copied and came to be called Romanesque meaning "after the Roman manner".

The author's treatment of the Gothic type of church is particularly enlightening, both in the text and by the clever illustrations. He recognizes the spiritual aspect of it as well as the architectural new building principles.

Parish and cathedral new churches today will do well to study closely the "Gothic" principle before they start building — something seldom done today if new ecclesiastical structures that challenge the eyes are any evidence.

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