

# The **+** WITNESS

MARCH 5, 1964

10¢



**THE REV. & MRS. J. SEYMOUR FLINN**

TELLS of the many changes taking place in Uganda and East Africa since they went there four years ago to join the cathedral staff. Much of what he says complements the final installment of Bishop Bayne's report

---

---

**- MEETING OF THE NATIONAL COUNCIL -**

---

---

## 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.

##### 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 (7:30 Saturdays and holidays)  
Daily 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 reareds 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 IS).  
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.

*One of New York's most beautiful public buildings.*

##### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Mecking, 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.

## The Witness

For Christ and His Church

### EDITORIAL BOARD

JOHN MCGILL KRUMM, *Chairman*  
W. B. SPOFFORD SR., *Managing Editor*  
EDWARD J. MOHR, *Editorial Assistant*  
O. SYDNEY BARR; LEE A. BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LANDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTINGER; WILLIAM STRINGFELLOW.

EDITORIALS: — The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.



### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIR; MASEY H. SHEPHERD JR.; W. 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.

### HOLY MATRIMONY

By Hugh McCandless

### THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

### THE PRAYER BOOK

Its History and Purpose

By Irving P. Johnson

25c a copy      Ten for \$2

### THE WITNESS

Tunkhannock, Pa.

## 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. Neds

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.

Holy Days: 12:15 p.m. Holy Communion.  
Thursdays: 7:30 a.m. Holy Communion.

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

#### FRO-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 as 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; 5:30 Evening Prayer.

## Story of the Week

# Money and What To Do With It Highlights Council Meeting

By Edward J. Mohr

*Witness Editorial Assistant*

★ Increased pledges from dioceses and missionary districts totalling \$650,000 have made it possible for the National Council to add \$300,000 in new work in 1964. The action was taken by the council at its annual meeting at Seabury House February 18-20, when it adopted a budget of \$11,862,495, an increase of \$597,158 over last year.

In presenting the budget Harrison Garrett of Baltimore, chairman of the finance department, said that "it is encouraging that diocesan and missionary district quotas are at a higher level than ever before," this making possible continuation of programs begun in 1963 as well as the new work.

Presiding Bishop Lichtenberger, president of the council, suggested that consideration be given to a change in its name. He made reference to a passage in Howard Johnson's "Global Odyssey", read by the Rev. Canon Charles M. Guilbert, the council secretary, questioning the propriety of "national" as a designation for a body whose function is or ought to be international or transnational. When it was suggested that a prize might be awarded for a new name — the Presiding Bishop suggested "church coun-

cil"; Dr. Guilbert "general council"—with members having a good time discussing the possibilities.

Changes in tenure of missionary bishops and in the functions of parish vestries were among other proposals advanced at the meeting.

The actual budget adopted by the council represented \$818,000 less than the departments proposed. Since the departments make plans for these requests long in advance their elimination tends to create tensions which led to extended discussions. The \$10,631,000 pledged for 1964 compares with the mathematical quota of \$11,034,147, the full amount which, with other funds, the council is authorized to spend by the General Convention program, provided the money is pledged or in sight. In addition to the quota pledges the council receives income from the UTO, trust funds, and other sources, the actual budget being limited to the sum of these.

Bishop Daniel Corrigan, director of the home department, in referring to some program eliminations in his proposed 1964 departmental budget, said that while he recognized the function of the finance department in determining the amount of funds available it had no right to decide what programs should be adopted or rejected.

Bishop Bentley, director of the overseas department, said he would share Dr. Corrigan's concern if it were in accord with facts, but that the cuts had been made at the direction of Bishop Lichtenberger. Bishop Corrigan said he thought that Dr. Bentley and he "were not talking about the same thing", apparently holding that the former was referring to the next three-year program, rather than to the 1964 budget.

When Mr. Garrett entered the discussion he disclaimed any intention on the part of the finance department to determine program, which, he agreed, is the exclusive prerogative of the other departments and of the council. He said that at times the departments do not give sufficient information to indicate which are continuing and which are new programs, but that any resulting mistakes would be corrected.

Bishop William H. Marmion of Southwestern Virginia, chairman of the social service department, proposed that at its May meeting the council consider asking General Convention to authorize \$150,000 a year during 1965-67 for race relations projects not covered by the regular budgets. During 1964 some of these will be paid out of the special appeal for \$150,000 now under way. Mr. Garrett suggested that if each department made supplementary proposals it would be difficult for the council to pre-



sent an organized financial picture to General Convention.

A motion to table Dr. Marmion's proposal was rejected by Bishop Lichtenberger. Saying that "this is not the United States Senate" he pointed out that a tabled item would have to be taken off the table before the end of the day, and there was no point in delaying the discussion. Vice president Warren H. Turner Jr. said that the programs covered by the \$150,000 were multi-departmental, and therefore no single department's budget should be required to absorb them. The council adopted Dr. Lichtenberger's suggestion to refer the matter to the finance department for report at the May meeting.

This question was in turn related to the whole matter of the three-year program which the council is required to present to each General Convention. For the purpose of this presentation to the St. Louis convention in the fall the council adopted principles governing the expansion of programs for specific consideration at the next meeting.

### The Principles

The principles provide that amortization and interest of the mortgage on the Episcopal Church Center will be covered outside the council budget; the program growth should be related to priority of need and opportunities; the rate of growth should not require increases of quotas over preceding years in excess of 15%, 10% and 5%, beginning with 1965; and that income requirements for budget purposes from the UTO be reduced by \$100,000 each year commencing in 1965. This schedule would result in quota requirements of \$12,689,100, \$13,958,000 and \$14,655,900, and of budgets of \$13,750,100, \$14,919,000 and \$15,516,900, successively, commencing with 1965 in each case.

In addition to Bishop Marmion, Bishop Hunter of Wyoming, chairman of the home department, and Prime F. Osborn of Jacksonville, Fla., among others, expressed the view that the people of the church should in some way be confronted with the total needs of the Church's mission, and that the program limited by the formula does not make this possible and does not provide for a fuller response to those needs.

On Mr. Osborn's motion all the departments were directed to submit to the May meeting supplementary items which will show "how far we fall short from justifiable need" in the formula program.

### MRI Committee

Bishop Wright of East Carolina, chairman of the newly appointed committee on Mutual Responsibility and Interdependence program, said that among other matters it would give consideration to a reappraisal of the alignment of dioceses, reflecting the view that some small dioceses might be advantageously consolidated with others, and the boundaries of some changed. The committee may also review the



WARREN TURNER: — keeps the Council straight on matters of budget and related matters

functions of the provinces, the stewardship program, and the parish structure, and encourage an appraisal of diocesan programs.

The prospective resignation of Bishop A. Ervine Swift of Puerto Rico was made known after he addressed the council on the progress of the church there. With the approval of the convocation of the district he will ask the House of Bishops to elect a bishop coadjutor of Puerto Rican origin. According to Bishop Bentley, Dr. Swift will resign within three years to bring native leadership to the field.

Dr. Bentley brought this out in the course of his explanation of the proposal advanced by Bishop Wright, in his capacity as chairman of the overseas department, that the council memorialize General Convention in regard to the establishment of policy on the tenure of missionary bishops. This would deal with provisions for salary of such bishops as may resign for reasons of missionary strategy, of which Bishop Swift would be an example, or those who are forced to leave their jurisdiction for political reasons, or whom it might be desirable to move for changes in the missionary program. Bishop Bentley, who is first vice president of the council, said that there is precedent for such procedures in the case of two missionary bishops who were forced to leave China when the communist forces succeeded in expelling the nationalist government from continental territory. In those cases the council maintained their former salaries by making up the difference between these and those paid by the parishes in which they held office. Dr. Bentley indicated that the general policy which may evolve may also apply to domestic missionary bishops for the purpose of facilitating changes con-



sidered advantageous for the missionary program.

### About Vestries

The proposal to change the function of parish vestries was made by the general division of laymen's work. It is based on the view that vestries often assume a role in parish affairs which goes beyond the present canonical provisions. Under the proposal approved by the council General Convention is requested to legalize the wider functions of vestries by adding the following section to canon 13:

"The Rector, Wardens, and Vestrymen shall have charge of the unification, development, and prosecution of the Missionary, Educational, and Social ministry of the parish, of which work the Rector shall be the executive head."

The council concurred, also on motion of the laymen's work division, in a recommendation to General Convention by the joint commission on education for holy orders for the development of a plan providing for extended leaves of absence for study by the clergy.

### Race Relations

The council adopted a schedule for the expenditure of the \$150,000 being sought in the special 1964 appeal to support the church's commitment to end segregation in the church and society. Among other things provision is made for bail bonds and other legal expenses where these are needed for persons involved in proceedings in their own communities. The Rev. Birney W. Smith Jr., of Kansas City, Mo., raised a question as to whether this aid should be so limited or also extended to persons demonstrating in other communities, as in cases of northerners arrested in southern states. The Rev. Arthur Walmsley, director

of the division of citizenship, informed the council that, while the staff did not in any way make an adverse judgment on such witness, it was not considered appropriate to use funds obtained through official church channels for such uses. He pointed out that this view was also the one held officially in the National Council of Churches.

A communication from the convention of the diocese of Louisiana expressed opposition to activities on the part of national officers of the church in the area of civil rights, this in turn being a reflection of tensions on racial matters within lay groups in some southern areas. Although these tensions arise out of the civil rights conflict they are not as a rule verbalized as such, but come out as accusations against the National Council of Churches and the National Council for being left-wing or communist dominated. Canon Wattleby of New Orleans told the council that the diocese has made its full pledge to the National Council despite the fact that St. Mark's parish, Shreveport, had reneged completely on its pledge to the diocese.

### Other Action

In other matters the council:

Was told by the treasurer, Lindley M. Franklin Jr., that the total payments of \$10,067,563 received for 1963 exceeded the pledges for the year by \$65,000, all except two dioceses having met or exceeded their quota or pledges; and that the final total for the 1963 church school missionary offering was \$374,588.

Approved the use of the overseas portion of the 1965 church school missionary offering for community centers in Colombia and Ecuador.

Approved the integration of

the national Episcopal Service for Youth, a corporation, with the department of social service, this action not affecting diocesan groups.

Requested General Convention to change the canons so as to provide for the election of the treasurer of the council by the council itself rather than by the convention.

Received the resignation of the Rev. Henry L. H. Myers as executive secretary of the leadership training division to become professor of Christian education and homiletics at Sewanee; of the Rev. John C. W. Linsley as associate director of the overseas department to become pastoral assistant at St. Paul's parish, Westfield, N. J.; and of the Rev. Robt. A. MacGill, executive secretary of the publications division in the promotion department to undertake parochial work.

Concurred in the reorganization of the Christian education department previously made by the president under the by-laws, abolishing the former divisions and units and grouping all the functions of the department under appropriate officers in the following areas: research and development; general field services; training services; curriculum publications; general publications.

### MALCOLM BOYD ON TOUR

★ The Rev. Malcolm Boyd, chaplain at Wayne University and a contributing editor of the Witness, is currently speaking at colleges in New England and New York. The purpose of the tour is to relate the gospel in a radical sense to the problem of race relations.

He is accompanied by Woodie King and Cliff Frazier, Negro actors, and the three men will present one-act plays on racial themes written by Boyd.

# Niemoeller Says East Germans Prodded Trials of Nazis

★ Martin Niemoeller, one of six presidents of the World Council of Churches, expressed gratification in New York at the West German government's effort to bring to justice former Nazi officials now in positions of power, but said it was too bad the initiative had come from the East German regime.

Interviewed at the beginning of a six-week tour of the U.S., the German churchman said the West German regime acted only after East Germany had made public extensive reports on former Nazis holding important posts in West Germany.

"For the common man in West Germany," Dr. Niemoeller said, "it looks like his government is not concerned with justice."

In recent weeks, three Germans, awaiting trial on charges of participating in Nazi atrocities, have committed suicide in their prison cells. All three held high positions in the West German Federal Republic when arrested.

During the past six years the central office for the prosecution of Nazi crimes has turned over 500 cases for prosecution by courts of the West German states.

Dr. Niemoeller, imprisoned in Nazi concentration camps from 1937 to 1945, said the "main thing is that we see that after the war Nazi big shots are not allowed to remain" in posts of power.

"A judge under the Third Reich should not be trusted with public office," said the president of the Evangelical Church of Hesse and Nassau.

According to Dr. Niemoeller, the council of the Evangelical Church in Germany declared its support of the prosecution of

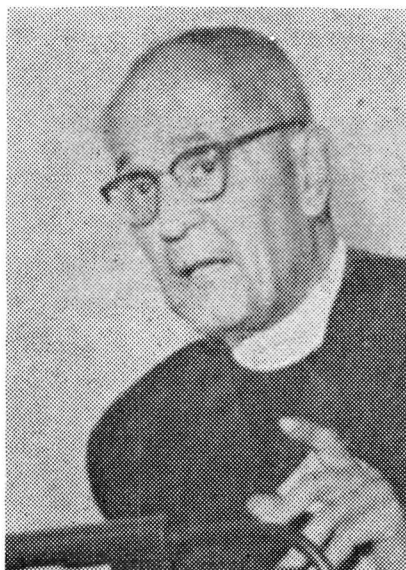
Nazi crimes "when the trials began," but have not spoken out recently.

"The German people are not interested in sharing in anything which might disturb the peace of mind created by their present economic boom," he said.

Individual pastors sometimes try to preach sermons on the situation, he explained, but added: "It's a problem to preach to people who don't feel any guilt about the subject — who feel 'it's not us' it's somebody else who was responsible for the atrocities."

Equally difficult, said Dr. Niemoeller, is the problem of teaching children what happened during the Nazi regime.

If their parents "tolerated or perhaps even collaborated with the Nazi regime," he said, then it was "scarcely possible" immediately after the war to impress on children the evil nature of that era "without endangering the peace at home



MARTIN NIEMOELLER: — East Germans spur on West Germans in Nazi trials now going on

and the trust of the children in their parents."

Later, he explained, as the children grew up "they read about it in the papers." He said the German press has given full coverage to news of prosecutions of Nazi criminals.

Dr. Niemoeller, who is making his 14th postwar visit to the U.S., came here directly from Russia where he had attended the executive committee meeting of the World Council of Churches, held in Odessa.

## GOOD FOOD HELPED THE CONVERSATION

★ Brotherhood Week was marked in a special fashion in Montreal — an interreligious group of clergymen gathered together for an 11-course home-cooked dinner featuring Chinese food.

The dinner was given by Mr. and Mrs. Elie Courey, members of a Syrian Orthodox church. The occasion, though elaborate, had a simple aim: unity in brotherhood and spirit.

"If you gentlemen can sit down and share one another's opinions, then we shall all be a little closer to the unity each one of us is seeking in his own way," said Mr. Courey.

Among the guests were Anglican Bishop R. Kenneth Maguire, of Montreal; Father Jacques Leger, of the St. Laurent Roman Catholic College; Canon Stanley Andrews, rector of St. Matthew's Anglican church; the Rev. Michael Howard, rector of St. George's Syrian Orthodox church; and Father Paul Robbmod, rector of the Holy Saviour (Lebanese) Catholic church.

## BISHOP NICHOLS OF SALINA

★ Bishop Shirley H. Nichols, retired bishop of Western Kansas, died February 25th in New York.

He was bishop of the district from 1943 until his retirement in 1955.

# EDITORIALS

## Alma Mater

THESE WORDS mean "Beloved Mother" and they are usually applied to the school or college which we attended. We have often wondered why men love their collegiate mother so much more than they love their mother, the church. It is evident that many churchmen care much more for their college than they do for their church because they leave large sums to the former and so often cut their spiritual mother off without a penny. Now when men come to make their wills they show where their heart is and there they leave their treasure.

It is really one of the most curious features of modern wealth that she bestows her favors upon the university, out of which come many blessings and a great deal of nonsense, and disinherits the church, out of which come other blessings with much condemnation of individual selfishness.

Why is it that men love one Alma Mater rather than the other? One reason is that they are at college for a few years at an age when their enthusiasms are strong. We do not think that college professors are more attractive than our church clergy, but men do not have to put up with them so long.

Then the colleges put out theories which are impersonal and the church is apt to say, "Thou art the man." The latter is far more irritating.

Also there is a certain aristocracy in the fact that you are a college man. It makes you eligible for membership in the university club, even though you never use the library and have a greater interest in wingbacks than in the faculty.

The church, on the other hand, has the difficult task of forming a fellowship in which rich and poor have the same privileges. We have, it is true, many parishes in which the caste idea is dominant and yet the reaction is still negligible.

It has been said that the Episcopal Church is an institution that has the reputation of wealth with none of its blessings. One suspects that the greatest liability that this church of ours has to carry is the weight of worldly people who use the church to ease their conscience but not to provoke their generosity.

After all the church is here, like the state and the schools, and the measure of its effectiveness

is determined by the response which its constituency makes to its ideals. It is not a mechanical device of which you are not a part and therefore can stand beside it and tell what it ought to do. The church is rather the instrument by which Christ endeavors to call you to a participation in his aims. If you fail to respond then you have no right to criticize the failures of other men to make it what you think it ought to be.

The church is the most lovable institution in all the world but only when your treasure is there.

If you fail to love it, it is more than likely that you lack the qualities which the Christ demands as essential to such experience.

## Whose Infiltrating?

THE USE of professional informers by the FBI is well known, but it has come as a surprise to many that this agency has used them to inform on religious organizations.

At a hearing in San Antonio, Texas, one of the informers, Rosalie Urquiro, testified that she joined the San Antonio chapter of the Unitarian-Universalist Fellowship for Social Justice, meeting in the Unitarian church there. She was elected to the executive board of the group.

Another professional informer, William Lowery, testified at the same hearing that he had had the task of reporting on meetings of the same group, likewise held in the Unitarian church.

The practice of having professional informers infiltrate groups suspected by the FBI of subversive activities or ideas has been a standard one for the agency. In 1961 J. Edgar Hoover testified that some 200 such groups were under the kind of investigation represented by the testimony in San Antonio.

The man sitting next to you in the parish hall tonight may be an FBI informer. But bless his little soul — he works hard for your money.

The situation is really not too bad, however. Mr. Hoover has given much praise to churches, and assured us that "the infiltrated number is few"; that is to say, they are uninfiltrated except for an occasional informer.



# WHAT INDEPENDENCE MEANS IN UGANDA

By J. Seymour Flinn

*Staff of Mbale Cathedral, Uganda, East Africa*

## IT MEANS A LOT OF CHANGES FOR THE CHURCHES WHICH ARE MOVING AT A COMPARATIVELY SLOW PACE

POLITICALLY Uganda, East Africa, one year and three months after independence seems quite stable. The prime minister, Dr. Milton Obote, has proved himself a politician and diplomat of some skill. We were personally impressed by his tact, kindness, and interest in people when we met him for coffee at the bishop's house after a morning service in the Mbale cathedral, which he attended while on tour of this area.

The political feat of the year began in what seemed a great hurry and at the last minute in August, when the government announced its intention of cutting official ties with the Queen of England and installing a Ugandan as ceremonial president by October 9th. The time seemed impossibly short, but the necessary bills were passed in the Uganda parliament and after an all-night caucus of the leading political party the Kabaka of Buganda was elected in just enough time for him to be inducted as first president on the first anniversary of independence.

It is difficult to describe what a wise move this was. For the Buganda kingdom has always been the chief block to a united country because of their refusal to have anyone "over" the Kabaka unless it be the British Queen. Now the Kabaka is the president and has about the same status in Uganda as the queen does in England, with the real power in the hands of the prime minister and his cabinet. The Kabaka's people are happy because he is at the top, the nationalists are happy because the country is united yet the Kabaka's power is limited, and everybody is delighted that there is an African as the head of state rather than a British governor general and that Uganda remains in the commonwealth not as a republic (which would be abhorrent to the kingdoms) and not as a dominion (which would mean a governor general) but in a delightful and deliberately undefined status somewhere in between.

There is a strong move on towards federation of Uganda, Tanganyika, Kenya, and Zanzibar (the latter two became independent only in December) and a working committee has been set up. Earlier this year it looked as if we would

be federated by now, but at this point it looks at least a year away.

### Economic Situation

ECONOMICALLY political federation would be an ideal thing. It would make for an East African common market geographically as large as the eastern seaboard states of the U.S., and which would be more able to attract investment plus saving some administrative costs. But as it is, trade pokes along. Heavy rains are hurting the cotton crop at a time when it is usually bone dry. Coffee prices are low this year because of last year's surplus, which the government is still trying to get rid of. We hear that Uganda has made a special trade deal with Yugoslavia in the hope of getting surplus coffee, and other products hard to dispose of in western markets, into the iron curtain countries.

What has impressed us most is the push towards agricultural development that has come with the independent government's determination to get things done. Fancy cattle, sheep, and poultry are being introduced. "Group farming" is being started — where a number of farmers get together and pool their land, a kind of voluntary collective farm. Cattle ranching has begun. Vegetable marketing schemes to carry vegetables to the towns for sale are being organized. It could be said that development is going at a faster rate than it ever has, but in all fairness it must be said that it is possible now because of the foundation laid by the British in the past.

### Aid in Education

EDUCATION, particularly at the senior high level, is being helped by massive doses of teachers from the British and American aid programs. We have on the whole been impressed with the quality of the young teachers and would say that off hand they are doing a good job.

But the biggest thing in education is the take over by the government of the administration of the schools. Almost 100% of the education in this country is in church hands — about half

Anglican and half Roman Catholic — with almost all of the support coming from government funds. The government is determined that he who pays will call the tune, and so beginning January 1st the former church supervisors disappear and all schools, regardless of denomination, will be run by government education officers and all teachers will be posted to their teaching assignments and paid directly by the government. This is bound to cause confusion because all the school buildings and land are actually owned by the churches and in many cases the schools were started when parents of a parish, lead by their clergy, got together, put up a building, and ran the school on their own until they could bring it up to the standard required for government grants.

The change will hit the Roman Catholics harder than it will us since their schools tend to be dominated by the clergy, particularly European missionaries, while ours are run by lay headmasters. Moreover, most of the government supervisors will be Anglicans because the R.C.'s have mainly priests in supervisory work who are not eligible to work for the government. There will be many thorny problems, and it cannot help but change things at the local parish level for the church has leaned heavily on the schools in the past for baptism candidates.

### Race Situation

WE ARE GIVEN a thorough daily diet of front page news on Birmingham and other charming spots in the U.S.A. It is virtually impossible for Africans, used to authoritarian and unitary forms of government in their tribes and throughout the colonial era, to appreciate the niceties of states rights. People cannot understand why the federal government doesn't do something. Peace corpsmen and people sent out by Crossroads Africa have been condemned publicly as hypocrites. When some Crossroaders arrived here last summer a bunch of politically-minded youth stormed the American embassy and demanded they be sent back to America to work in the south. Many Africans find it difficult to understand why America should be sending its youth to help Negroes in Africa when there seem to be plenty of Negro problems to deal with in the U.S.A.

The independent African nations, as you have no doubt heard, are absolutely determined to free the Portuguese colonies and South Africa, and Uganda has even offered her territory as a train-

ing ground for an army of liberation. Both Kenya and Uganda have banned exports and imports to South Africa, and in the case of Kenya this has meant some hardship and economic loss. It may look to people outside of Africa as if Africans are being foolishly hot-headed when they insist that South Africa get out of the U.N. or that the U.S. stop cooperating with South Africa in a "purely scientific" research project in atomic energy in a cave.

But from here, these moves seem very understandable and I must confess my reaction to the cave experiments was to wonder what utter dolts we must have in the state department if they do not realize that, however harmless they might be scientifically, politically the experiments were heavily charged with explosive energy.

### Deportations

A FEW EUROPEANS have been deported since independence, but the biggest lot — 14 — left just before Christmas because they organized or attended a party given on the eve of Kenya's independence in Kampala. At the party, which was attended only by Europeans, it is said that songs were sung and skits performed ridiculing African statesmen and customs. There are conflicting accounts as to what did happen, but what happened is not so important as the reaction to it — which was intense, with a long debate in parliament on it.

It is a shame because Uganda has for years had very good race relations, particularly between black and white, and the effects of this foolish party can't help but be felt for some time, though I must confess it hasn't changed things here in Mbale a bit. Actually the Asians are the ones who have the raw deal in East Africa. In the past all clerical work was done by these immigrants from India, and even now most of the trade is in their hands. The moves by the government to redress the balance by pushing the Asians out and putting Africans in is so strong that the Asians are complaining of being treated as second class citizens.

### The Top Jobs

AFRICANIZATION, or the policy of putting local people into the top jobs is proceeding very fast. All the top administrative posts are now held by Africans, and we find as a result here in Mbale that there are an ever-increasing number of well educated Africans. When we came here four years ago the situation was the exact of-

posite. All key posts were then held by Britishers and there was only one African university graduate in the whole town. Today there are so many it would be impossible to count them.

### Church Situation

THE CHURCH well, it pokes along at about 20 miles an hour while the rest of the world goes 60. There is some improvement in theological education, our biggest weakness here, with the normal level for entrance to seminary being raised from 8 years to 10 years education and a trickle of men beginning to come from the university-level course that began three years ago. Also, a number of keener clergy have been sent to Britain and the U.S.A.

The church of Uganda could be a very rich church if people gave proportionately as much as American Episcopalians do. Many in the U.S. may think that pretty small, but it is a measure of our weakness here that if we could get anywhere near the American level (not in terms of amounts given, of course, but in proportion to income) the church here would be immensely stronger both physically and spiritually. So it is a good sign that some dioceses are really seriously trying to do something about stewardship, which has the important side effect that it is bound thereby to tap that source of power that could make the church of Uganda really come ablaze, as in the early days — namely, the laity.

A big change in our diocese of Mbale will come about in July when Bishop Usher-Wilson, who has been in charge for the past 27 years, retires to England and a new bishop, yet to be elected by the diocesan synod (i.e. convention), takes over. Bishops in Uganda have such enormous powers that regardless of who is elected there is bound to be a difference.

### Work of the Flinn

OUR WORK — it is three-fold: a) running a community center, b) running conferences for training clergy and laity, and c) being sub-dean (dig that title!) of a large cathedral parish.

We spend a lot of time catering to conferences and groups meeting at the center and doing other such administrative chores. Two big conferences — one for all men in the church about to be ordained deacon (the idea being to bring them to Mbale and give them a view of the “church in the modern world”) and another for all of the town clergy in Uganda — have been lots of fun and netted good insights and patterns for action.

I am also running a series of conferences for laymen in what is known as a deanery. We aim to get three laymen from each village congregation. The theme: “How can the laymen be the church?” The purpose: to inspire them to action in a clergy-ridden church.

Another iron in the fire is the development of our center library as a resource center for the diocese. Our latest gimmick is to try to get literature salesmen in each parish. The thirst for reading material is immense and it would be possible to sell thousands of Bibles and other books per month if the distribution problems could be solved and parishes could see this as an important ministry.

Parish work is frustrating because the rate of turnover of well-qualified laymen who can take responsibility in nearly 100% per year, and I am not kidding. Moreover, with everything else to do there is very little time for visiting. I dearly hope and pray that soon we can experiment in one housing area with getting laymen visiting and reporting in on newcomers and the sick and also perhaps to taking a bit of social action to improve their community.

Enough, friends, enough. This letter should have been written six months ago. As it is, it has been several weeks since I started the first paragraph. So you will have to consider this two or three letters in one. And if you have managed to read thus far, I bid you a fond adieu.

### TEN COMMANDMENTS FOR CITY PEOPLE

By **Hugh McCandless**

*Rector of the Epiphany, New York*

Do not have some private God who is not the Father of all mankind!

Don't think God looks just like your kind!

Never hate others in the name of God!

Give others a chance to worship! Shop as little as possible on Sunday.

Copy the friendly virtues of past days.

Fight (lovingly, not hatefully) for peace.

Work for neighborhoods where it is easier for children to grow up clean and good.

Remember discrimination is cheating and therefore stealing.

Stop lies about other kinds of people.

Don't be grasping at others' expense.



# FOUR ANGLICAN POETS

George Herbert — Poet of Divine Order



By William S. Hill

*Rector of St. Paul's, Lansing, Michigan*

THOSE ACQUAINTED with George Herbert through his poems or through the biographical sketch of him written by Izaak Walton have the impression of a sensitive, loving, humble man, a devoted parish priest remembered in the countryside of Bemerton as "little less than sainted."

Such an impression, accurate so far as it goes, is likely to mask the fact that he was a man continuously in search of his vocation; he was, in effect, repeatedly asking, "Lord, what wilt thou have me to do?" To be sure, he believed that any legitimate task faithfully done is a work performed for God — "who sweeps a room, as for thy laws, makes that and the action fine," he wrote — but it appears that, except perhaps in the moments when he was actually writing poetry he never discovered the unique vocation which he believed God had called him, as an individual, to fulfil.

## Early Days

GEORGE HERBERT was born April 3, 1593, at Montgomery Castle, Wales. One of ten children, and belonging to one of the great families of England and Wales, he grew up in "an atmosphere of lively intelligence and serene order."

The intelligence, serenity, and order were supplied by his mother, Magdalene, a woman of great capability and charm and a close friend of

John Donne, who was left a widow in 1596 and undertook to raise her large family herself. As a child George Herbert was tutored at home; at 12 he became a Kings Scholar at Westminster School, in London; at 16 he took up residence at Trinity College, Cambridge, and at 19 he was awarded the A.B. degree.

As a Cambridge student he was distinguished for the fine quality of his clothes and for his aloofness from his supposed "inferiors." This attitude is in striking contrast to the affection he came to feel for the uneducated country folk of Bemerton. Except for periods of invalidism, when his tendency to consumption forced him to withdraw from all activity, Herbert's adult years were spent in what may be called a three-pronged thrust to discover his vocation — whether it was to be in association with a university, in government service, or in holy orders in the Church of England.

He could have made a career as a university teacher and administrator, for at Cambridge he served variously as tutor, lecturer, and public orator. He could have devoted himself to government: he served two terms in Parliament and studied European languages in order to prepare himself to occupy the post of secretary of state. He could have attained high preferment in the church: the position of his family and the regard he was held by a number of archbishops and

bishops would have made for his swift ecclesiastical advancement had he desired it.

What he chose, however, was to serve as a country parson at St. Andrew's, Bemerton, near Salisbury. It was the opportunity to go to Bemerton which decided him to seek ordination to the priesthood. He had been made a deacon while at Cambridge; he was only priested after his institution as rector of Bemerton.

His tenure was brief — barely three years — and while one knows that his marriage was a supremely happy one — his wedding to Jane Danvers took place shortly before he undertook parish work — and while one is aware that he loved and was loved by his parishioners, one wonders whether had he lived, he would have continued to feel he had found, as a parson serving a country church, the niche he sought.

### Dominant Aim

WHAT WAS the dominant aim, the underlying goal, of George Herbert's life? He himself, in a dozen different ways, made it explicit that it was to know and to serve God.

Herbert belonged to a family of warriors — many of his forbears and three of his brothers distinguished themselves in battle on land and sea. But he did not believe he could serve God in a military or naval career. "I know the name of war is splendid and glorious," he once remarked, "know ye not, I pray, the miseries of war?" His vocation was not to be fulfilled in the taking up of arms.

For a time he thought that God's will for him was to be fulfilled through his work at Cambridge University; he was certain that the office of public orator could be "joined with heaven." There was a time when he was convinced that his divinely appointed vocation was to be found in government service; he saw James "as a scholar-king who was using his great office to save England from war and England's church from dissolution. To serve such a monarch was to serve the purposes of God himself."

But neither university nor government provided him with the outlet and the fulfilment he was seeking. He was always ready to grant that any legitimate task faithfully performed was acceptable in God's sight — his poem, "The Elixir" makes this clear — but this did not keep him from seeking the specific, the unique, task which he believed he alone had been created by God to perform. He longed for a simple, clear-cut solution which would end his feeling of use-

lessness and give order and structure to his life. This longing he expressed in these words:

I read, and sigh, and wish I were a tree;

For sure then I should grow

To fruit or shade: at least some bird would trust

Her household to me, and I should be just.

He could not be a tree; but he could be what, in his imagination, approximated one; he could be a country parson. The opportunity to fulfil such a role must have appeared to him as the answer to his search.

Even though he may have remained unaware of it, George Herbert actually fulfilled his vocation in the writing of his poems. One biographer has stated it succinctly: "George Herbert never succeeded in bringing the whole of himself to any career he could find in the world, but he did bring the whole of himself to his poetry." And he did it as a servant of his creator. When he was seventeen he had affirmed that the art of writing sonnets could be turned to the glory of God; not surprisingly, therefore, all his later works are in the deepest sense, religious poems.

### The Poet

THE POEMS of George Herbert are reports of his own experiences — reports which have been fashioned, pruned, and polished until they have become works of art. Critics frequently point to the order to be found in his poetry; and it is not too much to say that Herbert imposed order on his tormented soul and gave a measure of form and direction to the formlessness and aimlessness of his existence by the composition of poetry. Indeed, whenever he lived a tidy and structured life, his poetry was relatively commonplace; when he felt himself adrift, his poems were exquisitely wrought.

Like most Protestants of his day, Herbert was, theologically, a Calvinist; with his intellect he believed in the total depravity of man and in a God who by divine fiat had predestined who was to be saved, and who, damned. With his heart, however, he believed differently. As a poet he wrote that man was a palace, to be indwelt by God; and to God himself he addressed this prayer:

Throw away thy rod,

Throw away thy wrath;

O my God,

Take the gentle path.

Herbert wrote poems all his life. At Cambridge he became adept in writing verses in

Latin and Greek — a factor that had weighed in his favor when he was elected public orator— but as far as is known, he wrote no more poems in the classical languages after the verses he composed on the occasion of his mother's death. The English poetry of his that has come down to us was written chiefly during his rectorship at Bemerton and during the period of indecision that preceded his ordination. Published only after his death, in a volume called "The Temple", these poems are marked by an intensity and depth of religious emotion, an economy of language, and an appearance of simplicity that masks the artistry of the master craftsman. Herbert has been called the subtlest lyrist of his generation.

### The Musician

GEORGE HERBERT was an accomplished musician, adept with lute and viol, and he set a number of his poems to music — music which was lost in a fire that destroyed his widow's home. It was to be expected therefore, that several of his poems have been given musical settings and presented as anthems in services of religious worship.

Two of Herbert's poems appear in the 1940 Hymnal: 290, "Let all the world in every corner sing," and 476, "Teach me, my God and King."

"Let all the world in every corner sing" was the "Autiphon," or introductory poem, to "The Temple". It is a summons to the whole created order, and particularly the human heart, to join in praise to a God who is at once immanent and transcendent. Ralph Vaughan Williams composed for the text a musical setting for baritone, chorus, and orchestra in his "Five Mystical Songs from George Herbert."

"Teach me, my God and King" consists of all but two stanzas of Herbert's famous poem, "The Elixir." Taking its imagery from mediæval alchemy and its search for the philosopher's stone which would turn baser metals into gold, the poem affirms that drudgery is made divine when done for God's sake. This poem not only expresses Herbert's conviction that any legitimate chore, faithfully done, is work acceptable in God's sight; it also indicates his personal search for the special, the unique, vocation which would utilize his particular gifts and thus become the elixir which for him would turn all his efforts into something of value.

The reason these selections are seldom sung is not merely that they entered the Hymnal only in 1940; it is also that they are, in the strict sense, poems and not hymns. A hymn cries out for a tune — a marching-tune, perhaps, or a melody of supplication — to be written for it. In contrast, a poem stands on its own merits; it asks to be left as it is. Even though Herbert himself composed tunes for his verses, one feels that to set one of his poems to music is comparable to gilding the lily. What he wrote was to be read silently, or read aloud, rather than sung.

### His Death

DEATH came to George Herbert on March 1, 1633, one month short of his fortieth birthday. He had prepared for it, and was ready.

Three weeks before his demise he had entrusted into the care of a friend a manuscript with the instruction that he read it, publish it if it might be of help to anyone, or burn it.

The manuscript was not a miscellaneous collection of verses, but a book which he had reworked "as a sculptor will rework clay, shaping and reshaping both the individual poems and the book as a whole until it more nearly satisfied his fastidious ear and his alert heart." Published under the title "The Temple," it was an instantaneous success, for it spoke from a level of Christian experience that stood above the controversies and divisions that were rending the English Church.

On the day Herbert died his wife and two nieces were at his bedside "weeping to an extremity," as Izaak Walton says, and he asked them to go into the next room if they loved him. Left with two friends, he gave to one his will and asked the other to take care of the three women. Saying, "I am now ready to die," he breathed his last, and the two friends closed his eyes.

Of death itself, Herbert had written:

Death, thou wast once an uncouth, hideous thing,  
Nothing but bones,

The sad effect of sadder groans;  
Thy mouth was open, but thou couldst not sing.

But since our Saviours death did put some blood  
Into thy face;

Thou art grown fair and full of grace,  
Much in request, much sought for as good.



# OBSERVATIONS ON WORLD-WIDE CHURCH

By Stephen F. Bayne

*Executive Officer of the Anglican Communion*

CONCLUDING INSTALLMENT FROM

HIS RECENT REPORT TO THE

ARCHBISHOP OF CANTERBURY

NO DOUBT the commanding event of ecumenical interest in our Anglican year, apart from the Congress itself, was the appearance of the proposals for Anglican/Methodist rapprochement in Britain. They are of a general type now becoming familiar in ecumenical circles, but they seem less marked by caution and protectiveness and more infused with a spirit of affirmation and inclusiveness. It is easy to see how helpful this development will be, if it leads to success, to the many other Anglican provinces engaged in the same task.

Negotiations for locally-united churches continue in Ceylon, India and Pakistan, with the possibility of successful completion in West Pakistan within a short time.

So too in West Africa — in Ghana and Nigeria — where again the time horizon seems short. Conversations — not yet negotiations — are going on in many other parts of our communion. In both Canada and Australia renewed eagerness is now felt for such conversations and in the latter continent a notable and statesmanlike document appeared during the year. Entitled "The Church — its nature, function and ordering", it is the fruit of very thorough ecumenical dialogue, in which our provinces were not directly involved but were most interested observers.

Such quests and plans are no doubt a basic characteristic of our time. Not too long ago one would have been struck, perhaps troubled, by the limited fields of tradition and allegiance so represented. Strongly "confessional" churches were not likely to contemplate easily the loss of identity which unity requires. Pentecostal bodies resisted ecumenical engagement fairly steadily. With Orthodoxy it seemed difficult to progress beyond a frontier of theological discussion. Rome remained aloof, imperial and implacable.

Because these things were so, it was easy both to welcome and fear the drive toward unity — to welcome it because it seemed to promise a balance and defense against the Roman monolith; or to fear it, if not on that ground, at least on the ground of the relative sparseness of the traditions being so brought together, and the great areas of Christian faith and practice not included.

## New Concern

NOTHING has changed more radically, in recent years, than this sense of partiality and limitation. Most vividly felt in the Orthodox Churches, perhaps, it has also been dramatically apparent in Rome, that there is abroad in the world a new seriousness and intensity of concern for unity. And this is not limited to those churches, by any means. Great differences of conviction remain, and it would be romantic to disguise them or imagine they will swiftly yield to a new spirit. But it would be equally unrealistic to ignore the new spirit, with all its incalculable potential.

I have been impressed with these observations in the past year, particularly in their bearing on the life and witness of our Anglican churches. Sometimes we pay only lip service to unity. More often we give honest attention and even responsible leadership. But even so, there are crippling disabilities in Anglican ecumenical participation.

The greatest is no doubt hidden in an Anglican excellence — our communion is an ecumenical experiment itself, of very great importance; and we are reluctant to disturb its delicate balance or introduce disturbing new factors. But other disabilities have less exalted matrices. Our own differences at home, when held up to view in unity negotiations, often threaten to destroy our precarious inner unity.

We have a strong "confessional" loyalty, all

the stronger because there is no Anglican theological confession, but only rather less frank cultural historical ones. Perhaps most acutely, our strong institutional and historical sense tends to lead us to a disastrous self-assurance, in which we come almost to the point of dealing with the church and the faith as if they were our property.

### Need for Preparation

THESE are clear enough. So is it clear that in the swelling impulse toward reconciliation which now sweeps the world, there is a note of warning to us, to prepare ourselves for the ecumenical task, no longer an option. I find our need for preparation most apparent in three particulars.

First, we need to find our own unity at home. If the Anglican/Methodist proposals in Britain are defeated, one reason at least will be that our own unity was too precarious to endure the challenge and disturbance of a wider one. The proposals, with their statements of sacramental or ministerial understanding, confront a church which has not had to fight for its own unity, with decisions which threaten to fragment and divide.

To say this is to pass no judgment on the Church of England. It has been the source, for uncounted millions of us, of the very liberality and comprehensiveness we love — the inclusive and generous spirit that holds together order and freedom, history and the spirit, in one frame. But the Church of England was given its unity, in its establishment, in its national identity, in parson's freehold, in endowment and custom — all of which guaranteed that men of widely-different convictions could share at least an uneasy companionship in a given institution.

### Younger Churches

YOUNGER ANGLICAN churches were not so equipped. The fight for inner unity was often an ever-present reality; and where this has been so, they have learned a cardinal lesson about comprehensiveness, inclusiveness, breadth in the church. The joining of Catholic and Protestant elements in Anglican life is not a vigilant cohabitation of opposites. The reconciliation, the joining of the streams of divine revelation, is not done by parishes or parties.

It is not a choice a man must make, to be, say, a Catholic or a Protestant. The Prayer Book alone should make this clear, that any Anglican

must be both — must share in both traditions — must make the reconciliation and discover the unity and breadth of the church within his own heart and life. The search for this unity and the understanding of it is an urgent part of our preparation for this age, I am convinced.

So too must we examine with new eyes the whole "confessional" issue. It is no secret that I am entirely content with our freedom from a confessional theology — we hold no other standard than the confession of the whole church of Christ. But this nobility, as it sometimes is, can lead us to a dangerous illusion, that no confession is called for from Christians. The problem with what the younger churchmen call "confessionalism" is not that Christians confess before God, it is what they confess. The utter irrelevance to our time of so many medieval and post-medieval distinctions hardly deserves mention.

What should our confession be, in the face of racial strife, of a cold and triumphant secularism, of the increasingly irrational and ungoverned use of power? It may be that a new confessionalism — one that may chafe tender Anglican shoulders — is required for this age and unity.

### Unity and Mission

THE THIRD Anglican ecumenical task is the one most clearly sketched for us by "Mutual Responsibility and Interdependence in the Body of Christ". It is the task of bringing unity and mission together, of restoring a lost theological order in our life, of remembering the priority of the divine mission and its certain consequence that the church is not ours at all, and that God is able of these stones to raise up children . . .

I believe that our communion has been taught many true things by God, in history, and we have an obligation to him and the truth to take a confident, bold, resolute part in the search for unity.

I believe this search is one of the paramount duties of our age, not for the sake of unity in itself but that we may be true to the depth and glory of the church. I share with many others the hope that we may work to make ourselves ready to take the part the sincerity of our faith requires of us.

And I say all this, not to pretend to admonish your Grace or your colleagues, but simply to record what I am sure is the temper of the vast company of our companions, in this year of grace.

## BISHOP EMERY KILLED WITH FOUR OTHERS

★ Bishop Richard R. Emery, 53, of North Dakota, and four other persons, including a second Episcopal clergyman, were killed when a passenger train tore into a station wagon near Grand Forks.

Three other occupants of the car, all children, were injured critically. The group was returning to Grand Forks after morning services at a mission station in Walshville, north of Grand Forks.

Others who died in the accident were the Rev. Edwin L. Bigelow, 39, of Grafton, chaplain at the University of North Dakota, his wife, Phyllis, and their daughter, Pamela, 7; and Sharell Simmons, 18, of Mandan, N. D., a student at the university.



BISHOP EMERY: — Killed tragically with four others as train hits car near Grand Forks, N. D.

Those injured were Mr. Bigelow's son, Christopher, 5; and Kimberly 7, and Bethanie, 6, children of Mrs. Lowell Meier of Grand Forks.

Bishop Emery became bishop of North Dakota in 1951, and

resided at Fargo. He also was president of the sixth province which includes the dioceses of Minnesota, Iowa, Nebraska, Colorado, Montana, and the missionary districts of South and North Dakota and Wyoming.

## DISCUSSIONS EXTENDED IN ENGLAND

★ Because of widespread demands within the Church of England, the period for local level discussion of the proposed Anglican merger with the Methodist Church in England and Wales has been extended from July to December, it has been announced.

It is hoped that by the end of the year that Anglican parishes will have made up their minds for or against the merger. This will make it possible to submit a full reply to the Methodist Church by May, 1965.

Meanwhile, ambiguities on questions of ordination and the sacraments in the report prepared in 1963 by 19 of the 23 leaders of the two churches who had been engaged in "union conversations" since 1956, are said to be a source of much concern on both sides.

Furthermore, many local Anglican and Methodist churches are said to favor immediate



## For Prayer and Song at Eastertide

Beautiful Prayer Books and Hymnals, and enough of them, say better than words, "Follow this prayer...SING with joy and feeling".

If you act promptly, you can fill your needs in the pew edition for Easter.

## the CHURCH HYMNAL CORPORATION

Publishing subsidiary of THE CHURCH PENSION FUND  
20 Exchange Place • New York 5, N. Y.

Please send me your order form giving details of available pew books (with sizes, prices, cover colors).

NAME.....

Please Print

ADDRESS.....

City and State

## Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

## WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS  
16 ASHBURTON PLACE, BOSTON 8, MASS.  
Tel. CApitol 7-2150



union rather than having this preceded by a period of some years during which the churches would first simply enter into full communion with each other while retaining their distinctive life and identity.

This, it was pointed out, raises difficult problems for the Church of England in relation to its structure as an established church which will take many years to solve.

On top of this is another more serious factor — the opposition to the whole plan of unity which is reported to be developing within Methodism, especially over the issue of accepting the episcopacy as a necessary preliminary to merger.

## BISHOP SADIQ MADE REGIONAL OFFICER

★ The first of nine regional officers for the Anglican Communion has been appointed, by concurrent action of the Church of India, Pakistan, Burma and Ceylon, the Archbishop of Canterbury and the Anglican executive officer.

Bishop John W. Sadiq of Nagpur, India, will be the re-



BISHOP SADIQ: — the first regional officer snapped a couple of years ago with Bishop Appleton Lawrence at Seabury House

sponsible officer for the 15 Anglican dioceses in Ceylon, India and East Pakistan. The appointment will not require his resignation as bishop of Nagpur. Episcopal assistance will make it possible for him to carry the additional burden of the regional responsibility.

The function of these officers is defined by the advisory council on missionary strategy as a three-fold one. They will assist the churches in their region in planning, ecumenical relationships and communication with other regions and churches. They will be the representatives in their own regions of the total life of the world-wide communion. Finally, they will compose a collegiate group for counsel to the Anglican executive officer and serve as extensions of his work in the churches of each region.

Nine regions were identified for regional officers by the 1963 resolution of the advisory council on missionary strategy — Africa, Australia and New Zealand, the British Isles, India and Ceylon, Latin America, North America, Pakistan and the Middle East, the South Pacific, and South East Asia.

## JAMES HOPEWELL NAMED FOR IMPORTANT JOB

★ A 34-year-old Protestant Episcopal clergyman, James F. Hopewell, has been named director of the theological education fund of the World Council of Churches.

Now associate director, Hopewell served from 1954-60 as a missionary in Liberia, for the last two years as dean of Cuttington Divinity School and vice-president of Cuttington College at Suakoko.

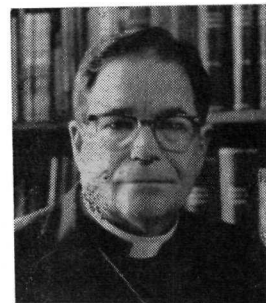
The fund, established in 1958 to strengthen theological education in Latin America, Asia and Africa, in coming years will concentrate on relating theological education to local cultures and societies.

# ALIVE AGAIN

By

**Robert R. Brown**

*Bishop of Arkansas*



## A book for laymen based on the Parable of the Prodigal Son

"Bishop Brown takes one of the most familiar of the New Testament parables and makes it do just what it was intended to do, namely; bring men to an acute sense of the judgment of God within the frame-work of God's forgiveness and grace. When I say that he writes primarily so that 'he who runs may read', this is to make it more of a book that laymen will read with thankfulness. At the same time, it is theologically perceptive so that clergy will also find it helpful."

— THE RT. REV. JOHN E. HINES,  
*Bishop of Texas*

"Bishop Brown has taken the old and familiar New Testament parable, and he has breathed into it new life, freshness, and contemporary relevance. The book is full of insight, and any person who reads it thoughtfully will be led into a deeper understanding of himself and of God."

— THE RT. REV. EVERETT JONES,  
*Bishop of West Texas*

## MOREHOUSE-BARLOW CO.

14 E. 41st St., New York, N.Y. 10017  
29 E. Madison St., Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029

Please send me: **ALIVE AGAIN, \$3.95**

Name .....

Address .....

City, State, Zip .....

# - NEW BOOKS -

E. John Mohr

Book Editor

**TOWARD AN AMERICAN ORTHODOX CHURCH** by Alexander Bogolepov. Morehouse-Barlow. \$3

The first Eastern Orthodox churches in what is now the United States were established in 1794, thus making Eastern Orthodoxy one of the older ecclesiastical traditions in this country. Russian colonists in Alaska were the first to bring Orthodoxy to our shores, and Russian colonists in northern California, coming down from Alaska, planted their church at Fort Ross north of San Francisco, in 1812. In 1864 a Greek church was established in New Orleans, and during the next thirty years heavy immigration from eastern Europe brought large numbers of Orthodox people to the United States, many of whom were joined together into Orthodox church communities. Throughout this period the Russian Church had canonical jurisdiction over the Orthodox churches in this country. Churches of other than Russian ethnic origin were nevertheless regarded as canonically under the Russian hierarchy, which had a bishop resident in Alaska fairly early in the nineteenth century and in San Francisco toward the end of the century.

All this was upset by the Russian Revolution and Civil War of 1917 - 1920. The Moscow Patriarchate was isolated from its overseas dioceses. Under these circumstances, the North American diocese, like others, was forced toward self-government and canonical self-direction. Nothing in this, of course, would startle An-

glicans, who are accustomed to self-government. Professor Bogolepov traces these efforts toward self-determination very carefully, and the story is a complicated one.

This book will be of interest mainly to those having some background in contemporary church history. The problem of Orthodox canon law is labyrinthine indeed.

Professor Bogolepov, who has taught canon law at St. Vladimir's Seminary in New York since 1951, was formerly professor of law at St. Petersburg University. He is regarded as one of the outstanding canonists of the Orthodox Church, and this competent piece of work does not diminish this reputation. The book is carefully documented and well indexed.

— GEORGE MORREL

*The reviewer is a tutor at Church Divinity School of the Pacific, Berkeley, Calif., where he conducts a course on Russian Orthodox thought.*

## BOOK NOTES

*The Word on the Air.* Edited by Girault M. Jones. Seabury. \$1.95  
Twenty-six sermons preached by bishops and presbyters on *The Episcopal Hour* during the past ten years have been selected and edited by the Bishop of Louisiana for this publication, with a forward contributed by Bishop Louttit of South Florida. The sermons are all evangelical and have a continuing relevance.

The preachers whose sermons are included are Theodore N. Barth, Stephen F. Bayne Jr., Richard S.

## 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 Gaynor Banks, D.S.T.  
*This paper is recommended by many*

Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

M. Emrich, Theodore P. Ferris, Bryan Green, Arthur Lichtenberger, Henry I. Louttit, Austin Pardue, Edwin A. Penick, James A. Pike, Samuel M. Shoemaker, and John R. W. Stott.

*Alive Again* by Robert R. Brown. Morehouse-Barlow. \$3.95

The author, who is bishop of Arkansas, in this book effectively uses an extensive exposition of the parable of the Prodigal Son as the framework for a wise commentary on the reality and meaning of sin, redemption and salvation as these are discerned in the life of man. Bishop Brown sees the parable as the drama of the life of each person, and discusses the problems and answers involved with simplicity and clarity.

## THE PARISH OF TRINITY CHURCH

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.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.  
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

### 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

Rev. Wm. 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

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.



English • American • French  
**STAINED GLASS  
COMMUNION WARE  
EMBROIDERIES**  
*Studios of George L. Payne*  
15 PRINCE ST. PATERSON 12, N. J.

Write us for  
**Organ Information**

AUSTIN ORGANS, Inc.

Hartford, Conn.

---

# - BACKFIRE -

---

**Edgar Williams**

*Layman of Baltimore, Maryland*

After reading the letters exchanged by the Rev. Jesse F. Anderson and his former parishioner in your Feb. 13 issue, I'm wondering how long the Episcopal Church will continue to wink at Judas Iscariotism.

I would define this offense as selling Jesus for a few pieces of silver, or today as turning away church members (or anyone) from worship for fear of losing money from well-to-do parishioners.

If I lived in such a parish as the one referred to in the correspondence I would not want to be affiliated with it and I am wondering if being affiliated elsewhere, while nothing appears to be done by the national church to eliminate the evil, is not condoning treason to Jesus.

Isn't it fair to ask just how much Iscariotism does the church stand for? Too much, apparently.

I should add that Fr. Anderson is to be honored for the way he handled a delicate matter.

**Florence V. Miller**

*Churchwoman of Wilmington, Del.*

I am glad that you published (2/13) the correspondence between the Rev. Jesse Anderson and Mr. F. D. Solomon, his parishioner now living in South Carolina.

The situation described by Mr. Solomon I find shocking but the reply from his rector, whom I am happy to claim as a friend, is imaginative and very much to the point.

It seems to me beyond question that every person in the Church has a bounden duty to voice the principles which our

Presiding Bishop and the national Church have frequently, publicly and unequivocally stated.

I shall be most interested to learn what develops from this situation.

Editor's Note: — At press time Mr. Solomon had reported to Fr. Anderson that "The door at the Episcopal church in Alendale, S. C. is still closed to me." He reports further that "The vestrymen called me in and offered to let the rector give me private communion, but I would not take it that way. The rector does not seem to want to see me or even talk with me. When I call upon him for anything he will send me to some of the vestrymen."

**W. H. Tye**

*Staff of St. Thomas, New York*

This spring, prior to the meeting of the General Convention, each annual convention might well consider a resolution concerning an amendment of the constitution to insert the word "lay person", instead of "laymen", when membership in the House of Deputies is concerned. Such action would enable the deputies to carry out the will of the annual convention when the admission of women is considered in the General Convention.

**Frances Graff**

*Churchwoman of San Gabriel, Cal.*

Since you asked for it (1/30) here is my ten word tackle. In one parish the suggestion was made that the three mil-

---

## ABOUT THE HOLY COMMUNION

By Massey H. Shepherd

25¢ a copy

Ten for \$2

THE WITNESS

Tunkhannock, Pa.

---

lion Episcopalians be asked to make the sacrifice of an extra dollar on five Sundays during the year, which if everyone did, would amount to the fifteen million, minimum, the project requires right now. The answer to this suggestion came that there had been no "official" word on the idea of "Mutual Responsibility and Interdependence in the Body of Christ"; only, that some people had been writing about it in some of the church publications.

I say, won't somebody please get "official", and issue a brochure of pictures, or cartoons, for people who don't read; and send them to parishes to be distributed with the parish Sunday leaflet? Don't people realize that the church militant is now fighting her greatest battle in history? We've got to have ammunition! Who has a list of books and pamphlets on this subject for people who do enjoy reading?

**Eleanor M. C. Smith**

*Churchwoman of Philadelphia*

Being very concerned and active in the field of conservation, I was delighted with the article (1/30) by the Rev. Mr. Hill. It is the first time I have seen conservation related at all to religion, which I have felt deeply.

---

## MARRIAGE TODAY

By

**Dr. Albert Reissner**

*Psychiatrist of Brooklyn, N. Y.*

A Reprint as a pamphlet of his lecture at Trinity Church, New York.

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

---

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

## 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*

## 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

## HOLDERNES

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

DONALD C. HAGERMAN, *Headmaster*  
Plymouth, New Hampshire

## Shattuck School

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*  
664 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.  
MEMBER: THE EPISCOPAL  
SCHOOL ASSOCIATION

## 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.

## 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

## 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.

## 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 Riflery and Riding — Competitive sports in football, basketball and hockey.  
Summer School-Camp Combination. Grades One through Eight. June twenty-first to July thirty-first.

MARVIN W. HORSTMAN, *Headmaster*

## 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 S, Paoli, Pa.

## 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

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal 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

## NORTHWESTERN 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.