

The **+** WITNESS

APRIL 25, 1963

10¢



ST. GEORGE AND THE DRAGON

PATRON SAINT'S DAY was celebrated in England on April 23. He slayed the dragon and we think the Pope took a major step in slaying war through his encyclical

- THE ENCYCLICAL & SOME COMMENTS -

SERVICES

In Leading Churches

NEW YORK CITY

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 Sundays).

WEEKDAYS: Wednesdays: Holy Communion 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 Sermon. 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 Communion, 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 Communion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street

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; Noonday 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.

The Witness

For Christ and His Church

EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman

W. B. SPOFFORD SR., Managing Editor

LESLIE J. A. LANG; O. SYDNEY BARR; LEE BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; GORDON C. GRAHAM; ROBERT HAMPSHIRE; DAVID JOHNSON; CHARLES D. KEAN; GEORGE MACMURRAY; CHARLES MARTIN; ROBERT F. MCGREGOR; BENJAMIN MINIFIE; J. EDWARD MOHR; CHARLES F. PENNIMAN; WILLIAM STRINGEFELLOW; JOSEPH F. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN; GARDNER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; CLINTON J. KEW; JOHN ELLIS LARGE; ROBERT MILLER; CORWIN C. ROACH; MASSEY H. SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. AKRED 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

13 Vick Park B
ROCHESTER, N. Y.

The Rev. T. 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. Neals

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, STD., 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

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Holy Communion at 7:30 a.m. Wed., Fri., and Sat., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week

Pope John's Encyclical Deals With Many Social Problems

★ Pope John, in his historic encyclical on peace called for an end to the armaments race and a ban on nuclear testing. He urged, too, that the United Nations be given the "structure and means" to safeguard world peace.

The pontiff also spoke out against racism, denounced colonialism, and upheld religious liberty as a fundamental human right.

One of the most notable features of the new encyclical was that it was the first such papal pronouncement addressed not merely to Catholics, but to all men of goodwill, regardless of whether they are Christians or non-Christians.

"The law of fear still reigns among peoples, and it forces them to spend fabulous sums for armaments," the Pope said, adding, however, that "there is reason to hope that by meeting and negotiating men may come to discover better the bonds that unite them."

"It is with deep sorrow," he said, "that we note the enormous stocks of armaments that have been, and still are being, made in the more economically developed countries with a vast outlay of intellectual and economic resources."

The pontiff said that while the peoples of these countries are "loaded with heavy bur-

dens," other countries, as a result, are being "deprived of the collaboration they need in order to make economic and social progress."

Coupling his plea for an end to the armaments race with another for the banning of nuclear weapons, the pontiff said that "people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence."

"And with good reason," the Pope continued, "for the arms of war are ready at hand. Even though it is difficult to believe that anyone would deliberately take the responsibility for the appalling destruction and sorrow that war would bring in its train, it cannot be denied that the conflagration may be set off by some uncontrollable and unexpected chance."

Pope John said "one must bear in mind that even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests undertaken with war in mind will have fatal consequences for life on the earth."

Discussing relations between states, the Pope said they should be based on freedom, "that is to say that no country may unjustly oppress others or unduly meddle in their affairs."

"On the contrary," he said,

"all should help to develop in others a sense of responsibility, a spirit of enterprise and an earnest desire to be the first to promote their own advancement in every field."

The Pope said men are "becoming more and more convinced that disputes which arise between states should not be resolved by recourse to arms, but rather by negotiation."

"It is true," he stated, "that on historical grounds this conviction is based chiefly on the terrible destructive force of modern arms, and it is nourished by the horror aroused in the mind by the very thought of the cruel destruction and the immense suffering which the use of these armaments would bring to the human family."

"For that very reason, it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice. Nevertheless, unfortunately, the law of fear still reigns among peoples and it forces them to spend enormous sums for armaments; not for aggression, they affirm — there is no reason for not believing them — but to dissuade others from aggression."

"There is reason to hope, however, that by meeting and negotiating men may come to discover better the bonds that unite them together. The recent progress of science and technology has profoundly affected human beings and influenced men to work together and live as one family."

The Pope indicated his hope that the United Nations might eventually become a strong world authority, without, however, making any specific mention of what means it should have at its disposal as a peace-preserving force.

He hailed the UN declaration on human rights approved in 1948 as "an act of the highest importance, representing an important step on the path toward the juridical-political organization of the world community."

Developing the theme of human rights, the Pope said that "every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly."

He stressed that "all men are equal in their natural dignity and consequently there are no political communities which are superior by nature and none which are inferior by nature."

The Pope declared that the working classes the world over "refuse to be treated as if they were irrational objects without freedom. They insist that they must always be regarded as men with a share in every sector of human society."

Going on to speak of the status of women in society, the Pope stated that "since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person, both in domestic and public life."

Condemning colonialism, the Pope said:

"Men all over the world have today — or will soon have — the rank of citizen in independent nations. No one wants to feel subject to political powers located outside his own country or ethnical group.

"Thus, in very many human beings the inferiority complex which endured for hundreds and

thousands of years is disappearing, while in others there is an attenuation and gradual fading of the corresponding superiority complex which has its roots in social-economic privileges, sex or political standing. On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence, racial discrimination can no longer be justified, at least doctrinally or in theory."

Declaring that truth was "first among the rules governing relations between nations," the Pope said "this calls, above all, for the elimination of every trace of racism, and the consequent recognition of the principle that all states are by nature equal in dignity, each of them accordingly is vested with the right to existence, to self-development, to the means fitting to its attainment."

Pope John stated that "if any government does not acknowledge the rights of man or vio-

lates them, it not only fails in its duty, but its orders completely lack juridical force."

Speaking of religious beliefs, Pope John told Catholics that "great caution is necessary to avoid any compromise in matters of religion and morals, but one must never confuse error and the person who errs."

"Meetings and agreements in the various sectors of daily life between believers and those who do not believe, or believe insufficiently because they adhere to error, can," he said, "be occasions for discovering truth and paying homage to it."

He emphasized that peace was a vast field in which the 500 million Catholics of the world could reach understanding with other Christian Churches and "also with human beings who are not enlightened by faith in Jesus Christ, but who are endowed with the light of reason and with a natural and operative honesty."

Encyclical Universally Praised By Religious and UN Leaders

★ Pope John's encyclical *Pacem in Terris* (Peace on Earth) won words of praise from religious leaders who hailed it as a major step forward in the quest for world peace.

Among those who commended the encyclical were J. Irwin Miller, president of the National Council of Churches; Presiding Bishop Arthur Lichtenberger; Ben M. Herbst, president of the United Church of Christ; Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations (Reform); Rabbi Julius Mark, president of the Synagogue Council of America; Reinhold Niebuhr, Protestant theologian; and Andrew W. Cordier, dean of the school of

international affairs at Columbia University.

Almost all the leaders paid tribute not only to the encyclical but to Pope John himself and his leadership of the Roman Catholic Church.

Bishop Lichtenberger said the encyclical "could well be a rallying point for us all and thus avert the present and continuing threat to world peace."

"In appealing to all men of goodwill he is realistic in that he would use the one agency for peace on which we must depend," the bishop said. Bishop Lichtenberger was one of the first heads of a non-Roman Church to call on the Pope.

Miller said Protestants "welcome the historic encyclical" and are "gratified at the grow-

ing areas of agreement among leaders and people of the Judeo-Christian heritage and of other religious faiths on basic matters affecting the peace of the world and the well-being of God's whole human family."

"We find remarkable similarities in this statement between Roman Catholic thought and that in our own constituency," he continued. "The encyclical parallels in many of its thrusts the policies developed through the years by the National Council from the perspective of Christian faith and ethics . . ."

Rabbi Mark, who heads the coordinating body of Orthodox, Conservative, and Reform congregational and rabbinical groups, called the encyclical "statesmanlike and all-encompassing." He said the reference to religious liberty was "exceedingly refreshing."

Expressing gratitude for Pope John, Rabbi Mark said the pontiff's "courage in departing from tradition has already stamped him as one of the truly great Popes in all history."

"He has alerted the image of the Roman Catholic Church from one of a narrow, monolithic institution into a force that is broad and universal and truly catholic," the rabbi said.

Herbster said that Pope John had identified peace as the world's number one problem "and yet he did not raise the false issue of 'peace at any price.'"

"He made it very clear that it must be peace with justice, tempered with mercy and a peace that guarantees freedom to all men," Herbster said, adding:

"It was also good to read that the encyclical held out the hope that the Roman Church was ready and willing to meet not only with Christians separated from the holy see but also with all who are disposed to work for peace and freedom."

Rabbi Eisendrath said that in the encyclical the Pope "rises above the rigidities and sloganeering of cold war politics and bespeaks the profound yearnings of the entire human family."

"The papal encyclical is a stirring summons to all religions, who share a deep commitment to world peace as a religious ideal, to transcend their creedal differences and join forces to build a world of peace and security," he said.

"I pray that religious leaders will have the courage to follow the path which this Pope has blazed in holding the world in judgment and in grasping the awesome challenges of a new age," the rabbi said.

Dr. Niebuhr said he was very impressed by the encyclical but had not studied it enough to make a detailed comment. He said only that it "brings together the natural law of Catholic theology with the natural rights theories of modern liberalism."

Cordier, who is a minister of the Church of the Brethren and was for 16 years an executive assistant to secretary-generals at the UN said the encyclical is an "extremely forward-looking document and is 'another

evidence of the Pope's great leadership and very deep concern for present day problems in their broadest and deepest meaning."

U Thant Comments

Secretary General U Thant of the UN hailed Pope John encyclical as "timely reminder that the fate of mankind still hinges precariously in the deadly balance of nuclear devastation."

The UN chief told several hundred reporters at a special news conference which revolved chiefly around the encyclical that, in his view, "the papal words . . . will contribute significantly to intensify the efforts of all those who are confident that the human race has enough wisdom to preserve its own species — a species with a record of splendid achievements in the realms of art, science, literature and religion."

"Let me take this opportunity," U Thant declared, "to offer my respectful homage to his holiness for his great wisdom, vision and courage in ceaseless endeavors for the cause of peace and human survival."

Despite the many setbacks in reaching accord on disarmament at numerous UN conferences, the Secretary-General said:

"Let's not give up hope, although difficulties may be present. There is a universal desire to come to agreement."

"Pope John's encyclical breathes a new life into mankind's eternal hope for peace. I am a firm believer in the old adage: 'where there is a will there is a way.'"

He warned that the proliferation of nuclear powers to the several member states of NATO might delay or even destroy this hope. Mr. Thant referred to his often-repeated stand that only two great powers, the U.S. and the Soviet Union, should



U THANT: — "Encyclical breathes a new life into mankind's eternal hope for peace."

have their hands on the "nuclear trigger."

"There is less danger," he observed. "Many hands on the atomic-trigger multiplies the possibility of world destruction."

"Let us look to Pope John's good advice," he cautioned, "Relations between states, as between individuals should be regulated not by force of arms, but by the light of reason; by the rule, that is, of truth, of justice, and of active and sincere cooperation."

"I can well understand the profound emotion which his holiness said he felt when signing this document of far-reaching significance," he noted. "For in addressing his thoughts to the peace of the world in this nuclear age, he was indeed appealing for man's survival, for the application of human knowledge, not to death, but to life and for the dignity of man in a community of understanding."

U Thant also found papal approval for "the spirit of universal representation" in the body of nations.

"For the first time in centuries," he said, "a papal letter is broadened in scope of its intended audience to embrace all 'men of goodwill,' regardless of creed, race, color or political differences.

"I find myself in complete agreement with his holiness in his concept of the United Nations as a permanent and universal conclave of all the world's people. Unfortunately, to date, the United Nations has not achieved this goal. But, I think we are moving in the right direction. The day will come when no nation, territory or group of people will go unrepresented in our world body."

This was an indirect reference to the present exclusion of Communist China, North Vietnam, North Korea and East

Germany, as well as the many territories still under colonial rule.

The Secretary-General has often made it clear that while — in his official role — he remains neutral on the issue of exclusion of these countries, both as a delegate from Burma, and from personal choice, he

would approve admittance of these lands to UN membership.

U Thant evaluates the encyclical as "an historically impressive vote of confidence in the United Nations and all its activities."

He pointed out that Pope John valued the UN charter and

(Continued on Page Eighteen)

NEW BOOKS FROM

Westminster Press

The Strong and the Weak

By PAUL TOURNIER. The eminent Swiss psychiatrist who wrote *Escape from Loneliness* now demonstrates, with clinical case histories, that both strength and weakness underlie our common anxieties.

\$4.00

The Inspiration of Scripture

By DEWEY M. BEEGLE. A powerful statement of what the doctrine of Scriptural inspiration really is, and why an understanding of its historical development is essential.

\$4.50

Studies in New Testament Ethics

By WILLIAM LILLIE. Here are the central ethical concepts of the New Testament, and its teachings on a number of specific ethical topics — all based squarely on the words of the Testament itself.

\$3.95

Creeds and Confessions

From the Reformation to the Modern Church

By ERIK ROUTLEY. A study of the interrelationships of the confessional statements of the Reformed Churches, which provides a background to the modern ecumenical movement.

\$3.50

Now at your bookstore

THE WESTMINSTER PRESS®
Philadelphia 7, Pa.



EDITORIALS

The Way to Peace

WE ARE GIVING much space to the Holy Week encyclical of Pope John, and comments about it, on the assumption that many of our readers did not have full coverage in their newspapers.

The encyclical was headlined as a plea for world peace, and quite rightly so. But it is important to know that the Pope spoke also about racism, labor, colonialism, human rights and other social issues — indeed of all those matters which Protestants a few decades ago called the Social Gospel.

We urge careful reading of our news pages this week.

Christian Civilization

IN VIEW of the present assault upon what has been called Christian civilization we may well consider what we mean by that phrase.

The home and the church are the two institutions which differentiate a Christian civilization from a pagan barbarism. They lie at the foundation of our social order. They are organisms through which God imparts life and produces the fruits of the spirit which are love, joy and peace. It is only when and where the home is sacrosanct and the church is free to preach the gospel that men enjoy the privileges of a Christian civilization. It is folly for us to imagine that there can be an ideal government unless the individuals who compose it are decent people. It is therefore the primary duty of the church to produce the kind of people who will respect the sanctity of the family and the ideals of the gospel.

It is not the mission of the church to create a new social system in the secular world but rather to create the kind of men who will aid in the creation of a decent order. We do not question the duty of churchmen to participate in such an endeavor but if they are to succeed it will be only when there are enough people who have the mind of Christ to form the constituency which makes such a system feasible.

You cannot build a sound ship of state unless

the materials which compose it are sound also. It has been the fate of most revolutions for the idealists to set up a state which the materialists have used as a smoke screen for their own selfish purposes. What is needed in these hectic times is that we preach the gospel with greater fervor than ever before. The more we are concerned with the exterior fabric the less time and effort we will have to do that for which we exist as a church; namely, to persuade individuals to become disciples of the Master.

The more admirable the system, the more pernicious it becomes in the hands of godless leaders for it adds hypocrisy to tyranny. A true democracy is possible only when the leaven of Christ's gospel permeates the mass. If the majority of the electors are ungodly men then a democracy is a caricature of liberty.

When there is no love of God there is no real love of all men. Men revert to the tribal state in which the dictator becomes the "Big Injun" and the tribe regards all other races as enemies. The first and great commandment, if we are to have a universal brotherhood, is to have a common Father of us all. When God is rejected and ignored; when the family is held in contempt and the church is suppressed there is no source out of which a decent civilization can emerge. It is only when we put first things first that we can hope for the secondary things to prove satisfactory. The welfare of the race depends upon the ideals of those who compose it. We cannot hope for any decent social order where God is replaced by arrogant and egotistical leaders who use force instead of love to achieve their ends.

In our judgment the miseries of our present chaos are due to a contempt for the marriage vow in which God has demanded that those whom he joined together no man may put asunder, and also contempt for his church which is the pillar and ground of the truth.

We do not believe that the church should attempt to dictate to the state any more than that the state should dictate to the church. Each has its own responsibility and neither should attempt to dominate the other but rather they should have a mutual respect as instruments of God's justice and mercy in separate fields of activity.

ART AND ETHICS OF PERSUASION

2141 NORTH QUINCY

Partner in a Public Relations Firm

THE FINAL OF THREE ADDRESSES

GIVEN BY LAYMEN AT ST. MARK'S, ST.

LOUIS, "QUIG," AS HE IS KNOWN TO

HUNDREDS, IS A NOVELIST AS WELL

AS A PUBLIC RELATIONS EXPERT

It has been the fate of most revolutions for the materialists to set up a state which the materialists have used as a smoke screen for their own selfish purposes. What is needed in these hectic times is that we preach the gospel with greater fervor than ever before. The more we are concerned with the exterior fabric the less time and energy we will have for the interior world. It is a Sunday morning and here we are come together to think a little about the world outside and the man inside this house of God. As I understand my assignment, I am supposed to tell you something about the world in which I think and work that will help you better understand your world. I am going to try to tell you something that you do not already know about persuasion.

I am not here today to talk about writing stories, the art and craft of fiction. That is a lonely business, which is of interest only to the other lonely people who are alone in it. I will only say about the kind of novels I try to write that they are efforts to create the truth as they are not efforts to persuade. Inventing a story about imaginary people is the best way for me to tell the truth about life. But trying to tell the truth about life has nothing to do with trying to get people to do what you want them to do, or to think what you want them to think. When you try to tell the truth in a story, you are simply trying to tell the truth for its own sake. What the truth does to people, if you succeed, is their concern, not yours.

But on a Sabbath day as a writer of fiction, I am here as a public relations man who makes his living trying to get people to think in certain ways and to do certain things. I am here as a professional persuader, and I am going to try to tell you some things you may not know or believe about the business of persuasion.

You all know a great deal about persuasion, or at least you ought to. All day long, every day of your lives, from the time you wake up in the morning until you fall asleep at night, you and your children and everybody you know are being persuaded. It is an incessant bombardment upon your eyes and your ears and your feeling and your minds. You cannot turn off your radio or television set, or pick up a newspaper or a maga-

WE ARE GIVING much space to the Holy Week encyclical of Pope John, and comments about it on the assumption that most of our newspapers have not had full coverage in their newspapers. The encyclical was headlined as "The world peace, and quite rightly so." It is important to know that the Pope spoke and about store, or talk with a friend or go to church, without encountering persuasion.

The ordinary amateur persuasion that goes on constantly between you and members of your family and your friends about persuading your daughter to practice the piano or your son to quit smoking or your husband to take you out to dinner or your wife to stay home and cook dinner or your friend to come to church with you or your beau to ask you to marry him - there is so much of this going on in your daily lives that you will get dizzy if you stop to think about it.

IN VIEW of the present assault upon what has been called Christian civilization we may well consider what we mean by that phrase.

I WANT TO TALK mainly about the systematic and professional efforts on the part of people who get paid for it to make you think in certain ways or to do certain things. This is the persuasion that is practiced today in public relations, advertising, and salesmanship - the principal forms of persuasion being practiced on you and your children today by business, government, religion, labor, social agencies, health agencies, and every other form of organization that cares what you do with your money, your time, or your vote.

It is therefore composed of a decent people. It is therefore more persuasion going on now than there was in the history of the world. First, there are more people to persuade; second, there are more things to sell and ideas to impart than ever before; and, third, there are more ways to reach the eyes and ears and minds and hearts of people than ever before. Everybody who has something he wants you to do or believe must try to reach you; otherwise, you might buy Brand X, vote Republican, or make a contribution to some less worthy charity. The competition for your attention, the effort to persuade you, is enough to drive you out of your

mind — and I believe that it has driven many people into insane asylums.

Since persuasion has such an enormous effect upon your life, I am going to try to tell you something about how it is done.

Greeks Were First

PEOPLE through the ages have given a lot of thought to the art and ethics of persuasion, and the principles and techniques were defined many hundreds of years ago. As you might expect, the earliest and best thought given to the art and ethics of persuasion was by the ancient Greeks.

In fact, the first public relations men were the rhetoricians, as they were called, in Greece more than 2,000 years ago. The rhetoricians of Greek society were professional persuaders. They would hang around the market place or the forum and would sell their services to business men or politicians who wanted people to do certain things or think in certain ways.

As with many public relations and advertising and sales people today, most of them did not question the value or truth of what they were engaged to persuade people to do or think. A good many of them genuinely believed that truth and value were no concern of theirs. For money, they would try to persuade people that black was white on Monday and, for other money, try to persuade people that white was black on Tuesday.

A great many public relations men, advertising men, and salesmen feel exactly the same way about their work today.

There are three elements in every successful persuasion — and the Greeks had words for them. These elements, in varying degrees and proportions, are essential to every successful persuasion. They were essential elements 2,000 years ago, and they are essential today.

Ethos is Necessary

THE FIRST ELEMENT is ethos, which has to do with the nature character and believability of the persuader. It is the Greek word from which our word ethics comes. In order to persuade successfully, you must somehow establish acceptable character and plausibility. It is not necessary to have good character, mind you, or to be plausible, but it is sufficient for the purposes of persuasion to seem to have it or to possess the reputation for having it. You can be the biggest crook in the world and still establish ethos, as some of the biggest crooks in the world have

done and are still doing every day. Whether your character is genuine or spurious is irrelevant, as long as you can make people believe that they can take your word for what you are telling them. Without having established ethos, the persuasion cannot succeed.

Let me give you everyday examples of ethos in persuasion. In order to persuade you to buy its products or invest in its stock, a company tells you it has been in business a hundred years, that its devoted employees are experienced and honest, that it devotes much time and money to research, that its most important product is progress, that its products are favored by discriminating people, that it supports education, that it believes in the American way of life, etc. etc. Often what the company tells you about itself is true; sometimes it is false. It does not matter as long as you believe it.

Take the example of the confidence man, the crook. Ethos is the name of his game — confidence. The reason he can persuade people to give him their money is because he skillfully and quickly wins their confidence. For the time being they believe him — and the fact that he is an uninhibited liar and crook helps make it easy for him to establish ethos.

Logic is Necessary

THE SECOND ELEMENT is logos. This Greek word, from which we get our word logic, is an appeal to the mind or reason. There has to be some appeal to reason in every successful persuasion. Again, it does not have to be a genuine appeal. It can be completely false. An advertisement that claims a detergent will make your clothes up to three times whiter, without telling you three times whiter than what may be a more successful appeal to the mind of the housewife than one that tells her the product is an effective cleansing agent but to be careful or it will clog her washing machine.

On the other hand, a genuine appeal to reason is the marshalling of facts and honest reasons for the superiority of a product, an idea or an institution — can be more effective than spurious appeals to reason. Please remember, though, that whether or not the appeal to reason is genuine is irrelevant to the art of persuasion as long as the appeal is made effectively. The confidence man, for example, makes his victim believe that it is reasonable to go to the bank and draw out his money in order to match the money the confidence man is willing to put up. People

find this a reasonable argument every day, and the persuasion is successful.

Appeal to Emotions

THE THIRD ELEMENT was called pathos by the Greeks. It is the word from which we get pathetic, but the Greeks meant an appeal to emotions, desire, and needs. Here again, the appeal need not be made to worthy emotions, or to real needs, or to genuine feelings. The appeal can be made to greed, lust, snobbery, comfort, love, patriotism, responsibility, to family, fear of hunger, fear of failure, desire for success or almost any other base or worthy feeling, emotion, or need of which man is capable.

An insurance company, for example, will appeal to your sense of responsibility to your family. A manufacturer of men's shoe polish may appeal to a man's desire for female conquest. Our confidence man always appeals to the greed of his victim. Unless he can successfully appeal to his victim's greed and his love of gain without work, the confidence man's persuasion will fail.

Truth and real values are not essential elements of successful persuasion. They can be present and often are. They may even be desirable and useful. But so can falsehood and spurious values. Both truth and falsehood are irrelevant to the techniques of persuasion. Whether the object of the persuasion is to implant the big lie or to impart the big truth, the elements of persuasion remain the same.

We Are Uncertain

NOW WE MUST consider the ethics of persuasion — in other words, the morality of persuasion. Do we have a moral right to use the art of persuasion to persuade people that wrong is right, that false is true, that good is bad? Or the other way around? Of course, we all say no, we do not have this right. But all we are really saying is that we — you and I as Christians and men of God — do not recognize that we ourselves have this right.

But how about other people? Do we — does society — permit other people this right? And the answer is yes, of course we do — within very broad limitations. We do not — society does not — permit fraud and falsehood for personal or corporate gain. Or at least we try to put some checks and restraint upon it.

It is against the law, for example, to persuade a widow to invest her money in a fraudulent get-

rich-quick scheme. It is against the law, as another example, for a narcotics peddler to persuade a prospective customer that there is joy and surcease from worldly care in a fix of heroin. It is against the law for a company to persuade people that a harmful medicine is good for them, or that a worthless compound will make a girl's skin more beautiful and help her catch a mate.

But we are already getting onto thin ice. Did the company really say that the harmful medicine was good for people? How can you be certain that the worthless compound does not really make the girl a more confident and successful husband catcher? The government spends an enormous amount of time and money trying to get companies to cease and desist from these forms of unethical and dishonest persuasion, and the courts are full of litigation regarding the merits of specific cases. We — and society — are uncertain.

Cigarette Advertising

TAKE THE CASE of cigarette advertising. As men of God, many of us smoke cigarettes. Whatever we may believe about the effects on our health, we do not believe there is anything morally wrong in smoking cigarettes. Or in growing tobacco for them. Or in manufacturing them. Or in selling them. But the scientific and medical evidence is mounting overwhelmingly that cigarettes are harmful to the human system, and that the longer and more you smoke, the more certain it is that they will do you in before your time.

Is it morally right and ethical to persuade young people to form a dangerous habit? We all know that cigarette advertising is irresistible persuasion as far as most young people are concerned. The advertising identifies cigarettes with the happy and exciting pleasures of life and with happy and successful people. The advertising gives every impression that smoking cigarettes is a good thing to do. It conceals and denies the evidence that smoking is a dangerous and expensive habit. Is this right? Is this moral?

How about the man of God who works for the advertising agency that produces this pack of lies, this false persuasion? What does this man of God do? Does he quit his job and get one with another agency that is merely trying to persuade people that a breakfast cereal, which is really a sugar-coated confection, is a healthful breakfast for a growing child? Is it immoral to

persuade young people to smoke cigarettes but perfectly okay to persuade them that candy is a good breakfast?

Moral Confusion

MOVING INTO THE FIELD of ideas, we find that our morals about persuasion are even more confused. We recognize that anybody has the legal and moral right to try to persuade anybody else the superiority of one idea over another as long as the idea is not to overthrow the government by violence. In fact, the first amendment of our constitution guarantees this right, and the first amendment is based upon our moral conviction that the clash of ideas in discussion and debate is essential to protection of our own ideas and good government.

We are quick to say that it is morally and ethically wrong to use falsehood and spurious values in the art of persuasion, but we then come to the slow realization that we neither believe what we say nor do what we say.

Does this mean we are cynics? I don't think so. It means that we recognize that one man's truth is another man's lie, and that a value that is real to me may be spurious to you.

It means that each of us, as men of God, must have the will and the intelligence to be able to make his own rational judgements about the ethics and morality of persuasion and that he must understand the techniques of persuasion that are being practiced upon him.

Capitalism vs Communism

FOR EXAMPLE, if you want your children to believe in the values of a capitalistic democracy instead of the value of communistic totalitarianism, you ought to make certain that your children know what both of them are, and you ought to instruct them in the elements of ethos, logos, and pathos in the persuasions used by both the capitalists and the communists. If you merely try to teach them that a capitalistic democracy is good and that a communistic totalitarianism is bad, you are creating victims for the communist confidence men. If you do not want your children to accept the persuasion of the cigarette manufacturers, you would do well to give them thorough instruction on the merits of cigarette smoking and the elements of their advertising.

We find, when we think about it, that the basic elements of persuasion are the basic elements of belief, conviction, and faith. The reason

the techniques of persuasion work so well is because they are based upon the elements of belief.

Applied Religion

LET US APPLY these elements to our beliefs, convictions, and faith as Christians, as men of God. There is a great element of ethos in our faith. By that, I mean in the nature of our God, his Son, and the Holy Spirit. There is ethos in the church, which through the long and often dark centuries, has kept alive for us the truths and teachings we respect and the manner and traditions of our worship. There is an element of Logos — perhaps not so great as Ethos — in our faith. God and our church, through the word of God, appeals to our minds and our reason. We have our evidence that God exists and has created us as his men, and we weigh it against the evidence that our God does not exist and that we are here as a result of other forces and agencies, and we accept the rationality and logic of our beliefs and faith.

Perhaps the greatest element in our faith is the element of pathos. We believe because we have a deep and almost overwhelming need to believe that we are not here, willy nilly, accidents of cosmic dust soon to return to cosmic dust, without meaning and purpose and fulfillment in any other life. We have a need to believe — all people on earth since the beginning of human time have had a need to believe — that there is God and purpose and hereafter for all of us.

Our truth is God, and the elements of our faith are genuine. To this, in the outside world where truth and falsehood are deliberately and skillfully turned and twisted into changing and confusing shapes, the man of God can be witness.

Beautification

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

BEAUTIFICATION for beatification. It is the addition of only one letter, an easy slip to make but it is a very happy one. Beatification is the process by which a would be saint is canonized, but beautification, as far as I am concerned, is a prime requisite to the making of a real saint.

This is the quality which our Lord possessed and which Julia Ward Howe expressed in her lines,

"In the beauty of the lilies Christ was
born across the sea
With a glory in his bosom that trans-
figures you and me".

The pity is that so often we do not respond with that transforming power and we remain our old drab and ugly selves. Archbishop Temple commenting on St. John 10 points out that the "good shepherd means literally the "beautiful" one. It is this wholeness of Christ we are meant to imitate. Instead as Temple reminds us, "It is possible to be morally upright repulsively".

There are several saints who for all their beautification lacked this necessary beautification, as I see it. I can think of St. Jerome and St. Bernard of Clairvaux. Others might place St. Augustine in the group. It would be an interesting exercise to make a list of the unlovely saints. However it would be more constructive to examine our own lives and see where we stand. Perhaps someone might write a book on the "Ugly Christian".

The quality of the beautiful seems lacking from so much of our devotions. The hymns for example are merely doleful. The addresses so often lack reality. They fail to come to grips with life

as it is. There is a sublimity about the tragedy of the cross which is the essence of a true beauty. Here is drama at its highest and its noblest.

Holiness and beauty are inextricably bound together. This is what the Psalmist had in mind when he bade us worship God in the beauty of holiness. It is no accident that the word grace which we use for the free gift of God's power to us had overtones of charm and beauty. There is a grandeur and dignity about the Christian life which we fail to grasp to our detriment.

Our worship and our lives as a result contain so much which is tawdry and maudlin. These two adjectives sound a warning for they are derived from the names of two saints, Audrey and Mary Magdalene. It is alarmingly easy to substitute a meretricious glitter for the abiding glory of God. Rather are we called upon, in the words of the prayer to do the work which God givest us to do in truth, in beauty and in righteousness. This is true religion, this is the way of beatification. The unlovely saint is a contradiction in terms.

CAN EPISCOPALIANS BE ECUMENICAL?

By Francis P. Foote

Director of Vocations, Diocese of California

ANGLICANS DO A LOT OF TALKING

ABOUT BEING IN THE FOREFRONT OF

THE UNITY MOVEMENT. THIS ARTICLE

URGES THAT WE MUST GET TO THE PARISH LEVEL TO BE EFFECTIVE

AT THE TOP LEVEL, both in England and America, the Anglican Church has long taken a leading place in the moves toward Christian unity. The list of names, both in the episcopate and the priesthood, is impressive and lengthy; Bishops Brent, Archbishop Temple, Bishop Sherill, Archbishop Fisher, Bishop Lichtenberger, Canon Wedel and Dr. Keane to name a few of the best known. Any list of ecumenical statesmen in America would have to include, near the top, the name of the late Edward L. Parsons, third bishop of California. There is no question whatever about the sincerity on the part of our ablest leaders, for the whole state of Christ's Church".

At the local level there is altogether a different story. One of the troubles of life in the Episcopal Church is that when bishops take the lead, in the area of unity, they have a great many who would claim to estimate the percentage of their clergy taking strong exception to this leadership. The very priests who stress the high place of the episcopate, those who hold it to be the "esse" of the church, have defied the name of episcopate in the field of ecumenical relations. Instances are well known, and numerous; protests against certain ordinations, as in New Hampshire and in California, protests against announcements having a bearing on the right of nonconfirmed Christians to receive the holy com-

munions at our altars; even picketing communion services at certain national and world gatherings! This very power, while regarded as of the essence of the church, is challenged when it leads into new depths or dares to move into untrodden territory; and this by the same men who profess their extreme regard for the episcopate. This seems to indicate that the concept of the episcopate thus held is of some thing mechanical and magical, rather than being a prophetic and inspired ministry.

Bridge Church

THE WEAKNESS of ecumenical concern at the parish level is apparent that we may well wonder whether some of the labels given to our church are accurate. We have been called a "bridge church", and this picturesque figure, though great attractiveness for most of our people. But a bridge must have approaches from both sides to be a bridge; otherwise it is only a structure of steel and concrete standing in solitary grandeur in mid-stream!

We do profess connections with both sides of Christendom. Some of us will boast of the one, and show how many things we have in common with the historic or Catholic churches. Others are glad to show the roads leading between our bridge and the world of the Reformed churches. Now the bridge may have been too long used as a description of our function; it may too easily have saved our consciences while apathy ruled the actual daily routine of our parochial lives. Anyway, who wants to live on a bridge? It is only useful as a way to move from one side to the other; and surely even our newest missions in suburbia do not wish to have that kind of turn-over in membership!

Rather than the bridge figure, we can use the older title, the *via media*. The way is a sound New Testament name for the Christian life, and we do like the middle of the road; even though in modern traffic that is not the safest or most courteous place to drive. As another suggestion, how about the melting pot? It indicates warmth anyway and the kind of mixture which we find in our parishes, of variety in economic, social, and aesthetic categories, and of late increasingly, racial also.

More important than labels is the question of concern. It is necessary to generate greater devotion regarding the primacy of the whole church. Here several statements will have to be

made; they can be enlarged upon at another time; only to the hierarchy, or to the monk and the Protestant.

Incomplete Church
The individual with the consequent tendency to ONE IS THIS. As Bishop Pike pointed out in this letter regarding the Federal ordination of a fairly recent memory, as long as the church is divided, every ministry is defective. This has been said before, as in the almost-forgotten Presbyterian-Episcopalian discussions on the concordat; but it is good to have it said again, and in this decade. Since this is so obviously true,

every church is defective as regards its orders, and our church memberships are incomplete. No Christian is equally "at home" in every church. Certainly no Protestant is welcome, as he is, to receive the holy communion in the Church of Rome, although we can be grateful for the increasing cordiality shown by Rome under the leadership of Pope John. On the other side of the ecclesiastical curtain, a Roman bishop who has not received immersion is not even regarded as a Christian by a devout Baptist! We must be reminded of this fact, of the incomplete and partial church life which is ours, and the present heritage of all Christians.

Again: — Apart from all the argument past and present, regarding the episcopate, whether it is *de esse* or *de bene esse*, (of the well-being of the church) it is this undeniable fact; that is, more needed for the success of the church is one thing, that is, the requirement of our Lord in his high priestly prayer. It is implied in the Prayer Book definition of the church, the body of which Jesus Christ is the head, and all baptized persons are *in* members. This does mean nothing less than one-ness, unity, the wholeness of Christ which is the constant goal and hope of all Christian people everywhere. The kind of halfhearted, grudging, supporting of us give the ecumenical movement, is not even half good enough. It is not optional; it is a divine requirement; it is a prerequisite for the effective witness of the church in the world; that they all may be one. *That the world may believe that thou hast sent him*. The tempo of the church must be such that it makes clear that church union can never be purely a local or regional concern. There is a local or regional concern. FINALLY, as Canon Wedel has so well told us in his exposition of the Epistle to the Ephesians, no church has yet exemplified the fulness of the concept of the body of Christ as set forth in the New Testament. Roman Catholicism has obscured this by ascribing full Christian status

only to the hierarchy, or to the monk and the nun.

Protestantism has ascribed full status only to the individual, with the consequent tendency to more and more fragmentation. "The whole body (of Christ) joined and knit together" has not received full recognition in either tradition. Then Wedel adds that the Orthodox churches of the East may have stressed this more than any part of western Christendom. But this is too large a mission for any branch of Christ's divided church; it can be the heart concern of any and

every branch. It ought to be uppermost in Anglican theology, if we believe the many things we say about ourselves, whether as a bridge, or as the *via media*. Better that we should die by being reborn as part of the coming great church, than that we should die of an excess of "major concern over minor matters", or of sheer magnification of the trivial!

The question with which we began should be re-phrased: Can Episcopalians dare to be anything less than ecumenical?

FAITH AND ORDER CONVERSATIONS

By D. T. Niles

Secretary of East Asian Christian Conference

WITH A WORLD CONFERENCE ON
FAITH AND ORDER TO BE HELD IN
JULY, THE AUTHOR OF THIS ARTI-
CLE POINTS OUT THE PART TO BE
PLAYED BY THE YOUNGER CHURCHES

FROM THE POINT OF VIEW of the younger churches and their growing needs the most decisive contribution of the faith and order movement in recent years has been its insistence on the primacy of Christology (Christology is the attempt to give intelligible answers to two basic questions: Who is Jesus Christ?; What has he accomplished for mankind?) in the search for the Church's unity. There is always the danger that because of the din created by so many arguments on so many side issues, the churches will forget that the church is the body of Christ and that, therefore, the unity of the church is something given by him and in him.

This insistence on Christology serves also to warn the younger churches in Asia, Africa, and Latin America against allowing non-theological factors, whether pro or con, from determining the tempo of their search for church union. Besides, it makes clear that church union can never be purely a local or regional concern. There is one Lord and one church. It is his mission that must be made plain in its unity within the manifold operations of the church. Also, the unity of the church which must be made manifest is the unity of the whole church in time and space as it finds expression in each place and time.

One result of this perspective is that the younger churches have been taught the importance of patience in ecumenical dialogue. Premature solutions, born of impatience, can be a great temptation. Faith and order conversations have shown that one must take seriously the fact of the church as constituted by the generations, and, therefore, the necessity of working in terms of long perspectives.

Mission to the World

SIDE BY SIDE with what the younger churches can learn from the faith and order discussions must also be mentioned what the younger churches can contribute. It is not a pure coincidence that the church unity movement in the lands of the younger churches is contemporary with the birth of new nationhood in these lands. The significance of the christological issue is that it focuses thought on him who is both the head of the church and the Lord of the world. It is one of the contributions of the younger churches that they have shown that some of the so-called non-theological factors are, in the wider perspective, truly theological. The mission of the church

is to the world and the tides of world history have theological relevance.

From this situation has arisen a second contribution. Since the unity movement is very much a part of the day to day life of the younger churches they have brought into the faith and order discussions a sense of urgency. The fact is that things are happening anyhow, and those engaged in the faith and order conversations are challenged to keep in step with the actual tempo of events if they are to guide and shape them.

Faith of Children

A THIRD CONTRIBUTION of the younger churches is that they call attention to a simple but easily forgotten truth. When the churches of the west came to these lands in mission they reproduced themselves in their denominational and, to a large extent, also in their cultural particularities. This was not the result either of a life-necessity or a theological-necessity. It was simply the result of the fact that they found it practically impossible to do anything else. Had it been possible to allow persons living together as far as their secular life was concerned also to live together when they became Christians they would have, through the guidance of the spirit, been led into a discovery of the proportions of the faith as they continued to grow.

As it turned out, instead of being allowed to grow together, they found that they had to live in pre-fabricated houses. The movement for church unity in the lands of the younger churches is in many ways an attempt to undo this situation so that they may come together while they are still learning Christ. The theological immaturity in church union schemes in the younger churches, about which theologians and churchmen in the west complain, is a true immaturity. It is an immaturity of growing children and, therefore, of children who find that the clothes of their parents do not really fit them.

One last point must be made and that is concerning the importance for the younger churches of conversations with the Roman Catholic Church. This church is very strong in the lands of the younger churches and it is important that in these lands the ecumenical discussions should include the Roman Catholic Church. The faith and order movement has helped tremendously in this regard.

The fact that the Roman Catholic Church itself has now decided to make our common baptism the basis both of relationship and conversation is of crucial significance. Here again it is the christological fact which is decisive.

- NEW BOOKS -

Kenneth R. Forbes
Book Editor

On Being the Church in the World by John A. T. Robinson. Westminster Press. \$3.50

This book is attractive at a distance, but disappointing when one reads various substantial portions of it. One reason for this is the fact that the material was originally short articles in print or in recorded versions of extempore platform talks. The most substantial part of the book is chapter one — *The Christian Society and this World*, which was the first of a series of The Stafford Cripps memorial lectures delivered in St. Paul's Cathedral, London, four years ago.

The author, who is the Bishop of Woolwich, is well known as a New Testament scholar, and should be better known by the general public than through these little chapters.

Meditations on the Psalms by Bernard C. Mischke. Sheed & Ward. \$4.95

There are, of course, innumerable ways of regarding the psalms — chiefly as an expression of emotion of the present reader, a study of the states of mind of the ancient psalm-singers — a sort of rough-and-ready psychiatry — and a recognition that the psalter as a whole is a picture of the history of Israel and Judah.

But this book of Father Mischke's is unique in that it touches something vital in everyone of our 150 psalms. Using Monsignor Knox's wonderful version — which is complete from Genesis to Revelation — Father Mischke says in his introduction: "I have chosen Monsignor Knox's translation of the psalms simply because it is the most readable English translation and, in my opinion, the only one that in our language keeps the book of psalms what it was in the original, a masterpiece of poetry."

One may wish that he had quoted longer sections of it, even if that

necessitated omitting some of the 150 psalms on which he has recorded brief inspiring meditations.

This book and a similar one by Father Thomas Worden — *The Psalms Are Christian Prayer* — are a remarkable pair, impressive in what they include, profound in their interpretations and inspiring in very much of their meditations.

The Ground of the Heart by W. W. S. March. Morehouse-Barlow. \$1.25

Another necessary word that one seldom sees in print — an analysis and a meditation on the General Thanksgiving. And another Archbishop who shows the reader the direction to take in order to keep in touch with the leader. The author takes the parable which is the supreme revealer of the nature of God — the Prodigal Son — and makes it his text for a challenging and stimulating sermon.

It is a good paperback for any plain-garden-variety of Christian to read.

Voluntary Sterilization Often Imperative Says Fletcher

★ Social, moral and economic grounds for voluntary sterilization "are very real and often quite imperative," Joseph Fletcher, professor of social ethics at the Episcopal Theological School, declared in New York.

"No longer do wise and constructive leaders want to restrict sterilization as a medical procedure to merely pathological reasons," he told a conference on ethics of voluntary sterilization sponsored by the human betterment association for voluntary sterilization.

The Episcopal minister, a vice-president of the association, stated that some church leaders "who were once opposed to sterilization as one of the forms of responsible control of parenthood are now coming round to a saner and more responsible position."

Addressing clergymen, doctors, educators and psychiatrists at the sessions, Fletcher said the key issue in the whole birth control question was "whether we have a right morally to separate love-making and baby-making."

"And in the case of sterilization, as one form of birth control," he continued, "the subordinate question is whether the separation of love-making and baby-making can be more or less a permanent one, deliberately and responsibly chosen."

He asserted that "we must

learn to live with the knowledge that our precious children are ours because of us — not because of God or nature or change.

"Theologically, many of us believe that it is God's creation of the natural order, with its laws of cause and effect, which makes baby-making possible, but it is human beings in all of their freedom and responsibility who are doing the baby-making."

The Rev. William H. Genne, executive director of the National Council of Churches department of family life, said that "more and more clergymen and physicians in their own communities are being called upon to counsel regarding voluntary sterilization."

"Both here at home and abroad," he said, "religious leaders recognize the problems of health and welfare and accordingly are seeking the most

effective methods of promoting family strength. Voluntary sterilization—an accepted medical procedure — looms increasingly useful for attaining these goals when other methods have shown themselves ineffective."

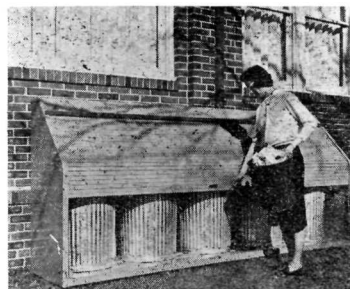
Genne, chairman of the association's clergymen's committee, observed that "each new scientific discovery or medical procedure confronts us with the need to evaluate it in light of world needs and what needs to be done."

Another association vice-president, Dr. Henry W. Stinson of Fanquier Hospital, Warrenton, Va., emphasized that any hospital operating as a general community institution "has the responsibility to serve all members of the community and should not reflect any particular racial, religious or operational bias."

A community hospital receiving funds from local taxes or some other community agency, he said, "cannot properly arbitrarily restrict its services to exclude the wishes and needs of

The J. G. Wilson Corporation

Quality Rolling Doors Since 1876



Manufacturers of:

Standard Rolling Service Doors
Wilson Weather Doors
Underwriter Rolling Service Doors
Rolling Grilles

Midget Slat Closures
Sectionfold Overhead Doors
Trashmaster — rolling front container for trash can storage.
(Pictured)

General Office & Factory:
P. O. Box 599
Norfolk 1, Virginia

N. Y. District Office:
370 Lexington Avenue
New York 17, N. Y.

Devotional Books

Write for *FREE* Catalog

THE UPPER ROOM

World's most widely used devotional guide
1908 Grand Ave., Nashville 5, Tenn.

all the members of the community."

Such hospitals, he added, should provide adequate operational and care facilities for voluntary sterilization.

BISHOP BURROUGH CALLS FOR END OF BOXING

★ Bishop Burroughs of Ohio called boxing a travesty and urged Christians to do everything possible to put an end to it.

His statement declared that five men have been killed in the ring since the beginning of the year.

REUNION ON WAY SAYS McCORD

★ James I. McCord, president of Princeton Theological Seminary and chairman of the consultation on church union, said in Dallas he was optimistic of the ultimate reunion of Christendom.

"It's impossible to think of the Christian churches living in isolation from each other any more," he declared. "Ultimately we will all be together in one Christian church."

Stressing that "church unity is in the air," he said the "same forces that drove us into separation in the 16th century are now driving us together in the 20th century, and for the same reason — for the renewal of the church and for the mission of the church to the world."

While he could not guess what form unity would take or how far away it is, Dr. McCord said: "When it comes — and it is coming — will depend on how willing the churches are to hear what the spirit is saying."

The consultation on church union, which McCord heads, comprises representatives of six major denominations involved in union talks. They are the Methodist, Episcopal and

United Presbyterian Churches, United Church of Christ, Disciples of Christ and Evangelical United Brethren Church.

MCINTIRE STATION INVESTIGATED

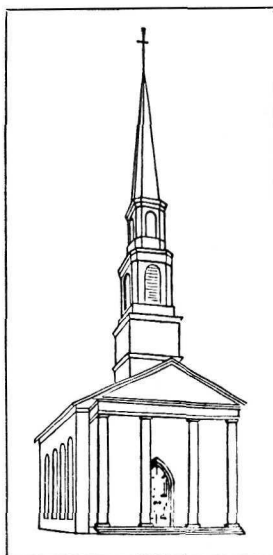
★ The federal communications commission has launched an investigation into a short-wave station whose daily overseas broadcasts allegedly feature attacks by Carl McIntire, ultra-fundamentalist leader, on all major U.S. church bodies and on the government.

A spokesman for the FCC said it is investigating to see whether station WINB in Red Lion, Pa., is living up to its promise to carry diversified religious programming. If it is found that the station is not meeting these commitments or

is failing to comply with laws governing international stations, its application for a license could be denied.

Its programming relies heavily on daily broadcasts by Dr. McIntire of Collingswood, N. J. Dr. McIntire, who was expelled from the United Presbyterian Church in 1936, is the founder of the American Council of Christian Churches and currently head of the International Council of Christian Churches.

As the leader of these two ultra-fundamentalist organizations, he has constantly attacked the National and World Councils of Churches, almost all major U.S. church bodies, the United Nations and a long list of causes including racial integration and disarmament negotiations.



CHURCH LIFE'S SPECIAL PRODUCT

- ▶ Insurance counseling based on over forty years of experience with the special needs of those who serve the Church... and of these alone.
- ▶ Insurance policies, often specially designed, that provide desirable protection for Churchworkers.
- ▶ When you want sound counsel concerning insurance for any Churchworker... yourself or another... look first to Church Life.

SOUND INSURANCE COUNSEL...SPECIALLY PLANNED PROTECTION...ARE YOURS when you put your problem by letter into the specially skilled hands of Church Life. Why not ask Church Life...your specialist...for its insurance counsel today?

the **CHURCH** *Life Insurance Corp.*

Affiliate of THE CHURCH PENSION FUND

20 Exchange Place, New York 5, N. Y.

U THANT COMMENTS

(Continued from Page Six)

universal declaration of human rights as "the most important steps towards the juridical, political organization of the world community. For in them, recognition is given to the dignity of all human beings."

The UN leader expressed hope that, as a result of the official stand taken by the Roman Catholic Church, "many groups which have been openly hostile to the United Nations and its affiliated organs" may be encouraged to see that international body in a new light. For in spite of all its acknowledged shortcomings, he said, the United Nations may "become more equal to the magnitude and nobility of its tasks" and thereby realize the hope of millions who see in it an instrument for safeguarding world order and peace.

FAIR HOUSING BACKED BY BISHOP HALLOCK

★ Bishop Donald H. V. Hallock of Milwaukee has endorsed the state's fair housing proposal, explaining that he "did not see how any Christian could do otherwise."

A bill has been introduced in the Wisconsin legislature that would make it a civil wrong to discriminate in the sale, lease, occupancy or use of real estate.

Bishop Hallock reported that he had explained his position on the bill to other clergy of the diocese with the hope that they would also support the proposal.

"I gave them material which they can present as information to our people to dispel some of

the false rumors about housing, such as that property values decline after a Negro moves into the neighborhood," he said.

BISHOP OLIVER J. HART TO RETIRE

★ Bishop Oliver J. Hart of Pennsylvania has sent his resignation to the Presiding Bishop, effective July 18th, his 71st birthday. He will be succeeded by Bishop Armstrong, at present coadjutor.

GEORGE W. BARRETT CONSECRATION

★ The Rev. George W. Barrett will be consecrated bishop of Rochester on May 11th at Christ Church, Rochester. Bishop Donegan of New York will be consecrator and the co-consecrators will be Bishop Dudley Stark, retired bishop of the diocese and Bishop Corrigan, director of the home department of the National Council.

WALTER KLEIN ACCEPTS NORTHERN INDIANA

★ Dean Walter Klein of Nashotah House has accepted election as bishop coadjutor of Northern Indiana.

CASSOCKS

EUCCHARISTIC VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

SURPLICE - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.
TEL. CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

FREDERICK W. PUTNAM CONSECRATION

★ The Rev. Frederick W. Putnam, rector of St. James, Wichita, Kansas, will be consecrated suffragan bishop of Oklahoma on May 20th in the civic auditorium, Oklahoma City.

Bishop Robert N. Brown of Arkansas will be consecrator and Bishop Turner of Kansas and Bishop Chilton Powell of Oklahoma will be co-consecrators.

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:30, MP HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.; Int & Bible Study 1:05 ex. Sat.; EP 3; C Fri. 3:30-5:30 & by appt.; Organ Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar

Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, Vicar

Rev. Thomas P. Logan, (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.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

- BACKFIRE -

Arthur Lichtenberger
The Presiding Bishop

Just a word about the superb job you did on the new building in your issue of April 18. Everyone here is highly pleased with it. We are most grateful to you.

George H. Woodhull
Layman of Buffalo, N. Y.

Now that Dean Taylor of all the theological seminaries has said that there is very little study and research in the theological seminaries because there is not time and Dr. Canon Heath of the college of preachers has stated that it takes 14 to 16 hours of hard research for a trained student to prepare a sermon that rates the encomium of "Good", we laymen really know what the future holds for us. The outlook could not be more bleak.

Since the clergy run the church and do not have to listen to sermons, where do we go from here? There used to be two good preachers in Western New York; both have left the diocese. Fortunately one has come to the diocese. That is the church I attend of course.

The laity deserve all sympathy.

Perry A. House
Layman of Hartford, Conn.

One of the principal problems confronting the country today is that of inflation. Not only is each of us affected individually by the continued increase in living costs but institutions such as churches, schools and hospitals also feel its effects.

The latest report of the bureau of labor statistics shows that prices reached a new high in February. This especially affects retired persons and others living on fixed incomes.

The upward trend began at the end of world war two when price and rent controls were removed. Whether or not such controls should be reinstated is worthy of serious study. At any rate, the matter should be given full consideration in order that a remedy may be arrived at.

Abbie Jane Wells
Churchwoman of Juneau, Alaska

It is indeed regrettable that the editorial "The Masculine Ingredient" (3/7) should ever need to be written about churchmen. However the title should have been all-inclusive, though it was kind and gentlemanly for you to speak only of the men, and their responsibility to boys. The women have equal rights. Let us share equally, both in being to blame for and lacking in responsibility to the young, both boys and girls.

Youth is a perfect and clear reflection of the adults they ape. Practicing sloppily by adults of the truths they are teaching the youth will bring sloppily applied results to those you teach. The fallout from adult degeneracy is a far greater threat to our youth and our world than nuclear fallout can ever be. Communism hold far less threat to Christianity than does the declining quality and quantity of Christian imperatives being followed by Christians today — both men and women.

HOSPITAL INTEGRATED AFTER PRAYER VIGIL

★ St. Luke's Episcopal Hospital in Houston was integrated quietly after an eight-week prayer vigil by seven ministers who prayed each Friday in the hospital's chapel.

In announcing the new policy, Dr. Maynard Martin, hospital administrator, noted that the institution always has permitted

physicians on the all-white medical staff to admit any of their patients regardless of color.

He said the hospital also has been admitting Negro patients for specialized treatment not available elsewhere in the Texas Medical Center where the church-related hospital is located.

Until three non-emergency and non-speciality Negro patients were admitted recently, however, the hospital's general patient rooms have been segregated.

SCHOOLS OF THE CHURCH

**NORTH WESTERN
MILITARY AND NAVAL
ACADEMY**
LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue,

164 South Lake Shore Road.

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

--- -- Schools of the Church --- --

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

An Episcopal school for girls. Scholastic record is unexcelled. College preparatory. Grade 7 is day only . . . grades 8 through 12 are resident and day. Beautiful campus. Send for catalog.



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.

Rector and Headmaster

661 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MRS. JOHN N. VANDEMOER, Principal
ALBANY New York

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades - 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys Choir - Religious Training

REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box . Paoli, Pa.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster

LENOX, MASSACHUSETTS

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,
THE REV. ROBERT Y. CONDIT

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLAS JEFFERSON, Headmistress
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D. C.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)
Established 1902

High School and Junior College. Trades
and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.
Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

A Country Boarding School for Boys,
Grades Four through Eight

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes - Individual Attention - Home Atmosphere - Thorough preparation for leading secondary schools - Athletics including *Biflery* and Riding - Competitive sports in football, basketball and hockey.

Summer School-Camp Combination. Grades One through Eight. June twenty-third to August second.

MARVIN W. HORSTMAN, Headmaster

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

AUSTIN P. MONTGOMERY, JR., M.A.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life" — to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin