

The + WITNESS

JULY 25, 1963

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THE UNITY WE SEEK

The unity which is both God's will and his gift to his church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into him, holding the one apostolic faith, preaching the one gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all, and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all and that all can act and speak together as occasion requires for the tasks to which God calls the church.

— Declaration made at the
1960 meeting of the com-
mission on faith and
order of the World Coun-
cil of Churches

WORLD CONFERENCE ON FAITH & ORDER

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Story of the Week

Faith and Order Conference Deals With Many Pressing Questions

★ A meeting which may decisively influence the progress of Christian unity in this century is taking place in Montreal, Canada, July 12-26.

The world conference on faith and order is being held under auspices of the World Council of Churches on the campus of McGill University. It is the fourth in a series of international meetings designed to promote the unity of the church and to study those deep issues which continue to divide it.

Primarily a study conference, the meeting is attended by some 500 of the world's leading Protestant, Anglican, and Orthodox official delegates, mostly theologians. In addition there are official observers as well as guests from the Roman Catholic Church, named by the Vatican secretariat for Christian unity.

Conference study and discussion revolve around three basic questions:

- why are the Christian churches separated
- what are the doctrinal and historical pressures which keep them apart
- in what direction should they move to end their divisions.

Since the last world meeting on faith and order held at Lund, Sweden, in 1952, four major theological commissions and

some 80 local and regional study groups around the world have been conducting studies which serve as the basis for conference discussions.

Bishop Tomkins

The growing participation of Roman Catholic Church leaders in the Christian unity movement was lauded by an Anglican bishop in Montreal as the "greatest development in recent years" in the religious world.

Bishop Oliver Tomkins of Bristol, England, cited also the unity efforts of the late Pope John.

"In the voice of Pope John we heard the voice of the Roman Catholic Church speaking with a new accent," he said.

Noting that five Catholic observers and 15 guests were present at the meeting, Bishop Tomkins said: "Just as we rejoiced at the courtesy which was extended to the non-Catholic observers at the Second Vatican Council, so we rejoice now that we have the opportunity in some small way also to extend our courtesies to the Roman Catholic observers who are among us."

The bishop declared that although in the Catholic Church there are "certain dogmatic affirmations" on which there can be no compromise, "it is

now true that the Catholic Church engages in a living dialogue with the rest of us in a way that is quite unprecedented."

"There was always a certain unreality in the discussion of Christian unity," he continued, "when the largest single communion in Christendom was not effectively a partner to the discussion."

"The world itself has to face some difficulty about what is to be its relationship to a body of Christians, however large, who are not members of the fellowship in the same sense as are the member Churches of the WCC."

Bishop Tomkins suggested that new ways be found "in the context of our membership in the World Council" for cooperation with Catholic theologians "in the specific faith and order activities."

The WCC includes 201 Protestant, Anglican, Orthodox and Old Catholic bodies. Present at its 1961 Assembly in New Delhi, India, were five official observers from the Catholic Church. The presence of the Catholic observers at the conference here, however, marked the first time that such representatives have attended a world-wide faith and order meeting.

Bishop Tomkins observed that faith and order should take a "much more responsible interest in the many movements towards actual organic union which are developing in various parts of Christendom."

But he warned that it would be "calamitous if it were supposed that faith and order were some kind of supra-church tribunal before which unity schemes were put on trial."

"The negotiations of local unity," he continued, "are essentially a matter for which the churches concerned must accept full responsibility themselves. But at the same time it is to deny the reality of our membership one of another to suppose that union in any part of the world can be effectively sought without awareness of its ecumenical repercussions."

Bishop Tomkins noted that the primary responsibility of faith and order was to "remind the World Council as a whole that cooperation is not enough and that the full unity of all God's people according to his will must be our final goal."

This belief is "firmly and widely held" in all WCC divisions and departments, he pointed out.

Urges Grass Roots

The "dialogue" was cited as an "instrumentality of providence" designed to keep the Christian unity movement from "deadlock or flying apart."

Albert C. Outler, an American Methodist theologian, said, however, that while the dialogue has succeeded well among "professional theologians," it has been less successful in "episodic mass conferences."

He said "something" was still needed to "draw the generality of churchmen into ecumenical dialogue in their concrete situations of disunity and disability."

Outer said that the faith and order conference would be a "cause for rejoicing" if it should inspire other Christians to undertake similar meetings and dialogues with each other.

He challenged his listeners to an expansion of the ecumenical dialogue on a wider scale.

"Is there any one of us, or any one of our churches, who could not do something toward the expansion of appropriate study programs in our various regions and churches?" he asked.

"We have come here from the ends of the earth and under the constraint of Christ's love to risk ourselves and our traditions in ecumenical dialogue," he said. "Those who sent us here will want to know what happened, beyond our talks and prayers together."

Observing that the last 50 years have "witnessed a metamorphosis in the texture and quality of relations between divided Christians" from "staunch confessionalism" to a growing exchange of ideas, he continued: "We are eyewitnesses to the emergence of the ecumenical movement as the 'great new fact of our time,' and as a major shift in the theological weather systems of the Christian world, a real mutation in the moods and patterns of doctrinal discussion."

While "secular dogmatism has turned our tortured world into a snakepit," the Methodist leader declared, "Christian churchmen are learning at least a little to talk and work together in a new spirit of mutual recognition and dialogue."

He cautioned, however, that the dialogue becomes impossible if "tempers of the discussants are abrasive and pugnacious," or if participants "convinced of the infallibility of their respective clashing views turn the dialogue into an ideological tennis match."

Outler challenged the conference to "reduce the areas of our disagreement on the one hand, and on the other, to expand the outreach of ecumenical dialogue in and between the churches."

Stressing that "Faith and order is on trial" at the conference, he said it will be judged by those outside the World

Council "who must form a judgement as to our distinctive contributions to the ecumenical movement as a whole."

"Will Montreal be another field day for the theologians," he quoted someone as asking, "or is there some chance that it will give us real help in the church unity negotiations in which we are currently engaged?"

Vatican and WCC

Roger Mehl, professor of theology at the University of Strasbourg, France, said the Catholic Church "could not go on living and practising its ministry without considering the ecumenical community of Churches outside its boundaries."

"It is not our task here to analyze the reasons for this evolution," he said. "Our first duty must be to state, without reservations, that we are very glad this evolution has occurred, that it is an encouragement to our search for unity . . . and that we welcome it as one of the most precious signs given to this generation."

Mehl, a member of the Reform Church of Alsace-Lorraine, is chairman of the commission for ecumenical studies of the French Protestant Federation and serves on the WCC's faith and order commission and also the secretariat for religious liberty.

Concerning the ecumenical dialogue, Mehl said the essential concept is that the churches should regard one another as belonging to the reality of the universal church. "Hitherto, the Roman Catholic Church has not regarded any other churches as churches in the real sense of the word except the Orthodox churches; it used the ambiguous term 'confessions' or 'Christian communities' to describe the Protestant churches."

He noted that last October, at the Second Vatican Council

in Rome, Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, called the Protestant observers to the Council "brothers in Christ."

"If the Roman Catholic Church has realized the truth that, despite the divisions among the churches, there is an ecclesial community of baptized Christians which establishes links between the churches that are stronger than their divisions," he added, "then this opens up an opportunity for an ecumenical conversation."

"In this respect the invitation extended to non-Roman Catholic churches to send observers to the Second Vatican Council really assumes the aspect of a symbolic event. For most of them were invited as representatives of their churches, not as individuals. Rome, therefore, considered that those churches as such ought, in one way or another, to participate in its own effort for renewal."

"When a church affirms in such a concrete way its concern, not to pursue its own life in isolation, the basic condition for an ecumenical dialogue already exists."

Further steps must be taken, he said, calling attention to the Catholic attitude toward mixed marriages. "When the Catholic Church stops excommunicating those of its members who accept the blessing of a Protestant church, when contracting a mixed marriage, not only will the whole atmosphere be transformed, but one of the conditions for an ecumenical dialogue will be realized," he said.

He stressed, however, that the Catholic Church is concerned about unity and is now ready to make the effort to understand, to inform itself and to carry on parallel studies. "This is one of the dearest wishes of the World Council.

From now on we must be absolutely ready for the dialogue which may open. We must also realize clearly that whatever may be the positive results of the Vatican Council none of the great problems underlying the divisions of Christendom will be completely overcome."

Rome and Orthodox

The theologian cited as significant the fact that the Catholic Church has close theological and ecclesiastical kinship with Eastern Orthodox Churches, which are important participants in the WCC.

He pointed out that Orthodox influence in the WCC was strengthened in 1961 when Russian, Bulgarian, Romanian and Polish churches were received into membership. "No longer can the World Council be considered essentially Protestant," he said.

Mehl also discussed efforts for Church union, which he said may be interpreted in many ways. Sociologists will doubtless be tempted to regard them as signs of the defensive policy which the Christian church is forced to choose, he said.

"Confronted by the tremendous growth of the population of a world in which the Christian church will be more and more in the position of a minority, confronted by a world civilization which will be more and more secularized and based solely on technical values," he said, "the Christian churches are obliged to unite in order to form a common front and so as to resume their missionary efforts with greater strength."

"The theologian will be tempted to protest against such an interpretation and to emphasize the fact that the progress made in Biblical exegesis has enabled rapprochement to take place which would have been considered impossible in the past . . .

"The theologian is undoubtedly right; but the sociologist is not wrong either: for this withdrawal of the Christian church, the loss of its dominant positions, the profound process of de-Christianization which it taking place in the countries which have been Christian for many centuries — all that is a sign of the times, a call to mission and missionary action which logically leads to the ardent search for unity."

"Even if the actual union negotiations are conditioned by sociological factors, they are nevertheless important as examples and can be carried on in accordance with the truth."

Dr. Mehl called the issue of intercommunion one of the most difficult in ecumenical relationships and cautioned against over-simplification.

"It is clear that we do not have to consider the Eucharist as a means which is within our own power, but as a grace that is offered to us," he said. At the same time, he added, "trying to effect complete agreement on doctrine before achieving intercommunion is not right either, for doctrinal agreement in the church cannot be obtained merely on an intellectual level."

★ Christian worship is losing its significance in the post-Christian western world.

★ What should be intercommunion practices at ecumenical meetings?

★ What is the meaning of catholicity?

★ Christian unity may depend to a large extent on the question of ordaining women.

These and other matters have already been discussed at the conference but have to be held over for our next issue of August 9th. This number will be devoted mostly to a wrap-up of the conference, to be followed by numbers devoted to the Anglican Congress meeting August 13-23 in Toronto.

Episcopalians Take Leadership In Race Relations Crisis

★ If civil rights action groups stage a mass march in Washington, D. C., on August 28 to press for stronger legislation, they may be joined by some of the nation's leading churchmen, Bishop Daniel Corrigan said in New York, on July 12.

The Episcopal bishop who was arrested July 4th for demonstrating against a Baltimore amusement park's "white only" policy expressed a favorable reaction to the idea of churchmen — bishops, clergy, laymen and women — participating in the march designed to prick "the conscience of America."

Asserting that the enactment of civil rights legislation is urgent, Bishop Corrigan said, "It is important for us to impress upon those responsible for making laws that Negroes have reached the end of their waiting period and that the choice of waiting is gone."

Bishop Corrigan, director of the home department of the National Council, made these statements in an interview over a New York educational television station.

Asked about the possibility of violence erupting during the march — approximately 100,000 persons from 28 cities are expected to participate — Bishop Corrigan acknowledged that "this is always a danger, but the very fact that we (churchmen) are marching with them tends to temper the situation. The very fact that we march with them also is a reminder of the fact that everyone could lose everything by a resort to violence."

Even with the omnipresent possibility of violence, "we must demonstrate if we are convinced — and we say we are — of hu-

man equality," Bishop Corrigan said.

"Colored people — and by that I do not mean only Negroes — have lost faith in our words and for good reason," he claimed. "We won't get back their trust until we suit our actions to our words. This is simply a matter of practicing what we preach."

Asked his opinion of the Kennedy administration's role in the civil rights movement, Bishop Corrigan expressed the opinion that the President had been "too timid" and had not sensed "the vitality of this movement."

In regard to his participation in the demonstration at Gwynn Oak Amusement Park on July 4th, Bishop Corrigan asserted his belief that if the park's facilities were opened to Negroes, it would be good business for the park's operators, rather than the reverse, as they fear.

Since two of the park's owners are Episcopalians, Bishop Corrigan was asked if he was angry with their segregationist viewpoints in light of the Episcopal Church's stand on the issue of race.

"No, I am not angry with the Price brothers, only sad that they had an opportunity to support our church on this issue and they refused to do so," he replied.

Ask Jury Trial

Bishop Corrigan stood before a Maryland county court and pleaded not guilty to charges of trespassing, arising out of his participation in the demonstration.

At the hearing Bishop Corrigan and other church leaders requested jury trials. The trial will be held sometime during the early fall.

The Episcopal bishop was one of 283 persons arrested while protesting the application of Maryland's trespassing statute as a means of barring Negroes from using the amusement park. All of the demonstrators, which included the Rev. Eugene Carson Blake, stated clerk of the United Presbyterian Church, and Rabbi Morris Lieberman of the Baltimore Hebrew Congregation, were released on bail.

Included in the Episcopal group were the Rev. Daisuke Kitagawa, executive secretary of the division of domestic mission; the Rev. Michael Allen, rector of St. Mark's-in-the-Bouwerie; and the Rev. Roderick French, director of the youth department of the World Council of Churches.

Bishop Corrigan, who said he was representing the National Council of Churches as well as the Episcopal Church, declared that it is the church's business "to be where there is action — it is not for us to hide."

Committee Set-Up

An 18-member advisory committee on intergroup relations has been established by the National Council of the Episcopal Church.

Co-chaired by Bishop William H. Marmion of Southwestern Virginia, and Bishop Roger W. Blanchard of Southern Ohio, the committee will seek to advise Presiding Bishop Arthur Lichtenberger, and National Council officers on direct action involvement in combatting racial discrimination.

At their initial meeting committee members made three recommendations to Bishop Lichtenberger. They suggested that:

● A special meeting of American bishops be called either immediately before or during the Anglican Congress in

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THE WITNESS

EDITORIALS

Holy Mirth

THERE is nothing more needed in religion today than pious hilarity. We have had a surfeit in America of pious solemnity which not only fasts but fasts funereally.

In the mind of youth piety wears a long face and solemnly suppresses youthful hilarity, with the result that youth, essentially joyous, seeks its outlet in worldly glee.

Of course Christ himself was not hilarious. He could not laugh because he bore the sins of the world and was constantly facing humiliation and death.

Neither could the early Christians feel the joy of unrestrained laughter. They lived too near the martyrdom which took their friends and awaited them. It is hard to smile in the face of death.

But we are very sure that the Devil is not the creator of youthful laughter and if we are not to lose the heart of a child we must not forget how to smile.

It was the Master himself who cautioned us that when we fasted we were to avoid a long face or a solemn visage—"When you fast anoint your face with oil that you appear not unto men to fast." In other words avoid the look of solemnity even in the most painful of Christian obligations.

It was the saving grace of St. Francis that when they badgered him the hardest he laughed the most joyously. We believe that St. Francis started the happy mirth of the Middle Ages which the reformers, most of whom were morose, identified with sin.

It is a serious thing to call evil, good; but it is almost as serious to call good, evil.

And when Calvinists and Lutherans identified solemnity with blessedness they made a fatal mistake. Also when our Puritan fathers mistook sourness for piety they drove youth into the world where they were encouraged to be joyous.

We are fully aware that there is a joyousness of the saints which is way above the glee of earthly laughter; but few of us have reached the altitude of saints, and in our judgment

laughter is the very last earthly joy that a Christian should forsake before he is a candidate for canonization.

There is no sweeter music in all the world than the laughter of children, so we are sure that the Devil is not the father of laughter.

Of course laughter like other virtues may become disreputable by descending to the loud or vulgar, but the perversion of a quality is no argument against its validity. And there is a distinction between ribald laughter and holy mirth. That which laughs at the misfortunes of others or at the degeneracy of folks is the perversion of a good thing, but that which laughs from the very joyousness of living and from an appreciation of the truly humorous is, we are sure, not far from the laughter of children, and that is not far from the Kingdom of God.

As to laughter in church, there are certain reservations that are proper. In the first place we would be the first to acknowledge that the Lord is in his holy temple, let all the earth keep silence before him. But there is the beauty of a smile — it is silent laughter and should in no wise interfere with the stillness of the house of God.

For our part, we would have more smiling in the pews and less scolding in the pulpit.

We would have a congregation like the field in which the corn was so thick that it would laugh (quietly) and sing, for we are sure that the Lord loves a cheerful worshipper in the same way that he loves a cheerful giver.

Some people think that laughter is foolish and **perhaps it is, but we would rather be a laughing fool than a solemn ass we are sure.**

Perhaps there are some who do not need to seize either horn of the dilemma and very likely there is a middle way that is perfect, but for those who feel that they are a very long way from perfection we believe it is safer to have a cheerful countenance in church than to put on a funeral face.

We plead for a more joyous, mirthful religion even if it borders on hilarity, as an antidote for the sour and censorious countenance with which we have surfeited in the household of faith.

If there is anybody who ought to be happy and ready to smile anywhere it is one who be-

lieves that the fruits of the spirit are love, joy and peace.

Of course that is why one always feels like laughing in church. No one even feels humorously inclined in a bank or a laboratory. That is real serious business, but serving God is perfect freedom and should have all the joyousness that a son feels in his Father, for perfect love casts out not only fear but dreariness.

In advocating joyousness in preaching we do not defend the use of premeditated jokes or labored witticisms in the pulpit. The man who should never depart from the serious is the man who tries to be funny. Humor in the pulpit is either natural and appropriate or it is bad taste.

Perhaps what we ought to aim at is building good nature which is ready to use any means to

fasten the interest of the congregation upon the truths of the gospel.

We cannot see any sparkle or virtue in preaching that which is deliberately dull and conventionally prosey.

We would have our very seriously minded religious folk take a leaf out of the life of St. Francis and made the presence of God the most joyous thing in all the world.

Why make our Father's love a constant atmosphere of heavy tragedy? There is much pathos in our religion but there is also the greatest joy. Christ is not only the sufferer on Good Friday; He is also the inspirer of Christmas and the joys of childhood.

Let us not let the gloom of the one intrude into the atmosphere of the other.

JUDGE NOT --- CONDEMN NOT

By Lee A. Belford

Professor at New York University

WE ARE IN A REVOLUTION OVER RACE AND THERE ARE POSITIVE AC- TIONS THAT CHRISTIANS SHOULD TAKE

RACE has no place in Christianity. Certainly in a genuine democracy there is no justification for making differentiations on the basis of race. Yet in this country we shall be using race increasingly as a differentiating factor among men. Such a differentiation may be necessary for a while. The period, we hope, will not be long. How long it lasts will be determined in part by all of us, for the differentiation will occur until the social handicaps that have been imposed because of race have been finally removed.

We are going through a social revolution in the United States, a revolution which most of us support. Negroes were originally brought to the United States as slaves and were used primarily on plantations in the south. The institution of slavery can in no way be condoned, its evils are far too great to be enumerated. A century ago a civil war was fought over the issue of slavery and slavery was abolished. But the war was not really over. It had only reached a stalemate.

For the war to be terminated there was needed a commitment that there would be no differentiation based on race. In order to make this possible there was needed a determination to raise the educational level and the opportunity for gainful employment of those who had been deprived not only of their rights as citizens but of the fruits of civilization.

There was no such commitment to equality in the south. In the north there was initially such a commitment. In fact, during the period of reconstruction in the south Negroes were given preference in federal jobs, and as a result of federal pressure, Negroes were elected to high political office. But there was something missing. Those given important positions were often not qualified educationally nor did they have political maturity. The reconstruction period turned out to be chaotic and the result was a solidification of earlier prejudices.

Where did the fault lie? It lay partially in the north. The south was impoverished, its capital

gone. What was needed was a real crash program for education and social development of the Negro people. Some work was done. Almost every denomination, including our own, founded schools for Negroes, but personal largess was not enough. Far more was needed. What was demanded was huge expenditures of federal funds and we, the people of the United States, were not ready for that. You know the result.

We of the present generation did not make the situation we are in. We are suffering from the sins of our fathers. There never should have been slavery. The problem of racial discrimination should have been solved long ago. But we cannot content ourselves with weeping. We must complete the task that was so abruptly and so prematurely stopped.

Our church has long enunciated the principle of love and the acceptance of others in a spirit of love. It has declared its opposition to discrimination based on race or ethnic background. The only difficulty is that a principle can remain merely a principle and we can remain unaware of its implications. We can point a finger at those who offend in more obvious ways, forgetting the block of wood without our own eyes.

It was in order to call attention to the great discrepancies between our principles and practice within the church that the Episcopal Society for Cultural and Racial Unity was formed. You may be familiar with my personal identification with this group. I was with a group of clergy that took a trip south that resulted in the arrest of fifteen of the number, all at first convicted and then acquitted on appeal for they had not violated any laws — only customs and traditions which we believe must be changed if we are to have a more Christian country.

Some of us had hoped that through persuasion, all signs of racial discrimination could be removed. Those of us who happened to be white hoped that other whites, representing the power structure, would act to remove discrimination out of Christian conviction, or if not that, through the acknowledgement that a revolution was in process to terminate the truce of a century ago, a war to which there could be only one conclusion. Those of us who were white also felt that we were needed by our Negro brethren.

Revolution

THE SOCIAL revolution is now in full swing. Are white people really needed now? Of course we are, because discrimination is a matter of the

heart, of how you view other people. But we are not needed in terms of leadership. We do not have to fight in the front lines. Negro citizens have demonstrated that they have conviction, courage, and stamina. Their ultimate goals will be accomplished.

But revolutions are never happy experiences. Excesses and blanket condemnations are almost inevitable. Hatred is almost always aroused. Therefore as the revolution moves into its second phase, it behooves us all to be filled with love and godly understanding.

A citizen of New York was appalled that some Negro churches in Georgia had been burned and sent a substantial contribution for their reconstruction. He had long identified himself with the fight for racial equality. And yet at a meeting I attended I heard his motives impugned, that he was only trying to create good-will so that he, like other white men, could strengthen their control over Negroes.

Proper Leadership

THE N.A.A.C.P. and the Urban League have had interracial boards. Leaders of both races have participated in decisions and in activities. This is the way it should have been, if we are to have racial unity. But Malcolm X, the Black Muslim leader, has condemned both organizations because of the racial intermingling. Although Malcolm X is an extremist, he has power because he expresses a point of view shared by many others. Martin Luther King recently had eggs thrown at him in Harlem because, it is alleged, he plays "footsie" with whites. In fact, the Southern Christian Leadership Conference, the N.A.A.C.P., and the Urban League have all been attacked because of the role that some few whites have had in their affairs.

The matter of maintaining responsible leadership in any revolution is difficult. The Negro race has been referred to as a sleeping giant. That giant has now been aroused from his slumbers, he is wide awake, on his feet, and eager for action. The problem is whether he takes the right kind of action. That is why proper leadership is so important.

The organizations to which I have referred are, in a sense, competing for leadership. They are not only competing with each other, they are competing with other groups that are much less responsible. This often forces them into a situation where they must lead in activities which they do not think the most suitable for the occasion.

For example, in Birmingham it was apparent in the spring that the fuse to a powder keg had been lit. Demonstrations were bound to occur. It is reported that Martin Luther King felt that many of the Negroes' objectives could be accomplished through negotiation. But he had two alternatives. He could lead the demonstrations and because of his leadership, could keep violence to a minimum, or he could abdicate in favor of other leaders who had no such commitment to non-violence. You know the decision he made.

Washington March

THE PAPERS inform us that a huge demonstration for civil-rights is scheduled for Washington in August. I feel strongly that such a demonstration would be very unwise. Imagine several hundred thousand people merging in a city with no facilities to feed such a number, inadequate sanitary facilities, inadequate transportation, inadequate emergency medical service for such a number. Tempers are found to flare in the heat of a Washington summer and people will be injured and property will be destroyed.

As for the immediate objective, to exert pressure on Congress, the demonstration is bound to fail. Congress should resent any attempt at intimidation by sheer force of numbers. No citizens should believe that merely by storming the capital, Congress would be forced to meet their demands.

Some of the leaders, whom I prefer to think the wiser ones, agree completely with what I have said. But they are on the horns of a dilemma. Should they participate in an activity with such dramatic appeal and thus retain their leadership or should they oppose the march on Washington and thus alienate those whom they might otherwise lead?

I would like to think that all of the civil rights organizations could unite in opposition to such a demonstration. But they probably will not. We can only hope that the numbers participating will not be as catastrophically large as they now promise to be. The federal government can perhaps use military units to assure that the demonstrations are orderly. Perhaps the Red Cross can provide emergency services. All of us can be understanding, even though we believe that the activity is unwise.

Our Tasks

WHAT can you and I do about the racial situation? We can see to it that the quality of educa-

tion in all schools is improved, especially those schools with a large proportion of Negroes.

We can see to it that scientific and professional education is available for the vast number of unemployed young people. We can remove all barriers to employment.

We can really practice open housing. Perhaps we need to bend over backwards to give the Negro not just equal rights but a more than even break in employment.

Perhaps we shall have to think in terms of race to see to it that the Negro is proportionately represented.

Revolutionists almost always invoke hostility. The Negroes, as they demand rights too long denied them, can alienate even the most acutely sensitive Christians by the excess of their expression and demands. But we must understand the causes of the revolution. We must ask God's forgiveness for the injustices so long perpetrated.

Those of us who are white must continue to love Negroes. Our love may not always be reciprocated and this we must understand for the white man had the power to do what was right and he did not.

Temporarily we may have to continue to think in terms of Negroes and whites but we must pray that the time will be short. We must look forward to the time when, in reality, any terms that apply to race are completely irrelevant.

Deisidaimonesteroi

By Corwin C. Roach

Director School of Religion, Fargo, N. D.

THIS IS the mouthfilling adjective which St. Paul uses to describe the Athenians in Acts 17:23. It is as difficult to translate into English as it is to spell or pronounce. The older versions gave it variously as most, deeply remarkably, extremely, or very religious. The English revised version took a different tack and rendered it "somewhat superstitious". The American revised version and Moffatt put it bluntly as "too superstitious", while the New English Testament has "uncommonly scrupulous". Deisidaimonism is literally the awe or reverence of the daimons or gods. Is it to be regarded as good or bad?

I am not concerned so much about the Atheni-

ans. I shall leave it to the translators and commentators to determine whether St. Paul meant to compliment or chide them. I am concerned about us, whether when we think we are being religious we are really being superstitious.

What is the difference between the two anyway? The dictionary says superstition comes from the act of "standing over or by a thing". Superstition then is something static, a hang-over, or left-over from an earlier time. It is what happens when a living religion dies and what is left are the irrational remains. Superstition is reverence minus reason.

Just recently I was reading a critique of religion in which the author advised us to put our intelligence to one side and accept the experience of the generations which have gone before us. I am all for following the proved and tested

ways of our fathers provided that they meet the tests of life today. We need to use our God-given minds and examine the ways of the past or we can come to grief by our blind atavism.

If our fathers had followed their fathers and so on straight back, without deviation, to the Druids of old England, we would still be in the good old Neolithic age in politics, economics, technology, let alone religion. Rather we should follow our fathers' inquiring spirit to the point of questioning the answers they reached.

The line between religion and superstition can become very thin at times. As deisidaimones-teroi we need to keep all our wits about us to be sure we stay on the side of religion. The daimons of one age can become the demons of the next. A lot of the old dogs of dogmatism, bigotry, prejudice, reactionism, we are better off discarding.

THE IMPORTANCE OF INTANGIBLES

By W. H. Tyte

Assistant at St. Thomas, New York

WE SHALL LEAD A GOOD LIFE WHEN

WE NOURISH INTANGIBLES — LOVE

— COURAGE — DUTY — GENEROSITY

QUITE OFTEN a Christian should look at his inner self to determine how it is faring. Some of the questions he might well ask in a periodical self-inventory would be: What is my spiritual condition? How far have I come in attaining the spiritual goals I seek? What must I eliminate in my life? What should I strive for?

There are many times when we are required to make inventories of our material assets — perhaps on December 31 at the end of the fiscal or calendar year, or on April 15 for tax reports, or at the end of each month nearly all of us must strike a balance. Thus the Christian lives under a tension that requires attention to both his material and spiritual assets. The inventory of the material is necessary and is required. The inventory of the spiritual is also necessary, but it is liable to be postponed and neglected.

Is it not true that when we begin to examine our inner lives we find it difficult to make an honest and adequate inventory because we are

faced with evaluation not of material attainments — things we can see, or feel, or weigh — but intangibles? And intangibles easily become vague and confused and indefinable when we attempt to identify them or isolate them for inspection. Perhaps this is one of the reasons why self-examinations are not too successful, why we shy away from them. We will acknowledge that love and trust and courage are necessary for the most creative living, yet when we analyze such intangibles they retreat before us. They may even elude us completely.

The Inner Life

THERE IS PERHAPS another reason why the intangibles of life are ignored in favor of the tangibles. Our culture is developed to give greater rewards to those persons who show proficiency in attaining the tangibles. We extol the man who displays his accomplishments in a material way, and we ignore the man who has

defeated greed in a battle within his heart. The tendency is to devalue the intangible values and to make material values the end in life. Because our culture so directs us in this bent, the best reaction many persons can make when the subject of an intangible such as integrity, for example, is brought to their attention is a sense of being uncomfortable. This is a tragedy. Men should be able to examine intangibles together and discuss them with ease.

So this is a truth that we must admit: the inner life is the real life, and it is a life that is made of intangibles. Let us try to make this clear with an illustration. Does a person have to see the world about him in order to participate in its most cherished values? It is easier, of course, to do so if he can, but is not necessary. The tragedy of the disintegration of personality does not come when the senses of an individual are obliterated, but when his consciousness is unable to make value judgments. I know a man who is blind, yet who lives a radiantly happy life. His life would be amplified and enlarged had he his sense of sight. But regardless of that loss, his inner life is sound and intact. He has caught the secret of life — that real living is based on intangibles, that through intangibles one may come to know the meaning of life.

Meeting Tests

THIS IS AN AGE in which many people are groping for a knowledge of the intangibles. They realize that something is wrong. The book shops are filled with books that promise the development of power and confidence, and these books are not gathering dust. They are being bought in large quantities. But they help only when those who read them come to an understanding that the secret they search is to be discovered within themselves, and is not to be found in rushing from one enterprise to another, and never daring to be alone.

How can we be sure that the real life is so dependent on intangibles? The proof, I feel, is in the fact that your greatest accomplishments are motivated by the intangibles of your inner life. Your outward life is rarely determined completely by circumstances around you. Your lot may have thrown you into a baffling situation or into a tragedy you cannot escape, or into a position of responsibility you cannot evade, or into a temptation, but if the intangibles of courage, of integrity, or duty, and of purity

have been cultivated, your life will be real and victorious, and not pretentious or escapist.

In the 7th chapter of the gospel of Mark, Jesus stresses the importance of the inner life when he points out that it is not that which enters into a man that defiles him, but instead it is what comes out of the heart, the seat of all motivating power, that sullies him. It is in this story that we learn that there are not only intangibles that beautify and enrich life, but there are also intangibles that hurt life and destroy its beauty. The pathetic situation is one when the urge to be good is present but evil intangibles, like jealousy, pride and desire, have so bound the life that the outward man can speak and act only as they direct him.

The great Biblical example of this is found in the story of a devout follower of Christ who learned how true this bondage of undesirable intangibles may be. Paul, in his distress, says: "For the good that I would I do not: but the evil which I would not, that I do. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:19-24)

How frustrating and tragic it is to think that our lives are ruled adversely by things we cannot see — that we are motivated by intangibles!

What To Do

WHAT CAN we do about it? Let us return to our opening thought. We can examine our lives and see what can be done. However, the kind of self-examination that I have in mind is not one that extracts our shortcomings in great detail and analyzes them to the point when we can definitely prove that our living is a failure. Many an honest person will declare that since he has so much in his life that needs changing, it is almost impossible to get it all done. For such a person the best way to change a life is not to concentrate on eliminating the wrong things, but to strive to do the good things, and let the bad eliminate themselves. It can well be a case of pushing hard the best in yourself, and let that which you know is detrimental to yourself slough off, die a natural death.

This is in no way a psychology that urges you to lift yourself by your bootstraps. After all,

this was the way the converts came into the early church. With one great declaration they showed their allegiance to the new faith when they said, "I believe in the Lord Jesus Christ." They showed they were willing to accept the best, and in that acceptance they knew they had been forgiven of the past. A new future lay in the companionship of Christ. Their lives would no longer be evil, because they had chosen the good.

Creative Living

REAL LIVING depends on the intangibles of life. We shall live a good life when we nourish the good intangibles. Nourish intangibles like those of love, of courage, of a sense of duty, and of a sense of generosity. When they surge up as motivating forces in living, don't push them down out of consciousness. Act as they tell you to act. Speak as they tell you to speak. Give them free play in your life. If they frighten you by the realization that it will take more effort than you are now making to bring them into your way of living, immediately respond, for the real you is speaking and urging you to a creative and better way of living.

In the intangibles of life you will find the blessings of life. Once again let us turn to Christ. In the Beatitudes he names some of the blessings of life, and as we hear them, we see that each extols an intangible.

For example: "Blessed are the pure in heart, for they shall see God." Here God blesses an intangible, purity of heart.

"Blessed are the peacemakers, for they shall be called the children of God." What an achievement it is to be a peacemaker, yet a tangible role is dependent on an intangible of the spirit. And there is a blessing as a reward for it.

So go the other Beatitudes, one after another, promising a blessing for the nurture of an intangible. The core of the Christian faith and action is made up of such things as these — things that cannot be seen or felt tangibly.

Let us try to realize the importance of the unseen in life and attempt to appreciate and capture it, and above all attempt to develop the best of it in our lives. For, once we have mastered the unseen, which makes up the real man, we shall be the men God would have us be.

God, in his wisdom, has made a world in which victorious living is dependent not on material things, but on that which is within us. We should always be thanking God for material

gifts, but the greatest blessings he gives us are the intangibles. Let us nurture them and restore them to the place in our lives which he intended them to have.

- POINTERS For PARSONS -

By Robert Miller

SOME OF US have been more and more disturbed by South African apartheid even though South Africa is an independent country and one in which we have no say. We feel that apartheid is in its nature wrong, and must end either in a police state or in bloody rebellion. It means that the cause of freedom which is the cause of humanity suffers. We are in the position that Lincoln described when he said that a house divided against itself cannot stand. He did not suppose the house would fall but that the country would become all slave or all free.

That is the situation in Birmingham, Alabama, in the deep South, in Chicago, in Boston, wherever the colored man is a second class citizen. We do not oppress him for the sake of law and order but because we resent him. Slavery has left us with an uneasy conscience. It should be the Negro who resents slavery, but it is more likely to be us. Whites wronged blacks, and naturally the whites resent it.

It is easier to forgive the man who wronged us than to forgive ourselves for wronging him.

But if we do not forgive we must harden our heart, and if we harden our hearts it is easy to take the next step and find reasons that will let us think that wrong is right. So we assert that the black man is inferior, that he has not the intelligence of the white, is not capable of taking a proper part in society, that God has made him a servant to his brothers, none of which reasons are true but all of which serve as flimsy buttresses for a wrong position. The trouble is that the thought of equality for the Negro arouses deep emotions. The idea runs hard against the concept of white supremacy, and it may never be discarded until it is an advantage to have colored relatives.

And when will this be? Probably not until the colored man, be he black or yellow, begins to match us in industrial and military power. That may be within the next hundred years. White supremacy is not something old. India and China

can boast of older civilizations than can Europe.

We cannot present Christianity as a universal religion unless we believe that God has made us all of one blood and that all men, regardless of their color, are brothers in Christ. It should be unthinkable that white Christians should close the doors of their churches against black. In Christ there is neither bond nor free, neither Jew nor Greek. Where the spirit of Christ is there is liberty, and it is not liberty for whites only.

It is no use trying to help under-developed countries if we expect their nationals to be duly subordinate to us, and it is useless to hope for their regard while we have segregation for the colored. In the Bible story Ham was cursed for looking on his father's nakedness. That story was used as a justification for slavery. Today, in many eyes, it is our nakedness that is exposed. There is no defense for injustice, and injustice is what we have offered to the Negro.

God "is trampling out the vintage where the grapes of wrath are stored." Now, even now, at the height of our power, time is running out. Unless the nation lives with justice for all it will perish.

It is no use asking if we are our brother's keeper. We know we are.

Talking It Over

By W. B. Spofford Sr.

A FRIEND, after reading my piece in the last issue about urging Pope Paul and the Secretary General of the UN to issue a joint appeal to the world for peace, said he wished they would. He also thought that the positions held by these two world figures prevented such a statement.

But something important did happen which should be passed on for the benefit of our readers who did not find it reported in their daily newspapers.

During the audience Paul Paul gave Mr. U Thant on July 11 he declared that he was a believer in the aims and purposes of the UN.

"We renew the expression of our esteem and our hopes for the fundamental program of the United Nations, especially in regard to the elimination of war, elevation of the peoples process of

development and of those in need of defense and promotion, the lawful freedom of individuals and social bodies and the safeguarding of the rights and dignity of the human person."

Some hours after his audience with the Pope, Mr. Thant addressed the Italian Society for International Organization, to mark the 15th anniversary of the Universal Declaration on Human Rights by the General Assembly of the United Nations.

Mr. Thant paid tribute to Pope John's encyclical "Pacem in Terris". He called it "a document of historic importance."

The Pope said that the Holy See had a high opinion of the United Nations, considering it the fruit of a civilization to which the Catholic religion has contributed the vital principles.

The statement issued by the Pope also contained significant remarks about varied ideologies:

"The ideologies of those who belong to the United Nations are certainly multiple and diverse, and the Catholic Church regards them with due attention. But the convergence of so many peoples, so many races, so many states in a single organization, intended to avert the evils of war and to favor the good things of peace, is a fact which the Holy See considers as corresponding to its concept of humanity, and included within the area of its spiritual mission in the world."

Another friend dropped by for a visit as I was writing this. He raised the thought — both interesting and terrifying — that the USA and the USSR had within them the seeds of fascism and that they might gang up against the rest of the world.

If this should come to pass then Pope Paul and Mr. U Thant, representing as they do hundreds of millions, might yet feel compelled to issue that joint appeal for world peace.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

EPISCOPALIANS TAKE LEADERSHIP

(Continued from Page Six)

Toronto August 13-23 to discuss the country's racial crisis.

● A special committee of bishops be appointed to draft a pastoral letter or statement for presentation to the House of Bishops, in which the need for civil rights legislation would be emphasized.

● Episcopalians — bishops, clergy, laymen and women — consider the possibility of joining the Negro action groups-sponsored march on Congress, tentatively set for August 28. (Lee Belford comments on the proposed march in his article on page eight in this issue).

House of Bishops

Bishop Lichtenberger, emphasizing a renewed sense of urgency toward the current racial crisis in this country, has called a special meeting of the House of Bishops to consider a report from the House of Bishops committee on race relations.

The meeting is set for Monday, August 12, at 7:30 p.m. in the Royal York Hotel, Toronto. The American bishops will be in Toronto to attend the Anglican Congress August 13-23,

which will bring together 1,000 delegates from the 40,000,000-member Anglican Communion.

GROUP STUDIES PROBLEMS OF MIGRANT WORKERS

★ Religious leaders from a six-state area in the midwest gathered in Chicago for the first interreligious midwest migrant workers' conference.

Seventy-five persons from Illinois, Michigan, Indiana, Ohio, Iowa and Minnesota discussed projects they can carry out jointly for the 5,000 migrant workers who will be following the crops this year in their area.

Host to the weekend convention was Father Ralph J. Duggan, executive secretary of the bishops' committee for migrant workers, a Roman Catholic organization with headquarters in Chicago.

"This is one of the few times Catholics, Protestants and Jews have been solidly united behind anything," Father Duggan said.

"Nobody needs help more than America's 1,000,000 migrant workers," he declared. "They're ineligible for relief. They're not covered by any federal law. They have no unions. Why, they're not even

citizens in any sense of the word."

Interreligious attention was focused on the migrant problem earlier this year, Father Duggan said, when the House of Representatives rejected a two-year extension of the so-called "Bracero law," under which Mexican farm workers are imported into this country to fill the same type of jobs domestic migrants want.

A farm lobby is attempting to get one-year extension of the law passed by Congress. If this fails, the statute will expire January 1 and migrant wages will be forced up.

The Senate has passed and sent to the House six bills to help migrant workers. They would provide:

● Federal funds for states providing special schools for migrant children.

● Day care centers for children whose mothers work in the fields.

● Decent sanitation facilities for migrant camps.

One bill would bar under-age migrant children from employment as field hands, while another measure would require federal licensing of crew leaders.

Another Witness Leaflet Holy Matrimony

By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Christian Mind by Harry Blamires. Seabury Press. \$3.50

Here is the kind of book that carries the author's spirit on every page and his signature all over it — for there is no one in this business of interpreting the spiritual fundamentals of Christianity to the everyday Christian who can get his ideas and aspirations as clearly planted in the memories of his hearers as Harry Blamires.

The thesis of this book is that the average citizen today is led and dominated by secular thing and that when the Christian thinks and talks of his religion he will, for the most part, find himself setting up a basic conception of secular thinking.

In part one the author demonstrates the lack of a Christian mind today and the state of mind which amounts to a definite surrender to

the secular standards and points of view.

Part two consists of interesting descriptions of just what are the actual marks of the Christian mind, in all the relations of practical life.

The Fire Next Time by James Baldwin. Dial Press. \$3.50

The title comes from an American Negro folk song: "God gave Noah the Rainbow Sign, no more water; the Fire next time." (A "spiritual" reintroduced popularly via Ian Mitchell's American folk mass recording).

The book comes from a heart full of pain and some, perhaps understandable, bitterness. This is one of those writings on race relations which does not leave the reader where it found him. This is my first encounter with an American Negro writer who candidly shares what it feels like to be a Negro in our culture. It can be read casually and uninvolved only by the most insensitive and insecure.

It jolts, not by reason of psychological manipulation, literary gymnastics or maudlin "fellow feeling". It jolts because this man has more than a smattering of in-

sight; psychological, historical, philosophical and religious. Self-images of Negroes and whites, and their projection of these images into each other yield to a roles-reversal heretofore unencountered.

One of the author's major theses is that white Americans are: "... trapped in a history which they do not understand; and until they understand it, they cannot be released from it".

He offers some interesting insights into the meaning and motives of the 1954 decision, police tactics, Elijah Muhammad and the Black Muslims. The terms "integration" and "equality" undergo a fresh and challenging metamorphosis. "Acceptance", the sacred cow of twentieth-century pastoral theology is put to sleep forever, as it is commonly and superficially used.

This writer has not met enough Christians of the courage, maturity and flexibility implied in the name to avoid the logical "fallacy of composition" — that that which is true of the part is true of the whole; which may or may not be his fault.

If the path to responsible concern for each other lay along the way of empathetic understanding of the other as well as the self, this book is a compelling contribution in the right direction.

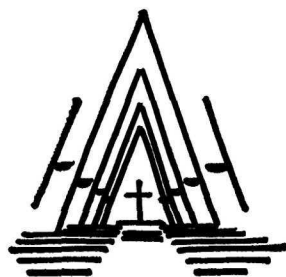
— James S. Petty

Commitment by Willard Uphaus. McGraw-Hill. \$4.95

This is a large book of revealing pictures showing the various approaches to the notorious McCarthy era. It is especially valuable for young people who were only in their teens when McCarthy died. Today we all are feeling the pressure of the controversy over civil rights violations. The young people are becoming the leaders in fighting racism. In McCarthy's hey-day it was chiefly individuals and small groups of men and women who were persecuted. Today it is tens of thousands of Negro and white alike.

The author of this book has known the McCarthy era well and has suffered a year's imprisonment because he refused to give the names of militant liberals to a witch-hunting pupil of McCarthy. The book is a long and very readable autobiography of Willard Uphaus. Young people will profit especially if they read it with care.

Uphaus' beginning of the sort of work which was to be his metier for some thirty years was the Religion and Labor Foundation which was a bright idea of Jerome Davis' and he convinced Uphaus that he was to be the one to put the idea to a



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successful ministry. He accomplished just that and labor and religious leaders grew to know each others' needs intimately.

In November of 1950 he was invited by Joliet-Curie to the second world peace congress which was to be held in Sheffield, England. He accepted the invitation and after arrival in England discovered that the government had refused to allow the peace congress to be held in Sheffield. Promptly an invitation came from the Polish authorities to hold the congress in Warsaw. It was accepted and the members of the congress headed for Warsaw. The author is at his best in this section of his story, which included the doings of the congress and the visit to Russia. (From a literary angle this is the high spot of the autobiography.)

Returning home at last, Willard found many of the political and economic leaders of his native land helpless with fear of militant Communism. His own Religion and Labor Foundation (which he had lead effectually for 17 years) demanded his resignation and six of its leaders resigned with him.

The last section of this autobiography describes dramatically the long contest through the courts between Uphaus, who had refused to give the attorney-general of New Hampshire the names of all attendants at the summer camp of the World Fellowship.

World Fellowship was (and is) a gathering of liberals in a beautiful spot at the foot of Mount Chocorua and Uphaus has been the executive head of it. The court case became news of international concern, but the ultimate result of it all was Uphaus's spending a full year in a New Hampshire jail. The autobiography tells all about it in great detail.

PEOPLE

CLERGY CHANGES: —

DABNEY J. CARR 3rd, formerly rector of Trinity, Washington, Va., is now executive director of the Evangelical Education Society, the society's first full-time employee.

GEORGE I. HUNTER Jr., has been appointed acting director of field work at Episcopal Theological School. He will continue as associate executive secretary of education for the diocese of Mass. and director of its conference center.

W. BRUCE WIRTZ, formerly curate at St. Paul's, Albany, Ga., is now rector of St. Andrew's, Birmingham, Ala.

DOUGLASS M. CARPENTER, formerly vicar at Brewton and Andalusia, Ala., is now in the western part of Huntsville, Ala. where he is charged with finding a congregation in the fast growing area. The project is financed by the diocese.

ALBERT C. BAKER, formerly rector of St. Timothy's, Yakima, Wash., is now rector of St. Peter's, Talladega, Ala.

DENTON DURLAND, formerly rector of St. Mark's, Penn Yan, N. Y., is now rector of Christ Church, Hornell, N. Y.

WILLIAM D. McLEAN Jr., formerly vicar of the Epiphany, Chicago, is now rector of St. Barnabas, Chicago.

R. DEAN JOHNSON, formerly vicar of All Souls, Waukegan, Ill., is now rector of St. Peter's, Sycamore, Ill.

RICHARD YOUNG, formerly director of Bishop Anderson Foundation, Chicago, is now canon of St. Peter's Cathedral, Nyasaland Africa.

GEORGE LEE, formerly on the staff of Emmanuel, Cleveland, where he was chaplain to Episcopal students in that area, is now associate secretary of urban work of the National Council.

BEVERLEY M. BOYD, rector of St. Philip's, Uvalde, Texas, has retired from the active ministry.

HERBERT B. MORRIS, missionary for the diocese of West Texas, has retired from the active ministry.

LINCOLN P. ENG, formerly vicar of St. Peter's, Seattle, Wash., is now vicar of St. George's, Lake City, Wash.

EDWARD N. SCHNEIDER, vicar of St. Edward's, Fraser, Mich., becomes chaplain at the National Cathedral School, Washington, D. C. in Sept.

LEWIS W. TOWLER, formerly rector of St. Matthew's, Saginaw, Mich., becomes a fellow and tutor at General Seminary, Sept. 1.

RAYMOND E. GAYLE, formerly rector of St. Mary's, Waynesville, Ohio, is now a teacher at Marti School, Dayton, Ohio.

LYMAN G. KAUFFMAN, formerly of Trinity, Hamilton, Ohio, is now an associate in the shared ministry project in Warren County with residence at Waynesville, Ohio.

WILLIAM G. BUTTRICK is to resign as assistant at Christ Church, Cincinnati, in Sept. to study at Union Seminary, New York.

WILLIAM N. BUMILLER, formerly of Trinity, London, Ohio, is now

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assistant at St. Paul's, Dayton, Ohio.

CARLETON K. GAMBLE, rector of St. Mark's, Dayton, Ohio, becomes rector of All Saints, Cincinnati, Sept. 1.

PAUL W. BUCHWALTER, canonically of Mass., is now assistant at Christ Church, Cincinnati.

DONALD W. MENZI, canonically of Mich., becomes assistant at Calvary, Cincinnati, Sept. 15.

ORDINATIONS: —

JIM V. BILLS was ordained deacon by Bishop Blanchard at Christ Church, Cincinnati on June 15 and is assistant at Trinity, Hamilton, Ohio. Ordained deacons at the same service: JACK BURTON, assistant at St. Timothy's, Cincinnati; HUGH CARMICHAEL, assistant at St. Paul's, Columbus; MORRIS HOLLENBAUGH, assistant at St. Andrew's, Dayton; JOHN LOVATT, assistant at Redeemer, Cincinnati; JAMES METZGER, assistant at St. Edward's, Columbus; WILLIAM PEABODY, assistant at Holy Trinity, Oxford, Ohio; WALTER H. TAYLOR, assistant at Christ Church, Cincinnati.

LAITY: —

JOHN D. SPANGLER, formerly an officer of the state dept., is now associate secretary of the Overseas Mission Society.

MARGARET HILL, formerly director of education at St. John the Evangelist, St. Paul, Minn., now holds a similar position at St. Mark's, San Antonio, Texas.

BEATRICE AITCHISON, director of transportation research for the post office dept., has been elected to the vestry of the Epiphany, Washington, D.C. and is the first woman to hold the office in the 121-year history of the parish.



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In regard to the letter of Dr. Martin Luther King Jr., published in The Witness, June 13 and June 27:

I wish to thank you for publishing this letter.

Thank you, also, for publishing the two statements by the Birmingham leaders which prompted Dr. King's letter.

I hope, very much indeed, that you will publish Dr. King's letter, along with the two statements, in a separate tract which would be available for those who wish to order them.

Editor's Note: We have had many requests for reprints of

Dr. King's letter. Reprints have been made by The Friends Service Committee, 160 North 15th St., Philadelphia 2, Pa., where bulk orders are available at cost: 6¢ per copy for 1,000 or more; 8¢ per copy up to 999; 10¢ per copy up to 99. The reprint also has the public statement by the eight Alabama clergymen which occasioned Dr. King's reply.

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David M. Figart

Layman of Briarcliff Manor, N. Y.

As a layman I find the theological controversy regarding New Testament "myths" disturbing. Dr. Day in his June 6th article, referring to Bishop Robinson's book "Honest to God", says that "the bishop has the courage to state frankly and clearly points of view which have been taught in our theological seminaries for years, but have never been sufficiently popularized."

Does this mean that the graduates of these seminaries minister to their congregations with creeds and prayers which they themselves no longer believe?

Dr. Day points out that "God is so great that we can only think of him symbolically and poetically"; and that "an increasingly large number of people today" are turning away because of "the over-personalization of the picture of God which they find in a church."

If we accept the fact of God's intervention in history while at the same time refuse the evidence of eye-witnesses to that event; and if we strip the New Testament of the concept of a heavenly Father upon whom Jesus put so much stress, then nothing is left but a humanism embellished with meaningless liturgy.

No doubt this has something to do with the declining influence of the church to which Dr. Day refers. For on this basis it can no longer speak with authority.

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

Dr. McCandless may be shocked by Honest to God by Bishop Robinson of Woolwich. We bought it, and thought it

was about time some of the things in it were said. The rector of the Epiphany should question not the children in his Sunday-school, but people who went to Sunday-school a generation or two ago, and are now sent to diocesan conventions without having read a word of theology since.

Moving from enlightened Massachusetts, with Cambridge, out to the Niagara frontier, I was horrified by some ideas encountered in Western New York. Business men who should know better, if they devoted a fraction of the thinking to religion that they give to business, think that God is not only "up there." They think he might be found "walking in the garden in the cool of the day."

One of them recently succeeded in getting a diocesan convention to continue to exclude women as deputies from that exclusive men's club which they think the House of Deputies is, by warning the voters not to "lead the church down the path which forgets the lessons of the Garden of Eden."

If they had gone aloft with the Russian astronauts, they would surely had been disillusioned about their beliefs.

Robert A. Croxson

Chaplain Virginia Episcopal School

The article, Fashions in Theology, in your July 11th issue was not worthy of you. In dealing with Bishop Robinson's serious theological effort in such a superficial, trite, and patronizing way, Mr. McCand-

less has told us a great deal more about himself than about Honest to God.

He claims to criticize the book from the position of "an unfashionable person." One can just picture Mr. McCandless being unfashionable, unfashionable at the club, unfashionable while speaking to the rotarians, unfashionable during a fund raising campaign, unfashionable with his urban and sophisticated kiddies who know that God isn't up.

Remember Witness, you are for Christ and his church. Please spare us further anti-intellectual arrogance of this stripe.

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